

Now that the University of St. Andrews has discontinued admission to the B.D. degree on the part of non-residents, is there any Divinity degree in the United Kingdom open to Nonconformists by examination without residence?—F. F. B.

I BELIEVE that I am correct in stating that there is now no 'Divinity degree in the United Kingdom open to Nonconformists by examination without residence.' I do not know of any, and numerous correspondents in writing to me about the St. Andrews degree have stated that it was their only avenue to such a degree. As this is a subject of considerable interest to many, might I add to my reply three brief notes?

1. Many seem to be under the impression that the *University of St. Andrews* is responsible for the discontinuance of admission to the B.D. degree of candidates such as those referred to, for the 'withdrawal of the privilege,' as some express it, formerly accorded. This is not the case. The change was made not by the University, but by the Commissioners under the Universities (Scotland) Act, 1889. Against Ordinance, No. 63 (General, No. 25), by which the degree of Bachelor of Divinity is now regulated, the University made emphatic representations to the Commissioners in the interests of Nonconformist and colonial colleges, by whom the arrangements previously in force had been esteemed a valuable aid and stimulus in their work.

2. I believe it to be the case that outside of the University of Scotland, there is no Divinity degree in the United Kingdom attainable by Nonconformists even *with residence* as well as an examination.

3. As in any University of Scotland the B.D. degree can be (after examination) obtained (1) by any graduate of such University who has completed a theological course in an institution or college recognised by the University Court; or (2) by any graduate of a recognised University, who, having attended *two* winter sessions (each from the end of October to the end of March) at the University at which he proposes to graduate in Divinity, the rest of his theological course being taken in a recognised college or institution,—it seems to me worthy of consideration by Nonconformists whether they should not encourage their students to take the Arts course of a Scottish University before entering on their own theological curriculum, or endeavour so to arrange the latter that two of the comparatively short sessions of a Scottish University should be included in it.

ALEXANDER STEWART.

St. Mary's College, St. Andrews,
11th Dec. 1896.

What book or books give the best discussion of the Second Advent and related questions? What I want is a full discussion of the whole question, and a statement of the generally accepted position of scholars to-day, if there is such a position.—John Q. Adams.

Clifton Springs, New York, U.S.A.

Our correspondent will probably find this subject as fully and as satisfactorily discussed in Bishop Dahle's *Life after Death* (which has just been published in an English translation by T. & T. Clark, 10s. 6d.) as anywhere else. EDITOR.

At the Literary Table.

THE BOOKS OF THE MONTH.

PART I.

THE INTERNATIONAL CRITICAL COMMENTARY. ST. LUKE. BY THE REV. ALFRED PLUMMER, D.D. (*T. & T. Clark*. 8vo, pp. lxxxviii + 590.) The portion of the New Testament which has been most neglected by commentators is the first three Gospels. Just consider, apart from serials, where can you find a modern commentary of any calibre on Matthew, Mark, or

Luke? There are little books, mostly meant for little people. But, as Mr. Augustine Birrell says, 'it is men and women that bear the burden of life and the heat of the day,' and where are the single commentaries on these first and fundamental books which you and I can rest upon?

If it was a chance, then, it was a happy one, that out of the three earliest volumes of the 'Critical

'Commentary' gave us two on the Synoptic Gospels. Dr. Gould's *Mark* was a trifle brief for the taste of some. Dr. Plummer's *Luke* is full and rich. The volume is indeed the largest yet issued in that series. The temptation must have been strong to make it two. Nevertheless, its space is used to the uttermost; so skilfully indeed that, numerous as the pages are, their number is a feeble indication of the wealth of matter the book contains. So the fulness of Dr. Plummer will reconcile us to the brevity of Dr. Gould.

Next to its fulness, the most outstanding feature of Dr. Plummer's *St. Luke* is its variety. It is outside the scope of the series to indulge us with 'homiletical outlines.' But, with that insignificant exception, all the round of exposition is here. The text is scanned, the translation scrutinised, history, geography, archæology are all called in to make the meaning clearer. And besides the fact of Dr. Plummer's great discovery, of which some mention has been elsewhere made, there seems no side of the subject neglected, no corner of the great fruitful field unharvested. For it is manifest that to enthusiasm in the work and large experience, Dr. Plummer adds the control of a most magnificent library.

In short, this seems to be the edition of *St. Luke* we have waited for so long. It will take its place without disparagement beside Dr. Driver's *Deuteronomy* and Dr. Sanday's *Romans*. These works have made the name of the 'Critical Commentary' a household word, not in our country only, even on the Continent also. Where they have gone Dr. Plummer will follow, and we dare predict as favourable a reception.

LIFE AFTER DEATH. BY BISHOP LARS NIELSEN DAHLE. Translated by the Rev. John Beveridge, M.A., B.D. (*T. & T. Clark*. 8vo, pp. xii + 445.) This, says Mr. Beveridge, is the first book of supreme theological moment that has been translated from Norse into English. It will not be the last. For this book is of very exceptional interest to English readers. It touches them far more easily, and presses them far more closely, than most of the German books do, that are so freely translated. It appeals to a far wider audience also: to the English scholar assuredly, for it is the work of a ripe scholar and fine original mind; but not to the English scholar alone, to the English people as irresistibly, wherever there

are those who rejoice in a reverent and penetrating exposition of the Biblical doctrine of the life to come. This work will give the theology of Norway a name in our midst, and open the door for other books to enter.

We have mentioned German theology. Perhaps the most striking resemblance to the typical volume of German theology lies in the dauntless courage with which Bishop Dahle undertakes the exposition of his subject in all its length and breadth. Perhaps the most arresting difference is found in the absence of all the signs of labour. Half of the typical German book you mentally throw into small type, if it is not so presented already; Dahle's book all stands unhesitatingly in fair, large, comfortable character; you would not miss one sentence.

It may be that the interest of the subject has something to do with the interest of this book; for it is the one subject of most absorbing and universal interest, and will continue so to be. But, on the other hand, we have tried books that professed such headings as we find here, even 'Death,' 'Immortality,' and 'The Intermediate State,' but still more 'The Conversion of the Jews,' 'Antichrist,' 'The Millennial Kingdom,' and 'The Last Conflict,' and found them barren as the ribbed sea sand. So, in addition to the subject, there must be the handling of it. And we cannot doubt that Bishop Dahle's victory is won because he stands on the 'Impregnable Rock of Holy Scripture,' and employs the surest weapons of modern theological science.

THE HOPE OF ISRAEL. BY F. H. WOODS, B.D. (*T. & T. Clark*. Crown 8vo, pp. 218.) As Mr. Woods went on with his articles in THE EXPOSITORY TIMES on 'Hebrew Prophecy and Modern Criticism,' the wish was often expressed that he would publish them afterwards in book form. He has done that now. The book is a convenient and attractive one. And the subject being the keenest controverted in our day, being indeed the one subject which has passed into feverish interest and unrest, and Mr. Woods being a master on both sides of it, this volume should have a wide and thankful welcome. Mr. Woods is a master on both sides. He has the critical problem at his finger ends; he has the law of God and the law of Christ written in his heart. There is no other book we recall in which the critical

position is so clearly and candidly laid down; there is no other in which the truth as it is in Jesus comes so triumphantly out of it.

THE GOSPEL OF ST. MARK. By J. C. DU BOISSON, B.A. (Oxford: *At the Clarendon Press*. 8vo, pp. 72.) In this pamphlet, the Ellerton Essay for 1896, the clearest statement will be found of what modern English scholarship believes about the Gospel according to St. Mark. The priority of St. Mark is here, the recognition (but only the recognition) of the 'Urmarcus,' and even the 'Editor's hand.' It is a piece of careful moderate personal work.

FLORA OF SYRIA, PALESTINE, AND SINAI. BY THE REV. GEORGE E. POST, M.A., M.D., D.D.S. (Beyrout; *From the Author*.) Professor Post is acknowledged to be the first living authority on the flora of the Holy Land; and as this is the ripest and fullest fruit of his knowledge, what further need be said? It is a handsome, closely-printed volume. The whole matter is in it, the very best and the very latest that can be said on each species, from the cedar that is in Lebanon to the hyssop that groweth out of the wall. It is not directly and intentionally an account of the plants of the Bible; but it is needless to say that the plants of the Bible are everywhere throughout it, and receive their most reliable interpretation. Again, it is not a book for consecutive reading; it is a student's manual or a botanist's guide. Nevertheless, even the preacher who knows how to use a book may find all he needs in this one, the information that may be relied upon, clearly and immediately expressed. It is a monument to the author's scientific attainments; it is a monument also to his courage and perseverance, for few men would have attempted to carry such a book through the press in Syria, fewer still would have succeeded so triumphantly.

ORIGIN AND DEVELOPMENT OF THE NICENE THEOLOGY. BY HUGH M. SCOTT, D.D. (Chicago: *At the Theological Seminary Press*. 8vo, pp. ix+390.) Under the above apparently irrelevant title Professor Scott offers the most trenchant criticism of the Ritschlian theology that we have yet received in English. It is not solely its knowledge and its penetration that make it so damaging. It is, along with these, its singular

lucidity and popularity. Dr. Scott has hit upon a method so peculiarly happy for his end that one is moved to sympathy at once. He chooses the theology of the Nicene Creed, and step by step, as he describes its rise and influence, he brings the theology of the school of Ritschl into contact with it. Whereupon the very clearness of the contact shows that it is not contact alone, but conflict almost throughout.

Yet Professor Scott is not a simple antagonist. The good in Ritschlianism he is not ignorant of. The good it has done he gladly acknowledges. Above all, he is thoroughly alive to the new prominence it has given to aspects of the truth that were forgotten, the new life it has awakened in doctrines that seemed to have gone to corruption. He is not an uncompromising antagonist. But he sees that at the heart of it Ritschlianism is a denial of the miraculous, and he makes us all see that with unforgettable clearness.

BOSWELL'S LIFE OF JOHNSON. EDITED BY AUGUSTINE BIRRELL. (*Constable*. Fcap. 8vo, 6 vols. 2s. each net.) 'The number of persons who have never read Boswell's *Life of Johnson*, and who yet are capable of enjoying it to the tips of their fingers, is enormous, and yearly increases. To get hold of these people, to thrust Boswell into their hands, to obtrude him upon their notice, and thus to capture their intelligence and engage their interest, is the work of the missionary of letters, who does not need to encumber himself with the commentators, but only to do all that he can to circulate the original text in the most convenient and attractive form.'

In that way Mr. Augustine Birrell gives a reason for the present edition. You see there is an edition of Boswell in existence, Dr. Birkbeck Hill being the editor, which cannot be superseded as a commentator's edition in this generation at least. So Mr. Birrell does not attempt to come after. But he says truly and wisely that *before* Dr. Birkbeck Hill there is room—room for Boswell himself. And his sole endeavour is to put Boswell into our hands. For 'in the first instance, at all events, the book is the thing. Leave Boswell alone to tell his own tale, to make his own impression. This once done, the commentators will march in through the breach Boswell has made.'

Mr. Birrell's Notes are therefore few and far between. And the few there are do not always

claim originality. But whether they are his or another's, they are well able to take their place beside Malone or Birkbeck Hill or any other.

But Boswell is the thing. And the publishers have conspired with this editor to give us Boswell attractively. Six volumes of most convenient shape and modern binding, with white paper and uncut edges, with a photogravure to every volume, and a fabulously insignificant price—that is the latest Boswell, and for the enormous number of persons who are capable of enjoying Boswell to their finger-tips it is undoubtedly the best.

THE HEBREW MONARCHY. BY ANDREW WOOD, M.A. (*Eyre & Spottiswoode*. 8vo, pp. 775.) 'The object of this important Commentary is unique. It is to exhibit the history of the Hebrew Monarchy in a connected narrative, with everything necessary for its elucidation.'

Those are the first two sentences of the Introduction, and they are the well-considered words of the late Dean of Canterbury. They are not an offensive exaggeration. It may be that *you* will not find everything here that you think necessary for the elucidation of the Historical Books of the Bible, though the Dean of Canterbury found it. For it may be that you need more help in elucidation than he did. But after you have studied a few pages of this Commentary, you will feel bound to confess that the claim which the Dean has made is neither offensive nor very unreasonable. In the first place, the Notes are surprisingly numerous, the type being exceedingly small, and the space being greedily occupied. In the next, they are skilfully chosen and tersely expressed. Further, their range of material is wide, all the things we usually find in a Dictionary of the Bible being gathered into the service, with not a few that we should not expect to find there. Again, the Indexes are so excellent that if you do not find the explanation under the verse you are studying, you will easily discover it under another. Last of all, the author is evidently fit for his work. He is conservative in criticism, but he is a scholar. He has read the commentaries on his books, and he has read his books themselves.

NEW LIGHT ON THE BIBLE AND THE HOLY LAND. BY BASIL T. A. EVETTS, M.A. (*Cassell*. 8vo, pp. xxvi+469.) This volume was published in 1892, but it was published at an

extravagant price, and it failed to reach its audience. It is now issued at a third the original price, yet in all respects the book is the same. So it is now as marvellously cheap as then it was unfortunately dear. For it is an able book, modern and reliable, well written and well published. It is not too late; let it find its audience still. They will scarcely suffer from the delay, they will certainly enjoy the perusal.

SEVEN TIMES AROUND JERICHO. BY THE REV. L. A. BANKS, D.D. (*Funk & Wagnalls*. Crown 8vo, pp. 134.) The modern Jericho is the city of the drunkard. No doubt there are Rahabs in it also, without the outlook and the end. But the Jericho of Dr. Banks is the city of the drunkard and the 'saloon-keeper.' And he thinks the Sabbath-day has come, and we are on our last march round it. God grant it may be so indeed!

HEROES OF FAITH. BY B. J. JENKINS, B.D. (*Funk & Wagnalls*. 8vo, pp. vii+56.) The eleventh chapter of the Epistle to the Hebrews is the subject of the volume. First there is a word-for-word translation of the Greek; next there are notes that explain some of the Greek words; then there is a short history of the heroes named in the chapter; further, there are geographical and literary notes; and finally, there is a very brief Grammar of New Testament Greek. Professor Thayer writes an Introduction to the whole, and gives it as his belief that a person may master the Greek New Testament in a few months,—well, gain mastery enough to find it a new stimulus and help. And these are the persons for whom, and that is the purpose for which, this book is written.

CHRIST'S TRUMPET-CALL TO THE MINISTRY. BY DANIEL S. GREGORY, D.D., LL.D. (*Funk & Wagnalls*. Crown 8vo, pp. 365.) Dr. Gregory is keenly conscious of the difference between Christ's command when he said, 'Go ye into all the world and preach the gospel to every creature,' and our present obedience to it. He sees that we do not understand the command, we do not accept it as a command, we do everything but try to fulfil it. He is convinced that popular preaching at present is heading straight the other way. So it is a Trumpet-Call, and it is sent to you and me.

MESSENGERS, WATCHMEN, AND STEWARDS. BY A. F. W. INGRAM, M.A. (*Gardner*. Fcap. 8vo, pp. 63.) Three sermons to preachers, who need sermons so much, and so rarely hear them. Three sermons to preachers, and not a word of how to be good preachers, every word of how to be good. Three sermons to make us afraid, our nearest approach to the prophet's vision, till we too cry out, 'I am undone.' Three sermons to lead us to the self-surprise of 'Here am I, send me.'

THE CROSS IN MODERN LIFE. BY THE REV. J. G. GREENHOUGH, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. xii + 316.) We have more here than a volume of sermons; we have a volume of extempore prayer. We have a volume of thoughtful living sermons, and a volume, or what would easily make a volume, of unpremeditated earnest prayer. Nothing is more distasteful than prayers that are spoken that they may be printed. These prayers were spoken all unconscious of the pen that wrote them down, and so they are true and natural. The sermons ring true also. Even those that were delivered on the grandest occasions (and they were all delivered on 'occasions' of some kind, for they were all delivered during Mr. Greenhough's year of Presidency of the Baptist Union)—even they have the ring of reality, even they are lifted beyond all temporary occasion by the pressure of the message they are charged with.

LUTHER'S PRIMARY WORKS. EDITED BY HENRY WACE, D.D. AND C. A. BUCHHEIM, Ph.D. (*Hodder & Stoughton*. Crown 8vo, pp. xvi + 492.) It is an extraordinary and discreditable thing that Luther's primary works, even his Catechisms, are still unknown in England. But now there is accessible in a very faithful translation not only the Catechisms, but also the Address to the Nobility, the Treatises on Christian Liberty, and on the Babylonish Captivity, and the Ninety-five Theses. The translations have been done and revised by many skilful hands, a most earnest endeavour being used to make them at once accurate and intelligible. Then the volume is completed by two essays, one from Dr. Wace's pen on the 'Primary Principles of Luther's Life and Teaching,' the other by Dr. Buchheim on the

'Political Course of the Reformation in Germany, from 1517 to 1546.'

All this makes a somewhat bulky volume, but it is good matter throughout. The translations are manifestly wrought with utmost care; the essays are the fruit of special knowledge. And was there ever a time when Luther more needed to be known in England?

THE CURE OF SOULS. BY JOHN WATSON, M.A., D.D. (*Hodder & Stoughton*. Crown 8vo, pp. x + 244.) If the adjective had not become offensive, we should call this a smart book. What shall we call it, then? It is a preacher's thoughts on preaching—on the whole range and round of the preacher's person and work. It is practical and minute to an unexpected degree, even the minister's wife receiving some share of its attention. It is most assuredly in earnest; it has learned in suffering what it gives in song. But, after all, the predominating note is its cleverness. The stories are clever, and cleverly told; the epigrams are clever also. The most serious passages are suddenly seized with a desire to laugh, and just escape an explosion. And even the sentences that seem stupid leave an uncomfortable feeling that they are not so stupid as they seem.

WHY BE A CHRISTIAN? BY MARCUS DODS. (*Hodder & Stoughton*. pp. 140.) It is usually put the other way: Why *not* be a Christian? But this is the right way. Ask the reasons that prevent, and you never come to an end. Give the reason that compels, and you have gained your end and saved a soul. Dr. Dods has gathered four separate papers into his little volume; all excellent reading.

FROM THE GARDEN TO THE CROSS. BY A. B. CAMERON, M.A., D.D. (*Isbister*. Crown 8vo, p. 348.) In how many different ways may the Passion of our Lord be studied; in how many different ways has it been studied and presented already. This is neither a criticism nor a commentary, it is neither a history nor a homily. A student of the Gospel and a lover of the Saviour has set down here in pleasant words the story of the Passion as he has woven it out of the Gospels, and the meaning the story expresses to him. Is it for the young or for the old, for study

or for devotion? It is for both. There are no surprises of arrangement or exegesis, startling you as with a gust of wind and leaving as little as the wind behind them. Yet there is full knowledge of the subject and of its literature. It is reading that gives food to the understanding and quiet rest to the soul.

GLEANINGS IN THE GOSPELS. BY THE REV. HENRY BURTON, M.A. (*Kelly*. Crown 8vo, pp. 304.) A scribe, well instructed and modern, brings these things out of his treasury. A similar volume to this Archbishop Trench called *Studies in the Gospels*, and we took to it gladly. This volume is quite worthy of the comparison.

Frederick Field, M.A., B.D.

BY THE REV. JOHN HENRY BURN, B.D., RECTOR OF DEER, EXAMINING CHAPLAIN
TO THE BISHOP OF ABERDEEN.

I.

THE world in general is often marvellously ignorant about its greatest and most valuable workers. Especially is this the case in the domain of scholarship, for solid learning is of a modest and retiring disposition. Could a poll be taken of the readers of THE EXPOSITORY TIMES, a very large proportion of them might have to confess that the name which heads this paper is to them no more than a *nominis umbra*. Yet it may be doubted whether Great Britain has produced, during the century now closing, a Biblical scholar superior to the late Dr. Frederick Field.

As I write, a fine photograph of the man—pronounced ‘a speaking likeness’ by his surviving sister—lies before me. Massive forehead, keen shrewd eyes with beetling brows, large firm mouth and chin—power is stamped on every feature, every line. Lavater would have rejoiced to see such a signal testimony to the truth of his theory, for Dr. Field’s physiognomy proclaims him just what his physician and friend Sir Frederick Bateman declared him to be—‘an intellectual giant’; and one can quite believe that Professor Robertson Smith was guilty of no exaggeration in asserting that he was ‘unquestionably the most learned man in the Old Testament Company of Revisers.’ That he was far more than *merely* a ‘learned man’ we shall see as we proceed.

He was born 20th July 1801 in a house in Newgate Street, London, where his father practised as a surgeon, as *his* father before and his eldest son after him. Through his grandmother he was descended from Oliver Cromwell, as to which circumstance he remarks in an autobio-

graphical sketch prefixed to one of his latest works: *Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχόμεαι εἶναι*. At an early age he was sent to Christ’s Hospital, of which his father was medical officer. There he remained till his eighteenth year, when he proceeded to Trinity College, Cambridge, where he was elected scholar in 1820. A letter, addressed to him during his first term by his father,—whose memory he cherished to the end of his life with the utmost veneration,—testifies to the carefulness and piety of the home atmosphere. ‘You are aware,’ he observes, ‘that my motives for sending you to Cambridge were to give you every opportunity of improving your classical and mathematical attainments, so as to give you every possible advantage in your future pursuits in life, whatsoever they may be. To accomplish these purposes, industry and steady application to your studies are essentially necessary. Economy in your habits of life and a due sense of religious obligation will be a means of preventing you from being seduced by those temptations and allurements which will inevitably consume your time, dissipate your attention, and destroy those hopes of success which my experience of your past conduct have given me, I think, just cause to expect.’ Mr. Field’s academical career proved one of the most brilliant on record. He could not, indeed, lay claim to a double or treble First-Class, for the mathematical was the only Tripos in existence at the time; but, besides graduating in 1823 as tenth wrangler, he achieved the unique distinction of carrying off in the same year the Chancellor’s gold medal for classics and the Tyrwhitt Hebrew