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memorial of his covenant with Abimelech. So, too, the name of Abraham was associated with the famous tree at Mamre, and that ancient sanctuary,

which may well have become sacred in the first place because of some theophany that happened there, had all its pagan significance obliterated.

At the Literary Table.

THE AGE OF THE FATHERS.

Longmans, 2 vols., 28s. net.

THE two great volumes which are published under the popular title of *The Age of the Fathers* are themselves popular in character. It is true that they are essentially the lectures with which Professor Bright was wont to 'charm and stimulate and inspire' generations of Oxford students. But that only shows that it is the popular lecture that pleases even Oxford students most. Their style was unfettered by qualifications in their delivery; and now the printed page is unencumbered with footnotes. One can literally take the book to the fireside, and have a comfortable afternoon with it; one can make it the subject of the evening's reading in the family circle. And all this in the peaceful assurance that its popularity takes nothing away from its accuracy; for Mr. C. H. Turner, of Magdalen College, has verified its facts and dates.

Dr. Bright was a delightful lecturer. The Warden of Keble College, who writes the preface to the book, is sure that, as his old pupils read these pages, 'they will see the merry smile breaking over his face if any event has its ludicrous aspect, the fire lighting up the eyes at the mention of the courage of witnesses for the truth; they will hear a voice ringing through the room as it recalled the bold denunciations of passion or of cowardice, even in a Christian emperor, or hushed into a solemn quiet at the mention of the Sacred Name: they will recall a personality lifted by constant friendship with the great personalities of St. Athanasius, St. Ambrose, St. Augustine, St. Chrysostom; and seeing with his eyes, they will therefore see with the eyes of the actors themselves the events which he portrays.' Dr. Bright was a great lecturer. But he never was so great a student. And it just required the combination of the brilliant lecturer and the exact painstaking student to make the book the really great book

that it is. Those who know the lecturer's unaided work best will best appreciate Mr. Turner's share in the last and greatest book that Dr. Bright has given us.

Our remarks are general. Nothing else is called for. There is no criticism to make on any portion that should not be made on the whole. The work is one. It is the work of a Churchman. No sect that separated from the Catholic Church finds sympathy; no heretic is saved by his saintliness from the general condemnation of heresy. Men take more interest now in life itself than in the forms in which it is clothed; they prefer life to imitation, even when it is eccentric. Dr. Bright had no such weakness. Separation from the Church was the sin against the Holy Ghost. Is it not in the Church that the Holy Ghost is found? Where else and how *can* He be sinned against? Our instincts may be unsatisfied with the theory: Dr. Bright did not care for our instincts; he cared for the Catholic Church.

CHRISTIAN WORSHIP.

S.P.C.K., 10s.

The full title of Mgr. L. Duchesne's book is: *Christian Worship, its Origin and Evolution; a Study of the Latin Liturgy up to the time of Charlemagne*. Mgr. Duchesne says that the first part of the title is his publisher's, the second part his own. The first part is the only possible title for a book—in that his publisher was right; but the second part is the only correct description of this book—in that Mgr. Duchesne is right.

And now that Mgr. Duchesne's book has been translated into English, there is no book on the Liturgy of the Western Church in English to be compared with it. Its fulness is not more wonderful than its accuracy. And in a matter of so great and curious detail, it is not easy to be accurate. Moreover, it comes at a time that is opportune.

Some of us may despise the scholarship that covers and is content with the knowledge of *amphibala*, *amulæ*, and *anagolagia*; we may reprove the tendency to return to the beggarly elements of mere ecclesiasticism: but there is a great spreading interest in these same 'beggarly elements' in our day, and no one can deny that, if such things are to be the subject of thought, thought should be accurate about them and historical. This admirable translation of Mgr. Duchesne's Latin Liturgy will serve as a most reliable manual of Roman ritual—whether for avoidance or acceptance.

The profane person will be amazed at the multiplicity of observances, the wilderness of unfamiliar names. How did a man ever remember them and practise them in their right order? Perhaps he will wonder with more seriousness how it was possible for a man to do anything else than practise them, to find any spiritual meaning or uplifting in them.

The translation is very well done. The book is a real book. The index is a model index.

Books of the Month.

Dr. Cheyne has issued the second part of his *Critica Biblica* (A. & C. Black, 3s. net). It contains his notes on the text of Ezekiel and the Minor Prophets. The same excessive suspicion of the Massoretic text, the same amazing ingenuity in inventing a new text, are displayed on every page. And it may be added, the same infatuation for Jerahmeel. No student certainly can afford to neglect Professor Cheyne's work, and every serious student will know how to use this wonderful book. But the weak in faith had better leave it alone.

LETTERS FROM THE HOLY LAND. By Elizabeth Butler (*A. & C. Black*, 7s. 6d. net).—'We passed over the site of "old Jericho," and saw what a magnificent site they chose for it, backed by mountains in a majestic semicircle, and looking on the Plain of the Jordan. The Bible speaks of a "rose plant in Jericho" as of something superlatively lovely amongst roses, and one may ask, why particularly in Jericho? Here one can answer the question, for one sees how richly

the flowers grow in this land of many streams, which is all the more conspicuous for its exuberance as contrasted with the aridity of the surrounding regions. I can best describe the fascinating quality of our journey by saying that it is like riding through the Bible. At every turn some text in the Old or New Testament which alludes to the natural features of the land springs before one's mind, illumined with a light it could not have before. I know many devout persons shrink from a visit to the Holy Places for fear of—what? Do not fear! The reality simply intensifies, gives substance and colour to, the ineffable poetry of the Bible. It is simply rapture to see at last the originals of our childhood's imaginings; and, believe me, the reality becomes more precious in one's memory even than the cherished illusion.'

That will do for sample of the letters. They are a woman's letters, and only a woman, they say, can write letters. To see the Holy Land in Lady Butler's correspondence is a new sensation after one has read all the books about it.

The illustrations remain. They are twelve in number. They are Lady Butler's own—first as photographs or sketches, then as coloured and finished pictures. And here they are reproduced with the art of the colour printer at its best.

THE PSYCHOLOGY OF ETHICS. By David Irons, M.A., Ph.D. (*Blackwood*, 5s. net).—This is not a large book, but it is well packed. The type is close and the thought is closer. There is no difficulty in reading it, for the order of thought is well observed and the style is accurate and untechnical. But it has to be read slowly and right on to the end. Then it is recognized as a real contribution to its science.

There is in man an ideal of attainment. His emotions are painful or pleasurable as he seeks and reaches that ideal. It is not a selfish ideal, for his own good is identical with the good of those around him. It is an ideal of virtue, it demands the denial of self. But it is in him, it is not imposed from without. He may have got his ideal from a Divinity that shapes our ends. Dr. Irons says nothing about that. He has it, that is all Dr. Irons says; his conduct is shaped by the necessity of realizing himself, not by any code of laws or dread of divine wrath. If we understand Dr. Irons, he is far from excluding

God. He puts Him first, not last; at the making of man, not merely at his reformation, that is all.

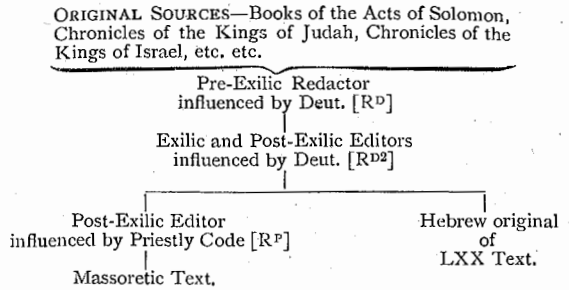
A NEW EARTH. By James Adderley (*S. C. Brown*, 3s. 6d.).—Messrs. Brown have taken over a series of sermons originally issued by another publisher, and have resolved to continue its issue under the title of *The World's Pulpit*. This is a new volume. Mr. Adderley, of St. Mark's, Marylebone, has a great reputation as a preacher, and this volume will not put it to shame. The language is quite unconventional, the address very direct, and the whole atmosphere thoroughly modern. It is no doubt better to hear Mr. Adderley than to read him, but he reads well too.

NOTES ON THE HEBREW TEXT OF THE BOOKS OF KINGS. By the Rev. C. F. Burney, M.A. (Oxford: *At the Clarendon Press*, 14s. net).—It cannot be said that just at present the study of the Old Testament is making very marked progress. The critics are agreed—agreed even to the extent of casting out their Jonahs. The traditionalists are busy, but they have no scholarship. The monuments are not in it. There is a pause in the march of Old Testament study.

Those who are most closely in touch with the line of progress know that little more can be done until the text has been better studied. The advance has been checked through lack of a reliable Hebrew text. What Westcott and Hort did for the New Testament has to be done for the Old. And it is an infinitely more difficult and long-continued task. Many scholars must give themselves to it.

Dr. Driver did the work for the Books of Samuel. Mr. Burney has now done it for the Books of Kings. Mr. Burney is a pupil of Dr. Driver's; he has learnt his master's method and caught his master's spirit. He has produced a work that is quite worthy of its place beside Dr. Driver's *Samuel*, and that is to say all that has to be said. He selects his illustrations with the same skill, he exhausts them when necessary with the same ungrudging patience. He has even something of the master's felicity of expression; and it is his own, not an imitation. Mr. Burney's work in the *Dictionary of the Bible* prepared us all for this high praise.

Where has the Massoretic text come from? Mr. Burney gives its pedigree in pedigree form:—



DAVID HUME. By James Orr, D.D. (*T. & T. Clark*, 3s. net).—Is David Hume properly called an 'Epoch-Maker?' An 'Epoch-Breaker' seems more appropriate. He stands for disintegration. But we now see that behind Hume's scepticism was a movement of the great Time-spirit, and we no longer call him eccentric or a blasphemer. Professor Orr has made Hume his special study. There is no corner of his mind that is hidden from him. There is no cause or effect of his philosophy that he has not considered. A better choice for this volume of the 'Epoch-Makers' could not have been made. For to all this intimate knowledge, Professor Orr adds a free popular English style.

The new Professor of Education in the University of London has published a *Primer on Teaching* (T. & T. Clark, 6d. net). It is better than the best inaugural lecture. It is a manifesto of method and enthusiasm. It is the open evidence to everyone that Mr. Adams is the man for this influential chair.

Professor Adams adds after his title, 'With special reference to Sunday School Work.' He might have added 'and Pulpit Work' also. For it is a teacher that the modern pulpit is, and the man who cannot teach cannot preach.

We speak of 'epoch-making' books: one can imagine that the reading of this unpretentious sixpennyworth will make an epoch in many a teacher's and preacher's life.

From the London Bible Warehouse comes an edition of the New Testament which goes by the name of the *Salvation Testament*. All the texts bearing upon the Plan of Salvation are marked with red lines. They have also a letter attached

to them, which shows whether the text has to do with Sin, Repentance, Atonement, or the like. The book is well bound and attractive.

Messrs. Constable have published another edition of *Human Immortality* by Professor William James of Harvard. The reputation gained by the Gifford Lectures will give the little book a new interest, and it deserves all the interest it obtains.

SELECTED POEMS OF GEORGE MEREDITH (*Constable*, 3s. 6d. net).—Here is one of the most pleasing little books you ever saw. The poems are worth the daintiness too. This for the next birthday present you give.

AN ENGLISH GARNER: VOYAGES AND TRAVELS (*Constable*, 2 vols., 8s. net).—Messrs. Constable have undertaken the publication, in twelve volumes, of Professor Arber's wonderful gathering together of the early literature of England, which he calls 'An English Garner.' The wonder of the series is its price. The volumes are large, handsomely printed, and handsomely bound, and they are to cost but four shillings apiece. Thus for eight-and-forty shillings we have in our offer a collection of the literature that illustrates the greatest period in English history, the very best collection that has been made. Each volume (or set of two volumes) is introduced by an essay from some English scholar. The present volumes deal with the voyages and travels that were made and written about in the sixteenth and seventeenth centuries. Its introduction is by Mr. C. Raymond Beazley, F.R.G.S.

The piece of most importance in these volumes is probably the last. It is Robert Knox's account of the Highlands of Ceylon and his captivity there. It is, says Mr. Beazley, the earliest detailed account of Ceylon in English, and by far the most valuable study of the interior which had been made in any European language up to that time.

CHURCH DISCIPLINE. By Joseph McCabe (*Duckworth*, 3s. net).—Whatever Mr. McCabe's purpose may be, he wakens every subject that he touches into interest. Here his purpose seems to be as good as his method is lively. In eleven lectures he explains to certain ethical societies the means by which the Church of Rome has com-

mended the practice of ethics to her people. He is not critical of the Church of Rome and her methods, he is on the whole appreciative, as he claims to be. And although there is no risk of any member of these ethical societies being led to Rome by the lectures, there was probably not a single member hearing him who was not surprised that Mr. McCabe could speak so appreciatively of the service Rome has rendered to the moral progress of the race. Mr. McCabe is alive to the use of Comparative Religion in the modern study of theology and ethics. We shall hear more of that use by and by.

Messrs. Funk & Wagnalls are the publishers of a new biography of that saint and genius *Raymund Lull*. It is written by Dr. Samuel M. Zwemer.

THE NEXT STEP IN EVOLUTION. By I. K. Funk, D.D., LL.D. (*Funk & Wagnalls*, 50 cents net).—An American theologian cannot write without writing about evolution; the English theologian rarely touches it. What has made the difference no man has watched the course of history closely enough to say. The theological atmosphere in America is an evolutionary atmosphere; here it is not: that is all we can say about it. But the difference makes the books that come from America the more refreshing. Here is Dr. Funk putting St. Paul's highest aspirations into Darwinian terminology, and who will miss the piquancy of it?

WREATHES OF SONG FROM A COURSE OF DIVINITY. By the Author of 'Wreathes of Song from Courses of Philosophy' (*Gill*, 2s. net).—This is one of the wreathes—

PRIME

Allelu'ia—rising sun,
Day's word of first-forth-acting One!
His act proclaim effect of none
Nor as of self evolving more—
Senseless imagination—
But as first act for aye, all-o'er,
Or creating of naught before
Or acting forth Creation
Through what 'twas made potentially
Love's way to be more than need be
To do more than e'er need be done—
Sole meet mode for All-highest One:
Allelu'ia—El'Eliou!

Messrs. Hodder & Stoughton have published a new edition of Mrs. Ramsay's *Everyday Life in Turkey*. Distinct from her great husband's writing, with a flavour all its own, a woman's book besides, and not a man's at all, *Everyday Life in Turkey* is true literature. It gives the pleasure of the highest and purest art. And it is history. The things Mrs. Ramsay describes she has seen. Where is a more reliable narrative of life in Turkey to be found, or, for that matter, a more fascinating book of travel?

NATIONAL DUTIES. By James Martineau (*Longmans*, 6s. net).—It will never do to leave James Martineau's sermons lying in manuscript. This is a selection. There are more behind. Let us have them all, they cannot but be worth our reading. And we shall show by the wide and generous welcome this volume receives that we mean to have them all.

Only a few of the sermons in this volume are 'national.' The greater number are ethical; and in the ethical sermon lay Dr. Martineau's strength. There are also a number of Communion and other addresses.

THE BIBLE IN THE NINETEENTH CENTURY. By J. Estlin Carpenter, M.A. (*Longmans*, 10s. 6d. net).—Professor Estlin Carpenter is both a good lecturer and a sound scholar. He deliberately refrains from the highest work, the work of spiritual application. He pulls down, he does not try to build up. No doubt the cry, 'Rase it, Rase it,' is often free from vindictiveness, and we are quite sure there is not a touch of malice in all Professor Estlin Carpenter's criticism. No doubt criticism is often quite necessary too, and the only safe preliminary to appreciation and upbuilding. Still, it is not the highest work; it is not the work that brings most joy to the worker or most blessing to us.

Professor Estlin Carpenter calls his book *The Bible in the Nineteenth Century*, for every one of the eight lectures it contains has to do with the Bible and with its criticism. The lecturer's purpose always is to show that the Bible was less in the estimation of men at the end of the century than it was at the beginning. If that is true, there are compensations, for religion is not less. Professor Estlin Carpenter does not believe that it is less. And he has no doubt that the chief com-

pensation lies in honesty. The Bible is less, but sincerity of worship is more: that is his belief and his rejoicing.

There is skill and scholarship in every lecture. And yet one might detect a mistake or a misunderstanding here and there. For example. In a footnote very near the end of the book Professor Estlin Carpenter quotes Dr. Sanday with disapproval as saying (*D.B.* ii. 647) that there was not time for the Christian imagination to invent all the miracles in view of the newer dates assigned to the Gospels, and he says that the report that Plato was the son of Apollo was circulated in Athens during his lifetime. But it is not the rise of a legend, it is the rise of such legends; it is not the application of a myth, it is the application of such a body of myths that are credible and fruitful in themselves and that are fitted inextricably into the evangelical narrative.

Those who wish to complete their set of Phillips Brooks's works may do so now. For Messrs. Macmillan have added *The Influence of Jesus* (6s.) and the *Lectures on Preaching* (6s.) to their attractive and uniform edition.

They have also brought out a new edition of the *Phillips Brooks Year-Book* (3s. 6d. net), very beautiful and very fitting for birthday presentation.

THE SOUL. By David Sime (*Macmillan*, 4s. 6d. net).—Mr. Sime has no hope that the multitude will read his book; he is to be content if it meets with the approval of the few. But it is doubtful if he will have even that satisfaction. The testing chapter is the fifth, its title being Teleology. What is elsewhere said about the soul being distributed among the nerve centres all over the body is curious but of less account. In the chapter on Teleology Mr. Sime separates himself from the science that sees no design in nature. He sees a distinct and purposed adaptation of means to ends, demanding the presence of a mind. But whose mind? Not the mind of God, because in lower creatures the organs are less perfect than in higher, and he cannot conceive a mind that could produce a better thing being satisfied with a worse. The designing mind is the creature's own. The only argument from design is the argument that animals have minds and can use them.

But where did they get their minds? Does not God come in there? Well, yes, but not a very great God. There are in most animals certain primitive instincts—the Alimentary, Self-Preserving, Self-Perpetuating, and Maternal instincts. Having these, the animal can do all the rest for itself: these must have been given to it by God.

ADDRESSES ON THE TEMPTATION.

By Edward Lee Hicks, M.A. (*Macmillan*, 3s. net).—Two volumes on the Temptation have been published this month. They differ vastly, but out of both writers this story has drawn the highest they can attain to. We should be prepared to test an expositor's ability by his handling of the Temptation. So tested, these expositors take a good place. In one respect we prefer Canon Hicks. He follows St. Luke's order; the mountain comes second, the pinnacle third. For we too have our own thoughts of the Temptation, of its place in the work of Christ, and its meaning for us, and this is the order that seems orderly. First the temptation to the body, next the temptation to the mind, then the temptation to the spirit. Or in Eve's order—good for food, pleasant to the eyes, to be desired to make one wise.

But, order apart, Canon Hicks is searching and very helpful. There is not a self-conscious sentence in his book; there scarcely seems to be a wasted word.

CHRIST, ANTI-CHRIST, AND THE MILLENNIUM. By the Rev. David D. Rutledge, M.A. (*Marshall Brothers*, 7s. 6d. net).—Mr. Rutledge is a pre-millenarian. He holds that the post-millenarians have not a leg to stand upon. And it is cruel of him, after destroying their standing, to pelt them with so many unmerciful adjectives.

Mr. Rutledge is a pre-millenarian, and he has a very ingenious way of getting over the difficulties of pre-millenarianism. He does not deny the difficulties. He is too honest for that, and too good an exegete. He overcomes them by the brilliant device of dividing our Lord's Second Coming into two events. The one event is His Parousia, the other is His Epiphaneia. At the Parousia Christ will come *for* His saints; at the Epiphaneia He will come *with* them. The Parousia will be known to the saints alone, the Epiphaneia will be seen by all. 'I go to prepare

a place for you; and if I go and prepare a place for you, I come again, and will receive you unto Myself, that where I am, there ye may be also'—that is Christ's Parousia. 'Ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven'—that is His Epiphaneia. Between the Parousia and the Epiphaneia, Anti-Christ will have his sway; 'and then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth and bring to nought by the manifestation of His coming' (His Epiphaneia). Of course Mr. Rutledge has his prophetic chart, and in that chart are all these things fully and picturesquely set forth.

THE TEMPTATION OF JESUS. By A. Morris Stewart, M.A. (*Melrose*, 6s.).—The reputation which Mr. Morris Stewart won by his *Crown of Science* he will not lose by his *Temptation of Jesus*. If it were not that the title is familiar, and that men will scarcely be induced to look for novelty on the Temptation, this book might have come first and made the reputation more rapidly. For it is easier to read. The style is less individual, the use of words is less unexpected. One had to push on in the other book till the sixth chapter was reached before one got fairly held; this book lays hold of the mind at once.

Perhaps the other book will be called the more original. There is no consciousness of originality in this book, and for that reason it will not be so inevitably found in it. Nor is it original in the sense that the interpretation of the Temptation, or of any part of it, is new. But when a book compels you to read over again the history and meaning of an event in the Saviour's life, an event that has been read so often before, and makes you see the reality of it with the first fresh surprise upon you again, that book must be called original. It is the writer's own. He saw and felt all this first; you see and feel it with him.

It is a preacher's book. The chapter that is most impressive is the chapter that is most openly homiletical. Its title is 'The Snare of Hunger as it concerns us.' 'When Satan pointed the hungry Jesus to those stones, he saw not only the hunger of the Son of man, but the great hunger of the world which Jesus shared . . . for it is ordained that by *work* earth's stones shall be turned to bread, and not by *words*.'

Two pamphlets on the Drink Curse have arrived together. Both are by Mr. Arthur Sherwell. Messrs. Oliphant publish *The Drink Peril in Scotland* (3d. net); Messrs. Macniven publish *Popular Control of the Public-House* (3d.).

FAMOUS SCOTS: PRINCIPAL CAIRNS. By John Cairns (*Oliphant*, 1s. 6d. net).—Surely no name in all the list, and it is now a list of forty names, was more inevitable than that of John Cairns. The only question could be that of editor. The choice of editor has been well made. No doubt Mr. Cairns found an ideal subject. For the inmost thoughts of Principal Cairns can come to the light, only to make his greatness greater. But it is much to say that the very perfection of his subject has drawn the editor's own perfections out. Nor has he let the fine biography of Professor MacEwen hamper him. He has neither ignored it nor been slave to it; he has used it and made his own book himself. They who know Dr. MacEwen best will best appreciate this new estimate of a man so great and good that only Scotland, shall we say, could have produced him.

Messrs. Passmore & Alabaster have issued *Twelve Sermons on Humility* by C. H. Spurgeon (1s.).

The Religious Tract Society has issued two new books for girls. One is a story—*Jill's Red Bag*, by Amy le Feuvre (2s.). The other has as much fascination about it as any story, and it is all true history. It is a book of *Noble Deeds of the World's Heroines*, by Henry Charles Moore (2s.).

YOUTH AND DUTY. By the Right Rev. J. E. C. Welldon, D.D. (*R.T.S.*).—Bishop Welldon, it seems to us, is nowhere so great as in the pulpit, and no pulpit has brought out his greatness so well as Harrow. He is a preacher to boys. He has a genius for preaching to boys. His sermons are not sermons—the thing so little loved by the average boy—they are the Headmaster himself, talking to them in his most serious searching way, and daring them to let an eye drop or an eyelid quiver. One feels in reading these twenty Harrow sermons as if in every one of them Dr. Welldon had been to the boys who listened to them either a savour of life unto life or of death unto death.

Professor Weidner of the Lutheran Seminary in Chicago is a great exegete as well as a great theologian. His fertility is altogether phenomenal. After finishing a commentary on the whole of the New Testament he commenced one on the Old. The second volume, expounding *Exodus*, has just appeared (Revell, 50 cents). It is the Bible-class teacher that Dr. Weidner keeps in mind, and the Bible-class teacher will find his commentaries very useful.

THE TRUE ESTIMATE OF LIFE AND HOW TO LIVE. By G. Campbell Morgan (*Revell*, 2s. 6d. net).—What is it that makes a writer popular? His popularity? No doubt, but that is only the sub-title. What gives him his first hold on the great fickle religious-reading mass? Mr. Campbell Morgan is a great preacher. But he is not a great writer, and it is as a writer that we have to do with him. These sermons are old-fashioned to commonplace, and they are blameless of original thought. Yet they are read eagerly all the world over.

EARTHLY DISCORDS AND HOW TO HEAL THEM. By Malcolm James McLeod (*Revell*, 2s. 6d. net).—There is no hesitation in accounting for the success of this writer; he is a story-teller. The book is brimful of anecdotes, and they are mostly told out of the writer's own experience. Perhaps that is the secret of Mr. Campbell Morgan's success too. For here we find an anecdote which begins: 'Calling upon an invalid lady recently, I found her reading a sermon of Campbell Morgan's, in which was a story that had almost a parallel in her own life. "Strange," she began, "but there's a story here that just suits me exactly."'

Mr. Robinson has published other two volumes of his sermons for the times. The one volume is for young men, its title being *Comradeship and Character* (3s. 6d. net). The other is for business men, its title, *The Cross and the Dice-Box* (3s. 6d. net). These sermons are all by able preachers, some of them by famous preachers. The idea is altogether a most commendable one, and the series is sure to be sought after.

THE ETHICS OF EVOLUTION. By James Thompson Bixby (*Small, Maynard, & Co.*).—Dr.

Bixby's book was in its first edition (this is the second) called *The Crisis in Morals*. That title expressed the object of the first half of the book, which is a clever and convincing refutation of Herbert Spencer's theory of ethics. But it did not at all describe the second and more important part, which states Dr. Bixby's own theory of ethics. So the name has been changed.

It is with ethics as with theology in America—all must be set down in terms of evolution. What does Dr. Bixby mean by the Ethics of Evolution? He means that the obligation to do the right in spite of utmost inconvenience is felt by us because it belongs to 'the nature of things.' 'The old school of ethics,' he says, 'when asked why one ought not to hate or lie, replied, "Because you ought not," and slammed the door in the face of the inquirer. But the school that is to meet the scientific demands of our age must supply for ethics, as for mechanics or æsthetics, a more rational ground. If moral obligation is a reality at all, and not a dream of idealists, a theological fiction handed down by tradition, or a political expedient to keep the people in order, *it must be rooted in the nature of things.*' Morality is a necessary law of our being. It does not depend upon statutes. We cannot any longer refer the origin and ground of right to the divine will, or to the revelation of the divine will given in the Bible. A new codex might correct the translation of an old commandment, and we should be in the foolish predicament of finding that which was once commanded now forbidden. An English translation of the Decalogue did once omit the *not* from one of the commandments, so that they called it the 'Wicked Bible.' That which is right, says Dr. Bixby, must be right in itself, and not dependent on the will of any one in heaven or on earth or under the earth.

THE NONJURORS. By J. H. Overton, D.D. (*Smith, Elder, & Co.*, 16s.).—A wholly new conception of writing history has arisen in our day. It may be called the writing of history by sympathy. It is the third stage in the evolution of that art. In the first stage history was a department of politics, whether parliamentary or ecclesiastical. The one side wrote its history of the Reformation or the Free Trade Movement, the other side wrote a different history. They agreed in one thing only, in the darkness of the picture they drew of

the other side. It was the writing of history by denunciation. The second stage was the writing of history by indifference. History was history, *you* had nothing to do with it. It was found in blue-books. Transcribe them and preserve their dulness and their dates, and you were a great writer of history. The third stage is the writing of history by sympathy.

It differs from the first stage, not in saying there are no sinners in the world, but in eating and drinking with them though they are sinners. Then one result is that they are seen to be somewhat sinned against, and therefore not altogether the black sinners they were supposed to be. Another result is that now and then the sinners are found to be the saints, and the saints the sinners.

Canon Overton has written the history of the Nonjurors by sympathy. He opens his book by quoting three sentences from Professor Mayor: 'Perhaps the time has come when we may venture, without offence or loss of intellectual caste, to challenge the vulgar verdict upon the Nonjurors, and may at least call on their censors to name any English sect so eminent, in proportion to its numbers, alike for solid learning and for public as well as private virtues. Faction has too long been allowed to visit the violence of a few hotspurs on the entire class of loyal subjects, not merely by ruining them while living, but also by blackening their memory to this hour. The caricatures of hireling libellers pass current with most as the final judgment of posterity; phantoms which will never be laid till brought face to face with the authentic forms which they personate and defame.'

Professor Mayor speaks in that way when introducing the life of one of the Nonjurors: Canon Overton acts in that way when writing the lives of them all. His book is true history. It is not the first time that the story of the Nonjurors has been told, but it is the first time that it has been told by a true historian.

In his book he tells the story of them all; both of the original Nonjurors, who having taken the oath of allegiance to James the Second felt in conscience unable to take it to William and Mary; and also the later Nonjurors who on the accession of George the First were unable to declare on oath that 'George was rightful and lawful king, and that the person pretending to be Prince of Wales had not any right or title whatsoever.'

THE FIRST CHRISTIAN GENERATION.

By James Thomas (*Sonnenschein*, 6s.).—This is a fair-minded and capable examination of the documents of the Apostolic Church. But it cannot be said to offer any results that are new. And in the multitude of such books it is to be feared that Mr. Thomas may find that his own gets lost. He says that certain objections to St. Luke's story of the Census under Quirinius, which he brought forward in an earlier book, 'have elicited no refutation.' He accordingly claims that they cannot be refuted. We fear it does not follow. Ramsay has dealt with the Census since Mr. Thomas wrote his book, and if he did not refute Mr. Thomas it may have been because he had not heard of him. Still the work is honest work and Mr. Thomas himself must be the better for it.

Evil not Everlasting, by the Rev. Osmond Dobrée, M.A. (Stock, 1s. net); and *Concerning them which are Asleep*, by John Furneaux (Arrowsmith, 1s.), are the latest pamphlets on the everlasting subject of everlasting punishment and the future state.

The Vicar of St. Mary's, Wolverhampton, has published, through Mr. Stock, five ordination addresses, calling his little book *The Work of the Ministry* (1s. 6d. net). Mr. Hunt has given himself to 'the work of the ministry,' else he could not call others so impressively to it.

KEY TO THE HEBREW PSALTER. By the Rev. G. A. Alcock (*Stock*, 7s. 6d. net).—The student of the Psalter in Hebrew must take note of this book. It is no 'crib,' but it will save him much useless labour. It is a complete vocabulary to the Psalms in Hebrew, and it gives all the passages where the word occurs, so that it is a complete concordance as well. Then it contains an appendix of all the proper names in the Psalter, the places in which they occur, and (very boldly) their etymology. And it ends

with an Anglo-Hebrew vocabulary, full and accurate.

SERMONS OF THE AGE. By the Rev. T. Meredith Hughes, B.A. (*Stock*, 3s. 6d.).—Why Sermons of the Age? They seem no more of this age than of any other. There is indeed a remarkable lack of time tokens about them. The gospel is in them; and it is the good all-round wholesome gospel of the grace of God. They are undoubtedly 'of the age' these thirteen sound practical sermons, but they will be of the age long after Mr. Hughes and his age have gone the way of all living.

Mr. Stockwell has published: *What Baptists Stand For*, by the Rev. Alfred Phillips (1s. 6d. net); *Welsh Legends* (1s. net); *Where is Christian Effort most Needed?* (9d. net); *The Keys of the Kingdom*, by the Rev. R. J. Campbell, (1s.); *The Passing of Protestantism*, by E. Judson Page (1s. net); *An Easter Homily*, by the Rev. P. Barclay, M.A. (6d.); *The History of the English Bible* (3d.), and *Golden Rules for Human Life* (3d.), both by Henry John.

Messrs. Watts have published (in a single pamphlet, under the title of *Two Great Preachers*) two remarkable letters by Mr. G. J. Holyoake on Dr. Parker and Mr. Price Hughes.

They have also issued sixpenny editions of Samuel Laing's *Human Origins*; and Grant Allen's *Evolution of the Idea of God*.

NEW LIGHT ON THE NEW TESTAMENT. By Parke P. Flournoy, D.D. (*Westminster Press*, 75 cents net).—In this pleasant little book Dr. Flournoy tells the story of some of the recent discoveries bearing on the New Testament. One of the discoveries is that of the Sinaitic palimpsest, which is told very fully and sympathetically. Dr. Flournoy, however, does more than retell these interesting stories, he can appreciate the essential worth of the discoveries, and he is not torn with anxiety to bring out their apologetic value.