

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

sign or sound when she actually passed over it; but not the less surely there. When was it? Why did she not feel the chill of each yearly encounter with such a cold relation?' The only use of such speculations is to force death back into the region of actual realities that we may reckon with it, and pass on to the true business of life. Lost in the mists of the future the event of death seems uncertain and life eternal. Did we know the hour, life, foreshortened by the exact sight of the end, would shrink to a very small appearance though the limit were at fivescore years.

Out of the mist the spectre of death has risen with appalling clearness upon this man, because death is but the second last of terrors. It is the depth 'lower than the grave,' the days after the day of death, that arm the fear. This, too, is a great human fact. Hamlet's soliloquy and the preacher's experience in Browning's *Christmas Eve* are two of the countless records of it.

What is the solution? The wicket gate stands for an incident in life that will destroy the fear of death. What it means we are not yet told. The man cannot see it, and he says so frankly, At this stage he can see nothing clearly. The whole region of religious truth is confused and obscure. No directions mean anything to him. The redeeming feature is that he says so frankly 'No.' The exaggeration of experience, the too facile compliance with advice which one does not as yet understand, are the real dangers of this state. Evangelist is too wise to urge him. There is a shining light ahead, and he points him to that. Every soul of man can see *some* light of hope ahead, shining in the direction at least of the God or Christ or ideal which is as yet obscure. It may be but the light of some possible duty,

some sense of honour, some belief in life, some vague trust in the future. Such an experience is splendidly sung by Longfellow in his 'Light of Stars.'

The point is, not that the light is full, nor even comprehensible. If it be clear enough to flee towards, that is all. For here as elsewhere *solvitur ambulando*. What is wanted is directed motion towards the light. The rest will follow. So it comes to pass that one may be on the road to Christ when one cannot as yet see Him. Many passages in Romanes' *Thoughts on Religion* afford fine illustrations of this.

What follows is immediate action — Carlyle's great advice in the 'Everlasting Yea' of *Sartor Resartus*. It is a rude beginning, this breaking away from the people about him, with his fingers in his ears. Yet from the days of Ulysses and the Sirens until now it is the only way to begin a decisive course. The future is so beset with uncertainties that the only safety lies in refusing to hear any voice but one; and refusing to dazzle with side-lights, even from kindly windows, the eyes that have caught the first faint gleam in the sky that calls them on.

The last words of the description are full of poetic and dramatic suggestion, 'he fled towards the middle of the plain.' We see the man going out into the open of the world, and we feel the vast loneliness of the second day of religious experience. That plain has to be crossed, though it be dreary and dispiriting as the first stage of Childe Roland's adventure in Browning's similar allegory. There is always, however, the possibility of the visions of the plain. (Cf. Ramsay's *Education of Christ*. Prologue, 'The Power of the Great Plains.')

At the Literary Table.

A REGISTER OF NATIONAL BIBLIOGRAPHY.

A REGISTER OF NATIONAL BIBLIOGRAPHY.
By William Prideaux Courtney. (*Constable*,
2 vols. 8vo, 31s. 6d. net.)

WHAT is the purpose of reviewing books? There is, of course, the eternal purpose of providing human entertainment. And sometimes the entertainment is very good. But the openly avowed

purpose is that of directing readers to the best books to buy.

There are other ways of doing this besides reviewing. There is the bibliography. There is entertainment in the bibliography also, but it is even more unconscious than in the review. The bibliography, indeed, is ambitious of some day being reckoned among the sober sciences. The review at its very best can never be other than an

art. But the great trouble with both the review and the bibliography is that we can never find them when we want them. Two excellent scientific books on the Doctrine of the Holy Spirit have just been published. One of them contains a bibliography of the subject. In a few days you remember only that one of them has it; you have forgotten which. In a few months you only remember that you saw a bibliography somewhere; you have quite forgotten where. What do you do now? You turn now to Mr. Courtney.

Mr. Courtney has compiled a bibliography of bibliographies—a list of books that contain lists of books on all topics of human interest. He could not have undertaken a more arduous or a more beneficent task. And now after we have gone through the book, and have tested it thoroughly, where we know anything about anything, we add that he could scarcely have done it better. It is not perfect certainly. The conception is not perfect. Mr. Courtney has confined himself, with a few exceptions, to a national bibliography. But there is no such thing as nationality in literature. It would have been better if he had divided the work into departments—theology, language, ethics, philosophy, and the like, and then upon each department given us a bibliography of bibliographies all the world over. This is the way with those handy catalogues published by Messrs. Nutt and by Messrs. Williams & Norgate. Nor, of course, are all the books which contain bibliographies mentioned. That was unnecessary as well as impossible. But it would have been of service to mention those journals which now regularly furnish bibliographies and indexes. *The American Journal of Theology*, *The Hibbert Journal*, *The Expository Times* might be named in the department of Theology, but only the first is mentioned by Mr. Courtney. *The Jewish Quarterly Review* has also begun a bibliography of Hebrew and Jewish literature this month. But all that is nothing. The book is a great book, and most wonderfully correct.

THE NEW TESTAMENT IN THE APOSTOLIC FATHERS.

THE NEW TESTAMENT IN THE APOSTOLIC FATHERS. By a Committee of the Oxford Society of Historical Theology. (Oxford: At the Clarendon Press. 6s. net.)

A Committee of the Society of Historical Theo-

logy in Oxford has just done a service to the cause of New Testament criticism which only a society could have done. It has gathered out of the writings of the Apostolic Fathers all the references which they contain to the Books of the New Testament, and classified them. Only a society or some combination of capable men could have done it, because the personal element had to be eliminated; and no man can eliminate the personal element himself.

This is the way in which the Committee went about it. They met and assigned an apostolic writing to each of the members. Dr. Bartlet got *Barnabas*, Mr. Lake *The Didache*, Mr. Carlyle *I. Clement*, Dr. Inge *Ignatius*, Mr. Benecke *Poly-carp*, Dr. Drummond *Hermas*, and *II. Clement* was apportioned between Dr. Bartlet, Mr. Carlyle, and Mr. Benecke. Each editor set to work, gathering his quotations and classifying them. He adopted four classes. In A he placed unmistakable references to New Testament books; in B highly probable references; in C less probable; and in D the barely possible. The arrangement is a little more complicated in the case of the Gospels, but we need not enter into that. When he had done all this, each editor brought his work to a meeting of the committee. It was revised by the whole committee, reconsidered by the editor, revised again, and then prepared for press.

If after all this care we do not agree with the judgments formed, we are at liberty to disagree. For the whole matter is set out in parallel columns for our own convenient consideration. At the end of the volume the results are tabled, and an index is furnished both of the Scripture passages and of the passages from the Fathers. This is the way to make progress in the study of the New Testament. We cannot now make progress in any other way.

THE CORRECTED ENGLISH NEW TESTAMENT.

THE CORRECTED ENGLISH NEW TESTAMENT.
By Samuel Lloyd. (*Bagster*. 6s. net.)

A new translation of the New Testament! And it is well worth attention. It is translated off Dr. Nestle's text. That is good. That could not be better. It retains the diction of the Authorized Version whenever it is not wrong and misleading.

But let us consider that. Is it possible for any man to translate a Greek text and at the same time

amend an English translation? Can he do both things at once? As he mends is he translating? As he translates is he mending? Why should not a man translate simply, and then see if he can improve his translation by reading the Authorized and all other translations? He is anxious not to offend, perhaps. He is aware of our great affection for the Authorized Version. But what gives offence is patching an old coat we love—a new one we will accept, and may love it by and by.

Again, the greatest fault of the Authorized Version is not its bad text or its mistranslations, it is its obsolete language. And not the words which are evidently obsolete, but most of all those which have slightly changed their meaning. To tamper with them is to court defeat. In order to preserve the archaic colour Mr. Lloyd renders Hebrews 2¹⁰ 'it beseemed Him.' But where does he find such a use of the verb to beseem? It is neither old English nor new.

Nevertheless no one will complain that Mr. Lloyd has not been particular. He has sometimes been too particular. It was good to say in Jn 13⁷, 'thou *wilt* know hereafter'; and in the next verse, 'thou *shalt* never wash my feet,' for the Greek demands it. But is it not over-niceness to render Jn 16¹⁷, 'What is this *that* he saith to us?' and the next verse, 'What is this *which* he saith?' The words in the Greek are the same, but in a different order ($\tau\acute{\iota}$ $\acute{\epsilon}\sigma\tau\iota\nu$ $\tau\omicron\upsilon\tau\omicron$ δ and $\tau\omicron\upsilon\tau\omicron$ $\tau\acute{\iota}$ $\acute{\epsilon}\sigma\tau\iota\nu$ δ).

Are we fault finding? No, we are trying to show our appreciation. The book is so good that it is worth the utmost care in the improvement of it.

A PECULIAR PEOPLE.

A PECULIAR PEOPLE: THE DOUKHOBÓRS.
By Aylmer Maude. (Constable. 6s.)

The Anglo-Saxon has been in much trouble of late over the pronunciation of a certain Russian admiral's name. Now a book has been published about a Russian sect called the Doukhobórs. How far away Russia must be. But the author of the new book is considerate. He calls his book *A Peculiar People*, and though he gives the Doukhobórs as a sub-title, he tells the Anglo-Saxon how to pronounce it. Never mind the consonants, he says, never mind anything in the word but the accent, throw the whole pronunciation into that.

The Anglo-Saxon feels that Russia is farther away than ever.

Doukhobór is, of course, a nickname. It means spirit-wrestler. For to the orthodox Russian the crime of which the Doukhobórs seemed to be guilty was the crime of blaspheming the Holy Spirit. As the Quakers accepted their nickname, so the Doukhobórs accepted theirs. But the name which they love to be known by is 'The Christian Community of Universal Brotherhood.'

Until this popular book was written all that the average Englishman knew about the Doukhobórs was that they were Russian peasants who refused to go to war; and although they were blessed by Tolstoy for their refusal, they were cursed and persecuted by the Russian Government; and then to escape that tyranny they fled to Canada. It was also known to a few that they shared all things in common, that they were vegetarians and total abstainers from intoxicants, and that they acknowledged no king or government, but held that each man and woman was directly responsible to God.

Mr. Maude tells the whole story, and he does not contradict these rumours. But yet the new paradise is not to be found among the Doukhobórs. Individualism run riot—that seems to be the meaning of the Doukhobórs' history as Mr. Maude tells it; and when anything runs riot, it is likely to run into its own contradiction. The Doukhobórs have accepted as absolute a tyranny as the tyranny they first fled from.

It is a chapter of history, a chapter in the history of Religion, to be considered by us. Though some of the Doukhobórs in the vanity of their individualism went so far as to adopt nudity as part of their religious service, the history is not altogether shame and confusion of face. How instructive is their attempt to make the lamb of communism lie down beside the lion of individualism. And how foolish should we be if we missed the greatness of their aims in the poverty of their accomplishment.

THE TRIAL OF JESUS.

THE TRIAL OF JESUS. By Giovanni Rosadi, Deputato to the Italian Parliament, and Advocate to the Court of Tuscany. (Hutchinson. 6s.)

This is the second time within quite recent years that a special study of the Trial of Jesus has

been made by a lawyer. The first was Mr. Taylor Innes' volume, a second edition of which has just been issued by Messrs. T. & T. Clark. But this is not a study of the Trial of Jesus only. It is a Life of Jesus. Although Deputy Rosadi introduces the Trial in his first sentence, he does so after the manner of a modern novelist, and goes back at once to the beginning of the ministry and the mission of John the Baptist. He reaches the Trial again at its proper place. But when he reaches it, he spends himself upon it, clearly finding in it a deeper interest than in any other moment in the history. The book is not so utterly misnamed after all. It is a lawyer's book. The Trial of Jesus is its theme.

We have rarely had a Life of Christ from an Italian. We have rarely had a Life of Christ from a layman of any nationality. But the book has an interest of its own. It is a somewhat unusual combination of criticism and credence. We are not quite certain, but we strongly suspect that Deputy Rosadi does not believe in the miraculous. When he comes, for example, to the resurrection of Lazarus, he says, 'Jesus hastened to Bethany, and hence the rumour gradually spread that on arriving Jesus had found His friend already dead, and had raised him to life,' and that is all that he says about the miracle. But on the next page he writes: 'The question of miracles, their authenticity, their explanation, though it cannot be an indifferent one to theological or rationalistic criticism, is altogether so as regards the matter of these pages.' That is to say, Deputy Rosadi's business is to describe the Trial and the events that led up to it; the chief event was the current belief that Lazarus had been raised from the dead; whether Lazarus was raised from the dead or not, does not matter; it is enough that the people believed it. But he is not quite done with miracles yet. Among the numerous footnotes to every chapter, there is one to this chapter which, after an account of some of the wonders of modern science, including the Marconi 'miracle' of wireless telegraphy, concludes: 'And with all this, in the question of miracles, it is a saint and a poet who, when all is said, are found to be right. The saint, who was S. Augustine, taught that miracles occur, not against nature, but against the knowledge we have of nature. The poet, Shakespeare, said that there are more things in heaven and earth than are dreamt of in our philosophy.'

The book has a striking frontispiece. The scene which it paints is described by the author in the following words. We quote them as a fair example of his style:—'The Nazarene had His head surrounded with a crown of thorns. He wore a purple cloak, and bore on His person the marks of the injuries and violence which had just been inflicted upon Him by the soldiers of the Prætorium in the course of flagellation. Pilate stooped over the rail of the *bema*, and stretching his arm towards the innocent prisoner, cried, as if in sarcastic epilogue to the events of the morning, Behold the man.'

The English edition is edited (we hope it is not also translated) by Dr. Emil Reich. Now Dr. Emil Reich has lately got to cross purposes with the higher critics, and he cannot forget the critics in his preface. There are few, however, who will refuse him all that he asks in respect of Jesus of Nazareth. For all that he asks is His historical existence. His point is that every movement requires a mover. Every religion must have had a founder. Cut up the Pentateuch as you please, but do not dismember Moses. 'The very fact of Christianity as existing to-day ought to suffice to prove the existence of a Founder endowed with a unique and altogether extraordinary personality.'

DR. MOMERIE'S LIFE AND WORK.

DR. MOMERIE: HIS LIFE AND WORK.
Written and Edited by his Wife. (*Blackwood*. 12s. 6d. net.)

It was a strange Providence that sent Dr. Momerie to a Chair in King's College, London, with the present Dean of Canterbury as Principal. We know how good a Churchman Dr. Wace is. This letter will show what kind of Churchman Dr. Momerie was—

'I think you are quite right in what you are doing with your boys. It is perfectly USELESS forcing any particular creed on a child. S. E. G., as well as yourself, was brought up a Calvinist. But it is worse than useless; it is demoralizing and dangerous. Much of the teaching of the ordinary clergy is immoral and inconsistent with the goodness of God, as, *e.g.*, the Vicarious Atonement of Christ, hell, etc. And when the child has grown up and discovered all this, as he probably will, the danger is that he will make a

clean sweep of religion—not only the ecclesiastical excrescences, but the whole thing. What saved me was the study of philosophy, which, as you know, is concerned with the fundamental problems of religions, such as God and the Soul. You cannot do better than teach them to act from love, as you say you are doing; and leave them quite free to be confirmed or not as they please. With all its corruption and folly, there is much that is valuable and helpful about the old Church, especially to certain natures. I should try to induce them to read such books as *Ecce Homo*, *The Hibbert Lectures on the Religions of the World*, my *Church and Creed*, etc. With respect to preachers, I think, as I have said in my *Preaching and Hearing*, that it is much better to avoid sermons than to be aggravated by them.'

Soon after this Dr. Momerie was engaged to write a volume of the series called *Helps to Belief*, edited by Canon Teignmouth Shore, and published by Messrs. Cassell. But it would not do. Canon Teignmouth Shore was courtesy itself, but what would have been the consternation if a volume on God, written by Dr. Momerie, had appeared in such a series? Luckily, Dr. Momerie had included in it a previously published sermon. That, said the editor, 'would in any case have proved an insuperable difficulty—for it would never do to leave the Series of Manuals open to the remark (which some hostile critic would be sure to make) that some of them consisted of sermons which had already been published in the *Christian World*.'

Then came the volume on Inspiration with its anecdote about the article on the 'Flood,' in Smith's *Dictionary of the Bible*. As long as he lived, Dr. Momerie believed that that anecdote cost him his Chair in King's College, and his widow believes it still.

But Dr. Momerie, besides being much loved in his own home, had his moments of public repentance also. 'I am afraid,' he says, 'I have sometimes appeared to be a very troublesome son of the Church. While I was travelling in America, some of the English newspapers took the opportunity of saying that I had seceded. And when I returned, the *Times* began to advertise me in the list of Sunday preachers *below the line*, among the Dissenters.' He defends himself by stating that some time ago he had published *anonymously* a small book in defence of Anglican Orders; and

that the *Church Times*, not knowing it was his, asserted that the history, the logic, and the doctrine of the author were admirable. 'Still,' he goes on penitently, 'at times I must have appeared unnecessarily troublesome. But at any rate I was conscientiously trying to do the best I could—not for myself, for myself I knew I was doing the worst—but the best I could for my mother the Church. And I say to her with all respect—

I could not love thee, dear, so much
Loved I not honour more.'

Notes on the Religious, Ethical, and Theological Books of the Month.

The Oxyrhynchus Sayings of Jesus have entered the pulpit at last. Dr. J. Warschauer has preached eight sermons on them. It is not that Dr. Warschauer has exhausted the Sayings of Jesus in the Gospels; he takes the New Sayings for his text because he believes that they contain things fitted for our nourishment and growth in grace just as really and perhaps just as richly as the Gospels themselves. The title of his book is *Jesus Saith* (Allenson; 2s. 6d.).

Mr. Allenson is the publisher of the 'Heart and Life Booklets' (6d. net), which are unbound but attractively printed, and right well chosen. One is a sermon by Robertson of Brighton, three are sermons by Phillips Brooks; there is a selection of Hymns from Faber, Browning's 'Easter Day,' and a chapter on Huxley and Phillips Brooks by Dr. Newton Clarke.

Mr. Allenson is also the publisher of a new volume of Apologetic, entitled *The Quest of the Infinite* (3s. 6d.). It is not only a new volume of Apologetic, it is also a volume of New Apologetic. For Mr. Benjamin A. Millard holds that the old 'evidences' are as obsolete as the suits of armour in the Tower of London, and he uses the expression 'New Apologetic' very frequently. What is this new apologetic? It is the reality of God to the human soul. And what is its evidence? It is the human soul's own experience of God. Round this sentence in the middle of the book the whole book turns: 'The Christian hope within us must rest on the new apologetic of the personal experi-

ence of the redeeming and uplifting power of the Christ in the heart and life of the individual.

Professor Flint has published a number of papers *On Theological, Biblical, and Other Subjects* (Blackwood; 7s. 6d. net), for the miscellaneousness of which he offers a needless apology. We like their miscellaneousness. They make us think we are having a good talk with Professor Flint, and a good talk with Professor Flint is worth having. The first five are addresses to students; the next five deal with Biblical Theology; then comes a paper on Socrates; and then the three best papers in the book—the Idea of God among the Ancient Egyptians, the Idea of God in China, and the Idea of God in the Bible. Of the date of these three papers we are not certain. They are not quite recent. But they show very plainly what an enormous advantage the teacher of Christian Dogmatics has who is also a student of Religion.

The new volume of the 'Cambridge Texts and Studies' is *A Study of Ambrosiaster*, by Professor Alexander Souter, B.A., D.Litt., of Mansfield College, Oxford (7s. 6d. net). Who was Ambrosiaster? We have often to say nobody knows. In this case everybody knows. Everybody knows that Ambrosiaster was nobody. There is a series of commentaries on Epistles of St. Paul which up to about the year 1600 were attributed to St. Ambrose. Being found not to belong to St. Ambrose they were, until their authorship should be discovered, fantastically attributed to 'Ambrosiaster.' Who is the author then? That is what Professor Souter's *Study* is intended to tell us. Professor Souter tells us that these Commentaries on St. Paul's Epistles and a series of *Questiones* on the Old and New Testament, falsely attributed to St. Augustine, are both by the same author; and that that author is Hilary the Layman. It will not be doubted that Dr. Souter has set both matters at rest for ever, and the study was well worth making. For now that the authorship is settled, both the Commentaries and the *Questiones* will receive from students of Church literature the attention which they deserve. And if they are what Harnack calls them—'perhaps the most distinguished product of the Latin Church in the period between Cyprian and Jerome'—then they deserve much more attention from the student of Church literature than they have ever yet received.

A welcome book to students of Hebrew generally, but most welcome to those who have done anything with the perplexing and elusive subject of Hebrew metre is Dr. W. H. Cobb's *Criticism of Systems of Hebrew Metre* (Clarendon Press; 6s. net). Dr. Cobb's singular gift of clear writing has not failed him even here. He explains every system of Hebrew metre that has ever had anything in it worth explaining, and his book, in spite of its subject, is both entertaining and instructive. The secret of his success lies in the lucky circumstance that he has no theory of Hebrew metre of his own.

What does it come to in the end? It comes to this. First of all, there is no distinction in Hebrew poetry between rhythm and metre. Sievers has proved that. Next, some of the Hebrew poetry as we have it is fully metrical, some of it is partly metrical, and some of it is not metrical at all. That is, as we have it now. Whether or not it was all metrical once Dr. Cobb will not say. In the third place, there are two systems of metre which have most promise in them—the system of Grimme and the system of Sievers, but unfortunately these two systems are at daggers drawn. If Grimme and Sievers would drop their differences and unite on their resemblances, 'the result would be of immense worth to biblical science.'

From the Clarendon Press there has issued also a new edition of Jowett's *Translation of Aristotle's Politics* (3s. 6d. net). It is edited by Mr. H. W. C. Davis, M.A., Fellow of Balliol College, who has contributed a clear elementary introduction, together with a full and most useful index.

Is the author or the binder of most consequence in the publishing of books? It used to be the author. But the binder has been making extraordinary strides of late, while the author has been standing still. When the binder can give him an old book, beautifully done up in leather, that would sell as well as a new book, the publisher asks why he should be troubled with authors at all. Millions of old books have been sold within the last year or two simply because they were attractively bound. But now the author, that his trade may not die, has gone into partnership with the binder, and Messrs. James Clarke & Co. have published three new books, bound handsomely in

leather. They are *The Passion for Souls*, by the Rev. J. H. Jowett, M.A.; *The Economics of Jesus*, by the Rev. E. Griffith-Jones, B.A.; *The Value of the Apocrypha*, by the Rev. J. Bernard Snell, M.A. (1s. 6d. each, net).

There is a series of books written by American scholars, and published in this country by Messrs. James Clarke & Co., London, of which the title is *The Messages of the Bible*. Although most of the volumes of that series have now been published, it does not seem to have taken its place among us yet. It has two qualities which ought to win success—simplicity and scholarship. The latest volume is *The Messages of the Apocalyptic Writers* (3s. 6d.). Its author is Professor F. C. Porter of Yale. Does the ordinary Bible reader think that the Apocalyptic Writings are outside the range of his interests? Let him touch this book and he will soon find that they are well within it. Professor Porter expounds the two Books of the Bible which of all its Books are the most difficult to expound, and upon which ordinary readers most frequently go astray—the Book of Daniel and the Book of Revelation. That he is capable of this difficult work most of us know already, having read his masterly articles on the Apocrypha and the Book of Revelation in the *Dictionary of the Bible*. Besides the Books of Daniel and of Revelation, he describes the teaching of the Book of Enoch, the Assumption of Moses, the Secrets of Enoch, and the Apocalypses of Ezra, Baruch, and Peter. He does not give us what is called a running commentary on these books. He does very much better than that. He brings them into relation with one another, describes the great ideas which run through them, separates the form from the content, and estimates their place in the progress of the kingdom of God.

Messrs. James Clarke & Co. have also published a volume of Sermons by Dr. Charles F. Aked of Liverpool. Its title is *The Courage of the Coward* (3s. 6d. net). Who is this coward? It is Nicodemus. 'He died nearly 1900 years ago,' says Dr. Aked, 'but he is alive now, and I know him well.' That is the first sermon. The rest of the sermons are like it. Passing through the book, we come upon other paradoxical titles, as 'The Half greater than the Whole' (the text being 'When I am weak, then am I strong'); 'The Sur-

vival of the Unfittest' (where the text is the im- potent man at the pool of Bethesda). The sermons are all modern. Being a preacher, Dr. Aked's interest is in the Liverpool, not the Jerusalem, Nicodemus. His poetry and his anecdotes are all modern. The last sermon, on 'the Acceptance of the Universe,' turns upon the story of Margaret Fuller and Carlyle—'It is said that Margaret Fuller was in the habit of exclaiming, in her exaggerated, ridiculous way, "I accept the universe." When this was told to Thomas Carlyle, the old man said sardonically, "Gad! she'd better."' "

There is a proverb that the good is the enemy of the better. But the modern author has turned that proverb round. There is no room, he finds, for his books, though they are considered good, because of the republication in enormous quantities of older books, which are considered better. The better is the enemy of the good. Is there no remedy? The remedy is to make the good better. There is certainly no hope that the output of older books will diminish. Just at this moment an enterprising American publisher, Messrs. D. C. Heath, has sent out the first volume of a series which is intended to cover everything that is worth publishing in the whole range of English literature. The literature is divided into seven periods. Each period is in charge of a separate editor, who will see that no book worth republishing is omitted. Each book published will be edited by a competent scholar. The text will be the latest revised by the author; failing that, the text of the first edition. The first volume of the series has appeared. It is the West-Saxon translation of *Sz. Matthew's Gospel*. The editor is James Wilson Bright, Ph.D., Professor of English Philology in the Johns Hopkins University. It belongs to the first period, of which the general editor is Professor Edward Miles Brown, of the University of Cincinnati. The book is in 12mo size, well printed, and bound in a new clever imitation of leather.

There are many who are saying to-day, We cannot command a revival. To those in his day who said we cannot command a revival, the Rev. William Ross of Cowcaddens used to answer, 'It is about the only thing we can command. We may not be able to command wealth or friends, or sympathy or comfort, and it may be hard even

to gain our daily bread. But, so long as God is true, we can command a blessing.' How can we do it? 'Pray and obey,' he would say. It was one of his most frequent sayings. It was his principle and his practice. And he emphasized the *and*, holding with the man who said that work without prayer is atheism, and prayer without work is presumption.

The Life of *William Ross of Cowcaddens* has been written by his son, the Rev. J. M. E. Ross, M.A. (Hodder & Stoughton; 6s.). It is more than the Life of a man, it is the Life of a movement. And it was no less mighty a movement that it belonged to one locality and gathered round one congregation. We speak of it in the past, but it is a movement still, and mighty. For just because it is local it will last, though the great soul that inspired it has been taken away. Mr. Ross may well be proud of such a father. He has written not unworthily of him; and yet it was not easy to write worthily of him, so many were the jealous eyes watching him of those who loved his father scarcely less than he himself did. It is a biography for preachers. There is a secret in it which preachers should discover. It is the secret of preaching in such a way that men are turned to God under the preaching. William Ross was a Celt, but the secret was not there.

The title of the new volume of Manchester Lectures is *Man's Place in Creation* (Kelly; 6d.).

'The Oxford Library of Practical Theology' now contains a number of valuable volumes, and the volume which has just been added to it, *Church and State in England*, by the Rev. W. H. Abraham, D.D., Vicar of St. Augustine's, Hull, is as valuable as any volume in it (Longmans; 5s.). First of all, the new volume is a history of its subject, a careful, impartial, well-arranged, well-written history. But every historian must write for his own time, even with some definite intention of doing his own time good. Keen as is Dr. Abraham's historical sense, his keenest interest is in the Church of England to-day. He has studied the history of Church and State in England in order that both the Church and the State may learn the lessons of history and maintain their alliance in the way that history has shown to be most profitable. That way is, in Dr. Abraham's judgment, best illustrated by the married state. For Dr. Abraham believes in the union of

Church and State; but he does not believe in Erastianism. He believes in such a union as is the union of husband and wife, in which each gives support to the other and neither attempts to dominate the other. Then, he says, 'the unit of church-life would be the parish gathering of the baptized, that is, those who had claimed the privileges of the baptized by confirmation and communion. For executive purposes the baptized communicants of the parish would elect a Parish Church Council, from which delegates would go to form the Diocesan Council, above which would be the Reformed Convocations, joined in a great National Council.' The scheme is an ambitious one. If it could be carried out, Dr. Abraham believes that the Church of England would by and by 'draw together the sundered communions into one great Catholic Church.'

Messrs. Marshall Brothers have added *Amos* and *Leviticus* to 'Our Bible Hour' Series. The one is written by the Rev. C. H. Waller, D.D., the other by the Rev. Andrew Craig Robinson, M.A. They are both anti-critical and expository (1s. each, net).

Messrs. Horace Marshall & Son have published a new edition (revised and illustrated with new matter) of Mr. William Woods Smyth's *Dual Divine Government* (6s.). The book is not essentially altered from its first edition, which was reviewed in these pages. It is the most courageous effort lately made to show that Darwin and Moses are at one.

Out of the Nicene Creed Sir Robert Anderson has taken the words *For Us Men*, and made them the title of a new volume of sermons (Morgan & Scott; 2s. 6d. net). It is a volume of defiant evangelicalism. We accept the evangelicalism gladly.

Canon Scott of Manchester has written out *The Life of Christ* as a continuous narrative from the four Gospels in the words of the Authorized Version, and he has added an Introduction and Commentary (John Murray; 7s. 6d.). It is a work of good scholarship, and will be useful. Canon Scott is perhaps excessively fond of what he calls the 'melodious roll' of the Authorized Version. His argument for retaining the Authorized Version, although he has often to correct it,

is that it has done so much, both for the literature and for the religious life of the English-speaking peoples in the past, an argument that would fill the earth with encumbrances. Is it not possible to bring the English-speaking people of to-day closer to the Gospels without losing the melodious roll?

Besides the introduction and the explanatory notes, there is a series of detached notes at the end, a glossary of archaic words, a map, and indexes.

We are promised another series of sermons. And it is to have the distinction, so far as yet announced at least, that the author of every volume is to be a bishop. The general title is, 'The Church Pulpit Library.' Messrs. Nisbet are the publishers. Two volumes have been issued—*My Brethren and Companions*, by the Bishop of Durham, and *Sermons at Southwark*, by the Bishop of Southwark (3s. 6d. each, net).

In *Dr. Thomas M'Lauchlan* (Oliphant; 5s. net) Mr. Keith Leask has given us a picture of a great Christian Churchman and Celt. He has done more than that. He has given us a vivid picture of that heyday in the Highlands which followed the Disruption, when men were moved to the worship of God with all their heart and soul and strength and mind, and were scarcely moved to anything else. It was a great time, and the men were great. But what good came of it at last? That we cannot tell. Mr. Keith Leask does not tell us. But it was a great time, and the men were great. And one of the greatest was Dr. Thomas M'Lauchlan. How the Church of the Disruption has sacrificed herself for the Highlands! How her best men have given the best that was in them for the Highlands! Did they spend their strength in vain? It is only in the irritation of the moment that we can think it. After all it is only a fraction of the Highlands that has forgotten their work of faith and labour of love.

The Harvest of the Sea, by Wilfred T. Grenfell (Revell; 3s. 6d. net), is a tale of what drink can do to make beasts of men, and what the Gospel can do to make them men again. There is no page of dullness in it, there are some pages of fierce excitement.

The Bishop of Southwark has published two volumes of sermons in one month. Some of us cannot get a volume published all our life. One volume has been mentioned already. The other is, *Some Aspects of Christian Truth* (Rivingtons; 6s. net). It is a volume of sermons, not of essays nor of articles. One of the texts is, 'For Christ sent me, not to baptize, but to preach the gospel: not with wisdom of words, lest the Cross of Christ should be made of none effect.' That text is also the motto of the book. One sermon stands a little apart. It is on Preparation for the Ministry. Its text is, 'I went away into Arabia' (Gal 1¹⁷). But it stands apart only in its occasion. The Cross is still the centre, and there is no wisdom of words.

The Rev. R. H. Taylor, D.D., Rector of Goddington, has published *An Exposition of Morning and Evening Prayer*, which he has abridged from Thomas Comber's 'Companion to the Temple' (Elliot Stock; 4s. 6d.). Was it worth his while? It was well worth his while, both for Thomas Comber's sake and for ours. Why should we lose sight of so stout a Protestant and so godly a Churchman? Why should we miss the good to be got from a patient, penitent study of one of the most truly devotional expositions of the Prayer Book ever written?

Mr. Elliot Stock has also published a new edition of an anonymous book which bears the title of *The Great Problem* (3s. 6d. net). The Great Problem is the purpose of God in creating man and in leaving him free to do evil. The new edition not only sets the problem, but solves it.

From the Sunday School Union come two new volumes of the 'Endeavour Library' (2s. each). The one contains seven stories of domestic life in Palestine, taking its title from the first, *The Story of Fatmah*. It is written by M. Jennie Street and Sorella. The other is called *The Land of the Pigtail*. It is written by Mrs. Bryson of Tientsin. Its sketches of that land of topsy-turvy are for the entertainment of British children, and they are made more entertaining by the pen-and-ink sketches scattered through the pages.