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Christ. The second is that earnest moral teaching is the necessary instrument for creating that sense of personal unworthiness without which the offer of God's forgiving mercy cannot be appreciated or even understood. When the doctrine of eternal punishment was implicitly believed and boldly proclaimed, the preacher possessed an instrument by which he could, so to speak, bring the congregation to its knees before God; but now that this persuasive is comparatively little used, and is comparatively ineffectual even when used, heightened importance attaches to really good moral teaching, which is fitted to educate the conscience, to shake men out of their self-complacency, and to create in them the feeling of self-discontent and self-despair, which draws sinners to the God of all grace. The Law, it is true, does not save, but to preach the law with power is to dispose man from the heart to utter the prayer which contains the quintessence of the evangelical creed, 'God be merciful to me a sinner.'

In present-day preaching, in spite of the tend-

ency of the sermon to become amorphous and indescribable, two types stand out with some distinctness. One is the evangelical sermon, which preaches Christ in some sort, but works no sense of sin. The other is the ethical sermon, which touches the conscience, but opens no door of hope. With the latter the evangelical minister may largely agree in his choice of topics, but with the difference that the congregation knows the place of morality in his general scheme, and his outlook towards the delectable regions of the gospel of the grace of God. With the popular type of evangelical theory he may agree to differ to the extent of not thinking it necessary to 'preach Christ' in every sermon, as knowing that he is really preaching Christ when he is leading men to repentance. And he may well think that, when he does undertake to preach the gospel, it is not enough to dedicate to Christ the general allusions of an eloquent peroration, but that there is matter for a special sermon in the great fundamental truths of the sinfulness of man and the grace of God.

## At the Literary Table.

JANE AUSTEN.

*Macmillan*, 5 vols, 2s. net, each.

THERE is not the slightest intention in our mind of estimating Jane Austen's place as a novelist. It is certainly worth mentioning that to her the jaded appetite of the novel-reader returns. It is worth mentioning that Jane Austen will never be out of date. Dickens will pass and Thackeray be neglected, but to Jane Austen's hero, and of Jane Austen's heroine, it still will be said—

For ever wilt thou love, and she be fair.

But it is not even to mention these simple verities that Jane Austen's name is put at the top of this article. It is to seize the opportunity of saying that a new edition of Jane Austen has come out. Up to the present it is *the* edition. For nowhere else can the combination of good printing, happy illustrating, and low pricing be found. Happy illustrating!—it is Hugh Thomson that does it, and it is Hugh Thomson at his best. But Austin Dobson must not be forgotten, even though not a

word of him will be read. He writes an Introduction to every volume.

THE CAMBRIDGE MODERN HISTORY.

*Cambridge University Press*, vol. i., 16s. net.

The conception of this work was due to Lord Acton; its execution has fallen upon three of Lord Acton's pupils—Dr. A. W. Ward, Dr. G. W. Prothero, and Mr. Stanley Leathes. It would be difficult to overpraise either the intellectual strength of the mind that conceived the idea or the responsive fidelity of the minds that have now carried it into effect. The very fact that many hands were to be set to work on every period is an evidence of Lord Acton's fellowship with the modern and scientific method of writing history. The ancient method (it is not so ancient) made history a department of art rather than of science. 'Let me conceive this movement in my mind, and paint it so that it can be framed and hung up.' That the mind was not capable of conceiving so

vast a movement as, for example, the Renaissance, was not to be allowed to trouble one, nor that a separated picture was necessarily untrue. The modern method is to give a man no more to do than he can do better than all other men; and then leave the reader to exercise his own imagination in arranging the parts into a picture. This does not make the historian's imagination superfluous, it only eliminates its errors; and what is of even more importance, it compels the reader to enter by intellectual effort into possession of what history has to give him.

This method, then, is to be followed in the *Cambridge Modern History*. It is followed in the first volume now published, which is intended to be an introduction to the whole of the twelve volumes, and at the same time covers the period of the Renaissance. It is a volume of 838 pages,—broad, handsomely printed pages,—and it contains nineteen chapters, besides an Introductory Note by the late Bishop Mandell Creighton, and one hundred pages of Bibliography at the end. The first chapter is 'The Age of Discovery.' It is written by E. J. Payne, M.A., Fellow of University College, Oxford. The second is 'The New World.' It also is written by Mr. Payne. The third is 'The Ottoman Conquest,' written by J. B. Bury, Litt.D., LL.D., Regius Professor of Modern History, Cambridge. 'Italy and her Invaders,' by Mr. Stanley Leathes, M.A., Fellow and Lecturer of Trinity College, is chapter the fourth. The fifth and sixth chapters deal with Florence—'Savonarola,' by E. Armstrong, M.A., Fellow and Tutor of Queen's College, Oxford, being the fifth, and 'Machiavelli,' by L. Arthur Burd, M.A., the sixth. That is enough to show the manner and the men.

It is inevitable that there should be a certain amount of repetition; it is almost inevitable that there should be a little contradiction. Both are gains. It is the repetition that catches up the dropped thread; it is the contradiction that compels the reader to think. Had the editors sedulously striven to remove both, or either, they had misinterpreted Lord Acton's purpose, and misused their office. The clearest example of contradiction is between Dr. William Barry on 'Catholic Europe' and Mr. Henry Charles Lea on 'The Eve of the Reformation'; but it is no oversight. These chapters are placed by the editors side by side. To write history as we understand it

to-day, this method must be followed. The 'Catholic' will approve of Dr. Barry and the 'Protestant' of Mr. Lea? Perhaps. It will be the worse for the Catholic and the Protestant, but it was no business of the editors to give either Catholics or Protestants common sense.

The style is not uniform. It could not very well be. But that also is a gain. If an eloquent writer has sent our critical faculties to sleep, he is at once followed by a matter-of-fact writer, who wakens them out of their sleep. And it is never what we receive from, but what we give to, a volume of history that makes it profitable.

The most difficult part of the whole work has no doubt been the preparation of the Bibliography. It is not altogether satisfactory. There is a separate list of books for each chapter. That causes repetition where it is no gain. And it prevents the student from tracing the course of the history *in its literature*, which he might have been encouraged to do, had the bibliography been arranged for the whole period and selected with care. No doubt this also was well considered, and we are sure that not the easier but what seemed the better way was chosen.

#### THE PATHWAY TO REALITY.

John Murray, 10s. 6d. net.

The Gifford Lectures in the University of St. Andrews for the session 1902-1903 were delivered by the Right Hon. R. B. Haldane, M.P., LL.D., K.C. The first half has now been published by Mr. Murray under the title of 'The Pathway to Reality.' No series of the Giffords has been more purely metaphysical. Mr. Haldane knew it. To overcome the strain of following an abstract argument from lecture to lecture, he resolved to speak to his audience *ex tempore*. For he wished to watch his audience, to follow the working of its mind, and to mould his discourse accordingly.

His subject is Reality. This course covers the scaffolding or plan or pathway to Reality. In another course Mr. Haldane will deal with the meaning of that plan for Conduct and Religion. All Philosophy, the Philosophy of all the ages and all the schools, has been concerned with Reality. And every thinker has made some contribution to its discovery. For Mr. Haldane does not believe that any philosophical system has been

in vain. One may construct and another may criticize. The critic makes the basis broader for the construction, and still the work makes progress towards the perfect day.

Now the ultimate Reality is God. Therefore Mr. Haldane's work is to discover God. Not your God; not perhaps the God even of St. Paul; the only living and true God, as the full flower of philosophy can seek after and find Him.

So it is not a matter of mere speculative pastime. Mr. Haldane is too serious for play. To discover God is necessary for life. To eat, drink, and make merry is not the end of existence. Some men may rest content with the certainty that is offered by the physical sciences. Mr. Haldane is not content with that. He craves for reality in the things of beauty, of moral worth, and of religion.

Thoughts hardly to be packed  
 Into a narrow act,  
 Fancies that broke through language and escaped;  
 All I could never be,  
 All men ignored in me,  
 That was I worth to God, whose wheel the pitcher  
 shaped.

Mr. Haldane craves for God. And the search is the more serious that he is shut up to the use of Reason alone to discover Him. He considers himself so shut up by the terms of Lord Gifford's will. That is why the lectures make such a strain on the attention, and demand so much from the listener as well as from the lecturer.

Philosophy is great. There is no limit to its greatness, except the limit of man's mind. Science is a small matter in comparison. It is content with small things—with certainties within a narrow range, with visions that are altogether of the earth. Mr. Haldane believes in his subject. And he makes his audience believe in it. If it has not done what Mr. Haldane holds it is its very task to do, if by searching we have not after all found out God, Mr. Haldane believes it is because Philosophy has not yet been criticized and constructed enough. It has not yet reached the perfection of its powers.

#### HEGEL AND HEGELIANISM.

T. & T. Clark, 3s. net.

Of all the volumes of 'The World's Epoch-Makers' yet issued, excepting Principal Lindsay's *Luther*, this was the most needful, and it is the

best. The author is Dr. Robert Mackintosh of Manchester. This is not the first book Dr. Mackintosh has published. His little *Apologetics* was a great illumination to those who were happy enough to light upon it—almost that very 'new apologetic' so much prayed for. And his *From Comte to Benjamin Kidd* made men wonder why so good a scholar and so acute a critic of current philosophy was still described as 'Professor of Apologetics.'

This is not Professor Mackintosh's first book, but this is the book that will make his reputation. Mr. Oliphant Smeaton, who edits the 'Epoch-Makers,' will have the joy of one great discovery at least when he reckons up his jewels at the end.

The mere fact that a man of so much real modesty undertook *Hegel and Hegelianism*, was proof that he could do it. It was not evidence, however, that he could write well. And Dr. Mackintosh's first book (which we have not named) was not well written. The appropriate language and simple vigour of this book turn all hesitation as to its style into active delight. Surely it is a triumph of self-discipline for a man to convert a pointless clumsy style into one of ringing clearness and picturesqueness. It is a triumph of the use of the English language to make Hegel and Hegelianism so easy to read and remember.

#### THE PAULINE EPISTLES.

T. & T. Clark, 8s. net.

This book is as genuine a surprise as we have had for many a day. The Pauline Epistles—what new thing can be said under such a title? And who is 'the Rev. R. D. Shaw, M.A., B.D., Edinburgh,' that he should say it? Then we turned to the index. There is no test of scholarship like an index. It reveals the quality of the author's mind, his whole outlook, his sense of proportion, and especially his sensitiveness to truth in small things. The index was all right. It was reassuring. It even invited to a closer acquaintance by sundry tempting titles.

Choosing 'Atonement,' we turned to the pages it referred to. On the Atonement a man must say something or nothing. There is no middle way now. There is no room for mediocrity to flourish. Besides, the reference was limited—pages 225 to 228 it said. We turned to the Atonement.

It was found in the middle of the study of the Epistle to the Romans. We were interested enough to begin now at the beginning of that study. And long before we had finished it we saw that here was a thoroughly active mind,—clearly Mr. Shaw is one of the younger men of whom the Scottish Churches are so proud,—steeped in the literature of the subject he had chosen to write upon, and strong enough to handle it—even to handle van Manen himself—with refreshing candour, and yet concerned always and most entirely to reveal the treasures of wisdom and knowledge which the Pauline Epistles contain. From the Epistle to the Romans we passed to the Pastorals to test the critical faculty of a writer we had found so spiritually minded. Last of all we read the résumé—Paul's message to mankind—with which the volume closes. This for the author's insight and our own pure pleasure. We had better quote the end of it.

'Finally, Paul believed and declared that when the Lord comes again, He shall usher in a glorious destiny for all them that love His appearing.

'His gospel is ever illumined by this glowing hope. With Paul it is ever—"The best is yet to be, the last of life, for which the first was made." He leads every disciple upward to the heavenly vision, and when the heart is weary and broken he rouses it by whispering, "We shall be like Him. Eye hath not seen nor ear heard what He hath prepared." It is ours to have a part in the new heavens and the new earth, a place in the restitution of all things, a happy reunion with them that have slept in Christ before us, and an eternal fellowship with the Lord Himself.

'Such was the message. It is well to hear it, for sage or poet has never given better. It is as if the veil were rent, and the light of eternity streamed through. And Christ is the centre of all, the Alpha and Omega, the beginning and the end.

'Christ! I am Christ's! and let the name suffice you,  
Ay, for me too He greatly hath sufficed:  
Lo with no winning words I would entice you,  
Paul has no honour and no friend but Christ.

'Hearts I have won of sister or of brother,  
Quick on the earth or hidden in the sod,  
Lo every heart awaiteth me, another  
Friend in the blameless family of God.

'Surely He cometh, and a thousand voices  
Call to the saints, and to the deaf are dumb;  
Surely He cometh, and the earth rejoices,  
Glad in His coming who hath sworn, I come.'

It is a popular book, and it is one of the best of its kind.

#### EGYPT.

*A. & C. Black, 20s. net.*

This is modern Egypt. The pictures—there are seventy-five of them, and they are all in colour—are pictures of what an observant eye can select and see to-day. The narrative is of the actual experience of him who is at once artist and author, Mr. R. Talbot Kelly, who has lived in Egypt long and likes it well. Here is a fair specimen of the narrative (the illustrations, alas! we can give no example or adequate idea of)—

'I had selected a subject several miles out in the desert from Tūra, and for lack of other means I reached the place on mule-back and my servant on a donkey, neither beast having either saddle or bridle, and as I had gone out for the day, a heavy lunch-basket was added to the other impedimenta. After working all day, at sunset I prepared to return, and, putting my boy on the mule, loaded him up with as much of my baggage as he could well manage. Just as I was mounting my steed, I heard a shout from my servant, and turned round in time to see him spread-eagled in the air, the baggage scattered in all directions, and the mule stampeding for the hills! My donkey immediately followed the example and left us stranded miles from anywhere and night approaching. The chance of catching a train at Tūra being remote, I decided to tramp back to Cairo, and, guided by the distant Citadel, we began the march. Loaded as we were with the various paraphernalia, it was no easy work even on good ground; but, just as darkness overtook us, we got into some miles of rough débris from old quarries, over which we alternately climbed and stumbled. After three hours of most wearisome and dangerous walking, we eventually reached the Citadel and got a conveyance home. My boy, who had been silent for a long time, suddenly broke out: "My master, I will always thank Allah for this day." "Why?" I said. "Because never again in my life can I be so unhappy as to-day." Eastern philosophy evidently has its advantages.'

But, although this is modern Egypt, the distance between ancient and modern Egypt is not

very great. Mr. Kelly finds biblical parallels at every turn. The land of Goshen 'still retains many traces of Israelitish days,' and even the speed of the railway train does not hinder 'a quick impression of biblical picturesqueness and simplicity.' Soon it will be otherwise. More even than Palestine, Egypt is passing under the hand of Western civilization, and all that is 'biblical' will be gone. So Mr. Talbot Kelly is just in time. He has gathered materials for the history of Egypt which no historian can neglect, and he has given us the opportunity of presenting our friends with a gift which will please the eye and enrich the mind. There are two ways of getting acquainted with Egypt, one to visit the country, the other to read Mr. Talbot Kelly's book.

### Books of the Month.

CRITICA BIBLICA. PART I. ISAIAH AND JEREMIAH. By T. K. Cheyne, D.Litt., D.D. (*A. & C. Black*, 2s. 6d. net).—This is the first part of the work which Professor Cheyne promised in the *Encyclopædia Biblica*. It is the work which he promised would give the grounds of his numerous new readings and renderings of the Hebrew Scriptures there, and especially of his discovery at every turn in the Old Testament narrative of the name of Jerahmeel. It does none of these things, however. It simply affords more examples of new readings and renderings, more instances of the occurrence of the name Jerahmeel. This is a very great disappointment. The second volume of the *Encyclopædia Biblica* was published before Dr. Cheyne had recognized the marvellous potency of the name Jerahmeel in the Old Testament, and the article under that name gives no explanation of the marvel. It was above all expected, therefore, that *Critica Biblica* would bring the *Encyclopædia Biblica* up to date. Why has Dr. Cheyne not done so? Why has he only the more liberally strewn the pages of the Old Testament with this puzzling word?

Let one example of the result be given. In the 21st chapter of Isaiah we have 'the Burden of the Wilderness of the Sea,' and the 2nd verse specifies Elam and Media as the special objects of this 'Burden.' Dr. Cheyne says that both Elam and Media represent fragments of the name Jerahmeel, and that Babylon, which occurs in the

9th verse, is also a popular corruption of the same name. Then he rewrites the prophecy. Verse 1, 'The burden of the wilderness of the sea. As whirlwinds in the South sweep through' (R.V.), becomes, 'Oracle of the wilderness of Jerahmeel. Like tempests in the Negeb of Jerahmeel.' And the rest of the verses are similarly dealt with. What has Dr. Cheyne to go upon? He says that all critics are liable to errors of judgment when they cease to suspect the traditional text. Why is it that he himself so utterly suspects the traditional text, and what is it that preserves him from errors of judgment?

Dr. Edwin A. Abbott has written another book. It will be published very soon by Messrs. A. & C. Black. Its title is to be '*From Letter to Spirit*, an attempt to reach through Voices and Words the Man beyond them.' The Voices and Words are, we fancy, those of the Gospels: the Man is Christ Jesus. Meantime, till the book is bound, Dr. Abbott has published its Introductions (two in number), and one of its Appendixes. He calls this *Contrast; or, a Prophet and a Forger* (A. & C. Black, 1s. 6d. net). The Prophet is the writer of the Fourth Gospel: the Forger the writer of 2 Peter. And the puzzle is how Dr. Abbott deals so tenderly by the former, so severely by the latter. The Appendix is a résumé, with notes, of Dr. Chase's article on 2 Peter in Hastings' *Dictionary of the Bible*.

QUIS HABITABIT? By James Adderley (*Brown, Langham, & Co.*, 1s. 6d.).—This is 'the substance of three addresses delivered to the Christian Social Union at their annual Retreat, Passiontide, 1901.' The title is the beginning of the 15th Psalm according to the Latin Bible, and the book is an exposition of that Psalm. It is an exposition for heart-searching. Who has a right to belong to a Union for social good? That is the modern rendering of 'who shall dwell in thy tabernacle?' And the answer is sent home with great affectionate insistence. 'He that speaketh truth in his heart.'

The third part of the fifth volume of '*Studia Biblica et Ecclesiastica*' has been issued from the Clarendon Press. Its title is *The Place of the Peshitto Version in the Apparatus Criticus of the Greek New Testament*, and its author is the Rev.

G. H. Gwilliam, B.D., late Fellow of Hertford College (2s. 6d.).

**THE CREATION OF MATTER.** By the Rev. W. Profeit, M.A. (*T. & T. Clark*, 2s. net).—The title is unpromising, but the book is a pleasure. It is the easiest introduction to science that an outsider can desire. It is a good book, a Christian book, but it is never traitorous to physical science. This is the book to get for the purposes of the Bible class, for sermon suggestion also, and for personal enjoyment.

**APOSTOLIC ORDER AND UNITY.** By Robert Bruce, M.A., D.D., Vicar of S. Nicholas and Hon. Canon of Durham (*T. & T. Clark*, 2s. 6d. net).—There *is* some hope for union, or at least real Christian fellowship, not merely between Churches that are all Presbyterian or Episcopalian or Congregational, but even between Churches that differ on the great principles of Church polity, when a book like this can be written by a vicar and honorary canon of the Church of England. Dr. Bruce has learned the great lesson for which life is given us, the lesson of distinguishing between the essential and the accidental, the inward and the outward, and then making the outward the channel whereby the inward flows forth to blessing; it is the lesson of love—

What love may be, hath been indeed, and is.

Principal Lindsay of Glasgow wrote a great book on the Christian ministry. Canon Bruce of Durham writes a small book. They are in substantial and most cordial agreement. Let formal unions come when they are ripe, the union of heart and mind must come first, and these two books will greatly hasten it.

**THE CHRISTIAN WORLD PULPIT.** VOL. LXII. (*Clarke & Co.*, 4s. 6d.).—The *Christian World Pulpit* is the sole survivor of a class of periodical which was once very numerous, and it has survived by sheer merit. The best sermons of the best preachers—that is what it contains, and it makes no matter to the *Christian World Pulpit* what denomination the preacher belongs to, or what subject he preaches upon. In this half-yearly volume are found Bishop Gore and Professor Rendel Harris, Sir Samuel Chisholm

and Principal Fairbairn, Dean Armitage Robinson, and Dr. Robertson Nicoll. Is it not a dangerous book to buy? Its high level is our safety. We may read these sermons, we dare not preach them. We may read them?—We must read them; there is no better way of knowing what preaching is, or of learning how to preach.

**THE LIFE AND EPISTLES OF ST. PAUL.** By the Rev. S. W. Pratt (*Funk & Wagnalls*, 4s.). This is a 'Life and Epistles' after a new method. St. Luke and St. Paul himself tell the whole story. Their words, epistles and all, are divided into paragraphs with titles, and so there are no wrong estimates or misplaced heroics.

**THE MORAL LAW.** By Edward John Hamilton, D.D. (*Funk & Wagnalls*).—In their study of theology, our fathers considered what God ought to be and do; we consider what He actually does, and rise from that into what He is. The difference is momentous. The study of Ethics has passed through the same change. Dr. Hamilton claims it as the first and most significant merit of his important book that the doctrines it contains 'have been very carefully formed according to the rules of inductive logic.' How does man behave? That first; and all the rest must follow that.

Besides the inductive method, Dr. Hamilton claims a dispassionate survey of schemes of Ethics. But his dispassionateness does not go the length of leaving it an open question whether there is a God or not. It is not the business of Ethics to prove the existence of God, it must either take God for granted or reject Him. Evolutionary Ethics sometimes rejects Him. Mr. Herbert Spencer starts with the assumption that 'all phenomena, including the spiritual and the moral, are the gradual outcome of self-governed atomic or molecular interactions of greater or less complexity.' Dr. Hamilton is modern enough to be an evolutionist, but he is a theistic evolutionist. His belief is that out of 'a homogeneous nebula of inconceivable extent' the universe has arrived at its present order by a steadily progressive development, but that development is due to the directing interest of 'a superintending wisdom.'

He has a basis for his ethics then, and it is theistic. But he is most anxious to assure us that his ethical principles rest on no *à priori* doctrine

whatever, but immediately on the facts of rational and moral life as they present themselves for our observation or are historically known. The book is the best vindication of this position. From first to last, schemes and theories of Ethics are tested by experience. And since experience is interpreted largely enough, there is a comfortable sense that actual progress is being made, and that even the study of Ethics deserves the name of science.

**PREPARE TO MEET THY GOD.** By the Rev. F. Douglas Robinson (*Wells Gardner*, 2s. net).—The sub-title of this little book is 'Instructions and Devotions in Preparation for the Four Sacraments most commonly required.' The sub-title is better than the title. It explains both the book and Mr. Robinson's Church attitude. *Four Sacraments?* Yes. They are Baptism, Confirmation, Holy Communion, and Penance. Mr. Robinson does not take the four for granted; he gives an appendix of opinions on the number of the Sacraments. And he is honest enough to give contrary opinions also, so much so that, on the whole, the evidence of authority in the Church of England is seen to be against him. On the Sacraments, on every one of his four, he writes with great seriousness. Those who deny four Sacraments will profit not a little by what he says on the two they hold by.

**THE FIELD OF ETHICS.** By George Herbert Palmer (*Houghton, Mifflin*, \$1.10 net).—The science of Ethics is receiving a very large share of literary attention just now. Several books have come to us this very month. Out of them all we have found most pleasure in Palmer's *Field of Ethics*. It is the work of a careful scholar, but it is written with much generosity and literary finish. The six lectures it contains treat of Ethics and the Descriptive Sciences, Ethics and the Law, Ethics and Æsthetics, Ethics and Religion. The discussion of Ethics and Religion is the fullest and most impressive, but the chapter on Æsthetics is most useful, perhaps most original. It is a book perfectly well suited for both fireside reading and patient study. For the student's sake a well-chosen list of books is prefixed to every chapter.

**MEDITATIONS ON THE PASSION.** By

the Rev. Alfred Mortimer, D.D. (*Longmans*, 5s.).—Some years ago Dr. Mortimer published a volume of *Meditations on the Passion of Our Lord*. It started in the middle; its first Meditation being on the Scourging. The present volume completes the work. Its place is in front of the other. It begins with the Washing of the Disciples' feet and ends with the Washing of Pilate's hands.

The book is a happy mixture of criticism and devotion. The right reading is sought before it is spiritually expounded. And never does the scholar's hand interfere with the soul's quiet. Why should it? The God and Father of our Lord and Saviour is as much honoured in the search for a true text as in the rapture of adoration. But the combination demands great circumspection, and therein is revealed the patience and the power of this very acceptable expositor.

**THE GOSPEL IN THE CHRISTIAN YEAR.** By Randolph H. McKim, D.D. (*Longmans*, 6s. net).—Such a volume of sermons as this lets us see how thoroughly the doctrine of evolution has penetrated the theological thought of America. Deliberately and openly, there is no reference to evolution, but every doctrine is expressed in its language, and every thought is breathed through its atmosphere. Much more in America than in Britain yet, one finds that the difference between theologians is simply the extent to which evolutionary methods are made use of. Dr. McKim is not one of the most extreme. But when he preaches on the Parable of the Sower, he calls his sermon 'Heredity, Environment, and Free Agency.' And the objections that he answers in the sermon—'Who shall roll away the stone?'—are objections that come from the doctrine of development. This does not mean that evolution is protruded to offence. The life of the Spirit is too fully recognized for that. It is only that this is the way in which it is expected that the spiritual life will bring every thought into subjection to the mind of Christ.

**SPIRITUAL STUDIES IN ST. MATTHEW'S GOSPEL.** By the Rev. Arthur Ritchie (*Longmans*, Two vols., 12s. net).—Mr. Ritchie is Rector of St. Ignatius' Church in New York. But there is neither barbarian nor Scythian in Christ; these



Spiritual Studies have no such 'local colour' as need disturb our meditation. They are occupied, not with the whole of St. Matthew's Gospel, but only with the words of our Lord in that Gospel. Their method contains a curious self-denying ordinance. Each of our Lord's sayings has first an exposition, and then three thoughts. The exposition is never omitted, and the thoughts are never more or less than three. This uniformity must have cost Mr. Ritchie something, but it is good for us. The 'Studies' may thus be read as morning or evening lessons—private lessons, of course—and meditated upon thereafter in their completeness. And this, or something like this, must have been Mr. Ritchie's intention. For the 'Studies' are simple and universal, sent not to startle or delight the scholar, but to edify the Body of Christ.

To the 'Eversley' Series Messrs. Macmillan have added Huxley's *Life and Letters*, in three volumes (12s. net.). They stand by themselves, but they also make the tenth, eleventh, and twelfth volumes of Huxley's works in the same series. The book needs no review. It is one of our classics in biography. That is why it is included in this series. All that has now to be said is that if this series is enriched with Huxley's *Life and Letters*, it also will do something, by its perfection of printing, on behalf of the book. There are books that are bought for their outward appearance, and books that are bought for their intrinsic worth; here the two attractions come quite uniquely together.

**THE END OF THE BIBLE.** By Mrs. John Stewart Oliphant (*Marshall Brothers*).—The 'End of the Bible' is the Apocalypse, and this is an exposition of that book. Not of all that book, however, of its prophecies only; and of more than that book, of all the prophecies the Bible contains. The method is the old one. Wellhausen and all that ilk are utterly ignored. Prophecy is prediction. In Mrs. John Stewart Oliphant's words, 'Prophecy is the story told us beforehand of God's dealings in judgment with this earth, and the dwellers upon it.' It is a sad story, a story of judgment unrelieved by a gleam of mercy. But Mrs. Stewart Oliphant writes not for those on whom the judgment will fall, but for those who are safe sheltered. 'How

should I speak to others of coming woes, when it is upon their own heads that these very woes will fall?' The book is written in elementary language, for its first thought came from the question of a child, 'Tell me about the end of the Bible.' There is no discussion of difficulties; why should there be? The 'book written within and on the backside,' is the book of God's counsels and purposes, and there is no hesitation or perplexity.

**THE NEXT GREAT AWAKENING.** By Josiah Strong (*Melrose*, 2s. 6d.).—The title of this book will attract attention to it. It is an awakening, a great religious awakening, that the earnest in the land are praying for. When is it to come? Mr. Strong cannot answer that. How is it to come? To answer that, Mr. Strong writes his book. How did the great awakenings of the sixteenth, seventeenth, and eighteenth centuries come? And the awakenings in both halves of the nineteenth century? *They came in connexion with the preaching of a neglected scriptural truth, which was precisely adapted to the peculiar needs of the times.* That is Mr. Strong's answer, and he prints it in italics. The special need of our time is the apprehension and application of the social teaching of Jesus. The great word is the 'Kingdom of God.' When that word is preached, the next great awakening will come.

**THE TRUTH AND ERROR OF CHRISTIAN SCIENCE.** By M. Carta Sturge (*Murray*, 6s.).—This is a most opportune book. For there is no knowing where the Christian science microbe will settle next. Our nearest and our noblest may be attacked by it. Now, Miss Sturge has studied the matter, and she has no axe to grind. She acknowledges good where she finds it, and she finds it where it is. She plainly lays the evil bare. This, therefore, is the tonic to fortify oneself and all one's friends with. Whoso reads this book, not yet overtaken by the Christian science malady, will never be laid low by it. Canon Scott Holland has given it an introduction. He also is convincing, for he is quite calm and quite unreserved. His exposition of the *theology* of the business is a chapter which should rank as history.

Mrs. Spurgeon publishes her report of 'The Book Fund and its Work' for 1901 and 1902

through Messrs. Passmore & Alabaster. It is a tale of deep distress, not because of the Fund, but because of the need of it. The letters published in the Report are sad reading. That ministers should have to beg so piteously for books is scarcely more honourable to the Church than that they should have to beg for clothes.

A cheaper (3s. 6d.) edition of Mr. Lovett's *Autobiography and Letters of James Chalmers* has been published by the R.T.S. It is indistinguishable from the original (7s. 6d.) edition.

OUR LIFE IN PARADISE, By the Rev. E. A. Down, M.A. (*Rivingtons*, 5s. net).—There are three sources of knowledge about our life in Paradise: Scripture, the Church, and our own imagination. Mr. Down follows the Church mainly. He adds somewhat from his own imagination, and even refers to Scripture occasionally. But his standby is the Church. And he has too much respect for the Church to distinguish degrees of enlightenment in her. His book is a good honest gathering of the teaching of the Church on the things behind the veil. Viscount Halifax writes an introduction to it. He especially praises the stand Mr. Down makes on Prayers for the Dead. Pray for the dead? he says; you not only may, you not only ought; you must. 'If you fail to do so, you are neglecting not merely a privilege but a duty.'

Mr. A. Brodrick Bullock has done a piece of good service to the study of Ethics in translating Schopenhauer's *Basis of Morality* into faithful and natural English. He has added to his thank-worthy task in a very short but very useful preface. The publishers are Messrs. Sonnenschein (4s. 6d.).

THE QUESTION OF REUNION WITH ROME. By B. Willard-Archer (*Sonnenschein*, 6s.).—Reunion with Rome?—the answer is Punch's advice to those about to get married: Don't! Who would join Rome after reading an indictment like this? And it is all true. Unrelieved the truth is, no doubt; other things that are more creditable are passed over. We are simply told the worst. For it is a doctor that writes, and from a doctor we desire to know the worst. It is well for us that the history of the Papacy is not the history of Christianity.

FALLACIES IN PRESENT-DAY THOUGHT. By J. P. Sandlands, M.A. (*Stock*, 6s. net).—It was lucky for the Vicar of Brigstock that he wrote a book. He himself must be a trying man to live with; but in a book his omniscience is great fun. He knows everything; no one else knows anything. And he uses every opportunity to make both facts known, the more delicate the situation (as at the other man's own table) the better. It sometimes looks as if the book were written to show how rude Mr. Sandlands can be, perhaps only to show how clever. Its inconsequence is due to this desire. He jumps from one topic to another, but the agility is with a purpose. 'Some years ago, I was talking to a friend on kindred subjects, and he said to me, "Grace comes to us according to certain laws." He would have gone on to say that these laws were illustrated in their operation in the Sacraments. But I stopped him with the observation, "My good friend, but law and grace are contradictory terms. Where grace is there can be no law."' Six shillings is a good price to pay for it, but the book is full of fun.

WHAT A PIECE OF WORK IS MAN. By F. J. Gant, F.R.C.S. (*Stock*, 2s. 6d.).—Mr. Gant is a theological surgeon, and very orthodox in his theology, but he reaches his orthodoxy by wading through a very sea of heretical statement. It is not conscious heresy. Mr. Gant will be shocked when he hears he is a heretic. And it does no harm. It is just Mr. Gant's way of getting at the truth for himself. And surely it says something for St. John's Gospel that along his own road Mr. Gant at last arrives there and heartily agrees with it.

Mr. Stock has also published—

1. *The Secret of the Cross*; or, How did Christ Atone? by J. Garnier (1s. net).
2. *The Lord's Supper*: What it is and what it is not, by Werner H. K. Soames, M.A. (1s. net).
3. *A Study of the Christian's Intermediate State*, by the Rev. E. T. March-Phillipps (9d. net).

Mr. Stockwell has again published a great bundle of small books. Taking them as they come, we have—

1. *Christ's Mission in the World*, the twenty-seventh volume of the 'Baptist Pulpit,' by the Rev. Walter Wynn (2s. 6d. net). It is direct and fear-

less preaching. This paragraph is from the sermon on 'Christ in the Home': 'I have known hundreds of cold, professing Christians who never pray at home; who stay in bed on Sunday mornings; who never read the Word of God; who slither into God's House and slither out again after giving the least coin they can find to the collection; who sit in the pew with their heads dropped or turned from the preacher, with a growl in their hearts and a frown on their faces; who grunt and snarl when you speak kindly to them, and who stay away from all the work of the Church, but favour you with elaborate criticisms of the men who are doing it.'

2. *The Village Blacksmith*, by the Rev. Mark Bairstow (2s. net), a story of country life and tragedy.

3. *I Want*, a story for the children, by Mrs. Ernest Carr (1s. net).

4. *Theories of the Person of Christ*, by James Marchant (2s. 6d.). Professor Orr says that he was struck with the freshness and merits of Mr. Marchant's former book, 'Theories of the Resurrection of Christ,' and the present book seems to him to show equal ability in conception and execution.

5. *Sermonic Studies*, by the Rev. Thomas Davies (2s. 6d. net).

6. *The Salvation of God*, by L. Battersby (2s.), dealing popularly with Conversion, Faith, Repentance, the Forgiveness of Sin, Redemption, Regeneration and Eternal Life, Sanctification, and Consecration.

7. *A Book of Illustrations*, by John Robertson, LL.D. (1s. 6d.).

8. *Looking Backward and Looking Forward* (1s. net), being sermons by the Rev. J. G. Greenhough, the Rev. R. J. Campbell, M.A., the Rev. A. T. Pierson, D.D., and others.

9. *The Undying Christ* (1s. net), by the Rev. J. W. Ewing, M.A., B.D., a volume of sermons, in one of which Mr. Ewing gives these four as the principles on which the Baptist Church is built: (1) That the Church of Christ consists of spiritual and regenerate persons; (2) That of that spiritual and regenerate Church Christ is the sole head; (3) That the will of Christ is revealed in the New Testament; (4) That every believing soul is responsible immediately to Christ.

10. *The Fall of a Man*, by Miriam Thorn (1s. net).

11. *The Life-Giving River*, by W. A. Dale (1s.).

12. *The Altar of Mind and Soul*, by Melson Godfrey and Charles Turner (3d.).

THE CONFLICT OF DUTIES. By Alice Gardner (*Fisher Unwin*, 7s. 6d.).—There is much more in these essays than essays usually contain. They are magazine articles in their timeliness and readableness (if you will allow the word), but they are also thorough studies of their subject, and each study is carried out in relation to the whole science of Ethics. The essays were written for (and we suppose read to) students of Newnham College, and their union of scientific breadth and everyday insight is a good example of the progress which education has made, most of all in the schools and colleges of women. There is just one criticism which might be made, and it is quite a trifling one. Miss Gardner has the courage to utter truisms, but not yet the courage to omit saying so. Does she suppose that the students of Newnham College expected an original utterance every time she opened her mouth? What would these essays have been then? But about their topics—Sectarianism, Hatred and Charity, Truthfulness, Religion and Good Taste, Early Christian Mysticism—those are some of them. In every case a good line is taken, memorable things are spoken, a fine spirit is given.

A DAWNING FAITH. By Herbert Rix, B.A. (*Williams & Norgate*, 5s.).—If this book could be put into the hands that are stretched out for it, it would do much good. It is not for those who say that doubt is devil-born. It is for those who have touched a jarring lyre in their life and are striving still to make it true. They are perplexed in faith because their old creed was based on the Bible, and the Bible is gone. The expression is emphatic—Mr. Rix is often emphatic in expression—but it correctly describes the feeling, and repeats the very words of many a man and woman to-day. And now that the Bible is gone, their life has fallen into confusion. It lacks a binding theory, which it is the purpose of Mr. Rix in this book to supply. After the thought of God has come to them, and they can rest assured that He ever lives and loves, they may get back their Bible again. Perhaps Mr. Rix himself may get it back some day.