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son's course of lectures for any one session would have shown how closely he always kept the two joined together. Had the editor ascertained—as he might easily have done—and rigidly adhered to Professor Davidson's own methods, he would have edited, in two volumes, a work on Old Testament Prophecy which would have gone down to posterity as a much worthier memorial of a teacher whose mind was the finest religious instrument which God gave to Scotland during the second half of the nineteenth century.

The articles printed in *Biblical and Literary Essays* seem to have been thrown together in a haphazard way. 'Mohammed and Islam' and 'Arabic Poetry' are sandwiched between 'The English Bible and its Revision' and 'Modern Religion and Old Testament Immortality.' Some of them might easily have been dated. 'Mohammed and Islam' was delivered to the New College Missionary Society on 8th March 1884. It was a memorable lecture, especially the last part of it, in which Dr. Davidson spoke of the best means of overcoming the prejudices of Islam. The substance of this sentence is impressed on one's memory: 'Such philanthropists as Livingstone

and Gordon may by and by suggest a new and deeper conception of human life, and, with it, of Christianity.' When we afterwards discussed the lecture—as everything that Professor Davidson said was keenly debated—it was General Gordon's great name that we dwelt upon. It gives one a pang of regret to find that this name is now omitted. Did the lecturer extemporize it in the delivery (an extremely rare thing with him), or did he once write it, and afterwards delete it for some reason which it would be difficult to surmise?

In taking leave of our subject we should like to direct the attention of our readers to Mr. Taylor Innes' 'Biographical Introduction' prefixed to *The Called of God*, and to two articles by Professor G. A. Smith in the *Biblical World* (Chicago), September 1902, p. 167 ff., and October 1902, p. 288 ff., which are important both for reminiscences of Professor Davidson's teaching, etc., and also for tracing his critical development.¹

¹ As it is very desirable that the list of Professor Davidson's articles should be both accurate and complete, it will be esteemed a favour if readers of the above article will send any corrections or additions to the Editor of THE EXPOSITORY TIMES, St. Cyrus, Montrose.

At the Literary Table.

ST. PAUL'S ESCHATOLOGY.

ST. PAUL'S CONCEPTIONS OF THE LAST THINGS. By the Rev. H. A. A. Kennedy, M.A., D.Sc. (*Hodder & Stoughton*. 7s. 6d. net.)

WHEN Dr. Kennedy offered 'St. Paul's Eschatology' for the Cunningham Lectureship, he knew both himself and the subject. He knew that there was no subject within the range of theology more broken down. But he knew that he could set it on its legs again.

His book will not be found easy reading. That is, however, no fault of his. It is due to the disastrous state into which St. Paul's doctrine of the last things had fallen. We have so much to unlearn before we can learn, so many words to lose the wrong meaning of before we get at their right meaning. It is a book that will cost the reader something as well as the writer. But

what it costs will be repaid. The good got out of it will probably be in exact proportion to the pains spent upon it.

There are features of Dr. Kennedy's Cunningham Lectures which suggest German work. But it is not German. Is it insular pride that makes us think the Continental scholar cannot see his book for its pages? Dr. Kennedy is a critic, but criticism is an instrument not an end with him. He is a philologist, an exegete, an expositor; but he is above himself in all these capacities. He sees more than his immediate work. He sees the use of St. Paul's eschatology, its spiritual, soul-saving, eternity-grasping use, while he hammers it out of the grammatical rock or digs it out of the Rabbinical pit. The German is content to set the grammar right; the Englishman (with apologies to Dr. Kennedy's Celtic ancestry) is interested in the use of $\delta\epsilon$ in the New Testament because it leads to life eternal.

ROBERT ADAMSON.

THE DEVELOPMENT OF MODERN PHILOSOPHY. By Robert Adamson, M.A., LL.D.
 Edited by W. R. Sorley, M.A., LL.D.
 (Blackwood. Two Vols. 18s.)

The story that Wordsworth said he could write plays like Shakespeare's if he had a mind, and that Lamb said, 'You see it is only the mind that is wanting,' recurs to one who reads these volumes. It is all so easy to write on Modern Philosophy. It is so easy to trace its development and describe each philosopher's contribution. It is so easy to handle the words which different philosophers used in different senses and never mix their meaning nor mistake it. It is so easy to deliver a whole course of fresh informing lectures on the 'Development of Modern Philosophy,'—it is so easy that we could do it if we had a mind.

Professor Adamson was born to do it. His perseverance, his unselfish, plodding perseverance did it, but he was born with that. His love of thinking did it, his perpetual turning and turning of problems in his mind did it; but he was born with that also. His honest desire to know, his sense of the greatness of knowledge, his belief in the realism and the idealism of things did it, but he was born even with that. It was his nature to be a philosopher, and he loved philosophers by nature so generously, that he was born not only to be a philosopher but an expositor of philosophers.

Professor Adamson had one defect. His mind was too orderly. He could not bear confusion. Obscurity of any kind was hateful to him. So he made the philosophers too comprehensible and he lost the Incomprehensible Himself—lost Him a little in his thinking, we say nothing of course of his life. We do not commend a disorderly mind; but a mind which rejects everything that it cannot reduce to order is a dangerous, punishable mind. Professor Adamson was punished. He would have been no philosopher and no expositor of philosophers if he had not believed in philosophy; but he was punished for believing that there was nothing in heaven and earth that had not been dreamt of in philosophy.

Professor Sorley is the editor. If the lectures are clear, orderly, interpretative, he has taken away nothing from these qualities, and he has added to them sympathy, humanity, warmth, the

glow of friendship, the charm of knightly admiration. Philosophers are sometimes a trifle agnostic towards God, but very appreciative of man.

AUGUSTE SABATIER

THE RELIGIONS OF AUTHORITY AND THE RELIGION OF THE SPIRIT. By the late Auguste Sabatier. (Williams & Norgate. 8vo. 10s. 6d.)

Auguste Sabatier became fairly well known to English readers by the translation of his book, *Outlines of a Philosophy of Religion*. It was a catching book. There seemed to be something good in it. There was something refreshingly new in the opening chapters of it. But it was a disappointment. The freshness did not seem to last. The new did not seem to be substance. It was a new way of putting things, the things themselves were not new. And its great idea that the kernel of truth is always true, while all the forms in which it has manifested itself are husks, to be cracked and thrown away, was far too difficult and far too dangerous an idea for general acceptance.

The new book is better. It is the last. Sabatier died before it was published. The duty of seeing it through the press has been piously fulfilled by his widow. It is a better book and a greater. Its title at once declares its correspondence with the *Outlines*, in general purpose. There are religions, so-called, which depend for their success on outward forms, organization, ceremonies, superstitions; and there is one only living and true Religion, the Religion that rises in the heart itself in immediate contact with the living Spirit of God.

This real Religion is the religion of experience. But experience is not an historical thing. My past experience may be wrong, as indeed so may every form in which I try to fix and express my present experience. Thus the historical is always temporary and unreliable. The Church is a great hindrance to the attainment of truth, a great enemy to the true Religion, just because the Church is stereotyped form, because it has a history and ceremonies, and pays attention to these things. These things should have no attention. The spirit should meet the living Spirit of God without rite or memory or any such thing.

The dialogue is out of fashion to-day and will not help the book. But the book will be read, and well deserves it. If it is read it will have great

influence on the future of Religion. For the heart of man will know that what it says is true.

Mr. Allenson has published a new cheap and attractive edition of Bishop Boyd Carpenter's *Thoughts on Prayer* (1s. net).

One does not expect much from a title like *The Eternal Will*, and no more from a sub-title like 'A Study in the Interpretation of Life.' The little words *Will* and *Life* are too big for titles and for books. One may so easily say anything and so say nothing about them. Still we have been taken hold of by a book with such a title and sub-title, written by Mr. J. S. Stanyon, M.A., and published by Mr. Allenson. For a serious conscious effort is made in it to catch the two facts of religion, experience and history, and get them to plough together.

Great Souls at Prayer is the popular title of Miss M. W. Tilestone's collection of prayers from St. Augustine to Robert Louis Stevenson. Popular, for the book has reached its seventh thousand already. There are many prayers in it by Christina Rossetti, and they are prayers. This one is characteristic: 'O Lord, strengthen and support, I entreat Thee, all persons unjustly accused or underrated. Comfort them by the ever-present thought that Thou knowest the whole truth, and wilt in Thine own good time make their righteousness as clear as the light. Give them grace to pray for such as do them wrong, and hear and bless them when they pray' (Allenson).

Messrs. Bagster have launched a new series of what are called bijou books, the title being 'Christian Ideals.' Two volumes (though it seems absurd to call these toys volumes) are out. *The Christian Workman*, by John C. Lambert, B.D., and *The Christian Knight* by Robert J. Drummond, D.D. (1s. each).

'The Vedast Missal; or, Missale Parvum Vedastinum, a xiii. Cent. MS., probably Flemish, but containing the germ of the subsequent English uses, Edited with Notes and Facsimile by Zouch H. Turton,'—that is the story of the title-page. The printing has been done for the author in Great Yarmouth (which is a pity, for some of the letters are broken and all are a little blurred); but

it is published in London by Mr. Thomas Baker of Soho Square, W.

THINGS FUNDAMENTAL. By C. E. Jefferson (*S. C. Brown*. Crown 8vo, pp. 372. 6s.).—Mr. Jefferson is the pastor of Broadway Tabernacle in New York City. The things fundamental upon which he writes are Faith, Reason, Uneasiness, Scripture, Christ's Divinity, Miracles, Forgiveness, Punishment, the Church, Immortality, and the Holy Spirit. He writes with knowledge, especially modern knowledge, and with conviction, most unmodern but most welcome conviction. The best chapter, the chapter that is most modern and most convincing, is that on Punishment. There is no subject of theological thought on which men in modern times have so far left their fathers' position. We actually do not now believe that God's chief business is to punish the ungodly. We do not believe that He has any pleasure in the death of the wicked. Ah, well, that is not so very modern. It was known long ago. But our fathers would not believe it. His chief business, they held, was to see after Hell. He was a 'God of the underworld' to them. He does see after Hell. But His chief business, now we know, is to open the kingdom of Heaven to believers, His chief delight is in mercy.

A FOURTEENTH CENTURY ENGLISH BIBLICAL VERSION. Edited by Anna C. Paues, Ph.D. (Upsala), Fellow of Newnham College, Cambridge (Cambridge: *At the University Press*. 8vo, pp. lxxxvi, 264. 10s. net).—It is impossible to say much about this book without free quotation, but all that can be said must be appreciative. It is the finest work of a true scholar and of a great publishing house. Which shall we rejoice most in, the minute knowledge discovered in the Introduction or the faultless beauty of the printing?

It is a version of the Catholic and Pauline Epistles and the Acts, with a prologue on the early narratives of Genesis and a dialogue between a 'lewed and unkunnyng' brother and sister, that is, a monk and nun, on the one hand, and their Superior on the other. Miss Paues has worked it off the five MSS in which it has been more or less preserved, and produced a book which must be named and consulted in all future work on the English Bible.

With what earnestness of purpose, and with what scientific precision of purpose, do the great American Churches educate their young in the things of the Bible and of Christ. How lamentably do we in this country lag behind. Course after course of instruction, book after book, is published. The demand rises with the supply, and they have much cause for rejoicing. The latest is a volume for the elementary division. It is written by Georgia Louise Chamberlin, and published at the Chicago University Press. Its title is *An Introduction to the Bible for Teachers of Children*. It belongs to the series of 'Constructive Bible Studies,' edited by W. R. Harper and E. D. Burton, in which that great and well-known book has already appeared, Burton and Mathews' *Principles and Ideals for the Sunday School*.

MAN PREPARING FOR OTHER WORLDS.

By W. T. Moore, M.A., LL.D. (St. Louis: *Christian Pub. Co.* \$2).—Dr. Moore will be remembered as the long-time and capable editor of the *Christian Commonwealth*. His new book is his best book. He has thrown himself into it, sparing nothing. Whatever he believes or hopes for in this world or the world to come is set down here. It is the book of the gospel—the gospel for the man in the street. 'We have all sinned and come short of the glory of God, and the Cross is the only effectual remedy for this sin; and when this fact is fully realized, then the word of the Cross is no longer foolishness, but is the power of God unto salvation unto every one that believeth, to the Jew first and also to the Greek.'

The eleventh (which must be the next to last) part of the Oxford Hebrew Lexicon (Clarendon Press; 2s. 6d.) has been published. It needs only this mere notice. No Hebrew student can do without this Lexicon. It is as thorough and as good to read as Murray's English Dictionary.

Another volume has been published of Sander's and Kent's 'Messages of the Bible' (James Clarke & Co.; 3s. 6d. each). It is *The Messages of the Psalmists*. Its author is Professor J. E. M'Fadyen of Toronto. It was a fine compliment to Canada to send the Psalter there. Professor M'Fadyen has done his work so that there will be no repentance on the editors' part. He has caught the spirit of the series; more than that, he has caught

the spirit of the Psalmists. It is not the old style commentary—which surely is played out now—the style of merely verbal notes, after the manner of the Shakespeare commentaries for schoolboys. We know that 'blessed' means happy, but we are no happier for the knowledge. The Psalmists tried to make us blessed. That is also what in his modern scientific way Professor M'Fadyen does.

PSYCHIC POWER IN PREACHING. By J. Spencer Kennard, D.D. (*Hodder & Stoughton*. 5s.).—There is a dread which has sometimes visited us that the day may come when the American language will have to be translated into English, and the English into American. Already there are words—oh, the spelling 'honor,' 'center,' and all that, is nothing—but there are words which we do not use at all, and do not know the meaning of. Psychic power? Is it power over souls, we wonder, for we have Greek enough to know that *psyche* is the soul. Then, is it over the soul to rescue it, when the soul will mean the life; or over the soul to move it, when the soul will mean the emotions? Psychic Power in Preaching—Dr. Kennard never explains. His American readers know. He just writes a good book on Preaching, marked by fervour and much common sense.

THE LETTERS OF JOHN HUS. By Herbert B. Workman, M.A., and R. Martin Pope, M.A. (*Hodder & Stoughton*. 6s.).—It is an extraordinary thing that never till now have the letters of John Hus been properly translated into English. Only one translation appears to be in existence, Mackenzie's, published in Edinburgh in 1846. But Mackenzie's edition is a translation of a French translation, and that French translator used a very imperfect copy to work from. But now is the reproach removed. Two young Wesleyan scholars have done it. A better association in Literature than these two could not be found, for one is the ideal translator, the other the ideal annotator. Now the greatness of Hus will make its immediate impression on ordinary English folk, and surely also something of the greatness of the cause for which Hus died.

STUDIES IN THE RELIGION OF ISRAEL. By the Rev. L. A. Pooler, B.D. (*Hodder & Stoughton*. 5s.).—In his preface Canon Pooler names some of the teachers of the critical theory

of the Old Testament, and he contrives to make a surprising number of mistakes. Professor John Patrick does not teach the Old Testament; Professor G. G. (not G. C.) Cameron would emphatically decline to be classed among the critics, and his College is no longer the Free Church College; Professor Nicol does not teach the Old Testament; Professor Whitehouse is not A. C., nor Professor Skinner T; Professor Curtis of Yale does not spell his name Curteis, and Professor Moulton of the same University is a New Testament teacher, and has shown no leanings in the critical direction. What do we expect of a writer who can begin in this way? Not accuracy in minutiae, and we do not get it. But we get an extremely vivid description, in its broad striking aspects, of what criticism makes of the Old Testament and the Old Testament religion. We get it expressed in words that are pictures, and in images that take hold. Canon Pooler will never be a critic; he is come to make criticism popular. The men who are in a hurry will find that he wastes no time, and tells a clear and fearless story:

THE CENTURY BIBLE (*Jack*. 2s. 6d. net).—Dr. Adeney is an ideal editor of a series. He secures the best men for his purpose, and he secures their work in time. Month after month comes out in regular succession a volume of the Century Bible, and every volume rises to our expectation. Dr. Horton is a good choice for the Minor Prophets. He uses the best sources, and he is deliberately and confessedly neither for the old school of interpretation nor for the new, but regards 'with equal admiration' the work of both.

Still better is the choice of Professor W. T. Davison for the Psalms, of which this is the first volume. Dr. Davison has not Dr. Horton's eye for immediate effect, but he can place himself in the Old Testament environment, and he knows the literature. If Dr. Horton helps to make the Minor Prophets Londoners, Dr. Davison helps to make the Londoners Minor Prophets.

'Into all the world.' So Mr. C. S. Macalpine calls his appeal for more labourers, and more prayer for the labourers (*Marshall Brothers*; 1s. net).

Messrs. Oliphant, Anderson & Ferrier have published a little book on *Joining the Church* (3d.).

It is the first of a series of five by the Rev. William Watson, M.A., of Trinity Presbyterian Church, Birkenhead. It is very simple and very suitable. But why does Mr. Watson lose half his power by encouraging the use of such an expression as 'joining the Church'? He has not once reminded his young people that they are members of the Church already. What does Baptism mean? Mr. Watson is a Presbyterian. It does not mean regeneration. Does it not mean membership in the visible Church and a right to all its privileges? This membership need never be repudiated, but the heart may open in response to the working of God's Spirit, and the young person is regenerated and now will remember at His Table the dying love of Christ. But 'joining the Church'?—surely that is only for those who *have* repudiated their membership and have to be restored to Privileges.

THE SACRAMENTAL SABBATH IN THE FREE CHURCH OF SCOTLAND. By the Rev. Patrick W. Robertson, M.A. (*Oliphant*. 3s. 6d. net).—This is as fine a book as the spring season has given us. It is theological for those who love to think of God; it is antiquarian for those who love the old paths; it is experimental for those who would live soberly, righteously, and godly in this present world. The whole flavour of the old fashion in Scottish Communion is reproduced in it, the flavour of all that was deepest, richest, most enduring in Scottish life—gone now, gone for this generation utterly, though not for ever, driven away by the increase among us of men and women who are lovers of pleasures more than lovers of God.

IMMORTALITY A RATIONAL FAITH. By William Chester (*Revell*. Crown 8vo, pp. 207. 3s. 6d. net).—If it is ever of any service to man to try to prove man's immortality, then this is the book that will render that service. The old lines of proof have passed away, behold all these proofs are new and very scientific. But *is* it of any service? Suppose man is immortal, and not in Christ? Is he better to know it? And can it be done? Can you prove to any man that he is immortal unless he has first found Christ? The wise men have been trying it from the beginning, and they have had no success. Paul does not

prove man's immortality. He has found Christ and *is* immortal, that is the difference.

Now do not let us disparage a book which has been so pleasant to read—a book, too, that will render a real service to those who are seeking the Lord, if haply they may be found in Him. It is a book to quieten the heart even of the doubting and distressful believer.

The new and the most productive feature of the Rev. Lonsdale Ragg's *Evidences of Christianity* (one of Rivington's 'Oxford Church Text-Books') is the recognition that the Christian Revelation has its rivals. That is a long and valuable chapter. If it could have been longer it would have been more valuable.

THE DIVINE PROVIDENCE. By Oscar D. Watkins (*Rivingtons*. 3s. 6d.).—The pressing problems of to-day are all problems of providence. The dilemma is, 'If God is good, He is not great; if He is great, He is not good.' And it has the advantage of being intelligible to everybody. No off-hand answer will suffice. The whole problem is dealt with in a capable, careful way by this writer. He walks warily, step by step, in short chapters. And we can walk with him, for he has the gift of style. The book is most unreservedly to be recommended to any one who wants to know, if not a sparrow falls to the ground without our Father, what the sparrow-hawk is for.

THE LOST ARTICLE OF THE CREED. By the Rev. F. B. Proctor, M.A. (*Simplin*. 5s.).—The lost article is the Descent into Hell. Mr. Proctor would say 'into Hades,' for this is one of the matters he is earnest about, that Hades is not Hell, and even when we read 'The wicked shall be cast into Hell,' we read far more into the words than we have any right to do. The book is not simply an exposition of that article in the Creed, however. It is an exposition of the State after Death, according to modern knowledge both of God and Scripture. We need not look for startling heresies in the book; Mr. Proctor has no joy in revolution. But we may look for a silent upheaval of all the old fond nonsense

which bad exegesis and bad hearts took out of the words of the prophet and apostle. It is a study in the things beyond the tomb which teachers and preachers will find wonderfully suggestive. We have lost the use of this weapon. We cannot get people to rush into Heaven that they may escape Hell. Mr. Proctor will restore it to our hand.

ONE HUNDRED QUESTIONS AND ANSWERS. By W. T. Nicholson, B.A. (*Sonnenschein*).—Mr. Nicholson should be made the editor of the correspondence column in some leading religious paper. He can make the questions as well as the answers. He can make both very cleverly and very helpfully.

Mr. Elliot Stock has published a third and complete edition of Mr. F. J. Gant's *The Lord of Humanity* (2s. 6d. net).

That original and useful Sunday School book, *Through Eye to Heart*, has been followed by another called *The Gospel by Signal*. Mr. Webster has signalled by flags, and Mr. Dryburgh has described it all evangelically (S. S. Union; 1s. 6d. net).

Messrs. Williams & Norgate have published the second volume of Professor Paul Wernle's *Beginnings of Christianity* (10s. 6d.). It is the more startling volume of the two; it is the less worthy. The great discovery of Professor Wernle is that the Fourth Gospel is St. Paul's—not his authorship but his theology. Now at last, he says, St. Paul's theology is made to issue from the mouth of Jesus Himself. St. John is St. Paul! St. John's 'I am come that they may have life and may have it abundantly' is St. Paul's 'justification by faith' put into the mouth of Jesus! In Professor Wernle's own plain language, 'one must have a considerable dose of credulousness' to believe it.

Of course the book is well worth reading. Its life, its vigorous, frank, modern repudiation of all traditionalism, make it good reading and good for us to read it. But it will not stand. Wernle has not written his best book yet.