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order. However, four Sabbaths are past since, and she has not so stopt.'

The helpful ministry of good angels and the machinations of evil were very real to Boston. Writing in 1729 he says: 'My wife lately told me these passages. In her sleep she heard singing, but of a kind different from what she had ever heard before. And it left a sweetness on her spirit when awake, and that for a good time after she heard it.

'At another time, her head having fallen down betwixt two pillows, she, being between sleeping and waking, thought with herself on the occasion of the uneasiness, "Oh that one of the lasses (her daughters) would come and lay me right." And thereupon her head was really lifted and laid right by one who, with one hand that felt soft exceedingly, lifted her head, and with the other righted the pillow. Whereupon she was thankful to God who had pleased to direct one to come so opportunely when she was wishing for it in her heart. But the matter being afterwards inquired into, which of them it was that did it, they knew nothing about it. I have had in a dream the sweetest music I ever heard, which may have been the effect of imagination. But I see no reason why the agency of a good spirit may not be acknowledged in her case so circumstantiat. I look on that good office done for her, in lifting of her head, to have been by the ministry of some good angel. She says that for some time that often passeth through her heart, "God remembered Noah." A passage most suitable in her case—buried alive, but in the true ark.'

Boston's devotion to his wife, so grievously afflicted for many years, shines out conspicuously from the pages of the MSS. 'She was a woman of great worth, whom he passionately loved and inwardly honoured.' The tribute he pays her after they had been married for thirty years, is a noble one most felicitously expressed (*Memoirs*, pp. 161, 162).

In closing his address to his children, he thinks of her and commends her specially to their loving and helpful care.

Worn out with constant and unsparing toil in the service of the gospel, Boston died at the comparatively early age of fifty-six. For the last three years of his life he felt his days were numbered. 'Death is now become somewhat familiar to me.' But what strength remained he gladly spent in the work to which he had dedicated his life.

We cannot close this paper better than by quoting the following sentences of the younger Boston regarding his father: 'But so great was his delight in his Master's work, and so earnest his desire to be found occupied therein, when he should be called hence, that he preached two or three Sabbaths from a window in the manse to the people sitting without, after that he was no longer able to go to the kirk. And as the two Sabbaths, or three at most, in which he was, by growing indisposition, laid aside from his public work, were very heavy unto him, so his Master was pleased to call him home on the Saturday, May 20, 1732, to celebrate the eternal Sabbath in that place where the inhabitant shall not say any more, "I am sick."—*Sermons and Discourses*, 1753, I. iv.

At the Literary Table.

A MANUAL OF CHURCH HISTORY.

A MANUAL OF CHURCH HISTORY. By
Albert Henry Newman, D.D., LL.D.
(*American Baptist Publication Society.*)

AMONG the many ways in which Church history may be written the most popular is the biographical way. It has always been the most popular, it is now also the most difficult way. For Church history is now a science, and it must be obedient to scientific law and order. We still prefer men

to movements, for we must always prefer whatever is human to everything else. But the men must be men, not monsters. They must look before and after. They must receive from those that preceded them, and they must hand on to those that followed them. A history of the Church must be more than a biographical dictionary of the Church, as the Church is more than all the individuals that are in it.

A biographical *Manual of Church History* has been written by Professor A. H. Newman, D.D.,

LL.D., of Baylor University in the United States. It has been published in two handsome volumes by the American Baptist Publication Society of Philadelphia. It is a biographical history after the new method. It is scientific. The human interest is strong from chapter to chapter, for Dr. Newman has been able to make the men of history live. But the men are seen in their environment. They play their part, however conspicuous it may be, in movements which they cannot altogether control. No sect rises simply because some erratic individual has said, Go to, I will found a sect. In Professor Newman's hands the wrath of man, even in its most spiteful and peculiar forms, is perceived to work the righteousness of God.

It is a manual. It is meant for study. But in spite of the multitude of facts which it contains, it may be read comfortably by the man who has long since passed his last written examination. Dr. Newman is a Baptist. He says so himself, and the book says so. But he is also a scholar, and does not turn history into apologetic.

THE HISTORIC MARTYRS OF THE PRIMITIVE CHURCH.

THE HISTORIC MARTYRS OF THE PRIMITIVE
CHURCH. By Arthur James Mason, D.D.
(*Longmans*. 10s. 6d. net.)

Is there anything on earth more difficult to reduce to the laws of scientific evidence than the legends of saints and martyrs? Is it worth while trying to bring science into contact with the legends? Have we any right to bring the two together? Is not science fact, and is not legend fiction?

Canon Mason must have had all these questions before him when he wrote his book, and he has answered them in it. The very purpose of his book is to bring the martyrs of the primitive Church within the sway of the scientific method. He does not deny that there is a legitimate place for the imagination. He does not deny that the myths which have gathered round the martyrs may serve a useful ethical and religious purpose, and that just because they are myths. But the martyrs belong to history. And history is a science. In so far as the life and death of the primitive martyrs of the Church is historical, the laws of science apply. Dr. Mason's purpose is to show to what

extent the stories of the martyrs are historical in order that he may then be able to show what value they possess as evidence of the power of God unto salvation.

The first remark which the reader is likely to make is that the history goes farther than he anticipated. His next remark is likely to be that the interest of the stories has not evaporated with their mythology, but that it lies in the history itself. The primitive martyrs were men and women of like passions such as we are. When we find their historical we find them human and very near. Canon Mason has done a service, not only to history, not only to the Church, but also to literature. He has awakened that touch of nature which makes the whole world kin.

But the chief value of the book after all is its apologetic value. It is a witness for Christ. Those primitive martyrs could not always repeat an orthodox creed, but they could burn.

THE INFANCY AND YOUTH OF JESUS.

THE INFANCY AND YOUTH OF JESUS. By A.
Morris Stewart, M.A. (*Melrose*. 6s.)

For a writer of so much originality of thought and felicity of language Mr. Morris Stewart is remarkably prolific. This is the third considerable volume within a very few years.

Its subject is the Infancy and Youth of Jesus. There are few books on the subject. The Lives of Jesus are numerous enough; but we cannot get much from a Life of Jesus. If we are to profit by the reading we must read leisurely, taking one portion of the life at a time and trying to master it. Mr. Stewart has given us all he knows; he has taken space to give it.

It is the work of a scholar, of a careful selective reader of books. But its value comes from Mr. Stewart himself. He has a mind of an originality that is always quite wholesome, but sometimes startling. He has ideas which he sets forth in language that compels us to ask what the idea is. We cannot read without thinking. We cannot say, 'All very proper,' and fall asleep. Yet all is quite proper. The narrative moves from scene to scene familiarly. There is no disturbing criticism, no ancient or modern heresy. The secret of our wakefulness lies in the fact that we are in the grasp of a writer who sees for himself, and says memorably what he sees.

CELTIC ART IN PAGAN AND CHRISTIAN TIMES.

CELTIC ART IN PAGAN AND CHRISTIAN TIMES. By J. Romilly Allen, F.S.A. (*Methuen*. 7s. 6d. net.)

Another of the 'Antiquary's Books.' Now the 'Antiquary's Books' are written to be studied. They are scientific; they are complete; they are short. Into a volume of this size it cannot have been easy for Mr. Romilly Allen to crush the whole history of Pagan and Christian art among the Celts. And the difficulty was made greater by the profusion of illustrations, which occupy nearly half the volume.

But the book need not have been published without the illustrations. For what we know of Celtic art is what we have discovered. The Celts did not describe the work of their hands in immortal literature. Their literature is immortal, but it has to do absorbingly with the work of the imagination. And the discoveries are of objects which can be shown in a book—not painting, which is nothing without its colour, but mostly stone and metal work.

It is a student's book, but the antiquary, the ancient learned leisured antiquary, will enjoy it. For there is accuracy as well as fulness of information, and an easy descriptive manner.

JESUS CHRIST OUR LORD.

THE WALK, CONVERSATION, AND CHARACTER OF JESUS CHRIST OUR LORD. By Alexander Whyte, D.D. (*Oliphant, Anderson & Ferrrier*. 6s.)

Dr. Whyte has at last written his Life of Christ. It is an ambition we all have—our one sacred ambition. Some of us even begin, and find it is beyond our reach, and the world never knows. Some of us never get the courage to begin. Dr. Whyte has written his Life of Christ. And he has written it in his own way.

The title of the 27th chapter, for example, is this: 'How our Lord and His Disciples would read their Newspapers.' When Dr. Thomson published his 'Books which influenced our Lord' men were startled. But His Newspapers! And Dr. Whyte means His Newspapers. 'Just as occasional copies of the *Times* and the *Scotsman* will find their way to the remotest cottages and workshops of our land, so would occasional copies

of the *Acta Diurna* be found in the cottages of far-off Galilee, and in the very workshops of Nazareth itself.'

Well, how did He read His Newspapers? 'The seraphic Jonathan Edwards was as like His Master in all these things as any disciple of His I know. Edwards always and only read his *newsletter* in order to see how and where the Kingdom of Heaven was advancing on the earth.' Is this how Dr. Whyte himself reads his newspaper? In his measure, he says, it is. 'It is perhaps that I am no longer young,' he says, 'but for my part I always turn first to the deaths in the paper. . . . My imaginative insertion of my own name among the dead men of every morning sends me to the rest of the paper a man of an altogether other mind than I used to be before I began to number my days, and to read in that way my own removal from among men.'

But one chapter is not Dr. Whyte's book. It is scarcely a taste of it.

Notes on Books.

Mr. Allenson has published *A Daily Message from Many Minds*, being thoughts for the quiet hour from many famous writers. A good collection with some things new.

What is the matter with the word 'gentleman'? We do not like to be declared not a gentleman. But *The Religion of a Gentleman* as the title of a book (Allenson; 3s. 6d.) makes us smile. Mr. Charles F. Dole, who writes the book, feels the difficulty. He wonders if Americans are right to use the words 'lady' and 'gentleman' at all; but he thinks they are, and argues for it. 'Gentleman,' he says, describes a type of manhood that is still rare in the world. And when he writes about the religion of a gentleman, he writes about the religion of a man who is both courteous and cultured, an ancient knight and a modern scholar combined.

Mr. Allenson has also published a handsome edition of *Tauler's Life and Sermons*, as translated by Miss Winkworth; (6s.). In a letter to the publisher Dr. Alexander Whyte promises to do his best to make the book known in Edinburgh. Let us all do our best to make it known everywhere.

The Rev. Dr. John Glasse, Minister of Old Greyfriars, Edinburgh, has made a discovery. He has discovered John Knox. Somebody asked him to lecture on Knox and he consented. Then he began to read about Knox; then he got interested in Knox; then he was not satisfied with a lecture, he wrote a book about Knox. It is very pretty to hear a Scotsman confessing so frankly that he had just discovered John Knox, and so delighted with the discovery. Are there errors in the book? We shall leave Dr. Hay Fleming to find them out. For our part we have heartily enjoyed *John Knox: A Criticism and an Appreciation* (A. & C. Black; 2s. 6d. net).

Père Lagrange has made a great name to himself among Catholics by his scholarship. He is a critic, but the Censor signs *Nihil Obstat*, 'there is nothing against him,' for his criticism is reasonable and unanswerable. To some of us the things he has to say seem sometimes amusing, as when he elaborately proves that 'all Judæa,' which went out to John, does not necessarily cover the infants in their swaddling clothes. But he also says many things which some of us have not reached yet, as when he sets it down as 'one of the primary canons of criticism that the environment should be taken into account,' or when he says 'we have first of all to fix the idea the Semitic races then had of the Deity: it comprises everything, from the loftiest ideas of justice and charity, to sacred prostitution of both sexes.'

A translation of Père Lagrange's *La Méthode Historique* has been made into English by the Rev. Edward Myers, M.A., and published by the Catholic Truth Society, under the title of *Historical Criticism and the Old Testament*.

Mr. Buchanan Blake has, better than any one else, shown us *How to Read the Prophets*. Two editions of his Isaiah volume having got exhausted, he has made many improvements upon it and had it entirely reset. No lecturer or Bible-class teacher should miss it (T. & T. Clark; 2s. 6d.).

Two of those delightful dumpy little half-crown green-backed books which Messrs. Constable publish have come into our hands this month. The one contains *The Sayings of Muhammad*, edited by Abdullah Al-Māmūn Al-Suhrawardy, M.A., M.R.A.S. The other is Professor Royce's Inger-

soll Lecture on *The Conception of Immortality*. If there is distinction in the binding of the books, there is also distinction in the books themselves. Professor Royce's Ingersoll Lecture has not perhaps the audacity of Professor Osler's, but it will last longer.

A book with the title of *The Titles of the Psalms* has reached its second edition within a year (Frowde; 6s. net.). Does that say most for the Psalms or for the book? It says a great deal for both. But we must not attempt another review of Mr. Thirtle's book, for our review of the first edition was a full one.

Messrs. Wells Gardner have published two series of Lenten Addresses by the Rev. Morley Stevenson, M.A., Principal of Warrington Training College. The one is on *The Spiritual Teaching of Tennyson's In Memoriam*; the other is on *The Spiritual Teaching of the Holy Grail* (2s. 6d. each). This is the road by which the first approach to Tennyson should be made. This is the way by which we all shall come to him at the last. The little books, like the Fourth Gospel, are very simple and very profound.

Messrs. Wells Gardner have also issued a fifth edition of Lieut.-Col. Turton's volume of evidence, entitled *The Truth of Christianity*. For this edition the book has been carefully revised throughout (2s. 6d. net).

Messrs. Gay & Bird have imported into this country a book which is greatly needed, and will we hope be greatly valued—*Moral Education*, by Edward Howard Griggs (9s. net). It is greatly needed, for we are much taken up with secular education and with religious education, but we have not yet drawn up any curriculum of moral education for our schools; we have not yet asked any teacher whether he is capable or willing to give moral instruction. It is otherwise in America. Mr. Griggs gives a list of about four hundred books which have been written on his subject. The great majority of them are American. Those that are English are very very few, and not one of them is a direct contribution to the subject. Now what is the use of a secular education, and what is the use of a religious education by themselves? If they do not end in the making of character—

Christian character of course—they are nothing. But if this is their end, which they only occasionally and, as it were, accidentally attain, why not take the means that leads direct to this end and rarely fails of accomplishing it? Does moral education not pay? It pays best of all. It has promise of the life that now is and also of that which is to come. Let us get Mr. Griggs' book then, and study it.

The second volume in issue of Dr. Maclaren's *Expositions of Scripture* (Hodder & Stoughton; 7s. 6d.) is the first half of the Book of Isaiah.

It is strange that some men find it so impossible to believe that our Lord could ever have used the *argumentum ad hominem*. It is as legitimate an argument as any other if it is used legitimately. The Pharisees believed that David wrote the 110th Psalm. In that Psalm David calls the Messiah his Lord. If David calls the Messiah 'Lord' in that Psalm, how, asks our Lord, is He his son? Prebendary Fox says that the question proves three things—(1) that David had written this Psalm; (2) that he had done so under the direct inspiration of God; and (3) that in doing so he had foretold the coming of a Saviour who should be not only Son of man, but also Son of God. All this and more will be found in a most readable little volume, entitled *Our Lord and His Bible* (Hodder & Stoughton; 1s. 6d.).

The Rev. F. W. Macran, B.D., has published a popular account of *English Apologetic Theology* (Hodder & Stoughton; 6s.). Part of the volume was delivered as the Donnellan Lectures of 1903-1904. Among the new things in it is a discussion of the Virgin-birth. That cannot be so utterly absurd which calls so many men to proclaim their belief in it. Nor can it be without ethical value. Mr. Macran rests his argument on the difficulty of accounting for the origin of the myth if it is a myth. But the force of it lies in his own thought-out calm conviction.

There is a book just published, an outcome of the judgment of the Lords on the Scottish Church case, for which one is tempted to say it was worth suffering the judgment. It is Mr. Hector Macpherson's *Scotland's Battles for Spiritual Independence* (Hodder & Stoughton; 3s. 6d. net).

For it is a masterly record of a great spiritual struggle. Without the judgment it would not have been written, and we should not have been moved and strengthened by the reading of it. It stands quite apart from Mr. Henderson's *Religious Controversies of Scotland*, which was not called forth by the judgment, and has nothing to do with it. The one deals with the mental, the other with the spiritual. Together they reveal to us what Scotland is.

To his 'Books for Bible Students' Dr. Gregory has added a study and exposition of *The Transfiguration of Jesus*, by the Rev. William Ernest Beet, M.A. It is very pleasant to welcome Mr. Beet to a place beside his father among the expositors of the Word. And he is worthy of the welcome. His choice of the Transfiguration shows his wisdom and his daring. He sees the need of a new study of it; he knows that the only profitable study is through patience and prayer (Kelly; 2s. 6d.).

Mr. Kelly has also published a new volume of the Manchester Lectures. Professor Peake's lecture on *The Atonement of Christ* comes first, and gives the volume its name (6d.). The other lecturers are Mr. Moffat Logan, Professor Vernon Bartlet, Miss Burstall, Professor W. F. Adeney, and Professor A. T. Wilkinson.

There were three, there are now four, good books on that part of Scripture which we all believe to be the greatest ever written in this world. The three books already written are Canon T. D. Bernard's *Central Teaching of Jesus Christ*, Dr. Maclaren's *Holy of Holies*, and Dr. John Watson's *The Upper Room*. The new book is the Rev. John Telford's *The Story of the Upper Room* (Kelly; 2s. 6d.). Of the books already written, Mr. Telford himself places Canon Bernard highest. 'A masterpiece of Spiritual Teaching,' he says, 'and as an exposition of these chapters without a rival.' We agree. But Dr. Maclaren and Dr. Watson give us fine sermon work, incisive in different directions. What shall we say of Mr. Telford? He is devotional and practical. He is for home reading.

Dom John Chapman, O.S.B., has sent Bishop Gore and his *Catholic Claims* through a severe fire

of criticism, and Messrs. Longmans, counting apparently upon an immense circulation, have published the book at sixpence.

The Chancellor of the Diocese of Manchester, Dr. P. V. Smith, has published a book on *The Legal Position of the Clergy* (2s. 6d. net). It is one of Messrs. Longmans' 'Handbooks for the Clergy.' Is it a pity that such a book should be necessary? It is a pity that law and lawyers are ever necessary. But, where law is, there must also be the knowledge of it; for not to have known the law is no excuse. Chancellor Smith knows the law. It has cost him something to know it. It will cost the clergymen who buy his book very little. For it is remarkably clear, and, we may depend upon it, very accurate.

The judgment of the House of Lords in the great Scotch Church case has already had some remarkable results, and we are not at the end of them yet. The Principal of the University of St. Andrews has just written a book on *The Westminster Confession of Faith and the Thirty-Nine Articles of the Church of England* (Longmans; 3s. 6d.), in which he shows what the effect would be if the judgment were applied all round. 'It is possible,' he says, 'that there is not a single priest in the Church of England who is entitled legally to hold his benefice. All would probably be bound legally to surrender their benefices if the case came to be decided by our legal courts.' But Dr. Donaldson does more in this book than show what would happen if the Church of England, or any other Church in the land, were challenged before the House of Lords. He shows what has actually happened to the minority Free Church in Scotland. He shows that while the minority has obtained legal possession of all the properties, it does not itself fulfil any of the conditions which weighed with the judges in making that award. Especially does Dr. Donaldson show how weak the minority Church is, just where it thinks itself unassailably strong, in the traditional purity of its teaching. It was a remarkable judgment; this is a remarkable book upon it. Unanswerable in its argument, so far as we can see, and without arrest in the sweep of its application.

Blass's Grammar of New Testament Greek, in its English translation by Mr. Thackeray, has reached

its second edition already. A fairer sign could not be seen by those who watch for the signs of the times. It signifies an interest in the New Testament; an interest in the New Testament in Greek; a wonderfully widespread interest in exact study of the New Testament in its own tongue. The new English edition has incorporated the alterations of the second German edition. It is not even yet the final Grammar of New Testament Greek, but it is the best that we are likely to have till Dr. Moulton's is ready (Macmillan; 15s. net).

Messrs. Macmillan have determined to give us a new Scott, a new Thackeray, and a new Dickens. The Scott is in red, the Thackeray in blue, and the Dickens in green. The size is for the pocket; the price is for the lightest purse (2s. 6d. net, in cloth).

Many are the books that have been written about the 'Pilgrim's Progress,' but few are worth the buying. Of the few, one is Dr. Alexander Whyte's—almost as immortal as the Pilgrim itself. Another is Dr. Kerr Bain's. It is in two volumes, the true pilgrims being in one, and the helpers, false pilgrims, and enemies in another. Its worth has been tested by time, for now it has reached its third edition—*The People of the Pilgrimage* (Macniven & Wallace).

Messrs. Macniven & Wallace have also published a new edition of Dr. Kerr Bain's volume of sermons *For Heart and Life*.

The new volumes of Messrs. Marshall Brothers' 'New Orthodox Commentary' are *1 John*, by Mr. Hay Aitken, and *Hebrews*, by Mr. W. D. Moffat (1s. net, each).

Messrs. Marshall Brothers have also published this month a Missionary Text-Book, with coloured illustrations, entitled *Outward Bound* (2s. 6d.). The author is S. E. Colborne.

The book on John Knox that is most wanted is a book for the young. It must be brightly written; it must be full of description, not of facts; it must be hero-worshipping; and it must be lavishly illustrated. That is the book which the Rev. Edward Miller has written. He calls it *John Knox, the Hero of the Scottish Reformation* (Melrose; 1s. net).

What is it that a Church most needs to-day? Dr. Horton's answer is 'a great company of Lay Preachers.' Why Lay Preachers? Because Lay Preachers are free from the professional tang and from the suspicion of mercenary motives; because they can preach to their fellows by the wayside, in the workshops, and in places of common resort. So two things have to be done. First we must find our layman, and then we must make a preacher of him. Dr. Horton himself has written the book that is meant to make a preacher of him. *Talks with Lay Preachers* he calls it (Melrose; 1s. net).

Mr. Melrose has also published a selection of *Shakspeare's Master-Passages* made by John Hogben (2s. net); and a finely illustrated charming book by Margaret M. Rankin, *A Girl's Garden* (2s. net).

'The utterances of politicians and lawyers, from prime ministers and judges of the High Court downwards, often leave much to be desired in point both of accuracy and insight.' These are the words of the Bishop of Gibraltar. He uses them in the preface which he has written to *An English Church History for Children*, by Mary E. Shipley (Methuen; 2s. 6d. net). He recommends the book heartily. For he sees no way of getting prime ministers and judges to speak with accuracy and insight except by teaching them history when they are young. But it must be history without prejudice. That is where the trouble lies. There is plenty of Church history taught, and taught to children. But the Bishop of Gibraltar believes that it is mostly taught, not that they may know the truth, but that they may grow up churchmen of a particular way of thinking. He commends Miss Shipley's book because it is a book which children will read, and, more than that, because it will teach them the truth. It carries the story of Christianity in England down to the Norman Conquest.

Dr. Loring W. Batten, who was once Professor of the Old Testament in the Philadelphia Divinity School, and is now Rector of St. Mark's Church in New York, did not forget to study when he began to preach. His new book on *The Hebrew Prophet*, which Messrs. Methuen publish (3s. 6d. net), is quite up to date. No literature is lost sight of, nor any important opinion left un-

considered. And there is distinction in the book, an excellent reason for its existence. It is not a history of Prophecy, but of the Prophet. The man, not the system, is the centre of interest wherein lie advantages. For it was to men that God spake face to face. And it is always His way to leave systems to take care of themselves if He gets men right.

The Rev. Frederick Harper, Rector of Hinton-Waldrist, has received a multitude of letters of thanks for his published sermons. He thanks God that so many people have thanked him, and he publishes another volume. It contains a sermon for every Sunday in the year (its title being *The Year of Our Lord*), and so they are all as short as sermons can be. They are short, but they are to the point. They look unto Jesus (Nisbet; 6s. net).

The new volume of Messrs. Nisbet's most attractive series, 'The Church Pulpit Library,' is, like the rest, the work of a bishop, this time an Irish bishop, the Bishop of Derry and Raphoe. Its title is *The Intellect and the Heart* (3s. 6d. net).

Why is it that so many persons omit to say Grace before food or after it? It is not always because they will not. It is often because they cannot. For of those who try to say Grace how few are able to do it. This part of the education of our public-school boys has been neglected. So there is room and urgent necessity for a book on *Saying Grace*, recently published by the Rev. Henry Lancelot Dixon, M.A. (Parker; 4s. net). It is a most attractive book to handle, but its worth is even more than its beauty. It traces the whole history of saying Grace, a history full of interest, and then it serves our present need by quoting many examples of real and appropriate Graces. It is curious how many Graces ask God to make us grateful, instead of expressing our gratitude. This beautiful Grace by Dr. Monsell does not escape—

The Lord Who blest the bread, and brake,
Bless these His gracious gifts; and make
Us grateful for His mercy's sake.

Under the title of *The Ascending Cross*, a volume has been published by the R.T.S. to show what has been done for missions in Bible lands through

the Bible Lands Missions' Aid Society, and what have been the results. The work was prepared by the late Rev. W. A. Essery. It has been edited by the Rev. J. Head Thomson, B.D. (3s. 6d.).

James Legge, Missionary and Scholar (R.T.S.; 3s. 6d.). The title is well chosen, for James Legge was both a great missionary and a great scholar. He was best known to this generation as a scholar. 'Chinese Legge,' we called him, for he spent the last quarter of the nineteenth century as Professor of Chinese in Oxford. But the account of him which his daughter has written is the account of a missionary. And now this generation knows for the first time how great a missionary their great scholar was. His hold over the Chinese was due to his marvellous command of their language. But not entirely. 'To preach in Chinese,' he says, 'always soothes and gratifies my own mind.' But he cared chiefly to preach in Chinese, he did not care so much to lecture or to teach. James Legge was born in Huntly, a little country town in Aberdeenshire.

The latest and the best book of the Rev. C. S. Isaacson, M.A., is *Our Brief Against Rome* (R.T.S.; 2s. 6d.). It is better than 'Roads from Rome,' better than 'Rome in Many Lands,' better than 'Roads to Christ.' It is fair, and it is full of useful doctrine.

The Religious Tract Society has also published a series of short devotional studies on *The Second Epistle to Timothy*, by the Bishop of Durham (2s.); and a work by Professor Nösgen, of Rostock, on the *New Testament and the Pentateuch*, which has been translated by the Rev. C. H. Irwin, M.A. (2s.).

Messrs. Skeffington have published a striking volume of sermons, under the striking title of *The Pathway of the Tempted* (3s. 6d.). The author is the Rev. Edward J. Purchase, M.A., rector of Owsden, Newmarket. It is a new 'Pilgrim's Progress.' Mr. Purchase's Pilgrim begins, like Bunyan's, with a vision of self. The text of the first sermon is, 'Sin deceived me' (Ro 7¹¹). Next is felt the burden of the past. The text is Ec 3¹⁵, 'That which hath been is now, and God requireth that which is past.' Then comes a step forward. It is called, unexpectedly, 'Spiritual Waste,' but it is Conversion. Its text is Lk 17¹⁴

'And it came to pass that as they went they were cleansed.' The book is a new 'Pilgrim's Progress.' It is quite modern. The last three sermons are on *The Beauty of Childhood, The Grace of Womanhood, The Dignity of Manhood*. Bunyan did not end so; he could not have ended so. We do not suggest that Mr. Purchase will make himself immortal, but herein we hold that he is higher than Bunyan. The highest is not Heaven, it is Manhood in Christ Jesus.

Two books for the times, for the times in the Church of England, have been written by the Rev. A. Cooper-Marsdin, B.D., Vicar of Borstal, and published by Mr. Elliot Stock. The one is *Church or Sect*, the other the *Athanasian Creed*.

Mr. Elliot Stock has also published a second edition, revised and enlarged, of the new 'Sartor Resartus,' Mr. William Marshall's *Divine Idea of Human Dress* (2s. 6d. net).

Mr. Stockwell has this month published *The Pictures of the Divine Artist*, studies in the parables, by the Rev. George Walker (3s. 6d. net); *Rock Plants with Gospel Roots*, by the Rev. Robert Craig, M.A., D.D. (2s. 6d. net); and *The Vision of God*, by the Rev. J. Wesley Houchin (2s. 6d. net).

Messrs. Watts have published a second series of *Lectures and Essays* by Ingersoll, and a new translation of Renan's *Apostles* (6d. each).

It will not surely be said in the ages to come that the people of this generation have occupied themselves with religious trifles. Is it not the very foundation of all things that we are disputing and discussing, the very existence of Jesus Christ, the existence and nature of His Church? Men are not satisfied with the Christ of the Gospels; they are still less satisfied with the Church of today. Dr. John Hunter, of Glasgow, is much dissatisfied with the Church as it is. He wants a Church 'simply Christian,' and in a new book, called *The Coming Church*, he pleads for it (Williams & Norgate).

Messrs. Williams & Norgate have also published a volume on *School Teaching and School Reform*, by Sir Oliver Lodge, Principal of the University of Birmingham (3s.).