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At the Literary Table.

THE BIBLE IN ENGLISH.

The Bible House.

THERE has been a great deal of writing about the English versions of the Bible, and a great deal of it is of no use. There is scarcely any study upon which so many useless books have been written. The earliest writers made mistakes, the later repeated them. Only heré and there a worker like Westcott or Moulton took the trouble to investigate for themselves and add anything to our information.

More books will be written now than ever. For the British and Foreign Bible Society has set two of its capable men to compile a list and give a sufficient description of all the printed editions of the Bible in English, as they are contained in the Library of the Society. The result is the handsome volume before us. Another volume will do likewise for the editions in foreign tongues. So we say we shall have more books than ever on the English versions, it will be so very easy to write them now. But they will be more accurate. It will be an everlasting disgrace if any man with this volume in his hands repeats the blunders that have hitherto been so common about the printed editions of the Bible in English.

It is a book for the lover of books. It is art as well as science. How beautiful is the white paper, how broad the margin, how clear and leisurely the type. And it is a book-lover's book in price. The two volumes must be taken together, and they cost 31s. 6d. net. For it is a large as well as a costly book to produce. This volume contains the record of 1410 editions of the English Bible or part of it. And there is always a description of the book, its title-page, size, price, and much more. The last entry in time is that of the Revised Version with revised marginal references, printed at the University Presses for the Centenary of the British and Foreign Bible Society of this year.

THE CAMBRIDGE MODERN HISTORY.

Cambridge: *At the University Press.* 16s. net.

The subject of the new (it is the second) volume of *The Cambridge Modern History* is the Reformation. It will be to many the subject and the volume by which this great undertaking

will be finally tested. First of all, who are the authors?

Professor Kraus of Munich (since dead) has written the first chapter on Medicean Rome. Mr. Stanley Leathes, one of the three editors, has written the second and third chapters on Hapsburg and Valois. Principal Lindsay of Glasgow has written the fourth chapter on Luther. Professor A. F. Pollard of University College has written chapters v. to viii. on the Reformation in Germany, and chapter xiv. on the Reformation in England under Edward vi. Mr. A. A. Tilley does France, and Principal Whitney of Quebec, Switzerland. Principal Fairbairn writes the eleventh chapter on Calvin and the Reformed Church, and the nineteenth on the Tendencies of European Thought in the Age of the Reformation. And the others are Bishop Collins, Dr. Gairdner, Mr. Bass Mullinger, Dr. F. W. Maitland, and Mr. R. V. Laurence.

Now the work. We start with Luther. If Luther is mismanaged, the rest will suffer shipwreck; if Luther is well done, the whole book is safe. Principal Lindsay was the inevitable choice, but we began with fear. For had he not written Luther in the 'Epoch-Makers' series, and how could he twice in succession be superlative on the same theme? And how could he pack into forty pages what was there a volume without a word to spare? But there was no disappointment. Luther was never made more human or more mighty than in these forty pages. After that the most likely piece was the last, but it was better to leave it to the last. When we came to it through utmost variety of country, there was no mistaking the authorship, there was no missing the elevation of the style and the triumph of the thought. It is not at all likely that another volume will have so resonant or so revelant an ending.

One doubt remains. Could not Dr. Lindsay or Dr. Fairbairn or Dr. Collins have written the whole volume? And would it not have been better if they had? This is not a dictionary. It is intended that this volume should be read right through. But the variety is very disturbing. No doubt every man has ability. But every man has also his own manner, which here and there it takes most of the chapter to forget. He is done before

we have felt at home with him. That, however, is to challenge the whole conception. And we are ready to confess that the very variety has advantages.

THE WORSHIP OF THE DEAD.

Chapman & Hall. 12s. 6d. net.

It is startling to come upon an 'army man' engrossed with Comparative Religion. No doubt the field is large enough for many workers. But the vastness and intricacy of the subject makes the surprise greater. We expect special training, and special linguistic training, in one who is to make anything of the study of Comparative Religion; and it is not among the Royal Engineers we look first for that. Yet Colonel Garnier has written a large book on the most difficult of all the problems belonging to Comparative Religion and boldly challenges refutation.

The problem is the origin of the Gods. It is another problem from the origin of Religion. We may agree with Colonel Garnier that all the gods were originally men on earth and all the goddesses originally women, and be no nearer an explanation of the origin of Religion. Colonel Garnier does not discuss the origin of Religion. His subject is the origin of the Gods and Goddesses; and, as we have just said, he believes that they were all at one time men or women.

That is why he calls his book *The Worship of the Dead*. Zeus as a Homeric Olympian is a great god and highly exalted. But you can trace the evolution of the great god Zeus. Even in Greece itself you find him worshipped as a god of the earth, with Chthonian rites. And if you go farther back still, you find him—probably in Babylonia, says Colonel Garnier—no god at all, but a hero of the Nimrod order. And Nimrod was of course a masterful man in his day.

Nor is this all. If the great gods were once but men, then the early and so-called mythological history of the nations of the earth is not mythological at all. It is not mythological in the sense of not being historical. Nimrod and Abraham, and Prometheus and Minos, and all the rest were once men of like passions such as we are, and did the deeds which, with whatever foolish embroidery, are attributed to them.

Very good. But even that is not all. And now Colonel Garnier is very daring, and we must not risk our necks to follow him. For he holds that

the gods and goddesses of all the nations from Ireland in the West to Japan in the East, all the gods and goddesses of Babylon, Egypt, Greece, Persia, India, and the islands of the sea, were originally one and the same god. There are many names, there is but one god. His earliest name was probably Cush. Cush and Cronos are one. Zeus is the son of Cronos, that is the son of Cush, and that is Cush. For sonship means merely emigration. It is a fascinating study. It is a fascinating book.

JEREMY TAYLOR.

Macmillan. 2s. net.

Mr. Edmund Gosse is himself an 'English Man of Letters,' and when he was invited to write the life of Jeremy Taylor for the 'English Men of Letters' Series, he interpreted the phrase strictly and stuck to it. He has written—not a life of Jeremy Taylor, who was a religious man—but of the Jeremy Taylor who wrote books and was somewhat tossed in the ecclesiastical turmoil of his time. It is a literary, or at best literary and ecclesiastical, biography. We must go elsewhere for Jeremy Taylor of the 'Holy Living and Dying' interest.

But as a literary biography it is very good. It describes this English author and it has distinction. It is both Jeremy Taylor and Edmund Gosse. And it will have to be considered by all subsequent biographers. For in his capacity of literary critic Mr. Gosse discredits the whole of the stories that are attached to the name of Lady Wray, while he gives good internal reasons for denying to Jeremy Taylor the authorship of that treatise in favour of the use of cosmetics, called *Auxiliary Beauty*. He believes that brochure to be the work of a lady, an unconscious imitator of Taylor's style, as when she speaks of 'persons who sometimes appear pallidly sad, as if they were going to their graves, otherwhiles with such a rosy cheerfulness, as if they had begun their resurrection,' but still only an imitator.

Here is a specimen of Mr. Gosse's way in the chapter on 'Taylor's Place in Literary History':— 'He writes with extraordinary happiness about light and water. Nothing would be easier, if we had the space, than to produce an anthology from his works, and confine it scrupulously to these two themes. He is quick, beyond any other man living, in observing the effects of flashes of lightning in a dark room, of beams of the sun breaking

through the vapour of rain, and divided by it into sheaves of rays, of wax candles burning in the sunshine, of different qualities of beautiful radiance in the eyes of a woman, of a child, of a hawk. Light escaping from, or dispersed by, or streaming through cloud, is incessantly interesting to him. But perhaps it is in all the forms of water that he most delights, water bubbling up through turf, or standing in drops on stone, or racing down a country lane; the motion and whisper of little wandering rivulets; the "purls of a spring that sweats through the bottom of a bank, and intenerates the stubborn pavement till it hath made it fit for the impression of a child's foot." He seems to have been for ever watching the eddies of the Towey and the windings and bubblings of its tributaries, and the music of those erratic waters passed into his speech.

Other Books of the Month.

THE GENERAL EPISTLE OF ST. JAMES.

We are almost inclined to say that the Epistle of St. James has been waiting for this expositor, so thorough and so wise does Mr. St. John Parry's exposition seem to us to be (Cambridge University Press; 5s. net). It is not an exposition in the ordinary sense, it would be called an introduction most readily. But it is an introduction to the thought and language of the Epistle, very little of which is left untouched. Mr. Parry finds that instead of being a string of aphorisms the Epistle of St. James has one theme throughout. That theme is the possibility of overcoming temptation to sin. It is shown that the temptation may be overcome by faith and wisdom leading to endurance. Mr. Parry has his opinion about the date and authorship also, but we need not mind that.

THE CHRISTIAN ETHICS OF SOCIAL LIFE.

There is abundant writing on Christian socialism; the danger is that it is to become too abundant. For this wonderful discovery of our day that no man liveth to himself, is not all that Christianity stands for. It is not all that Christ came to give. Nor is it what Christ came to give first of all. First of all He spoke to the single man like Nathanael, 'I saw thee'; and the single woman, like the Samaritan. And this we take to be the great merit and exceeding value of the Rev.

William Dickie's new book, that the individual is seen and seized before socialism begins. His book has five sections, and the title of the first of the five is 'The Individual—the Centre.' For the individual must get right with God before he can adjust himself aright to his fellow. The first commandment is 'Thou shalt love the Lord thy God,' and it will always be first, however closely the second follows it. When Mr. Dickie comes to the second commandment—'thy neighbour as thyself'—which is the subject of his book, he is very satisfactory. He works his way in ever widening circles, from the Domestic Circle, through the Church Circle, and the Social Circle, to the World Circle. And he not only has something to say as he goes, he takes account as he goes of all he has said and of all he is going to say, till the subject is completed—a proportioned finished statement of what the man in Christ Jesus has to be in all his intercourse with his brother man (Dent; 3s. 6d. net).

THE BOOK OF JOB.

No apology is needed for sending into the world a new commentary on the Book of Job, and Dr. Bullinger makes none. If the commentary has nothing in it, we can simply pass it by. Dr. Bullinger tells us what is in his commentary. Besides the Introduction, which is good popular writing, there is a new translation of the Book of Job. The translation is rhythmical; it follows the literary structure of the Book; it renders the figures of speech not literally but by English figures of speech; it is not a verbal translation, as Dr. Bullinger says the Revised Version is, but an idiomatic version, like the Authorized Version; it follows Ginsburg's critical text; and, lastly, it distinguishes to the eye the Hebrew names for God.

Here is plenty of novelty. And it is apparently honest hard work. What it must have cost the author to turn Job into decasyllabics, none but himself can know. Let us test the result by the best-known passage (xix. 25-27)—

I know that my Redeemer ever lives,
And at the latter day on earth shall stand;
And after they consume my skin, [ev'n] this—
Yet in my flesh I shall Eloah see:
Whom I, ev'n I, shall see upon my side,
Mine eyes shall see Him—stranger, now, no more,
[For this] my inmost soul with longing waits.

There is a footnote to explain the 'they' of the

third line. It is the worms Job means here, but they are not named. As in all religion, and elsewhere in this Book, the instruments of God's judgments are indicated vaguely by the pronoun.

The publishers are Messrs. Eyre & Spottiswoode (5s.).

BY-WAY OF REMEMBRANCE.

The title of this volume of sermons is chosen no doubt for the sake of the people who worship in Stoke Newington Church, where the sermons were preached before Mr. Shelford was appointed Vicar of St. Martin-in-the-Fields. They are short sermons, and it has cost the author something to make them short. For they are the result of careful study of the Word, and often contain new and attractive interpretations. (Wells Gardner; 3s. 6d.).

STUDIES IN THE TEACHING OF OUR LORD.

Professor Swete's little book, which Messrs. Hodder & Stoughton have published (3s. 6d.), will be found as easy and as reliable an introduction to the new study of the Gospels as exists. To the new study—the study that is critical and yet not destructive, the study that is historical and yet most spiritual. The sources are separated, but the gospel is intact, more credible, more acceptable. Do not listen to those who cry out against the critical study of the Gospels: read this book.

HORÆ BIBLICÆ.

The Rev. Arthur Carr has gathered into this volume a number of contributions made to the *Expositor* on the language and thought of the New Testament. There are two articles on Old Testament themes, but it is the New Testament Mr. Carr loves and knows. His joy is great when he discovers a new interpretation, or when he resolves to his own content an old crux. And he is just the man for that kind of work. An accent is not beneath his notice. Should we translate Jn 7⁵² 'a prophet' or 'the prophet'? He spends much thought on such minutæ, for he knows that only so does the knowledge of the Word of God make progress among us. And he is never content with a verbal result. He opens the way through grammar to the golden gates (Hodder & Stoughton; 6s.).

THE SELF-PORTRAITURE OF JESUS.

What did our Lord think of Himself? It is the question of questions. What we think of Him is always poor, and sometimes perverse. What He thought of Himself, if we could but get at that, is satisfactory. For He never underrated or overestimated Himself. He knew what was in Himself as well as He knew what was in man. So it was with much hope, which has not been disappointed, that we took up this unpretending but very loyal book by the Rev. J. M. E. Ross on *The Self-Portraiture of Jesus* (Hodder & Stoughton; 3s. 6d.). We can believe that it was not easy for Mr. Ross to pack it all into one volume. One of his chapters—or sermons if they are—the sermon on the Bread of Life for example, could have grown till the volume was filled with it.

CONFESSION AND ABSOLUTION.

Of all the practices which characterize the High Church movement, the practice of private confession and absolution is most offensive to the Low Churchman. In that lies the power of the movement, in that its poison. What is the Low Churchman to do? Declare what is the true doctrine and practice of Confession and Absolution? That may be of no use. He must declare what is the doctrine of the Church of England. He must show how far the High Churchman has a right to go.

The Principal of Ridley Hall has written his book to show what is the law of the Church of England on Confession and Absolution. He interprets the Prayer Book by the published opinions of the men who had the making of it. He gathers the opinions of others like them. He shows what must have been meant by every word and every clause. And then he leaves the Bishops to act.

It is a fine-tempered scholar's book (Hodder & Stoughton; 6s.).

POLITICS AND RELIGION IN ANCIENT

ISRAEL.

It is just as well that Canon Todd of Natal has put 'Politics' as well as 'Religion' into his title (Macmillan; 6s.). For there is a certain air of secularity about his book that otherwise would have offended. For instance: 'David's harem was not perhaps a novelty. Some of the old "judges" are said to have had large collections of

women. The monogamic principle has not yet been announced. But the murder of Uriah lies as an indelible stain on his character; and the harem was undoubtedly, both in David's reign and afterwards, the feature of the monarchy which produced the largest amount of confusion, instability, and bloodshed.'

Thus there is at least little suspicion of unctuousness, if there is not very much unction in Canon Todd's writing. In the present stress his book will be well received. For being above suspicion of pleading, it yet tells the story of a unique people uniquely led and ever toward a goal. And that is itself a great pleading for providence and inspiration. It is perhaps the most successful apologetic of our day, when the goal itself is taken account of. Canon Todd is an exact scholar and a fearless critic. Occasionally he rises clean out of the critical current, and claims individual attention for some new thought, or at least new memorable expression. His picture of 'Yahweh Zebaoth' is as sublime as it is unconventional. On the whole, we should be content to lose many recent books on the Old Testament sooner than this one. And it must be added that Messrs. Macmillan have made a fine attractive volume of it.

JUNIOR CHRISTIAN ENDEAVOUR.

It is fitting that Mrs. Francis Clark should be the writer of the book on *Christian Endeavour among the Children* (Melrose; 3s. 6d.). And Mrs. Clark has written it well. The book is a fine combination of keen feeling and practical method. The Junior Christian Endeavour is believed in as a great spiritual education; nothing is forgotten to make it a success.

INDIVIDUAL IMMORTALITY.

'If a man die, shall he live again?' It is curious that even yet we have to go to science and philosophy to help us to an answer. For those who sleep in Jesus, St. Paul's answer is sufficient. And it is not likely that Christian Science, or any other science or philosophy, will do more than say 'perhaps' to the rest. Miss Caillard has shown us here how far philosophy can take us, and how far science. She finds her rest, however, when she comes to the Christian ideal. And then she shows that the Christian ideal is broader and more beautiful than the ordinary Christian thinks. For immortality in

Christ is not the immortality of the soul, it is the immortality of *the whole man*, body, mind, and spirit (Murray).

THE CHURCH PULPIT YEAR-BOOK FOR 1904.

Is there room for a Pulpit Year-Book? It contains sermons only. Might it not contain other things also? But there are two sermons for every Sunday, one on the morning lesson and one on the evening. They are partly new and partly old. They are all condensed and well condensed. We shall see. The book deserves success, and may win it (Nisbet; 6s.).

THOMAS WAKEFIELD.

The Rev. Thomas Wakefield's name is little known outside his own beloved United Methodist Free Church. But he was a chosen vessel. His life's work lay in East Equatorial Africa. It lay in a daily dying for those who were none of his kinsmen according to the flesh. And whilst he was in labours abundant in the vineyard of the Master, he gathered some of that knowledge which passeth away. His researches into the Galla language, folklore, and religion are to be published in another volume. Here we have the work he did for eternity (R.T.S.; 3s. 6d.).

THE PEDAGOGICAL BIBLE SCHOOL.

If the title is unattractive, take the sub-title: 'A Scientific Study of the Sunday School, with chief reference to the Curriculum' (Revell; 5s. net). This month there is another book on the training of the young. It comes from America also, and from the same publishers. Both books deal with the moral rather than the intellectual training of the young, and in so doing they put us to shame. And both are scientific in their methods. But whereas Dr. Du Bois gives himself to the individual child, Mr. Haslett, the author of this volume, takes the children in mass as they are found at school. He shows the teacher what can be done for a class, not merely in the way of keeping it in order, but in the way of making it a force for righteousness in the earth. He has an eye for the social side of child-life. And it seems as if that were a step in advance of the man who sees only the individual child. For the secret of success is in persuading one child to train another, not in the teacher trying to train every child.

THE DOCTRINE OF THE DEATH OF CHRIST.

The Rev. Nathaniel Dimock, A.M., sometime vicar of St. Paul's, Maidstone, is one of the best scholars of historical theology, and one of the keenest evangelical disputants living. There is, in truth, only two ways of dealing with him. We must either agree with him or leave him alone. Now it is easier to leave him alone than it ought to be. He is so unfortunate in the making up of his books—what could be less attractive than this seven and sixpenny half-bound volume?—that it requires some resolution to attend to him. He is in dead earnest; he has no English style or other mercy to relieve or recommend his earnestness. Only those who have been told how great a scholar he is and how thorough in all his investigations, are likely to take up his book into their hands. Yet this volume is a mine of knowledge on the absorbing and central theme of the Death of Christ (Elliot Stock).

Messrs. A. & C. Black have determined to make themselves the publishers of all the great year-books. They could scarcely confer a better boon on a busy generation. Their latest issue is **The Englishwoman's Year-Book** (2s. 6d. net). The editor is Miss Emily Janes. This is the sixth year of issue in the new form of the book, the twenty-fourth year from the commencement. What does *The Englishwoman's Year-Book* contain? Practically everything about Englishwomen—their employments, their clubs, their colleges, the homes they have established and the hospitals, where they live and what they do, the books they write and the assumed names under which they write them, and very much more than that. There are two kinds of Englishwomen in our day, those who take life seriously and have *The Englishwoman's Year-Book* at their hand, and those who have not yet discovered what life is nor *The Englishwoman's Year-Book*.

It is now fairly well known that Dr. William Mair's book on **Speaking** (Blackwood) has made all other books on Speaking superfluous. Dr. Mair is a minister of the Church of Scotland, and his interest is in preaching. What is the good, he asks, of having a glorious gospel to preach if you cannot speak? Few ministers can speak as

Dr. Mair thinks they ought to speak. It is a matter of science and perseverance. The Church that studies this book will be the Church of the future.

Dr. George Smith has written many books on missionaries and their work. But the book which has made his name most widely known is the smallest of them all. It is his **Short History of Christian Missions**, one of Messrs. T. & T. Clark's 'Handbooks for Bible Classes and Private Students.' The latest edition is a thorough revision and up to date (2s. 6d.). It contains several excellent portraits of missionaries, and the frontispiece is a portrait of the author himself.

The Congregational Historical Society is very active. The fifth number of the *Transactions* has been published, and again it contains not only first-hand historical investigation, but a genuine and glad discovery. The discovery is of a lost treatise by Robert Browne. In a separate pamphlet the treatise is published, with an Introduction by Mr. Champlin Burrage. Its title is **A New Year's Gift** (Memorial Hall, London, E.C.; 1s. 6d. net).

The Congregational Year-Book (Memorial Hall, London, E.C.) is extraordinary value at the money (2s. 6d.). It contains 585 closely printed octavo pages, besides advertisements (which have their interest too) and other preliminary matter, together with some full-page illustrations. It contains 'The Proceedings of the Congregational Union for 1903, General Statistics of the Denomination, and other Miscellaneous Information.' The miscellaneous matter is quite well arranged, and it all bears upon the doings and endeavours of the Union, one large item being a list of all the Associations and the Churches in them, their ministers' and secretaries' names, and their membership; another, a complete list of the ministers in alphabetical order, with their degrees (*and where they got them*), and a record of their pastorates.

The Memorial Hall also issues the *Handbook* for 1904 (2d.) of the Young People's Union, a clever compact statement of the things that Congregational young people should know. It includes a Catechism of Congregationalism by the Rev. C. Silvester Horne.

The Old Testament series of the **Century Bible** has begun to appear, and it has begun with Genesis. The editor is Professor W. H. Bennett. It is an ideal start. For Genesis is still the book to open the Old Testament with, and Dr. Bennett is a typical scholar of the new generation. He is critical and he is reverent. He fears no tendencies, for he has found that the tendency is to Christ. His Introduction says good-bye for ever to the old unhistorical methods of Bible interpretation. And his notes are religious and to the point (Jack; 2s. 6d. net).

Messrs. Longmans have done much recently in the way of issuing small volumes of devotion. This month two of them have come. The one is called **The Witness of Love**, with the sub-title, 'some mysteries of the divine love revealed in the Passion of our Holy Redeemer.' The author is the Rev. Jesse Brett, L.Th. (2s. net). The other is a series of sermons on **The Lenten Collects** (1s. 6d. net).

Is the time coming when we shall have no books in our libraries that cost more than sixpence? The publishers are rushing all their best books into the market at that price. Here come Messrs. Longmans with Liddon's **Some Elements of Religion** and Romanes' **Thoughts on Religion**. It was the Rationalist Press Association that started the present rush of 'sixpennies.' It is nice to think we have something to thank them for.

The series of apologetic addresses which Mr. Murray has now published under the title of **Christian Apologetics** (2s. 6d. net) was made famous by the presence at the delivery of one of them of Lord Kelvin, and the controversy that arose over his remarks. But the volume is well worth attention for its own sake. Perhaps most of all on account of the striking discrepancy between the Introduction and the Contents. In the Introduction the Rev. W. D. McLaren, M.A., tells us what Christian Apologetics is, and we do not think we ever saw it better told. Mr. McLaren says most accurately that the essential distinction of the Christian Faith is that Jesus Christ is a trustworthy deliverer from the rule and the consequences of evil, and that its purpose, 'as many suppose,' is not to establish the divine origin or

authority, the truth or accuracy, of the Bible. And then when we go into the Contents of the book we find the Dean of Canterbury and some others concerned entirely with the accuracy and authority of the Bible. Nevertheless the addresses are striking modern manly efforts to commend the gospel, even if they do not all see what the gospel is. The most exciting to listen to must have been Mr. R. E. Welsh's, with its detailed story of Ellen Watson, who won the Rothschild Exhibition, called W. K. Clifford 'master,' and died repeating 'Lamb of God, that taketh away the sins of the world.'

Messrs. Nisbet & Co. have got hold of one Year-Book, and mean to keep their hold of it. It is **The Church Directory and Almanac** (2s. net). They mean to keep their hold of it by making it so full and accurate, and at the same time publishing it so cheaply, that no other publisher can possibly compete with them. As for its accuracy—we have worked with the book for two years and found only one trifling error in it.

Mr. Spurgeon's Biography came out in three (or was it four?) immense volumes; Mrs. Spurgeon's comes in one, tiny and slimly bound (Passmore & Alabaster; 1s.). No doubt Mrs. Spurgeon's story was told along with her husband's. The big book was hers as well as his. Still there must have been material for a fuller book than this, and certainly she was worthy of it. Mr. Charles Ray tells what story there is. He has the requisite sense of sympathetic discrimination. The title is simply **Mrs. C. H. Spurgeon**.

Messrs. Rivingtons' series of 'Oxford Church Text-Books' has had a useful addition made to it in **A History of the American Church**, by the Bishop of Delaware. Of course it is the Episcopal Church that is meant. The story is carried right down to the end of last century. It is history by movement and by men. The great men and the great movements gather the history round them, and make it easy to read and remember.

The Scottish Reformation Society has published a handbook of **The Scottish Reformation** for Bible Classes (6d.). It is the work of a most capable author, Dr. Hay Fleming.

Mr. Stockwell publishes this month a volume of

Sermons by Congregational Preachers (2s. 6d. net); *Symbols of the Holy Spirit*, by the Rev. William Smith (1s. 6d. net); *What Congregationalists stand for*, by J. Hirst Hollowell (1s. 6d. net); and *Christ and Conscience*, by the Rev. C. Silvester Horne, M.A. (1s.).

The Sunday School Union has issued a manual of suggestions for Sunday School work with the title, *The Work of a Sunday School Union* (1s. net); and a clever catching book of lessons for infants, by Mr. G. A. Archibald, with the title, *Bible Lessons for Little Beginners* (2s. 6d.).

Among the smaller books and pamphlets of the month the following are noteworthy:—(1) *A Critical Examination of the so-called Moabite Inscription*,

by the Rev. Albert Löwy, LL.D., in which Dr. Löwy reasserts and strengthens his demand that the Inscription be called a forgery; (2) *Was Jesus a Carpenter?* by Ernest Crosby, who does not believe it; (3) *Spiritual Culture in the Theological Seminary*, by Dr. B. B. Warfield of Princeton, in his very best manner; (4) *Death and Sleep*, by the Rev. Carleton Greene, M.A. (Stock; 1s.), a collection of quotations from English poetry on their identity; (5) *Harnack and Loisy*, by the Rev. T. A. Lacey, M.A. (Longmans; 1s. net), with an introductory letter by the Right Hon. Viscount Halifax; *Science and Speculation*, by G. H. Lewes, a reprint (Watts; 6d.); and (7) *In Relief of Doubt*, by the Rev. R. E. Welsh, M.A. (Allenson; 6d.), a cheap edition of one of the very best answers to the modern rejection of a Redeemer.

Point and Illustration.

THERE is no sermon in recent literature more terrible in its plainness of speech and in its revelation of 'the brute in man,' than a sermon in Dr. Clifford's new volume, *The Secret of Jesus* (Brown; 3s. 6d.), which has the lamb-like title of 'The World's Coming Peace.' Here is a part of it—

The Brute in Man.—The *Indian Planters' Gazette* reads: 'Should we slay our brother Boer? He should be slain with the same ruthlessness that they slay a plague-infected rat. Exeter Hall may shriek, but there will be plenty of it, and the more the better. The Boer resistance will enable us to find an excuse to blot out the Boers as a nation and turn their land into a vast shambles.'

That is a sentence not altogether lacking in brutality, is it? The correspondent of a London daily writes of looting—

'Next to the fierce joy of fighting, that of satisfying the primeval instinct of robber man is the highest pleasure which war affords. Add the promise of plunder to the certainty of a fight, and you increase by tenfold the efficiency of any army in the world. If war is right, then in any case let the boys loot. If for policy or principle it be wise to let a man murder, then let him for his private gratification be a thief.'

That passage is not altogether wanting in brutality, is it?

The correspondent of the *Morning Post* writes thus—

'I felt a joy of satisfaction when the smoke of a rebel's farm went up. These unkempt, ill-conditioned rebels, these human vermin, have been treated as though on a level with respectable Kaffirs. A beast of a rebel was getting his deserts.'

And so I might go on.

It was George Eliot that said, 'Man is by nature an unmitigated savage; let him alone, and he

lapses into barbarism.' But Dr. Clifford does not let him alone.

The Rev. T. G. Selby has published another volume of sermons. This time through Mr. Robinson of Manchester. Its title is *The Alienated Crown* (4s. 6d. net). They are such sermons as read well. There is style and a becoming dignity. The reproofs are abundant, but they are not outbursts of sudden fire. Perhaps they move the more that they are so self-respecting. Here are two illustrations—

In his volume of war correspondence, entitled *From London to Ladysmith*, Mr. Winston Churchill tells of a curious incident which arose in the neighbourhood of the besieged city. The commander of the forces whose movements he was following was encamped only a few miles from Sir George White, and wished to encourage him after one of his brave attempts to break through the investing ranks of the enemy. Signals were flashed upon the clouds which, under ordinary circumstances, would have been easy for those in Ladysmith to decipher. But the Boers perceived what was being done, and confused the messages by throwing their own searchlight between the clouds and the eager eyes which were trying to spell out the code. And so the battle of the opposing signals went on mid-heaven. That weird spectacle is not unknown to the human consciousness. Conflicting messages register themselves there, messages from the animal and messages from the spiritual side of our personality, the alphabet of heaven mixing itself up into chaos with the alphabet of the nethermost pit.

An observant traveller tells us that it is a mistake to