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*SURVEY OF LITERATURE ON THE NEW  
TESTAMENT.*

INTRODUCTION. — The discussion of the relation of the Synoptic Gospels to one another and the argument in favour of their origin in oral tradition are reinforced by the Rev. Arthur Wright's *Synopsis of the Gospels in Greek* (Macmillan & Co.). The volume is intended to assist students in the critical study of the Gospels, and it comprises six divisions. In the first of these he prints the Gospel of St. Mark, as the oldest source and historical framework of the synoptists; and alongside of Mark's narrative we have the corresponding portions of the other two Gospels. This occupies 99 large quarto pages. In the second division are printed 36 discourses from St. Matthew's Gospel with corresponding passages from Mark and Luke. The third division contains the 19 discourses peculiar to Luke. In the fourth we have 134 fragments peculiar to Matthew and Luke, either separately or in combination. The fifth consists of 16 *historical* narratives peculiar to Luke, while the sixth exhibits the editorial notes found in the Gospels. This mere enumeration is sufficient to prove the value of Mr. Wright's work. It forms an excellent supplement to Rushbrooke's *Synopticon*, and serves many purposes which that useful and beautiful volume does not serve, especially presenting classifications which the *Synopticon* leaves the student to arrange for himself. Mr. Wright's volume is rather bulky for class-room work, although it is difficult to see how it could have been smaller. Certainly the Greek type is sufficiently small. The value of the book is greatly augmented by the parallels given at the foot of each page from other portions of the New Testament and from the Septuagint. As to Mr. Wright's critical conclusions, these are doubtful. The canon with which he starts and of which he makes liberal use is this: "It is reasonable to suppose that any one who undertook to write a Life of Christ would endeavour to put into it either all that he knew and could collect from trustworthy sources or else all that was current in the Church for which he wrote." But this is precisely what all recent criticism has tended to disprove, and certainly such a canon is shattered if applied to the Fourth Gospel. But as providing the student with the text of the Gospels in a form which saves a vast amount of

labour and greatly facilitates critical investigation, Mr. Wright's book is to be most cordially and unreservedly recommended. There is little doubt that having the material in this shape many will take heart to examine the problems. The greatest care has been spent upon the work, and many little contrivances for facilitating study show the editor's appreciation of the real wants of the student, and that he has spared no pains in supplying them. The hints in the preface for a plan of study are evidently those of the practical teacher.

Another important contribution to the solution of the synoptic problem is made by Mr. J. Fulton Blair, B.D., in his *Apostolic Gospel* (Smith, Elder & Co.). Mr. Blair possesses ample knowledge, much general ability, and a pronounced faculty for criticism. His Introduction, in which he explains and advocates his own theory, might have been more lucid, but there is no question of the skill and force with which he establishes his view. Briefly stated, that view is that our Gospels, including the Fourth, may be traced not to two sources, as recent critics uniformly maintain, but to one. The Second Gospel is not a reproduction of the preaching of Peter, but merely a combination of the current versions of the primitive oral gospel. "The apostolic source, which existed at first as an oral tradition, was committed to writing, at different places by different men, to meet the requirements of the Christian society," and Mark is a combination or harmony of these versions. The Fourth Gospel is an elaborated version of the apostolic source. The Gospels of Matthew and Luke are also reproductions of the same source. Of course in twenty pages, which are all he allows himself for the exposition of his theory, he cannot answer the questions one would naturally ask, nor reply to the obvious difficulties of his position. He trusts, presumably, to the impression which may be produced by his elaborate notes on this primitive source, extending to about 300 pages and designated *A Critical Reconstruction of the Text*. He does however answer the question, "What becomes of the miracles," when the documents are analyzed? His reply is that the apostolic source "contained beyond question narratives involving miracle." But, as the apostolic source existed at first as an oral tradition, the hypothesis that the miracles were oral accretions is certainly not excluded. Mr. Blair should have added that it is the part of criticism to show whether they are

or are not accretions. Instead however of entering upon any such criticism he merely endeavours to show that, according to the evidence of the Gospels, the mythical theory is competent. In support of this statement he maintains that it was the absence of miracles which Jesus, in addressing the messengers of John, referred to as being the occasion of stumbling. This however is completely to misunderstand the passage. It was the very fact that Jesus wrought miracles and yet would not use His power to establish a visible kingdom, which was the occasion of stumbling to the Baptist. With all drawbacks, however, this is a book of considerable value, containing much which must enter into future discussions of this perplexing subject.

Those who have been using Mrs. Lewis's translation of the Syriac Gospels found in the Sinaitic Palimpsest must often have lamented the occurrence of so many lacunæ, which, in accordance with the well-known perversity of such matters, always occur precisely where one is most anxious to have information. The fact is that about one-fifth of the whole remained undeciphered by the skilled but hard-pressed transcribers of 1893. Mrs. Lewis, with the true zeal of the scholar, undertook another journey to the Convent during the spring of last year for the express purpose of completing the transcription : and in the present handsome quarto she gives to the world the result of her enterprise, industry and skill. The pages of the Syriac previously defective are now given in full and are so printed as to facilitate interleaving with the edition published in 1894. The passages and words recovered during this last visit are printed in blue. The first half of the volume is occupied with an interesting introduction and the translation. It is to be hoped this part of the volume will be re-issued in a cheap form, as there are many who wish to know what text and what interpretation are sanctioned by the Syriac, although they have no knowledge of the language. Great authority must be allowed to so primitive a version, for even though it may not represent the Syriac New Testament of the century between 70 and 170 A.D., as Mrs. Lewis not unreasonably supposes it may, yet there seems to be a consent of critics to place it not later than the middle of the second century ; or, at the outside, in the third quarter. Mrs. Lewis by this difficult piece of work has earned the gratitude of all lovers of learning, and has erected a monument *ære perennius*. The volume is issued by the Cam-

bridge University Press and is entitled *Some Pages of the Four Gospels re-transcribed from the Sinaitic Palimpsest, with a translation of the Whole Text*, by Agnes Smith Lewis.

From the same press is issued the fifth number of *Studia Sinaitica*. This consists of *Apocrypha Sinaitica*, edited and translated into English by Margaret Dunlop Gibson, M.R.A.S. Seven apocryphal writings are here given both in their Arabic dress and in an English translation. They are the Anaphora Pilati (of which there is given a Syriac as well as two Arabic recensions), two recensions of the Recognitions of Clement, the Martyrdom of Clement, the Preaching of Peter, the Martyrdom of James son of Alphæus, the Preaching of Simon son of Cleophas, and the Martyrdom of Simon son of Cleophas. Some of these writings may seem silly and none of them of much intrinsic value; but they are important as helping to fill out our picture of primitive times. Of one of them Mrs. Gibson says: "It is a lively example of how mediæval monks managed to slake the universal human thirst for fiction. Probably such tales took a similar place within the cloistered fane to the modern religious novel in Puritan families; they were also quite as harmless and even more edifying." The *Sunday Magazine* and the *Quiver* must look to their laurels. As historical waymarks these Apocrypha have their value, and Baur has shown us how they may or may not be used. The editor of this scholarly volume will allow us to say how overpowering an argument for the education of women is to be found in her own labours and those of her sister; and how such productions as the *Studia Sinaitica* signalize the closing years of this century as something more than a revival of the days of great Elizabeth.

EXPOSITION.—To the International Critical Commentary (Messrs. T. & T. Clark) there has been added *A Critical and Exegetical Commentary on the Gospel according to St. Mark*, from the pen of the Rev. Ezra P. Gould, S.T.D., Professor of New Testament language and literature, Divinity School of the Protestant Episcopal Church, Philadelphia. In this commentary Prof. Gould adopts the usual method of prefixing some introductory matter, but the contents of this introduction are not such as are usually found in this connection. A chapter on the Person and Principles of Jesus, another on the Gospels in the Second Century, and a third on Recent Critical Literature, form the larger part of this

introduction. The treatment of the relation of Mark to the other synoptical Gospels is slight, and the value of the chapter on the recent critical literature may be estimated from the entire absence of the names of Weizsäcker, Reuss, Pfeiderer, Klostermann, and Sanday. Prof. Gould furnishes the reader with no bibliography, nor is there in his volume any reference to the older commentators. The meanings of words are determined by an off-hand appeal to Thayer. This leaves an impression of slightness, thinness, meagreness. Still there is in the volume much that is weighty and valuable. The writer carries himself with the confidence and firmness of one who can find his own way and who feels himself sufficiently equipped. And probably for those who wish conclusions and not processes there is not a better commentary on the Gospel of Mark than Prof. Gould's. Doctrinally he sometimes betrays the half-heartedness so characteristic of our age (p. 181, 202, etc.). Critically he conserves what is important, and exhibits in non-essentials a freedom which is gratifying in an American. In his remarks upon the language he is frequently insufficient and sometimes wrong. As examples of insufficiency may be cited his treatment of the words used to describe the attitude of Herod, and of Herodias towards the Baptist (p. 112), where a reference to Field's *Otium Norvicense* would have saved him; or his explanation of the camel and the needle's eye (194); or his statement about  $\kappa\alpha\iota\ \epsilon\iota$  and  $\epsilon\iota\ \kappa\alpha\iota$ , which indeed is misleading. As instances of error may be cited his statement that  $\epsilon\iota$  is never used in classical Greek in direct questions; (for the establishment of the classical use, though rare, see Hoogveen;) his finding fault, on two separate occasions, with the English versions' rendering of  $\epsilon\zeta\epsilon\beta\alpha\lambda\epsilon\nu$  as not being sufficiently forcible; (if he will consult John x. 4 and several common expressions in classical Greek, he will see that the verb in question does by no means invariably imply force;) and his finding in  $\kappa\alpha\tau\epsilon\kappa\epsilon\iota\tau\omicron$  the note of prostration (p. 25), although [it is the word used of reclining at table. He also accuses Mark of barbarism (p. 88) when following the ordinary Greek usage regarding negatives; and one would suppose from some of his translations (p. 222) that he is under the impression that the Greek aorist ought never or rarely to be translated by the English perfect. American spelling should also have been avoided; "apothegm" cannot look right on any continent; and even to a demoniac Jesus cannot be conceived as saying "Shut up." The English is printed in a good

clear type (three misprints, pp. 82, 131, 177); the Hebrew also is firm and well set up (misprint on p. 98); but throughout the volume something has happened to the Greek "iotas" and "nus," which are either from a wrong fount or badly set. A much better type was used for the Meyer series. Misprints in the Greek occur on pp. 101, 108, 176, 233, 238, but these are slight and of no consequence at all. These blemishes prevent us from accepting this as the ideal book on Mark's Gospel, but nevertheless Prof. Gould's commentary is written with ability and judgment; it contains much valuable material, and it carries the reader satisfactorily through the Gospel. Great care has been spent upon the text.

Uniformly excellent as the Cambridge Bible has been, no contributor has done it better service than Mr. Arthur Carr. His name is now a guarantee for original, scholarly, illuminating work; and to say that his contribution to the Cambridge Greek Testament on *The Epistle of St. James* is on the same level of excellence as his commentary on St. Matthew's Gospel is to give it the highest praise. Following Prof. Mayor and Beyschlag, Mr. Carr might have been expected to depend mainly on them. But Mr. Carr works with his own material, and with a judgment unbiassed. Short as the Epistle is, there are several points which test both the knowledge and the wisdom of an interpreter; and both in these testing passages and elsewhere Mr. Carr acquits himself to admiration. We can only suggest that had he read Ezra Abbot's criticism of Trench, a paragraph on p. 52 would have been deleted. Trench, with all his great merits, has introduced several errors into exegesis; and one of them is the distinction Mr. Carr here accepts. Possessing this brief commentary, one is adequately equipped, and needs no other aid for the understanding of this Epistle.

*The Epistle of James and other Discourses* is the title of a volume by the late Dr. Dale, of Birmingham, issued now under the editorial care of his son through Messrs. Hodder and Stoughton. Dr. Dale was a man whose strength of conviction and sanity of judgment gave him a steadily increasing influence, and during his lifetime no more characteristic utterances were given to the public than those contained in this volume. His practical sagacity and involvement in affairs furnished him as the expositor of the Epistle which views Christianity as a new enforcement of righteousness of life; and the miscellaneous discourses which form the second half.

of this volume illustrate the interest he took in the vicissitudes of faith and the religious movement of his own day, and give us the benefit of the broad charity and keen wisdom with which he strove to guide the mind of his generation. There is a ring of manly sense and religious faith throughout these Discourses which is very inspiring in an age when indifference seems on the increase.

The mystery which hangs round the Book of Revelation continues to attract enterprising interpreters, and two fresh names must be added to the list of those who have essayed to pluck out its heart. *The Revelation Given to St. John the Divine* (Elliot Stock) is a painstaking and frequently suggestive volume by John H. Latham, M.A., Late Fellow of Clare College, Cambridge. Primarily it is a closely literal translation intended to bring the English reader as nearly into touch with the original as possible. Notes are added, and these are often of value, always original and illustrating the text from a considerable fund of historical and general knowledge. As a foundation for further study Mr. Latham's book will prove of service.

*The Divine Parable of History*, a concise exposition of the Revelation of St. John the Divine, by H. Arthur Smith, M.A., of the Middle Temple, Barrister-at-Law (Charles H. Kelly) is one of the Wesleyan "Books for Bible Students," and its title indicates the view taken of the book. It follows the line of exposition adopted by such commentators as Milligan and Vaughan, who adopted what is known as the "resumptive theory," believing that the visions and utterances were not intended to give definite anticipations of future history, but were to bring encouragement and light to each generation. Many will welcome this volume as giving them in a convenient form and in a fresh and animated style a presentation of the meaning and uses of the Book of Revelation on this principle.

Mr. A. E. Brooke, Fellow and Dean of King's College, Cambridge, has issued in two volumes a convenient and very accurately printed edition of *The Commentary of Origen on St. John's Gospel* (Cambridge University Press). This was no slight undertaking, for the text was in a bad state; and Mr. Brooke may not only be congratulated on the successful achievement of so heavy a task, but may also be complimented on the scholarship and diligence he has so liberally spent upon it. In itself the commentary cannot be praised without qualification. It is indeed, if



the truth must be told even of so great a genius, a tedious and **fanciful** performance, running out into unprofitable and wearisome **allegorizing** and subtleties, and showing little of the business-like, **relevant**, and acute observation of Euthymius or Theophylact. Here and there a brilliant flash relieves the tedium, but it is doubtful whether any one who wishes to understand the Gospel will find himself repaid by the labour of reading Origen's often obscure and always heavy Greek. Still, as everything written by so great a man deserves preservation, Mr. Brooke has done a public service which deserves recognition in editing this Commentary. Origen never completed it, but reached only within sight of the close of the 13th chapter; and of the thirty-two books in which he uttered himself regarding this part of the Gospel, only nine have come down to our time. These exist in nine extant MSS., of which five are derived from a MS. which lies in Venice, and is known as Codex Venetus or V; while two are derived from a MS. of the 13th century, now lodged in the Stadt-Bibliothek at Munich, and is designated M, or Codex Monacensis. The question is whether V is not itself derived from M. Mr. Brooke believes it is, and that our nine authorities are thus reduced to one. This is disputed; but if the Munich Codex is really of the 13th century, prior in date to the others, then the reasons adduced by Mr. Brooke for reducing V to dependence upon it seem incontrovertible. In none of the others are any of the lost books found, and the illegible parts of M are represented by gaps in the others.

Mr. T. H. Archer-Hind, M.A., has published (Elliot Stock) *Some Scripture Problems and their Solutions*. The problems are the well-worn ones of Baptism for the Dead, the Sin unto Death, Peter's Cursing and Swearing, and so forth. The solutions are Mr. Archer-Hind's own, and most certainly deserve consideration. They are both ingenious and scholarly.

NEW TESTAMENT THEOLOGY. — A notable contribution to New Testament Theology has been made by Prof. Salmond in his *Christian Doctrine of Immortality* (T. & T. Clark). Less need here be said of this book because already it has secured a firm place in public favour, and it has qualities which fit it to retain that place. It is a carefully considered study, first of the idea of immortality among non-Christian peoples, and then of the growth of the belief as manifested in the Old Testament and of its full

deliverance in the New. The whole is a very careful piece of work, full of the fruits of wide reading and of a mind trained in the scientific study of Scripture. The conclusions reached are in agreement with traditional ideas, but no reader is likely to suggest that Dr. Salmond is a biased and unfair interpreter. Every passage which has any bearing on the great theme is scrutinized and allowed to tell its full meaning; and although the writers of the New Testament are dealt with separately, they are all found to be unanimous on the main issues. The utmost that can be said by any adverse critic is that where so many passages are interpreted Dr. Salmond's view of each and all may not be accepted; and that where so many difficulties and objections are to be removed he may not be found to have disposed of all of them in an equally satisfactory manner. But that is merely to say that Dr. Salmond has written a large and important book. No one can doubt that this will permanently be recognised as the authoritative exposition of the doctrine of Scripture regarding immortality.

Two other books on a part of this large subject illustrate the restlessness of mind which prevails regarding it. "A Lay Churchman" (author of "The Home Prayer Book") publishes *The Faithful Dead: Shall we Pray for Them?* (James Nisbet & Co.), in which he opposes the views of Dean Luckock and Canon MacColl regarding the intermediate state and the condition of those who have departed this life, and proves that prayers for the dead are not encouraged by the Book of Common Prayer nor by Scripture. The book is brief, lucid and vigorous, and should appeal to reasonable people. Dr. Barrett, of Norwich, also publishes (Elliot Stock) *The Intermediate State and the Last Things*, in which he argues that there is an intermediate state and that in it good and evil alike grow; that prayers for the dead, when offered in secret by pious souls for those on whom their affection is fixed, need not be blamed, but that they deserve severe reprobation when they are practised as a "part of the great Catholic and sacerdotal revival that is rapidly revolutionizing the Church of England." Dr. Barrett considers with some fulness "the doom of the lost," and believes that both Scripture and reason land us in an insoluble antinomy. He is at pains to show that there are certain great truths, such as God's sovereignty and man's freedom, which must be left unreconciled. That is admitted. But Dr. Barrett should have shown that the fate of the impenitent

belongs to that class of "ultimate truths"; a task he scarcely attempts, and which, it is to be feared, he would attempt in vain. At the same time Dr. Barrett has given us a volume written in a tender and reverent spirit, with many fresh ideas on a somewhat hackneyed theme, and with some observations that deserve earnest consideration.

MISCELLANEOUS.—Among books not directly bearing upon the New Testament may be mentioned the *Outlines of Church History* by Rudolf Sohm, Professor of Law, Leipzig, translated by Miss May Sinclair, with a preface by Prof. H. M. Gwatkin, M.A. (Macmillan & Co.). This little book has run through eight editions in six years in Germany, and we shall be surprised if it does not prove as acceptable and popular in its English dress. For we have nothing to compete with it. Prof. Sohm has the gift of seeing the salient features and essential issues in each movement and of presenting the meaning and spirit of the history disentangled from the mass of facts with which it is usually overlaid. As Prof. Gwatkin says in his preface: "Short as it is, it is neither a meagre sketch nor a confused mass of facts, but a masterly outline of Church History from the first ages to our own times, combining a lawyer's precision and a historian's insight into the meaning of events with a philosopher's sense of the unity of history and a Christian's conviction that the kingdom of God is spiritual." That is high praise from one so competent to judge, but it is praise which every reader will heartily echo. It is a most delightful and instructive book.

A volume in the same department of literature, though not of the same calibre, is Dr. Marvin Vincent's *Age of Hildebrand*. This forms the fifth (but first published) of a series proposed by the Christian Literature Company of New York, and entitled "Ten Epochs of Church History." The publishers intimate that as the present volume is both larger and more handsomely bound than was contemplated in their original plan, they have found it necessary to limit the time for the acceptance of orders at one dollar a volume to May 1st, after which a dollar and a half will be the price. Dr. Vincent is better known on this side as a Bibliographer and New Testament student than as a historian, but in the present volume he certainly shows a faculty for writing interesting narrative. The idea of the series is an excellent one, and this first-published volume will recommend it to the public.

The bibliographical list, although not professing completeness, will be found most useful.

Dr. Alfred Barry has published his Hulsean Lectures under the title, *The Ecclesiastical Expansion in the Growth of the Anglican Communion*. In this volume a most interesting and informative account is given of the Church of England in the colonies and among the heathen.

The Rev. Henry Veale, of University College, Durham, has published (Elliot Stock) *The Devotions of Bishop Andrewes* (Graece et Latine), carefully edited and arranged in sectional paragraphs. No previous edition of these Devotions has been so fully furnished as this with introduction, notes, index, and even vocabulary. Mr. Veale, who tells us he is 79 years of age, has evidently spent love and labour on his edition. And it has its advantages. For one thing it can be had, which cannot be said of all the others. But a book of devotion should be handy, and Hall's edition of 1828, published by Pickering, is smaller, lighter, and more convenient. Also one is grieved to find, after all the labour its editor has spent upon it, that this edition by Mr. Veale is sorely blemished by misprints. The list of *errata* is long, but it should be very much longer. The type, however, is clear and good, and, as previous editions were by no means faultlessly printed, Mr. Veale's may be recommended. The form in which such a book should appear is exemplified in the beautiful edition of the Devotions in English, published by Messrs. Oliphant, Anderson & Ferrier, with Dr. Whyte's valuable biography and interpretation. This surpasses every edition for accuracy and attractiveness, but, of course, some will prefer the original.

*The Ministry of the Lord Jesus*, by Thomas G. Selby (Charles H. Kelly, Books for Bible Students), is one of the best volumes in an excellent series. To say that Mr. Selby himself has written nothing quite so richly suggestive, is to give it a foremost place in the religious literature of our time; yet no one who makes himself acquainted with it will pronounce this an extravagant estimate. Dealing with a subject which is not only permanently central, but has also a peculiar attractiveness at the present time, it adds greatly to our ability rightly to conceive of its essential features and guiding principles. It wholly differs from Wendt's *Teaching of Jesus* both in method and in contents; and it brings us much more penetratingly into the spirit of the Teacher than

that useful work does. It is not only that Mr. Selby writes with much greater literary force, and out of a mind filled with ideas and with imagery, but there is also discernible throughout the volume the workings of a mind that has learned truth in various ways, by spiritual struggle, by quiet contemplation, by experimental knowledge as well as by exegesis. The small size of the volume necessarily limits the number of subjects treated, and Mr. Selby has, we think, wisely chosen to deal rather with points which have been either neglected altogether, or slightly handled in other books on the subject. Thus we find the limitations and universalism of Christ's ministry very effectively exhibited; the sources of His authority, His humility, His idea of prayer, as well as His utterances regarding His death, and the future of men, are all set before us with extraordinary freshness and power.

A second and enlarged edition of Dr. John Clifford's *Inspiration and Authority of the Bible* deserves a word of welcome (James Clarke & Co.). It is one of the best books we have on the subject, and it cannot but greatly aid in diffusing much needed light on the nature and scope of the Bible.

Mr. Somervell, Assistant Master at Harrow, has arranged from Kings and Chronicles a *Parallel History of the Jewish Monarchy* (Cambridge University Press). It will not only be a most suitable text-book for schools, but will materially assist the private reader of the Bible to understand the history and the relation to one another of its two Biblical sources.

SERMONS.—To the ever-increasing accumulation of sermon-literature the most notable addition is a fresh volume of Messrs. Hodder and Stoughton's *Anglican Pulpit Library*—Easter to Ascension-tide. In this volume there are even more new names than in those previously published, and the same discrimination and good taste are manifested in the selection both of sermons and of illustrations.—We have also received *The Mystery of the Cross*, eight addresses on the Atonement by the Rev. Winfrid O. Burrows, M.A. (Rivington, Percival & Co.). Principal Burrows, in his preface, speaks with regret of the "victims of Calvinistic theories of the Atonement." But this is evidently a mere fashion of speaking, for to all intents and purposes he himself holds all that is essential in the Calvinistic theory. Our Lord "approached God as our Representative, as alienated because we had alienated ourselves [few Calvinists would go so far as that], as ready to die

because we deserved to die. And so He bowed Himself to receive the chastisement of our peace." In fact, Principal Burrows gives an excellent exposition of the orthodox theory of Atonement.—From the same publishers comes a volume of *Sermons Preached in the Leeds Parish Church, 1889–1895*, by Edward, Bishop of Rochester (at that time Vicar of Leeds). These are forcible and effective.—Mr. Elliot Stock issues a volume of sermons by A. T. B., entitled *Sowing to the Spirit*; also *The Image of God*, and other sermons by Rev. J. M. Gibbon, whose name guarantees their freshness and truth to life. The same publisher sends us *Plain Talks on Plain Subjects*, by Fred A. Rees, straightforward advice interspersed with good quotations on such subjects as "Whom to Marry," "The No-mind Family," "Woman's Rights," "Jerry-building."—Messrs. John F. Shaw & Co. issue a volume of Sermons and Addresses by the Rev. H. B. Macartney, of Melbourne, entitled *For their Sakes I Sanctify Myself*.

Attention may be called to the series of "Little Books on Religion," edited by W. Robertson Nicoll, LL.D. (Hodder and Stoughton). Of these there have appeared *The Seven Words from the Cross*, by the editor; *Christ and the Future Life*, by R. W. Dale, LL.D.; *The Four Temperaments*, by Rev. Alex. Whyte, D.D.; and *The Upper Room*, by Rev. John Watson, D.D.

MARCUS DODS.