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## Literature.

### LINDSAY'S 'HISTORY OF THE REFORMATION.'

A HISTORY OF THE REFORMATION. By Thomas M. Lindsay, D.D., LL.D. Vol. ii. (*T. & T. Clark.* 10s. 6d.)

THE first volume of Principal Lindsay's *History of the Reformation* was published about a year ago. It has had a most flattering reception. We cannot recall any volume of Church History issued in our day which has been received by all ecclesiastical parties and communities so unreservedly. Every one knew that Dr. Lindsay possessed the twin and incomparable gifts of accuracy and finish in all his writing. That which has impressed every one in his *History of the Reformation* has been the union of intense interest and immovable impartiality. It is almost a discovery of our day, this style of writing history. Denominational interest is old enough, and in our ignorance we have often rejoiced to see the enemy battered about. Impartiality is not so old, but we have had it before in the dry-as-dust analyst. Dr. Lindsay has shown that history, even ecclesiastical history, may be written 'as ever in the great Taskmaster's eye,' and be acceptable to everyone.

The ground which the new volume covers is less familiar to the student of the Reformation, and in many respects more difficult to the historian. It is therefore a severer test. If Dr. Lindsay had not been well prepared and even well advanced with the second volume before the first was published, he could not possibly have produced it within the time without the risk of failure. Each of the lands which it covers could have taken a volume to itself. For it covers Switzerland, France, the Netherlands, Scotland, and England. It deals also with the Anabaptist and Socinian movements and with the Counter-Reformation. Compression must have imposed a severe strain upon the author. But not in one single page does there appear to be a relaxed sense of the claims either of scientific accuracy or of English style.

Together these two volumes will at once take their place as the classical English History of the Reformation. They are likely appreciably to in-

crease the fame of the famous 'International Theological Library.'

Let it not be forgotten that this second volume contains a pocket map of the Reformation and the Counter-Reformation, a new, expensive, and extremely useful map, showing by colours and bands the position of the various parties.

### HUMANISM.

STUDIES IN HUMANISM. By F. C. S. Schiller, M.A., D.Sc., Fellow and Senior Tutor of Corpus Christi College, Oxford. (*Macmillan.* 10s. net.)

What is truth? It is possible that Pilate's 'scoffing' question was the echo of some old controversy which he had heard in the Schools of Philosophy, or even had taken part in. It is an old question. It is still new. It is the question of keenest controversy among the philosophers at the present moment, and it has divided them into two camps. So keen is the controversy that we are told it has sent up the circulation of *Mind*.

The question, What is truth? has divided the philosophers into two camps. In the one camp are the Intellectualists, in the other the Humanists. The title 'Intellectualist' is probably a nickname, first suggested by an opponent, and then accepted by its advocates. We shall see what it means in a moment. Humanism is closely associated with Pragmatism, with which it is often popularly identified. And for popular purposes the identification is all right. For Humanism is simply a wider Pragmatism. Pragmatism is confined to knowledge, Humanism is applicable universally to ethics, to æsthetics, to metaphysics, to theology, to every concern of man.

Now the difference between Intellectualism and Humanism is this. Intellectualism says that a statement is true in the abstract; Humanism says it is true only in the concrete. Mr. Schiller offers the childlike instance of 'two and two make four.' Always and everywhere, says the Intellectualist, two and two make four. Not so, says the Humanist. We need to know to what twos and fours the dictum is applied. 'It would not be true,' says Mr. Schiller, 'of lions and lambs, nor of drops of water, nor of pleasures and pains.'

It is called an abstract truth, but it is evident that this abstract truth is not true until it has become concrete. It is called a universal truth; but we know nothing of its application to the outer world. All we know is that it applies under certain conditions to the world of man.

The most representative, or at any rate, the most energetic, intellectualist of the present day is Mr. F. H. Bradley. The most uncompromising Humanist is Mr. Schiller. Mr. Schiller has already published *Humanism*; he follows it up with these *Studies in Humanism*. Some of the essays have appeared elsewhere; but they are mostly new, and they are all brought together in order that their argument may have a cumulative and a constructive effect.

### MORALS IN EVOLUTION.

MORALS IN EVOLUTION: A Study in Comparative Ethics. By L. T. Hobhouse, Late Fellow and Assistant Tutor of Corpus Christi College, Oxford. (*Chapman & Hall*, 2 Vols. 21s. net.)

The study of Ethics and Morality is no longer the study with which our fathers were familiar. From theory it has turned completely round to practice. Our fathers found a theory of conduct first, or set up a standard, and then discussed other theories of Ethics or other standards of conduct in relation to it. The modern writer rejects all standards, and resolutely refuses to formulate any theory. He proceeds by induction. He goes back to the very beginning and tries to discover the first faint traces of the sense of right and wrong. He follows their development. He visits the most primitive tribes that still exist; he reads what has been written of such as are extinct. From the most primitive he passes to the more advanced. He shows that good conduct is an evolution.

Now it seems to us, it seems to almost all of us at present, that this is the right way to study Ethics and Morality. It is the way of science and not the way of philosophy; and science has the ear of the world. Besides, the way of philosophy was a failure. The philosophical theories of Ethics were as numerous as they were irreconcilable. The way of science is a new way. There is hope in it. As yet, at least, it has not been found a failure.

Mr. Hobhouse is a scientific evolutionist in

morals. He has his theory of Ethics; and he knows that it differs from other men's theories, as, for example, from Dr. Westermarck's. But he holds his theory behind his back and walks straight forward to the facts. He believes with all his heart that man's ideas of morality, as well as his practice of it, have been beaten out of him by the discipline of life, and the progress of the ages. Be the morals high or low, in the Bible or out of it, the morals of a Confucius or the morals of a Christ, always and everywhere to Mr. Hobhouse's mind morals are morals in evolution.

The method is not without its risks. The greatest risk of all is that as soon as you have shown that morality is the result of an evolutionary process, you arrest its evolution. For if men see and believe that morality has no other sanction than custom and convenience, men will cease to obey custom, cease to consult one another's convenience. 'Society' morals are probably as immoral as they are said to be. It is doubtful, indeed, if it can ever be shown that custom is on the side of morality. If morality were due to custom alone, which is what the strict scientist means by morals in evolution, it is doubtful if it would ever evolve. Right and wrong, it seems, must be more than a compact between man and man. It must be, or at least it must be believed to be, a distinction made by religion, to which of course there must be a response in the conscience. In other words, morality must have a sanction that is external, not merely to the individual but to the race, a sanction that is supernatural.

Mr. Hobhouse does not ignore religion. On the contrary, his book is full of it. He might with almost equal appropriateness have called his book 'Religion in Evolution.' He shows, if it needed showing, that to describe Religion without Ethics, or Ethics without Religion, is impossible to all but the most intranscendental theorist. But it is possible to take in religion and leave out God. And the question which the reader of Mr. Hobhouse's book is at last driven to ask is whether Mr. Hobhouse believes in a God who exists independently of man's ideas about Him. He has much to say about the gods of the nations, but what does he say about God? Unless God is before man and above him—before man, to be found out in process of time, even though He never directly reveals Himself, and above man, as

perfect goodness and truth—then it is impossible for man to have any sanction for morality that will abide. If God and morality are both of his own discovery, man will reject them both, the moment he has made the discovery.

Now the highest God of whom Mr. Hobhouse seems to have any knowledge is the God of the ancient Israelites. And in that he is probably right, at least if he reckons Jesus of Nazareth amongst the ancient Israelites. But what kind of God is He? 'As a human personality,' says Mr. Hobhouse, 'He is half a barbaric chief, half an Oriental despot, superhuman like the gods of polytheism, because greater and more powerful than man, but no ideal as to His moral attributes; a jealous God, as He describes Himself, capable of punishing the children for the fathers, according to the barbaric principle of collective responsibility; frequently on the point of doing rash things, from which Moses, His Grand Vizier, with difficulty restrains Him—asking Him to consider what people will say, and representing that if He destroys His nation, others will ascribe it not to His want of will, but to His want of power to preserve them.'

This, however, is the God of the early Israelites. The prophets transformed this God into a God of social justice, of mercy, and finally of love. And still Mr. Hobhouse pursues the development of the idea of God, not forgetting Christ or Calvin. But man is always there first, and if ever God is discovered to be perfect in goodness and in truth, man has already discovered the perfection of goodness and of truth (at least in the hope of his heart) upon earth and amongst men.

To many of his readers this will be no fault. And it may be confessed that it does not take away from the interest of the book. Nor must it be forgotten that the object of the book was to discover, not God, but morality. As a study in the evolution of Ethics—and that is what the book professes to be—no recent book, except Westermarck's *Moral Ideas*, can for a moment compare with it either in interest or in value.

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### Notes on Books.

Messrs. George Bell & Sons have published a new edition of *Bede's Ecclesiastical History of England* (6s. net). The translation is a revision

of that of Dr. Giles, which was itself a revision of the translation of Stevens. The editor of this edition is Miss A. M. Sellar, late Vice-Principal of Lady Margaret Hall, Oxford. It is an immense improvement upon that edition for which we used to be thankful to Dr. Giles and Messrs. Bell. The translation is thoroughly revised by one who has kept in touch with all that has been said throughout the last fifty years in the way of understanding Bede, and the difficulties of his history. And besides the revised translation, there is a useful and accurate literary introduction, a most welcome brief biography, and an immense number of verifications in footnotes.

They say there is a future for the sixpenny; there is evidently a present also. For here come Messrs. A. & C. Black with a sixpenny edition of Buchanan Gray's *Divine Discipline of Israel*. Now Buchanan Gray's *Divine Discipline of Israel* is not a book that appeals to everybody. No doubt it is easy to read, being written with some regard for the English language; but it is the hard-won original work of a specialist.

Under the title of *Engines of Social Progress* (5s. net), Messrs. A. & C. Black have published a popular account of modern organized efforts to improve the condition of the poor. The author is W. L. George. The chapters of the book deal with organized emigration, small holdings, garden cities, model villages, housing schemes, co-operation, the trust public-house movement, and rescue. Although we call the book popular, we do not mean to suggest that it is written up from the newspapers. Mr. George has taken the trouble to apply directly to the various authorities, and to visit the various works. Then his last words are an appeal to the reader 'not to attempt to label with the name of any party a work which has only tried to be fair.' The 'only' is clearly misplaced, for he has succeeded in being fair.

Mr. A. H. Bullen is the publisher of an artistic volume on *The Seven Deadly Sins*, the author of which is Mr. Frederick Rogers (5s. net). The description of the several sins is not perhaps so religious as it is literary. The author has gathered together many an ancient episode and many a modern reference, and he has illustrated the seven deadly sins not only from literature, but also from

painting, each of his illustrations being a full-page reproduction of some famous picture.

The 'thumb' Bible is not a new invention, but it seems to be an invention that is capable of improvement. The Cambridge Press has issued a 'thumb' Bible which outstrips all 'thumb' Bibles in existence. It has nothing of the ragged appearance of the 'thumb' Bibles we have seen. Nor is it ever likely to have; for it is as strongly as it is chastely cut and bound.

Dr. Alfred Plummer has published another of his delightful studies of *English Church History* (T. & T. Clark; 3s. net). It is the third volume. It covers the period from the death of Charles I. to the death of William III. It describes four great movements—(1) The Triumph and Failure of Puritanism; (2) Restoration and Retaliation; (3) the Struggle for Religious Toleration; and (4) the Latitudinarian Failure and Success. Each of these momentous topics is described by Dr. Plummer not only with the impartial accuracy of a purely scientific historian, but also with amazing life and vigour—amazing considering the space that is occupied. These volumes of Dr. Plummer's are uniform in size and price. They are attractively printed and bound. We strongly recommend them to teachers of Church history and to private students.

Dr. Vincent Tymm deals with *The Private Relationships of Christ* (Clarke & Co.; 5s.), and of course he does not exhaust even that part of the boundless theme. He does not pass beyond the family. He leaves much unsaid even about the family. But a close study like this of Christ and the home yields happy results. It brings one very near to Christ, and yet again it keeps one very far away. It shows Him a member of a family of which we can never be members; but more than that, it shows that He is a member now of that larger family in which we all have our place who are children of faith. This study of the family of Nazareth is intimate and precious, but there is much sorrow and disappointment in it. For no family on earth could ever contain Him, and His own family did not even believe in Him.

Messrs. Dent have published *A Summary of the Literatures of Modern Europe*, compiled and

arranged by Marian Edwardes. It covers England, France, Germany, Italy, and Spain. It gives the names of all the writers of any reputation in all these countries from the beginning of modern literature down to the year 1400, and it gives the names and dates of all their writing, with just sufficient information about each author and his work to give him individuality and the book interest. This is a volume of reference which will not only be useful, but, to the student of early European literature, indispensable.

For the Société de Saint-Jean l'Évangéliste, Messrs. Desclée, Lefebvre & Cie have published *La Sainte Bible* (6.50 frs.). It is the Abbé Crampon's translation, revised by the Jesuit Fathers, with the collaboration of the Professors of St. Sulpice. So the point and importance of it is that it is a version of the Scriptures in the language understood of the common people in France, sent forth at last with the official imprimatur and blessing of the Roman Catholic Church. It is a great event. Let the historian of the Bible take note of it. The translation is thoroughly good, a translation of which no Church need be ashamed. But even had it been less worthy, it would have been notable, a clear evidence that the truth is great and likely to prevail. It may just be remarked, though it savours more of curiosity than of edification, that Gn 47<sup>31</sup> is translated 'Israël se prosterna sur le chevet du lit,' with this footnote: 'Au lieu de *mittah*, lit, les LXX ont lu *matteh*, bâton, et traduit, *Israël s'inclina* (pria incliné) *vers la tête ou le sommet de son bâton*, du bâton de Joseph, symbole de l'autorité du maître de l'Égypte.'

Mr. Henry Frowde of the Oxford University Press has been appointed publisher for the British Academy, and he has just published for that juvenile but august institution the *Celtic Inscriptions of France and Italy*, by Professor John Rhys (7s. 6d. net). It is not a complete account of the inscriptions. Professor Rhys tells us so himself. He and Mrs. Rhys are going back to France to complete it. But for the moment it is the best account in English, and although cast in the form of a lecture (which makes it easier to read), it is quite worthy of the reputation for accuracy of our most revered Celtic scholar. The book contains three photographs, one of the 'Lezoux Mercury,' the other

two of Dr. Nogara's 'Squeeze of the Todi Bilingual,' from the Gregorian Museum of Etruscan Antiquities in the Vatican.

Messrs. Gay & Bird have published another of those attractive but tantalizing books of which Horatio W. Dresser is the author. Their attraction is not due to the publishers alone. Their author has his own charm and the invaluable air of mystery. They are tantalizing because you cannot live on air, and the solid food is scarce. Perhaps Mr. Dresser would claim that it is plentiful enough, but not suited to every palate or digestion. What is it called? 'New Thought,' we think. But new thought does not mean new thinking. For this is old enough and orthodox. It is the setting of the thinking, the combination, perhaps, of spirituality and culture, that makes it new. The title of the new book is *The Greatest Truth* (3s. 6d.).

The Rev. F. W. Orde Ward has edited a series of papers dealing with the place of Christ in the world of to-day, and he has called the volume *Lux Hominum* (Griffiths; 7s. 6d. net). Such volumes of essays suit the temper of our time. They suit our desire to know about Christ and to be quick about it. An essay does not really impart much knowledge, but it can always set its subject in the proper focus. And if the world will no longer read a Dorner on the Person of Christ, it is something that it will read a paper like the Rev. Hewlett Johnson's on the Christ of the Old Testament, or like Professor Peake's on Messianic Prophecy, or like Mr. W. J. Williams' on the Divinity of Christ, or like Mr. C. E. Larter's on Christ and Popular Science and Philosophy, or like any of those which this book contains, and which are surprisingly level in interest and undoubtedly up to date.

The most ardent evangelical would say that the salvation of the High Churchman has been his doctrine of Sin. And truly without a high doctrine of sin no party and no person can be saved. Over the doctrine of sin all ecclesiastical differences are obliterated. The new volume of the Oxford Library of Practical Theology will find a welcome throughout the whole Church. Its title is simply *Sin* (Longmans; 5s.). Its author is the Rev. H. V. S. Eck, M.A., Rector of Bethnal Green. This is Mr. Eck's second volume in the series. Like the former volume on the Incarnation, its

interest is by no means a purely theological one; it is largely, if not predominantly, ethical and practical. We spoke of its acceptance. There is little even in the chapter on Absolution to offend. The chapter on the Conflict with Sin will reach every man's conscience.

The seventh series of the Chalmers Lectures is occupied with *The Confessions of the Church of Scotland* (Macniven & Wallace; 7s. 6d.). The lecturer is Dr. C. G. M'Crie, who is Moderator-Designate of the United Free Church of Scotland this year. The Chalmers lecturers are somewhat circumscribed in their choice of subject, and it is a wonder that a topic of such importance was left to the seventh. But you always notice that when the right man comes he brings the right subject with him. Dr. M'Crie lives and moves and has his being among confessions and creeds. The creedless theologian, rejoicing in his liberty to say whatever he likes, wonders how such men can breathe. There are advantages both ways; but it is safe to say that the creedless owe more to the creed-makers than the creed-makers owe to them. And it would be an immense impulse in the line of corporate progress if all the preachers who despise creeds would sit down to-day and study Dr. M'Crie's book. A striking thing about it is that the history of its confessions becomes practically a history of the religious life of the Church of Scotland.

The Editor of the *Sunday School Chronicle* finds time to edit books also, and does both things well. He has just edited a volume of papers on *Bible Teaching by Modern Methods* (Melrose; 3s. 6d. net). The papers were contributed to a conference which he was instrumental in calling together. Their authors are the most representative scholars and teachers of the Bible in our day.

Out of all the collections of sacred poetry choose and recommend henceforward *The Churchman's Treasury of Song* (Methuen; 3s. 6d. net). The editor is the Rev. John Henry Burn, B.D.

The name which the Rev. H. J. C. Knight, B.D., made for himself by his volume on the Temptation he will not lose by his new volume on *The Epistles to the Colossians and Philemon* (Methuen; 2s. net). We have great books already on the Colossians and on Philemon. This is a great book also, and

will take its place beside them. The notes on phrases like 'Firstborn of all Creation,' 'Rudiments of the World,' and the essay on 'Christ and Slavery' are particularly good and helpful.

The Bishop of Birmingham has written a commendatory note by way of preface to a new translation of Augustine's 'De Doctrina Christiana,' Book IV., and his 'De Rudibus Catechizandis.' The translation has been made by the Rev. W. J. Vashon Baker, M.A., and the Rev. Cyril Bickersteth, M.A. The title of the book is *Preaching and Teaching according to S. Augustine* (Mowbray). The translators have written three introductory essays to the book, one a sketch of Augustine's life, one on his ideas of preaching, and one on his suggestions for catechizing.

A remarkably able and remarkably beautiful book has just been published by Mr. Nutt for the Government of Eastern Bengal and Assam. Its title is *The Khasis* (7s. 6d.). Its author is Major P. R. T. Gurdon, I.A., Deputy Commissioner Eastern Bengal and Assam Commission, and Superintendent of Ethnography in Assam. Sir Charles Lyall has written an introduction for it, an introduction which very few but he could have written, so intimate and exact is the historical knowledge it contains. But he would be the first to acknowledge that a book on the Khasis by Major Gurdon is in no need of an introduction. Thorough acquaintance with the people, directed by a thorough knowledge of the science of anthropology, and backed by Government prestige, has gone to the making of a book which at once takes its place as the classic on the subject, and is an example for future writers on savage tribes. The illustrations also are exceptionally good, many of them being in colour, so that one gets a vivid impression of the sunny life which the Khasis live.

The new volume of Rivington's series, 'The Church Universal,' is *The Age of Schism* (3s. 6d. net), being an Outline of the History of the Church from A.D. 1304 to A.D. 1503. The author is Herbert Bruce, M.A., lecturer and head of the Department of History in the University College, Cardiff. It is a great period for so small a book, but a master of his subject knows always what to leave out, and this volume covers the period in comfort.

*The Jewish Literary Annual* for 1906, edited by Mr. Albert M. Hyamson, and published for the Union of Jewish Literary Societies by Messrs. Routledge at 1s. net, contains a selection out of all the papers read at the various literary societies throughout the year, together with information about the societies themselves. The paper which strikes us as possessing most original worth is that on 'The Temple of Onias.' It is written by Noemie Klingenstein. It is illustrated from photographs.

Messrs. Schulze of Edinburgh have published a translation of a lecture on *Religion according to Herbert Spencer*, delivered in Paris in June, 1905, by Professor Boutroux. The translation comes opportunely, for there is a tendency, following on some injudicious publications, to do Herbert Spencer injustice. This is a generous and glowing eulogium.

The Rev. J. Henry Lord has made a special and prolonged study of *The Jews of India and the Far East* (S.P.C.K. Depot, Bombay, 1 r.). He contributed a series of papers on the subject to 'Church and Synagogue,' which received a good deal of notice. It is these papers he has now published with appendixes. We do not believe that any one knows the subject better than Mr. Lord, though a good many men have a speaking acquaintance with it.

For the Church Historical Society, the Rev. W. H. Frere and the Rev. C. E. Douglas have prepared, and the S.P.C.K. has published, a volume of *Puritan Manifestoes* (7s. 6d.). The volume contains the Admonition to the Parliament of 1572, the Letters of Gualter and Beza, and other rare but momentous documents. It also contains an Introduction on Puritan Manifestoes by the editors.

Mr. F. B. Meyer has written 'Prefatory Words' for a volume of papers by Nathaniel Wiseman, entitled *Can the World be won for Christ?* (Thynne; 2s. 6d. net). The papers are described as incidents in a pastor's life. The incidents are told with much realism of language, and they are real enough not to need it.

In his book on *Sex and Society* (Fisher Unwin; 6s. 6d. net), Professor William I. Thomas, of the

University of Chicago, has begun at the very beginning. He has begun with the most primitive society groups, and the most primitive expressions of the psychology of sex. He is a student of Religion as well as of Psychology. But the interest of the subject is not lessened because we hear more of the women of Brazil than of the women of New York. The question of sex is the question of keenest social interest everywhere. And, of course, Professor Thomas is an evolutionist; so that though he begins with the women of Brazil, he reaches the women of New York at last. It is partly a discussion of the difference of the sexes. Professor Thomas admits differences, but he is not so ready to admit superiority and inferiority. The brain of woman in proportion to her weight is perhaps heavier than that of man. In physical force man has it, and has been brutal enough. But physical force is getting out of fashion, and it is to be hoped that when woman gains the upper hand, she will not pay man back. There is a chapter on the adventitious character of women which has its terrors for us.

A remarkably able and up-to-date book on *Hebrew Life and Thought* (6s. 6d. net) has been written by Louise Seymour Houghton. It is published in Chicago at the University Press, and in London by Mr. Fisher Unwin. We say 'remarkably,' because of its being the work of a woman. For it is neither emotionally orthodox nor defiantly advanced. And it is a most rare thing for a woman to be simply an up-to-date and accurate scholar. It is a most rare thing for a woman to make an actual contribution to the study

of a subject so keenly contested, because so practically momentous, as the criticism of the Old Testament. The title of the second chapter is 'Folklore in the Old Testament,' a title which any smart journalist could apply to prove his own profane incompetency. The writer of this book uses it after thoroughly studying the early narratives of Genesis in the light of other Semitic literature and in presence of the unapproachable God of Israel. What do you think she calls the Bible itself? She calls it 'The Day-Book of the Most High.' Heine called the Old Testament Jehovah's Diary, and the suggestion comes from him. But the difference between Heine and her is the difference between death and life.

To their Theological Translation Library, Messrs. Williams and Norgate have added Cornill's *Introduction to the Canonical Books of the Old Testament* (10s. 6d. net). The translation is by Mr. G. H. Box, M.A. It seems to be one of the best translations the publishers have yet given us, as the book is one of the best books. It is a puzzling thing that Cornill has been so neglected hitherto in this country. (He has been more neglected here than in America, where Dr. Paul Carus has edited and published several of his books.) For he is not only a first-rate scholar, but a moderate critic, and not difficult to render into idiomatic English. One of the most useful features of his Introduction is a series of extended notes on selected passages, like the Blessing of Jacob, the Red Sea Song, the Oracles of Balaam, the Book of the Covenant. It contains both Special and General Introduction.

## The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, M.A., D.D., EDINBURGH.

### Talkative.

1. *His Talk.* 'Well, then,' said Faithful, 'what is the one thing that we shall at this time found our discourse upon?' 'What you will: I will talk of things heavenly or things earthly; things moral or things evangelical; things sacred or things profane; things past or things to come; things foreign or things at home; things more essential or things

circumstantial—provided that all be done to our profit.'

This drench of talk, in which Talkative replies to Faithful, gives characteristic promise of the surfeit which we are to have. Bunyan's sidenote, twice repeated, is 'Oh, brave Talkative.' Concentration is not this man's forte, as it is Faithful's. There is no one thing on which he will found his discourse. He will talk about anything and everything. This