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unlikely to make changes in the order of the materials before them, except for some special purpose, but that such inversions are constantly occurring in the course of *memoriter* narration and instruction. (See Wright, *New Testament Problems*, pp. 91, 136 f.; also the present writer's *Horæ Synopticæ*, p. 62 f.)

We have seen, then, in three distinct ways, the remarkable freedom with which Luke, as contrasted with Matthew, uses in his Passion-narrative the Marcan *Grundschrift*. And in each case the freedom appeared to be of such a kind as was likely to result from oral use of the source.

(To be continued.)

At the Literary Table.

A HANDBOOK OF CHURCH HISTORY.

Religious Tract Society. 6s. net.

MANY have taken in hand to write short histories of the Church, but few have attained to any success therein. So the man must be desperate for work to do, or else possessed of overmastering desire to do this work, who once more attempts to comprehend the History of the Church in a single volume. Dr. Samuel G. Green has never been in straits for want of occupation. He felt that the History of the Church to the Reformation had to be written by him.

What has he made of it? His first aim seems to have been to be fair. There are two ways of taking a man or a movement. One is to discover the meanness of the man's motives, to see nothing but mischief in the movement. The other way is Dr. Green's. To use words of Canon Henson's this month in speaking of another historian, he has 'something like an intuitive perception of the higher elements in every man, and seeks to divine and utter their often half-understood and clumsily expressed ideals.' Much depends upon the sources an historian uses. However good his personal intention, he cannot be fair if he does not seek the truth on every side. Dr. Green's history is a people's history, and he does not parade his scholarship, but there is no doubt that he has used good authorities and without respect of person or of party.

The other feature of the book to note is this. It is a modern book. The history of the Church is not written in the language of mediævalism, but in modern language; the judgments it expresses are the author's own judgments. For the old way of writing history, by ill-disguised quotation and ill-digested opinion, is obsolete. What is called

the historical imagination, the true historian's first great gift, enables the modern writer to see as the ancients saw, and yet be modern still. And so the History of the Church is a development, the present and the past have no lost links between them, and God is never absent.

This is Dr. Green's best work. He may never do better work than this.

A SHORT HISTORY OF ANCIENT PEOPLES.

Hodder & Stoughton. 12s.

It is something to comprehend a History of the Church in one volume; it is something more to comprehend a History of the Ancient World. Dr. Samuel Green essayed and accomplished the former task. The latter has been attempted by Robinson Souttar, M.A., D.C.L. Has he accomplished it?

For the scholar he has not, but for the general reader he has. His statements are too confident for the scholar; the general reader will have confident statements or none at all. The scholar expects qualifications, authorities, what not; the general reader casts the book aside that contains them. The third chapter on Babylonia opens with 'Khammurabi (the Amraphel of the Old Testament)'—and the scholar is arrested. What proof have you for that parenthesis? Dr. Souttar does not write for the scholar. He writes for the general reader. And if that parenthesis is not proved, it is at least picturesque and possible. The scholar reads the list of authorities prefixed to the history of the Hebrews—The Bible; Josephus and Milman; five volumes by Professor Sayce, one by Professor Hommel, and one by Colonel Conder—and he is aghast. The general

reader knows these names better than any other, and is well content.

The 'Ancient Peoples' are: Egypt, Babylonia, Assyria, the Medes and Persians, the Hebrews, Phœnicia, Carthage, Greece, and Rome. The test is Israel. Dr. Robinson Souttar simply ignores all that Wellhausen and his followers have said. He rewrites the History of Israel as Milman rewrote it. We could have accepted more boldness. We should have welcomed some statement of the things that have been shaken since Milman wrote, some statement of the things that remain. But it was necessary to pass by or to accept. Dr. Souttar's way of ignoring the Higher Criticism is better for the general reader than the way of attacking it.

Greece is well done. It comes too soon, no doubt. If Dr. Souttar could have read Professor Ramsay's article in the forthcoming Extra Volume of the *Dictionary of the Bible*, he would have made still more of that part of his work. But every book is written too soon. There would be no books written at all if every one waited till every one else had published. Greece is well done, with a favour for the Athenians, which will delight the general reader.

ROUSSEAU.

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

As the 'World's Epoch-Makers' appear they steadily deepen the impression that the series is much more than an ordinary series of light biography. They will, with one or two exceptions perhaps, remain with us as the first effort to write History after a new and vastly improved method. There have always been a few who have distinguished History from Annals, the epoch-making from the ordinary man or movement. This series enables us all to skip whatever is insignificant, and see at once what in the history of the world has been momentous.

Professor W. H. Hudson, who writes the volume on Rousseau, recognizes that he has much more to do than epitomize the facts of Rousseau's life. His very title-page tells us that he has also had to describe 'Naturalism in Life and Thought.' Rousseau was a wonder in his day, and he is a wonder still. As Sir Henry Maine said: 'We have never seen in our generation — indeed, the world has not seen more than once or twice in

all the course of history—a literature which has exercised such prodigious influence over the minds of men as that which emanated from Rousseau between 1749 and 1762.' And yet, as Professor Hudson acknowledges, there was nothing in Rousseau to account for it. Genius he had, but he had nothing else. 'He was not a systematic thinker; his treatment of life was narrow and one-sided; his philosophy was full of paradoxes and inconsistencies; his teachings seem, from the point of view of the present day, a strange compound of the fantastic and the commonplace, the impossible and the obvious. In the whole body of his voluminous work there is nothing which for a moment we should be justified in ranking among those abiding things of literature which are independent of all fluctuations of theory and taste.' What is the secret of his influence? It is his environment. He came at a certain time, into certain tendencies of his time, and he fitted into these tendencies perfectly. He was, as Amiel said, 'an ancestor in all things.'

Thus Professor Hudson closes his story of the life and influence of Rousseau. He has made his book more than a biography, he has made it an introduction to the study of a strange and fascinating period in the history of the mind of man.

THE EPISTLE TO THE EPHESIANS.

Macmillan. 12s.

After long and scandalous neglect the Epistle to the Ephesians is to come to its own among us. Two commentaries are to be published within a month, and Messrs. Macmillan are to publish them both. The one is by the late Bishop Westcott. It will appear immediately. The other is by the present Dean of Westminster. It is in our hands.

Dr. Armitage Robinson's volume has been got up to range in size and colour and all externals with Lightfoot. But Dr. Armitage Robinson has departed somewhat from Lightfoot's way. The Greek text is here and notes on it, just as Lightfoot would have given it to us. But the introduction covers only 17 pages, there are no essays at the end; and, in the place of all that, there is a translation and exposition of the Epistle, standing by itself and occupying the first 150 pages.

What are the books that have preceded Armitage Robinson's? He names only the essay and few

notes of Lightfoot, the one in *Biblical Essays*, the other in *Notes on Epistles of St. Paul*; Hort's *Prolegomena to Romans and Ephesians*; and T. K. Abbott's edition in 'The International Critical Commentary.' Of the last he says: 'In order to retain some measure of independence I have refrained from consulting the English expositors of the Epistle, but I have constantly availed myself of Dr. T. K. Abbott's work in "The International Critical Commentary," since it is, as he says, primarily philological.'

What is the Dean of Westminster's position regarding the authorship and destination of this Epistle? It is Hort's. He says he has nothing to add to Dr. Hort's discussion of these matters, and he has not. What is his position exegetically? It is Lightfoot's. But not so entirely this time. Dr. Robinson differs occasionally from Lightfoot on the meaning of a phrase, and then he gives ample reasons for it. So some of the best things in the book, the detached notes on words and phrases, are due to this feeling that when he differs from Lightfoot he must give sufficient reason.

No doubt we shall find Westcott worth reading, but we cannot find much wanting, or wanting improvement, in Armitage Robinson. Nicety of scholarship and soundness of judgment are found together in his *Ephesians*, each in its perfection.

PRINCIPIA ETHICA.

Cambridge University Press. 7s. 6d. net.

The natural man has no idea that the science of right living is so incomprehensible. It is well for him that he does not know. What it is that makes a man cease to do evil and learn to do well, depends upon God and the man. It does not depend upon his study of the science of Ethics. And herein lies the wonder and the condemnation of it. All these generations, from Aristotle until now, it has been of first importance that men should cease to do evil and learn to do well, and yet the professors of that science are as far as ever from agreeing as to what is good and what is evil.

Mr. George Edward Moore, M.A., Fellow of Trinity College, Cambridge, thinks it is time they did know. He has written his *Principia Ethica* to that end. The hindrance has chiefly been, he believes, in the abuse of language. Men will not use words in the same sense. One man contra-

dicts another while in entire agreement with him, not for the pleasure of contradicting, but because he is using the same words with a different meaning. Using the same words the two men are thinking about different things. First of all, says Mr. Moore, understand what you are speaking about.

So his *Principia Ethica* is meant to lay the foundation of the science of Ethics. 'I have endeavoured,' he says, 'to write Prolegomena to any future Ethics that can possibly pretend to be scientific.' He is not an evangelist. He does not carry round the message, 'Cease to do evil; learn to do well.' He is more primitive, more fundamental, than that. He does not even consider what is evil and what is well (though he touches that at the end). He examines the laws and ways for discovering that. Let us get our tools right, he says. We shall soon know the good (whether we do it or not is another matter) when we know the rules by which the good is separated in the mind from the bad. His book is delightfully lucid. There is a fine intellectual discipline in it, and yet it is as pleasant as a game of whist.

The Books of the Month.

THE INDIVIDUAL.

There is a study of the American Commonwealth that seeks to rival Dr. Bryce's great work. It is the joint effort of many writers. The editor is Dr. Nathaniel Shaler, Professor of Geology in Harvard University. Professor Shaler is also the author of a work lately published on *The Individual* (Appletons).

The new book is not a discussion of the philosophical problem of individuality. It is not at all philosophical, it is strictly and solely scientific. Dr. Shaler takes account of the fact that evolution has displaced creation: Man is what he is, not because he is made in the image of God, but because he has had innumerable ancestors. If he fears to die it will no longer be because 'first cometh death and after that the judgment'; partly it will be because the fear of death is one of the ways by which his ancestors, as far back as you can go, were led to take some care of their life; but mainly it will be because he will live so altru-

istically in the future that his death will be a serious loss to society.

So it is a study of life and death. Professor Shaler is not irreligious. But he is here scientific only. He touches the religious motive only in so far as it is one of the phenomena that come under his observation. It may be that a man will still be found here and there, after evolution has wholly displaced creation in ordinary minds, a man here and there and yet more often a woman, whose fearlessness of death is due to the death of Christ, but Dr. Shaler has nothing to do with that. In the great future, when evolution is triumphant, the sting of death will not be sin but goodness.

FRATRIBUS.

There are public schoolmasters who have to 'take duty' at the school chapel, and even think that they have afterwards to publish the sermons they preached. Mr. John Trant Bramston, M.A., has always counted the Sunday sermon his greatest privilege and his best opportunity. He is never dull. He is never condescending. He is never merely clever. If it is the master's duty to make Virgil and Plato profitable to the pupil, how much more, says Mr. Bramston, is it his duty to make Isaiah and Paul profitable, both for this life and also for that which is to come. We count him one of the elect few who can preach to boys, who can because they will. His publisher is Mr. Edward Arnold (5s. net).

DR. JOHN BROWN.

We are hard to please about John Brown. He is already one of our inner circle. We have accepted him among our dearest, and let our love go out to him. And we know him. Yet we will have people write and tell us more about him—and when they do, we are disappointed. No one could have written more loyally of Dr. John Brown than the late Dr. John Taylor Brown (A. & C. Black; 5s. net), but because he has not made the loved more lovable, or told us more about him, when we knew it all already, we are disappointed. Let us be reasonable. To know more is not necessary. It is enough to be in his company again while we read this book. And in his company we are. We may miss his own familiar way of writing. The pen may here come in between us a little, which never was so with himself. But we are in his company and among his friends, and it is very pleasant.

SAINT PAUL AND THE ANTE-NICENE CHURCH.

The Rev. Stewart Means, A.M., B.D., Rector of St. John's Church, New Haven, Conn., whom we first met as translator of Harnack's article in *Herzog* on the Apostles' Creed, has found time in the hurry of a busy city charge to write an 'Unwritten Chapter of Church History,' to which he has given the title of *Saint Paul and the Ante-Nicene Church* (A. & C. Black; 6s.). He faces one of the most prominent and, at the same time, most perplexing problems in Church History—the difference between the Christianity of St. Paul and the Christianity of the early Fathers—and he endeavours to explain the reasons of that difference. Can we gather his reasons into a sentence?—St. Paul was steeped in Rabbinism, the early Fathers knew most of Hellenism. Mr. Means makes much of St. Paul's early training: the revelation of Christ was the spark of life, but the body—bones, sinews, blood—was Jewish tradition. The early Fathers had the spark of life also. Not so fully, not so irresistibly, as St. Paul, but they had it. What they had not was his Rabbinic training. And if their poorer intellect and feebler comprehension of the life in Christ accounts for the contrast between them and St. Paul to some extent, this difference of training accounts for it much more. There were other things which helped to deepen the contrast. To the earliest Christians St. Paul's Epistles were not 'Scripture'; only the Old Testament books had that authority. Moreover, they were not greatly interested in literature of any kind. The end of the world was at hand; they had to be ready; they were practical rather than literary. Then came the heresies, the need of definitions and creeds, and the change in the conception of Faith as a personal relationship between a man and his Saviour into the correct recital of a certain form of words. It is a difficult matter. Mr. Means is open and candid. We do not know that he himself would claim more.

GOD'S OPEN DOORS.

Let us first congratulate the publishers (Messrs. A. & C. Black) on the attractiveness of the Rev. T. Rhondda Williams' volume of sermons. Other publishers have published him, but this excels them all. Then let us thank Mr. Williams for the fulness and strength of his sermons. They are

neither shallow nor short. Let us thank him also for the ideal they insist upon. Enoch walked with God—was that extraordinary? It was, but it is the extraordinary that we are invited to reach. Enoch walked with God on Sunday. He did, but also on Monday. And Mr. Williams makes his ideal attainable by the insistence of faith in Him who loved us and gave Himself for us. To walk with God is easy when we have taken the first steps together. The first steps are through washing the robes in the blood of the Lamb.

TEN YEARS IN A PORTSMOUTH SLUM.

It is a wonderful story that Father Dolling had to tell, and he told it wonderfully. The piquancy is in the personality; let us say in the frank insistence on the personality. Father Dolling is in all the work, on his own telling he is in all the work. And it was part of the man to be so frank about himself. Is it not always in this way that work is done for Christ—not in telling of one's share in it, but by being in it, by throwing oneself into it, by making the work centre round a personality? It is a wonderful book. For Father Dolling could write almost as well as he could speak and act. His book is published by Messrs. S. C. Brown Langham & Co. (6s.). It is illustrated throughout from photographs.

THE BLESSED VIRGIN IN THE NINETEENTH CENTURY.

Mr. Bernard St. John has written an account of the activity of the Virgin Mary during the last century, his book has received the imprimatur of the Vicar-Capitular, and it has been published by Messrs. Burns & Oates (6s.). The Virgin Mary was particularly active last century. Dr. Edmond Thiriet, who introduces the book, says that the nineteenth century might be called the *Siècle de Marie*. Her activity was shown mostly, indeed almost exclusively, in France. And, in order to cover the whole of her activity there, Mr. St. John has divided his book into six parts, and extended it to 486 pages.

How has the Virgin been at work? This quotation will explain. It is taken from the part of the book which deals with Lourdes: 'The supernatural is to be seen in its effects at Lourdes oftener than actually at work. But sometimes, in presence of the naked human eye, unsightly scales fall away and fresh flesh tissues are formed. A

case of this kind has been related to us by Madame X—, a *dame hospitalière* of Lourdes, as having come under her personal notice. It was that of Blanche Leclère, of Vincennes, belonging to the National Pilgrimage of 1898. This girl, who was seventeen years of age, was suffering from *lupus*. Her face, swollen and misshapen, was in wounds, her skin was of fiery redness, her features were partially eaten away, her whole aspect was revolting. On 22nd August, at the procession of the Blessed Sacrament, she experienced a feeling of burning in the affected parts, a certain sense of improvement in her condition followed, and remained with her, but this was all. The next day, as the hour of the departure of the members of the National Pilgrimage drew near, no one thought of classing her otherwise than as among the uncured. Suddenly, in St. Elizabeth's ward of the Hospital of Notre-Dame des Sept Douleurs, as Blanche Leclère was busying herself in putting her things together previous to her departure, the aspect of her face was seen to be changing. In presence of Madame X— and of several others, the wounds healed, the incrustations fell away, while the skin resumed its natural colour, the face its proportions, and the features their form. This process of transformation lasted half an hour, at the end of which time no sign of the hideous disease remained, if we except a pink line round the girl's face showing whither the ravages of the *lupus* had extended. Blanche Leclère, on realizing her altered state, wept. As she raised her eyes to heaven, her first words were: "Oh, how good God is! Now I can earn my living."

Dr. Edmond Thiriet informs us that the special merit of Mr. St. John's book lies in the fact that 'the subject is not treated from the point of view of a devotee or of an *illuminé*, but from that of an historian, bent on a careful examination of facts that may be called contemporary.' And Dr. Thiriet must be right, because Mr. St. John's style is very bad, suitable perhaps for a historian, but quite unsuitable for a devotee or an *illuminé*.

HISTORY OF EGYPT.

Mr. Ross G. Murison, Lecturer on, Oriental Languages in University College, Toronto, recently published a History of Assyria and Babylonia at a sixpence. It was a great venture. He risked his reputation for judgment on it as well as his scholarship and literary skill. Now he has written a

History of Egypt on the same scale, and it is published in the same 'Bible Class Primer' series (T. & T. Clark) at the same price. His venture has succeeded. This is how many persons begin to know anything about these lands. This is the accurate lucid way in which they demand that knowledge should be presented now.

FORERUNNERS OF DANTE.

'Behind the veil, behind the veil!' Its interest never flags. We wonder why Christ did not remove the veil. We may wonder more that where He did lift it a little we have profited so little by His revelation. We are intensely interested, but our interest is mostly selfish interest. We want to see Heaven and Hell that we may gain the one and escape the other, not that we may be fit for the inheritance of the saints in light.

Where they could not see, what have men imagined of the life to come? That question Mr. Marcus Dods has answered in this book. *Forerunners of Dante* (T. & T. Clark; 4s. net) is a good title, for it is the visions of gifted and earnest men that Mr. Dods considers, and that alone are worth considering. He begins with the thoughts which were held of the Unseen by the ancient Babylonians. He passes on through Greece and Rome to early Christianity. He has much to do with the 'Descent into Hell.' He closes with that most fruitful field of fantasy, the Mediæval Church.

Mr. Dods has chosen his subject well. He writes well upon it. How could he help that? His instincts are sound, and he has used industry. In all the writing that has yet to be written on the things beyond the Tomb Mr. Dods and his charming book will have to be considered.

Professor D. F. Kauffmann's admirable sketch of the myths of the ancient Teutons has been admirably translated into English by Miss M. Steele Smith of Newnham, and published by Messrs. Dent in their 'Temple Primers' series (1s. net), under the title of *Northern Mythology*.

THE MOTHERHOOD OF GOD.

This is certainly less usual as an epithet and a thought than is the Fatherhood of God, but Dr. Smythe Palmer can quote good Scripture for it. He can also show its influence among the natural religions and throughout the history of the world.

But the title of a later sermon in the book is more startling: 'God as a Grasshopper.' The text is Is 40²², 'It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers.' The point of the title lies in the fact of the Incarnation. He to whom men are but as grasshoppers became Himself a man, took His place among the grasshoppers. It is clear that Dr. Smythe Palmer's preaching keeps the mind awake. There is also the hunger for the saving of the soul in it (Wells Gardner; 3s. 6d.).

WORK.

What has the Rev. Hugh Black to say about Work? It is not what he says, it is the atmosphere of sincerity—you might say the atmosphere of intensity—that he gathers round his words. He does not talk of the 'duty,' and the 'gospel' and the 'consecration' of work, he acts it, he makes the talk live and move and have its being in us. This is the power of the preacher. We can all say true and original things about work; Mr. Black can make us work (Hodder & Stoughton; 2s. 6d.).

BY THE RIVER CHEBAR.

The Rev. Elvet Lewis is a scholar and an expositor. Only he who is both gets anything out of Ezekiel now. You cannot 'spiritualize' him as Dr. Guthrie in his day. For the most part men have left him alone since the historical method came in. But here is Ezekiel made most profitable for the life of to-day, and not a metaphor ill-treated, not a phrase misapplied (Hodder & Stoughton; 3s. 6d.).

SUN-RISE.

Addresses from a City Pulpit by the Rev. G. H. Morrison, M.A. (Hodder & Stoughton; 5s.). Some preachers are successful in spite of their sermons, Mr. Morrison is successful because of them. They touch people, that is the secret of their success. They touch everybody. They do not need a certain progress in Christian experience; they do not appeal to a certain intellectual advance. They touch men as men. They touch human nature. Their appeal is to the humanity that makes us kin. Mr. Morrison's power is the power of a singer, only that the singer reaches best those who are most musical, while he reaches all. Listen to these sentences: 'It is the veiled figure in the crowd that rouses interest, and the beauty of nature is the veil of God.' 'And was there ever a mother

who was not quite convinced that her one-year-old was a most marvellous child?' 'What a poor thing is life when the wonder of it all passes away.'

Messrs. Macmillan have published a volume of prayers made and used by the late Bishop Westcott in his Harrow home (*Common Prayers for Family Use*; 1s. net). There are prayers for every day of the week, and every day's prayers are based on one of the petitions in the Lord's Prayer.

THE ENGLISH CHURCH.

The Dean of Winchester has not lived to see his great work finished. He planned this history of the English Church. He saw four volumes published. But four had still to come and he died. The work will go on, and it will be an enduring monument to Dean Stephens' memory. Another volume has just come out.

The new volume is written by Mr. W. H. Hutton. Its period lies between the accession of Charles I. and the death of Anne (Macmillan; 7s. 6d.). It is a most trying period. It was trying to those who had to make its history, and almost as trying to those who have to write it. Fortunately for Mr. Hutton a great and impartial historian has gone over the ground before him. Perhaps in one way Dr. Gardiner's marvellously fair work was no help. To be original at all the temptation must have been to take a side. But Mr. Hutton is really strong enough to use Dr. Gardiner and yet be himself. It is perhaps the most pleasing to read of all the volumes of the series.

JUDAISM AS CREED AND LIFE.

Three estimates of Judaism have lately been made public. One is immovably conservative. It is contained in two well-known volumes by Dr. M. Friedländer. One is audaciously and flagrantly liberal. It is Mr. Claude Montefiore's *Liberal Judaism*. And one occupies the *via media*. It is the Rev. Morris Joseph's *Judaism as Creed and Life* (Macmillan; 5s. net).

Mr. Joseph will thus appeal most successfully to the non-Jewish world. He is conscious of that. He discloses no secrets. His estimate of Judaism is a rosy one. He frankly says that it is Judaism at its very best, the ugly and irreconcilable in its history and teaching being simply ignored. In short, it is not Judaism, but what Judaism got to be in here a man and there a man, or at highest a

movement now and then. It is Judaism as seen by a Jew of to-day appreciatively.

And it is not false. For Judaism has made this Jew. He has therefore the right to give it credit for what it has enabled him to see to be good. And he is entitled, moreover, to recognize an evolution in its history, the useless being steadily dropped as the beautiful and the good were apprehended. He divides his book into three parts—Creed, Ceremonial, and Moral Life. The Old Testament student had better not neglect it. There is a way of looking at familiar things that makes them almost new.

CRABBE.

The latest issue of the new series of 'English Men of Letters' is Crabbe, by Alfred Ainger. We do not get excited over Crabbe nor over Alfred Ainger. We know what the one will say about what the other has said. That Crabbe deserves to be more read than he is, is certain; it is also certain that he never will be.

Canon Ainger has won an assured place among the literary men of our day, few have won it so legitimately. And it is part of the general folly of our modern life that we take more interest in the paradoxes and personalities of a G. K. Chesterton than in the temperate judgment and real scholarship of an Alfred Ainger. This volume of the new series of 'English Men of Letters' is the best volume of them all, and it will be least read of them all (Macmillan; 2s. net).

CHARLES HADDON SPURGEON.

Another Life of Spurgeon is no superfluity. Another Life was needed. The great Life is too great, too big, and too costly. Is this the kind of Life we needed? It is. This anonymous author has all the knowledge and all the sympathy, and he can write. One risk he avoids, the risk of making us think that Spurgeon spent his life telling stories or having stories told about him. There are stories in this book, new and good; but Spurgeon himself is in it chiefly, and he is greater than anecdotes can tell. Mr. Melrose has published the book cheaply (2s. 6d. net) and handsomely.

THE FIRST EPISTLE TO THE CORINTHIANS.

Three volumes of Methuen's 'Westminster Commentaries,' edited by Dr. Walter Lock, have

now appeared—Gibson's *Job*, Rackham's *Acts*, and Goudge's *First Corinthians* (6s.). Dr. Lock must wish by this time he had not undertaken the editorship. Dr. Gibson, it is true, kept well in harness, and his commentary was a mild reflexion of Davidson. But Mr. Rackham broke all bounds in originality. And now here is Mr. Goudge, the Principal of Wells Theological College, telling his readers what *he* understands by the general editor's dictum that these commentaries 'will aim at combining a hearty acceptance of critical principles with loyalty to the Catholic Faith.' It is a nice thing to say, and its sound is full of comfort. But what if a commentator has to explain it and put his own meaning upon it? Mr. Goudge is far too original, far too good a scholar and commentator to be bound by such silken cords, and the result is that we have received a commentary on First Corinthians that will rank with Godet or Evans.

The commentator of First Corinthians must have the earliest post-apostolic literature at his finger ends, and he must be able to handle it without prejudice. Mr. Goudge is satisfactory in all that. Indeed, he is very bold, not abstaining from saying that here and there the evidence is against the Church tradition. But his boldness will be his salvation, for no body of persons who have agreed merely to be orthodox can gainsay the scholarship and the boldness with which this excellent commentator speaks.

RECOLLECTIONS OF JAMES MARTINEAU.

It is gratifying to see that the Rev. A. H. Craufurd, M.A., who writes this book (it is published by Mr. G. A. Morton, of Edinburgh, at 3s. 6d. net) agrees exactly with our estimate of Martineau's *Life and Letters*; but it is of more consequence that he says frankly, what we too have always felt, that Martineau was not a Unitarian by conviction, he was only born into Unitarianism. His personal creed was sometimes less than Unitarianism, but on the whole it was very much more. And the significant thing is that to him the denial of the divinity of Christ was never essential. Who is He, not what is He not; let us get up to Him, not bring Him down to us—that was almost always his express effort and encouragement. Mr. Craufurd's book makes that clearer than before. It is a tribute of affection, and there is head as well as heart in it. By all means read this book as well as the *Life and Letters*.

ENGLISH RELIGION IN THE SEVENTEENTH CENTURY.

Canon Hensley Henson has most of the gifts that make the historian. Perhaps the one he lacks is patience—we mean historical patience, not personal. But he has vividness of imagination, fairness of mind, saneness of judgment, clearness of style. His new book is history—more after the Froude than the Freeman pattern, it is true; but we suppose nine read Froude with the personal equation while one reads Freeman without it.

The chapter to test Canon Henson is the chapter on 'The Presbyterian Experiment.' Most of our ecclesiastical historians have lost their heads there because they first lost their tempers. Canon Henson's title is not encouraging. It was no experiment. It was an outcome. It was no resolution of the people of England or any portion of them, saying, Go to, we have tried everything else, let us give Presbyterianism a trial now. It was inevitable. It came to the front, and was tried because it was the greatest moral force at the time. And some think that it was not tried longer because the English people had not moral capacity to hold its moral force. But let the title go. It is a great chapter. It is a revelation to Presbyterians of what Episcopalianism is capable of. It is a revelation to Episcopalians of what there is in Presbyterianism. Take the book all in all, it is real history. It misses much, it misjudges a little. But it palpitates with life. The dry bones of the seventeenth century are clothed with flesh, they have the breath in them, they stand upon their feet an exceeding great and interesting army (Murray; 6s. net).

There was a successful schoolmaster, one of the most successful, being one of the most enthusiastic in his profession, in the north of Scotland, where schoolmasters have been greater than in all the world beside,—he must be nameless, for he is not dead,—whose choicest prize for his choicest pupil was always Boswell's *Johnson*. He knew all the editions, and could select with judgment. What joy it would have been to him—it may be joy to him still, though he no longer awards prizes—had he seen Newnes' 'Thin Paper' edition. It is in two volumes, well printed in large type and opaque paper; it is bound in crimson leather, and it sells at 7s. net.

Mr. Torrey has found time in his travels to write notes on the International S.S. Lessons for 1904. *The Gist of the Lessons* he calls his little red-leather volume (Nisbet; 1s. net).

PAROCHIAL SERMONS.

The author of the book with this modest title is the Rev. the Hon. W. E. Bowen, M.A. (Nisbet; 3s. 6d. net). The author is modest as the title of his book. But he is in no doubt as to his ecclesiastical standing. He is *not* a High Churchman; he is *not* a Broad Churchman; he *is* an Evangelical. He knows that the remedy for the disease of sin, the uplifting from the degradation of selfishness, is the Cross of Christ. And he can think. One of his sermons is on the Power of the Resurrection. Give a man that subject to find out what he can see in the gospel. What was the Power of the Resurrection? It was more things than one, but it was above everything else, says Mr. Bowen, 'that through the power of the Resurrection *the victory had passed from the side of sin to the side of righteousness.*'

SERMON OUTLINES.

No kind of printed matter can be more barren than sermon outlines. But these are sermon outlines that are instinct with life. This volume contains a great preacher's own outlines for the pulpit. To his eye the whole living, vitalizing sermon was in them. And, most happily, there is enough of outline, and it is vivid enough, to enable us also to see the sermon in our measure. The preacher is the late Rev. Henry Stevens, M.A., of Sydenham. The publisher is Messrs. Nisbet (3s. 6d. net).

THE DREAM OF DANTE.

Last month Messrs. Oliphant of Edinburgh gave us a fresh book on Browning, and gave it in the best style of printing and publishing. This month it is Dante, equally fresh, and equally charming as a book. The subject is the *Inferno*. The author is the Rev. Henry F. Henderson, M.A., of Dundee (2s. 6d. net).

Mr. Henderson's subject is the *Inferno*. His address is to the young man or woman with a life to live, unacquainted with Dante's *Inferno*; unacquainted yet with any *inferno*; still hoping to escape. So it is not solely nor mainly as a work of art that Dante's Dream is dealt with. Spiritual guidance is sought in it, moral bracing. 'I think,'

says Mr. A. J. Butler, in a note to the author, 'I think you have satisfactorily brought out that Righteousness, *justitia*, is the great object for which Dante is always contending, and that its contrary, *cupidigia*, is the source of all wickedness.' To gain Mr. Butler's approbation is enough.

A new book by the Rev. C. H. Spurgeon is not due to spiritualistic media. Spiritualism has not added so much as this to the wisdom of the world. It is simply the lucky discovery of a manuscript actually written by the prince of preachers when he sojourned among us. It is Spurgeon's way with the immortal pilgrim. *Pictures from Pilgrim's Progress* is the title (Passmore & Alabaster; 3s. 6d.). And Bunyan was never turned to more triumphant evangelical uses.

ROME IN MANY LANDS.

The title indicates the tone of the book. There is no compromise. Is there good in Roman Catholicism? If there is, it is hidden for the Rev. C. S. Isaacson, M.A., behind the evil. Rome in many lands, and in every land a curse. There is no hope of converting Romanists, there is no clear desire. The desire is to warn Protestants not to think that it is nothing if Romanism is prosperous in their midst (R.T.S.; 2s. 6d.).

LIGHT AND LIFE.

The Religious Tract Society exercises great caution in the publication of sermons. There is a presumption in favour of a volume of sermons bearing the familiar three letters on the back. But they never published a better volume than this. Its evangelical fervour is matched by the limpidity of its style; one recalls St. Paul, another St. John. But spiritual felicity of thought is its best quality, and that comes directly from fellowship with the mind of the Master. There is in the volume also the sense that it is a volume of sermons, that the Rev. Charles Brown is greater as a preacher than as a writer.

THE REPROACH OF CHRIST.

This volume of sermons by the Rev. W. J. Dawson, arrives with an introduction from Dr. Newell Dwight Hillis (Revell; 3s. net). What does this shrewd American man of letters think of Mr. Dawson? He says he is a versatile man, doing many things and doing them all well. He

calls him a student of English literature, a novelist, a poet and dramatist, a lecturer, an editor, and a preacher. 'Above all else,' he says, 'a preacher, persuading men to righteousness and the life of Jesus Christ.' Dr. Hillis heard the sermon that names the volume, and read others that it contains, and persuaded Mr. Dawson to publish. He persuaded him to publish this volume for the good of America. The publishers wisely issue it here for our good also. We know Mr. Dawson. His books need no introduction to us. The independence of his mind sometimes produces startling results in the field of exegesis, but he thinks and makes us think.

THE FUTURE STATE.

In his new 'Oxford Church Text-Book' (Rivingtons; 1s. net), Vice-Principal Gayford represents the position regarding the things beyond death of the moderate High Churchman of to-day. He is a scholar, and that restrains idiosyncrasy. He is in earnest, and that excludes speculation. How vastly does the attitude of a High Churchman differ from that of, say, a Presbyterian? Why is it that there should be so wide a gulf fixed here? The difference in the Sacraments is trifling in comparison.

THE BOOK OF COMMON PRAYER.

Messrs. Rivingtons' Handbooks are meant for teachers. They are practical. They are written by teachers. They are meant to be taught. The volume on the Book of Common Prayer has been committed to Prebendary Reynolds (4s. 6d.). Utterly unattractive to the casual reader's eye as it is, we can imagine the joy with which the eye of the trained and earnest teacher will fall upon its pages. Here are black type, parallel column, blackboard sketch, and all the instruments of modern religious instruction. It is also an accurate book and unbiassed.

An addition has been made to the literature of Missions, which is as real as it is unexpected. It is a *Short Account of the Historical Development and Present Position of Russian Orthodox Missions* (Rivingtons; 3s. 6d. net). The author is the very Rev. Eugene Smirnof, Chaplain to the Imperial Russian Embassy in London.

Mr. James Robinson keeps turning out his

volumes of sermons. This month there are two. One is on the *Parables of Jesus* (6s. net), the other on the *Miracles of Jesus* (6s. net). Each is the work of many hands, and the miscellaneousness is atoned for by the individual excellence.

THE CHILDREN'S YEAR.

Fifty-two short addresses to boys and girls by the Rev. J. Morgan Gibbon (Robinson; 3s. 6d. net). Mr. Gibbon's motto is Henry Vaughan's fine lines from *Childe-hood*—

Dear, harmless age! the short, swift span
Where weeping virtue parts with man.
An age of mysteries! which he
Must live twice that would God's face see.

And his book never loses the sense of the mysteries or their sweetness. It is not the ordinary clever acrobatic boys' and girls' sermon. There are no unexpected texts unexpectedly expounded. The virtue is in the atmosphere; that is always invigorating, always pure.

THE SILENT CHRIST.

One of our authors this month complains of the poverty of the preaching in one great Church in the land. The pews are empty because the preaching is poor, he says. Is there not this cause also, that we preach so many things that are of no account? Why do we not preach Christ, and why do we not preach Christ always. Is He exhaustible? Here is a preacher who has found a whole winter's series of sermons in Christ's silence. Think how that will tell on the tongue, arresting sins of speech that are so great a part of our sinning, while every sermon is charged with interest to every hearer. We see no brilliancy of literary or rhetorical skill, yet we are steadily drawn to deeper interest as the sermons proceed. The author is the Rev. W. W. Sidey; the publishers are Messrs. Simpkin, Marshall, & Co.

Mr. J. Fitzgerald Lee, in *The Greater Exodus* (Elliot Stock; 6s. net), endeavours to connect the Exodus from Egypt with the world-wide movement by which men have been fruitful and multiplied and replenished the earth, but the task is too great for him. His identification of the Edomites or Red men with the Red Indians of North America requires only a few strokes of the pen, but the ink is wasted.

The present Archbishop of Canterbury may not possess the piquant personality of Dr. Temple. But he is a great man and a Scot. And it was a fine thought as well as a labour of love for the Rev. Adam Philip, M.A., of Longforgan, to search out the whole history of *The Ancestry of Randall Thomas Davidson, D.D.*, and publish a delightful 'Chapter in Scottish Biography' (Elliot Stock). Many historians in the days to come will have recourse to Mr. Philip's beautiful and absolutely reliable volume.

More and more is the Missionary to the heathen coming to recognize the use of studying the heathen's religion. It is significant that the Rev. T. E. Slater, one of the L.M.S. men in India, has been able to publish a scientific book on Modern Hinduism; it is more significant that his book has reached a second edition (*The Higher Hinduism in Relation to Christianity*; Elliot Stock; 6s.). There is a certain lack of warmth in the writing, but Mr. Slater's accuracy and fairness are above reproach.

Mr. Elliot Stock has also published a small but precious volume under the title of *Eternal Life* (2s. 6d.), to which we wish to return. Its author is Mr. R. Somervell, M.A.

THE DECADENCE OF PREACHING.

The Rector of Taddington says that the Church of England has the most cultured clergy and the worst preachers in the world. Why do people stay away from church? Dr. Harold Ford's answer is ready: Because of the utter unattractiveness of the pulpit. Put a good preacher into the pulpit and the church will be thronged with people. So Dr. Ford has written a book (Elliot Stock; 2s. 6d. net) to show the unattractive preacher how to become attractive. His hints are many and wise, but the hint of hints lies in this incident: At a recent Church Congress one of the speakers asked if it was a fact that the late Bishop Creighton rejected several candidates for ordination because, although they knew all the details of ritual, and were familiar with Roman devotional books, they knew scarcely anything of the Bible?

Mr. Stockwell has published this month: (1) *Place the Umpire*, by the Rev. D. L. Ritchie of Newcastle-upon-Tyne (2s. 6d. net); (2) *Times and Seasons*, by the Rev. J. Morgan Gibbon (2s. 6d.

net); (3) *The Duty of Exercise*, by the Rev. John Pandey Williams (2s. 6d. net)—three volumes of sermons.

THE TREE OF LIFE.

It is said that the last thing a preacher should trust to is the possession by his congregation of the historical imagination. It may be the last thing he should trust to their having already, but why not give it them? Why not take them with him to the house in Galilee where the four friends of the sick man uncovered the roof, and let them see the bed descending in the midst where Jesus was? Why not take them to the Garden of Eden itself and let them see Adam and Eve walking and talking with God there in the cool of the day? It can be done. The Rev. J. M'Kinney, M.A., Vicar of St. Silas's, Liverpool, does it. He has done it in all the sermons in his volume, *The Tree of Life* (Thynne; 2s. 6d.); and, as a consequence, we are quietly in the presence of Jesus and feel His power.

Messrs. Williams & Norgate have imported and issued in this country the first part of Cabrol's *Dictionnaire d'Archéologie Chrétienne et de Liturgie*. It is a work of the first importance. The part which has reached us carries the titles only from 'A-Ω' to 'Accusations contre les Chrétiens'; yet it contains 287 closely printed imperial octavo pages. The best French scholars are contributors; every article is signed; and there is a welcome wealth of illustration. Nothing has yet been done in this country for the Church on the same scale or with the same array of scholarship. Perhaps our day will come. In the meantime it must be understood that no one who has work to do in Christian Archæology or Liturgics can afford to neglect this great book. Taken along with Vigouroux's *Dictionnaire de la Bible* and Vacant-Mangenot's *Dictionnaire de Théologie Catholique*, it represents an interest in Christian science and an enterprise in furthering it that puts even Germany to shame.

Christmas Books.

MESSRS. BLACKIE have published no fewer than six books for boys this Christmas season. They are—

With the Allies to Pekin. By G. A. Henty. 6s.

Through Three Campaigns. By G. A. Henty. 6s.

In Search of the Okapi. By Earnest Glanville. 6s.
Foes of the Red Cockade. By Captain F. S. Brereton.
 6s.

The Disputed V.C. By Frederic F. Gibbon. 5s.
Tom Burnaby. By Herbert Strang. 5s.

We are pleased to see that two of the volumes are by Mr. Henty. Our boys will prize these last works of his as coming from an old friend, whose hand had lost none of its cunning. *Through Three Campaigns* is a story of Chitral, Tirah, and Ashantee. It is handsomely bound in scarlet, with the olivine edges which Messrs. Blackie use so effectively. *With the Allies to Peking* is bound in bright green and red. Both books have the usual characteristics of all Mr. Henty's writing—accurate history and an exciting plot. The time which our boys spend in reading them will not be wasted.

In Search of the Okapi.—The okapi, in search of which Mr. Glanville's heroes go, is a 'dwarfed giraffe, part zebra.' The three adventurers go out to Central Africa to find this animal, and there have many strange experiences, not the least of which is their discovery of the Valley of Rest.

Whoever designed the cover of *Foes of the Red Cockade* is to be congratulated. A man's figure in black stands out from the vivid red background. A dash of yellow at the top and bright gilt lettering complete the effect. Nor will any boy be disappointed when he gets to the story.

In *The Disputed V.C.* we have the story of two lads, Ted Russell the hero and Harry Tynan, both of whom went through the Indian Mutiny. The plot of the book is a strong one. It turns on Tynan's dishonourable attempts to gain credit for a brave action of Russell's, which at length gained for him the V.C.

The motto of *Tom Burnaby* is—

What good gift have my brothers, but it came
 From search, and strife, and loving sacrifice?

The story of the book bears out the motto. Mr. Sheldon has done his part with the illustrations. They are many and well executed. They arrest the eye and make one wish to possess the book, which is handsomely bound in dark green and yellow.

The Girl's Own Reciter and the Boy's Own Reciter.

From the R.T.S. have come two books, bulky and ugly, but sure of a wide welcome. One is *The Girl's Own Reciter* (2s. 6d.), edited by Mr. Charles Peters; the other is *The Boy's Own Reciter* (2s. 6d.), edited by Mr. George Andrew Hutchison. They seem alike; they are different. The girl's book is made up of ancient favourites from Byron and Thomas Campbell, with a sprinkling of more modern literature. The other is altogether modern and original. The 'pieces' are reprinted from the *Boy's Own Paper*, and they give eloquent testimony to the literary talent which that popular weekly commands. But the best thing in either book is Mr. James J. Dodd's introduction to the *Boy's Own Reciter* on 'Recitations and How to Recite.' It furnishes both entertainment and edification, as the deacon said of the stranger's sermon.

In the Land of Ju-Ju.

In the Land of Ju-Ju, by Robert Leighton (Melrose; 5s.). This makes the third book by Mr. Leighton that we

have reviewed within two months. But in his case, quantity and quality go together. *In the Land of Ju-Ju* is a tale of the City of Benin—the city of blood. The hero is Duncan Ross, a Scotch lad who was disowned by his father through a misunderstanding, and who went out to West Africa to gain his own living. How he went with Mr. Phillip's ill-fated expedition to Benin, and the sufferings he endured before he was rescued are all told by Mr. Leighton. There is not a dull chapter in the book.

Another parcel has come from the S.P.C.K. containing eight volumes—

Spurs and Bride. By Gertrude Hollis. 2s. 6d.

Granny's Brocade. By Helen Oxenborough. 2s.

The Wrecker's Farm. By Elizabeth Harcourt Mitchell. 2s.

A Step in the Dark. By Catharine E. Mallandaine. 1s. 6d.

Mr. Tiller's Magazine. By Rev. E. R. Grotto, M.A. 1s. 6d.

The Island of Refuge. By C. A. Mercer. 1s. 6d.

As the Twig is Bent. By Phoebe Allan. 1s.

Mark or Molly? By H. Erlington. 1s.

Of these *The Island of Refuge* and *Mark or Molly* are written for children. *The Island of Refuge* is the story of four children—Walter, Marjory, Joan, and Dick—who went to live in the country with a grand-uncle and aunt while their father and mother were abroad. They are merry, mischievous children, and keep the old people very lively. They are given a small piece of ground, surrounded with water, and this they call the Island of Refuge. On this island all animals are to be safe. A bear and a runaway boy were two of the 'animals' that took refuge.

Mark or Molly? is the story of a little boy who got the nickname of Miss Molly from his brothers, because once when he was *very* young, as he pathetically says, he ran away from a donkey. Mark is only nine when the tale begins. His one object is to prove his own courage. One day a real opportunity came to him, and Mark seized it, and that was how he lost for ever the nickname of Miss Molly. This book would make a splendid prize for the younger children. It is brightly bound in yellow and blue.

Granny's Brocade is the very book we have been looking for, to give to our elder girls. Miss Oxenborough has the gift of making her characters live before the reader's eyes. Agatha Digby, the heroine, is a bright unselfish girl. It does us good to follow her footsteps, and see that 'There's a Divinity that shapes our ends, rough hew them how we will.'

Spurs and Bride is a story of England in the days of King John. Miss Hollis has spared no pains to make her book a true picture of England as it was at the time of Magna Charta. No boy after reading it could call the history of that time uninteresting.

We often find it very difficult to get suitable reading for our mothers' meetings and mission gatherings. The S.P.C.K. have provided us with four volumes which meet this need. They are—*The Wrecker's Farm*, *A Step in the Dark*, *Mr. Tiller's Magazine*, and *As the Twig is Bent*. The last shows us that 'honesty which is practised because it is the best policy may be honesty, but not of the

best kind.' In the *Wrecker's Farm* we have the story of how a proud and unforgiving old man was gradually softened. *A Step in the Dark* is the record of a woman's impulsive act, which spoiled some years of her life, but she could say with Browning—

True I have lost so many years; what then?
Many remain; God has been very good.

Via Dolorosa.

Via Dolorosa is a Roman Catholic story. It describes vividly the life of a Roman Catholic priest, first in the seminary of St. Sulpice, and later in a charge in Paris. Surely the author, who signs himself a 'North Country Curate,' has himself studied at St. Sulpice. One character is convincingly described, namely, Henri de St. Pierre, who, from being a practical infidel, becomes Père Hippolyte, the most devoted of priests. He travels along the Via Dolorosa, and at the end is enabled to say, 'consummatum est.' Messrs. Sands are the publishers, and the price is 6s.

Nature—Curious and Beautiful.

From the R.T.S. has also come *Nature—Curious and Beautiful*, by Richard Kerr (3s. 6d.). The book is divided into twenty-five chapters, each of which deals with one or more of nature's curiosities. One chapter, for example, contains a description of the Teasel, the Pitcher Plant, and Venus's Fly-Trap. Their peculiarities are pointed out shortly; too shortly we feel. We wish Mr. Kerr had given us fewer subjects and more of each.

The book is written not only to instruct naturalists however, it is also intended to teach a moral lesson. In his conclusion the author tells us plainly that his object is to show the reader 'evidences of a Power overruling even the humblest organism or the simplest crystal—a Power that produces marvellous designs in the animate and in the inanimate, and that controls the laws which govern their development.'

Jane Eyre.

The second volume of Blackie's 'Library of Great Novelists' has just come. It is *Jane Eyre*. The volumes of this series are published at the uniform price of 2s. 6d. They are printed on good paper, with clear type, and an attractive cover design in dark red and gold. Messrs. Blackie's aim in producing this series is to include representative works of all the greatest writers of fiction, and we are pleased to see that Mrs. Craik, Mrs. Gaskell, George Borrow, and others are not to be forgotten.

The Bondage of Ballinger.

The Bondage of Ballinger is a book of much charm. The hero is a New Englander, and his wife, Hannah, is a quaint little Quaker, so we expect quiet movement and no excitement. The 'bondage' that held Ballinger in thrall was none of the ordinary passions, but a passion all the same. He was a book-buyer and a book-lover; and this passion for rare books and first editions meant many a sacrifice in the home; but Hannah is patient, tender, and comprehending. Ballinger has another staunch friend besides his wife—

the daughter of a wealthy merchant, who comes to his aid as we fear collapse. She had tasted rare joys in the old man's den among his literary treasures, and she rejoices when the opportunity comes to bring peace and comfort to his old age.

Donny's Captain.

All over the country Bands of Hope are to be found. Almost every little village has its branch. Most of us have experienced the difficulty of getting books suitable either to give to the children as prizes, or to read aloud to them in the meetings. The R.T.S. removed this difficulty when they published *Donny's Captain*, by E. Livingston Prescott (2s.). Unfortunately the cover of the book is not so bright as the book itself.

The Conscience of Roger Trehern.

Evelyn Everett-Green has written many books—children's stories, adventure stories for boys, stories for girls, and novels. *The Conscience of Roger Trehern* (3s. 6d.) can be classed with none of these. We might, perhaps, call it the study of a man's mind. Roger Trehern is designed for the Ministry, but at the last moment he draws back because he has not felt the 'call.' He cannot say that he is 'inwardly moved by the Holy Ghost . . . to serve God for the promoting of His glory, and the edifying of His people.' Without this experience Roger Trehern dare not become a clergyman. Miss Everett-Green has shown searching insight into character. Those who read her book will not soon forget it. Her publishers are the R.T.S.

From Messrs. Nelson have come a parcel of handsome Christmas books—

In Jacobite Days. By Mrs. Henry Clarke. 5s.

Beggars of the Sea. By Tom Bevan. 3s. 6d.

Won in Warfare. By Charles R. Kenyon. 2s. 6d.

The Gayton Scholarship. By Herbert Hayens. 1s. 6d.

The Little Brown Linnet. By Sheila E. Braine. 1s.

In Jacobite Days is a tale of the landing of King William at Torbay. It is supposed to be the autobiography of Gilbert Lane written long years after the events occurred. Many were the strange adventures this Gilbert experienced sheltering fugitives, and all of them he wrote down for the benefit of his grandchild. The book is tastefully bound in dark red and gold.

In *Beggars of the Sea* we have left England. We are in Holland, and it is the time of the Dutch struggle with Spain. Our sympathies are entirely with the Dutchmen and with William the 'silent' Duke. We cannot exactly say who is the hero of the book; there seem to be three—Dirk Dirkzoon, a Dutchman, who cares only for revenge; Boughton, an Englishman; and Simon Renard, one of the 'Beggars of the Sea.' These are in many perils—sometimes by sea and sometimes by land—but they effect an escape; how, the boy reader will find out for himself.

In *Won in Warfare* we are still farther from home. We are in Eastern Tennessee. After we have read this book we can no longer say that all Indians are rude savages.—Ellinpsico has proved that a Red Indian can be as faithful and brave as any white man. The plot is exciting and well worked out.

Mr. Hayens has surely made a new departure in *The*

Gayton Scholarship. He has written a school story. He has been quite as successful, however, in describing school life as he ever was in describing strange adventures in foreign lands. Every boy will find the humour of 'the angel'—who was not an angel—irresistible.

At last we have a story for the girls—*The Little Brown Linnet*. We wonder why the boys should have so much more than their share of the good things. *The Little Brown Linnet*, however, is one of the sweetest stories we have read, and will make up for much. The book is bound in brown, with a picture of the 'linnet' on the cover.

Neither have Messrs. Nelson forgotten the bairns. For them has come *Silver Bubbles* (3s. 6d.). One side of each page is occupied by a large coloured picture, and on the other side are the verses telling about the picture. Those who would like to see Ann who blew a big bubble—red, orange, and green—and little boy Black, who gets a fresh soot each day but never looks clean, must get *Silver Bubbles*.

There are also two smaller books, both crammed full of bright pictures. These are *Our Dogs* and *The Doll's House*.

'It is Finished.'

John xix. 30.

In the Greek it is one word (*τετέλεσται*). Perhaps it is the greatest word that was ever spoken. And it was probably spoken triumphantly. It is the sixth of the seven 'sayings on the Cross.' Of the fifth and seventh it is said that they were spoken 'with a loud voice.' We may think of this also as spoken in a loud triumphant voice.

What does it mean? That something was ended? His life, for example, or His sufferings? No, the word means more than 'ended.' Five times in the course of His ministry the word is used by our Lord of Himself (Lk 12⁵⁰ 13³¹ 22³⁷, Jn 19²⁸). In every other place but this it is translated 'accomplished' in the Authorized Version. It was probably merely for the sake of variety that it was not translated 'accomplished' here. It means more than ended. The year 1903 and the 19th century are ended, but has their promise been fulfilled? Have we accomplished the work that we were given to do?

But what was accomplished?—

1. *His earthly life.* Two things had been especially given Him to do in His earthly life, and He had accomplished both. The one was *never to sin*. He had accomplished that. He had been tempted keenly, but He had never yielded; and at the close of His life He could say that He had never sinned, no, not once. Was He alone sent into the world to commit no sin? We make a mistake if we think so. What do the commandments mean?—*Thou shalt not*. One day we shall have ended our earthly life, shall we also have accomplished it? Shall it be said of us, as it ought to be said, 'He did no sin, neither was guile found in His mouth'?

He was to love and *never cease from loving*.

He accomplished that. He loved the publicans and sinners; He loved even the Pharisees, His denunciation of their hypocrisy was due to His love of them. He loved Jerusalem when He said, 'How often would I have gathered thy children together!'—and Jerusalem had rejected Him then. Was He alone sent into the world to love? No, but it was easier for Him. Was it easier? He knew what was *in* man, not merely what came out of Him. He marvelled at the hardness of men's hearts; we scarcely see it. They brought before Him the woman taken in adultery—did they feel the enormity of the transgression as He did? Yet He loved and loved until in many cases He was loved back again. And even when He was not, He never ceased loving. He had accomplished His life. He had never sinned, He had never ceased to love.

2. *His suffering.* 'It is finished'—it was a loud cry. Should we be wrong to say it was a cry of relief as well as of triumph? The deepest experience of all His suffering was just past. The cry, 'My God, my God,' had just been uttered. Should we be wrong in saying that it was partly the gladness of relief?

But we should certainly be wrong if we took it to mean that He was glad His suffering was *ended*. Do you think that the only way to look at suffering is to bear it and get rid of it as soon as possible? You do not know what suffering can do for you. You do not know what it can do through you for those around. There is no more gentle angel of mercy than suffering. There is none that descends more immediately from the Father. Jesus had not only ended His suffering, He had accomplished it. It had done its work in Him. He had been made