

prophet, priest, or king, but humble shepherds, that are honoured with the first intimation of the good news.

Unto you is born a Saviour. It was news for the world, but as truly it was news for them. God's gift was to the world, but it is also unto you and unto me. It was not a mere general blessing that was not to mean much to any individual soul. The worst of general blessings, as a rule, is that they do not signify much in any particular case. When the Chancellor of the Exchequer introduces his budget, and has the pleasure of intimating a large surplus, he goes on to tell of his intention, in consequence, to reduce taxation in this or that line. But though it may mean a big reduction taken in the lump, it does not amount to much in the case of any individual householder. Altogether it may be a huge sum, but the relief comes to very little in the separate homes of the people. It was not so, however, with God's unspeakable Gift. It was not merely a Saviour to the world, but a Saviour unto each. Each needs, and each may have, the Saviour in all His fulness.

Some years ago, according to a reporter of the scene, during the visit of the Duke and Duchess of York to Ireland, as they were driving in state one day through the streets of Dublin, an old woman, bent and tattered, was standing on the kerbstone in front of the crowd. The Duchess happened to notice her in passing, and gave her a kindly smile. There was no time for more, but the old woman noticed the smile that was meant for her, and she sent after the retreating carriage a characteristic Irish blessing. But what would you think if the

royal pair had gone to Ireland specially for the purpose of blessing that poor creature, not with a smile merely, but by taking her into the carriage beside them? The idea is an extravagant one. They went, as we know, with no little purpose of that kind. They went with a view to establishing a kindlier relationship between the two countries, Great Britain and Ireland,—a vague sort of blessing that did not mean much in any particular case. But Jesus did not come merely to establish a kindlier relationship between heaven and earth. He came to bless and to satisfy each separate soul. Just as we each need and get a satisfying portion in our daily meals for the bodily wants, so the soul's hunger is supplied in Christ as the bread of life.

Christmas is a season specially associated with the sending of gifts. Is it not the very essence of Christianity to think of others, as God thought of us? A colonial post-office is an interesting scene about the time the Christmas mail is being sent off. Here is a soldier filling in a postal order for a pound, perhaps, to his old father and mother in the home country; and here is a man, who has prospered in the land of his adoption, sending a few pounds to a brother or sister not so well off; and the same sort of thing goes on up to the closing of the mail. After all, as Barrie says, 'Money may be always a beautiful thing. It is we that make it grimy.' Not at Christmas time only, however, but at all times, let us learn in some way or other to be givers; and not merely for the sake of others, but for our own sake. To grasp is the great end of the world's commandment, but to give is the end of that Saviour's Who gave Himself for us.

At the Literary Table.

THE BOOKS OF THE MONTH.

KNOX'S HISTORY OF THE REFORMATION.
EDITED BY C. J. GUTHRIE, Q.C. (*A. & C. Black.*
Crown 8vo, pp. xxvi, 364. 7s. 6d.)

There are few more thankless, as there are few more needless, tasks than the expurgating or the modernizing of a book. For if the book will not do unless it is expurgated, it had best be left alone; and if it will not do unless it is modernized, it will not do better then. So when we heard that

Mr. Guthrie had set himself the task of modernizing Knox's *History*, we had little hope of his enterprise.

But it is a great success. For Mr. Guthrie has had the wisdom and restraint to give us Knox himself, not Knox either expurgated or modernized. He has modernized the spelling and nothing else. He has also broken up the sentences into paragraphs and the paragraphs into chapters, but that

takes nothing from Knox, and is all clear gain to us. He has, moreover, filled the text with accurate illustrations and the margins with useful notes. That also is clear gain. And if he has left out some of the documents that are accessible elsewhere and some of the repetitions, there is certainly little loss in that. So it is a success. A handsome, loyal book. Knox will not suffer. And now the greatness of Knox as a writer and reformer will be discovered by numerous surprised and delighted readers.

THE POETRY AND THE RELIGION OF THE PSALMS. BY JAMES ROBERTSON, D.D. (*Blackwood*. 8vo, pp. 360. 12s.)

The Croall Lectures of 1893-94 have been kept back till now that the author might have time to become his own critic. For the lectures here published are neither literary, as the word 'poetry' might suggest, nor devotional, as the word 'religion' might suggest. They are critical of the present position of Psalter criticism. They stand counter to prevailing scholarship, and know that they do so. Hence the author felt that 'when one's conclusions do not agree with the current views of those who are regarded as authorities, it becomes him at least not to be rash in the publication of them.'

The current views are these: the Prophets are older than the Law, and the Psalms are latest of all. Now, as we know, Dr. Robertson does not believe that the Prophets are older than the Law. He wrote his Baird Lectures to prove that they were not. He is not concerned to deny the relative date of the Psalter to the other two. But he contends that a religion and a poetry such as we find in the Psalter was possible and probable in the time of the early Jewish monarchy. He would therefore place the Psalter as a whole, and at least as a possibility, before the writings of the prophets; and so, between his Baird and Croall Lectures he would restore the old order—Law, Psalter, Prophets.

Is the task beyond him? Well, it is a great task. For there have been giants in the earth recently, and Professor Robertson has to overthrow their works. But his equipment is great. In some respects his qualification is unique, as in his minute acquaintance with the soil and the feeling of Palestine. He does not reveal, though quite likely he possesses, a familiarity with the latest

continental brochure on Old Testament criticism, but he does reveal a close, persistent, wakeful study of the Psalms themselves and of the land which gave them birth.

THE CRITICAL REVIEW. EDITED BY PRINCIPAL S. D. F. SALMOND, D.D., F.E.I.S. (*T. & T. Clark*. Vol. viii. 8vo, pp. 504. 7s. 6d.)

The two things most characteristic of the *Critical* are its fairness and its timeliness. Coming out once a quarter, it is surprising how completely it sweeps the literature of the quarter, how little it leaves behind. And when we remember that its reviews are signed, it is equally surprising how impartial on the whole they are. A pleasant feature of the new volume is the editor's occasional estimate of the theological and philosophical periodicals, terse and telling. It is, all in all, a magazine of indispensable value.

THEOLOGIA PECTORIS. BY J. M. HODGSON, M.A., D.Sc., D.D. (*T. & T. Clark*. Crown 8vo, pp. 207. 3s. 6d.)

The chief error in the history of the Church is the persistent notion that a belief is good for us whether we believe it or not. The Reformation discovered the mistake, and rectified it not a little. But it will outlast all reformations, and still need to be reformed. The grand truth in Christianity is the truth that Christ died for our sins. But it is nothing to me until 'I lay *my* sins on Jesus.' That is the emphasis of Dr. Hodgson's book. He does not say that our faith brings the truth into existence; he does say it is no truth to us till we accept it. So we may wrangle about the Trinity and the authority of Scripture, and be very rigid in our creed; but it is barren as the red-ribbed sand until our creed becomes our life. A timely, useful, fruitful book.

THE TUTORIAL LATIN DICTIONARY. BY F. G. PLAISTOWE, M.A. (*Clive*. pp. 524. 6s. 6d.)

This is the best beginner's Latin Dictionary we have seen. It contains etymology as well as meaning. It gives the authority for every use of the word, so that the learner can tell at once if it is good latinity or not, if it is found in prose or poetry. Then it is brief, clearly printed, and strongly bound.

THE BOOK OF DANIEL. BY JOHN KENNEDY, M.A., D.D. (*Eyre & Spottiswoode*. Crown 8vo, pp. xii, 219. 6s.)

It is the latest (we did not say the last) grand plea for the authenticity of Daniel. And it is the best possible plea. It comes from Christ. It centres the matter in Christ. It works out from all that Daniel has been and is to the devout follower of the Lord Jesus. And then when the great spiritual things in Daniel are apprehended, and when it is shown that they have always been held along with its authenticity, then, but not till then, the minute things which the critics have discovered are faced. And they seem really quite easily disposed of.

How admirably the book is got up, with its plate engravings and fine paper.

THE AGE OF THE MACCABEES. BY A. W. STREANE, D.D. (*Eyre & Spottiswoode*. Crown 8vo, pp. xii, 277. 6s.)

The work of a scholar. It is not only a brief history, accurate and therefore trustworthy; it is also an account and estimate of the literature of the period. It is a handbook that will find a place notwithstanding that so many small books on the Maccabean Age have been recently published. It will be more serviceable for the student of literature than any of them. And above all other things, this is the book that will bridge the gap between the Old Testament and the New. For that gulf has its ideas to reckon with as well as its facts, much more indeed than its facts. And these ideas are in the literature it produced, of which Dr. Streane has given so clear and succinct an estimate.

Messrs. Eyre & Spottiswoode have also published *The Teacher's Prayer Book*, being an edition of the Book of Common Prayer, with copious notes by Dr. Alfred Barry, and a glossary by Mr. Mayhew. The glossary is the same as we have in the 'Aids,' and it is the best of the small glossaries next to that which Canon Driver has just published.

JESUS CHRIST AND HIS SURROUNDINGS. BY THE REV. NORMAN L. WALKER, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 240. 3s. 6d.)

Who could have expected that the idea which Dr. Walker works so happily should have remained unworked till now? But it will be so till the end.

Whenever an independent mind approaches the study of the life of Christ, new treasure will come forth. Dr. Walker first describes Christ's relations to the natural world. That done, he recalls His handling of the world of spirits. And in that way he goes over the whole course of our Lord's earthly activity, and gives us (notwithstanding his disclaimer of any such intention) a new 'Life' of Christ, while at the same time each group of kindred subjects stands apart, a single completed picture. Take the simplest chapter as the easiest illustration. Its title is 'The Outlying Races.' First we see the Wise Men come from the East, and the wide significance of their visit is made clear to us; next we hear the question of the 'Greeks' who came to Philip, 'Sir, we would see Jesus'; then follows the touching incident of the Syrophenician woman; and the chapter passes on by Jacob's Well, the good Samaritan, and the Capernaum Centurion, till the end comes with the Roman Soldiers at the Cross.

THE GOSPEL OF JOY. BY STOPFORD A. BROOKE. (*Isbister*. Crown 8vo, pp. 378. 6s.)

Was not the Gospel of Joy the announcement, 'Unto you is born this day in the city of David a Saviour'? Well, Stopford Brooke would not deny, but he would have another meaning in his mind for that word 'Saviour' than we might have. The key of his position will be found in a sermon about the middle of the volume: 'The Simplicity of Christ.' Christianity is not creed, says the sermon, does not need creed, cannot do with creed. Creed is of the intellect, Christianity is of the heart. So the trinity, the divinity of Christ, the infallible authority of the Bible or of the Church, the necessity of miracle—all is of the intellect and unnecessary. Not even true, he adds, for intellect itself has now disproved them, thus devouring its own children. 'Learn of me, for I am meek and lowly of heart, and thou shalt find rest to thy soul'—that, says Stopford Brooke, is Christianity. And in what chastity of style, what melody of musical words he says it!

GREAT BOOKS. BY THE VERY REV. F. W. FARRAR, D.D. (*Isbister*. Crown 8vo, pp. 235. 5s.)

Of making books about books there is no end. But Dean Farrar can do it better than the multitude. It is a gift. There must be the irres-

sible hunger of the hand for a book—for a book just as a book. The rest follows. And then, what books about great books ought to do for us—send us to the great books themselves—is done almost in spite of the writer. Dean Farrar does this consciously. He does not care whether or not you read his own fluent volume; or he does not greatly care; but he does care greatly that you should read Shakespeare and Bunyan and Dante and Milton and Thomas à Kempis.

THE RANGE OF CHRISTIAN EXPERIENCE. BY RICHARD WADDY MOSS. (*Kelly*. 8vo, pp. 114. 2s. 6d.)

The range of Christian experience is in proportion to the range of man's nature. Take man's nature (without the irritating reservations) as body, soul, spirit. Then it is necessary to emphasize the fact that man has to be Christian over body, soul, and spirit. It is necessary, and it is most momentous. This is the way in which our Christian religion is most likely to make appeal to-day. And Professor Waddy Moss has chosen a truly practical subject for his Fernley Lecture.

THE CHRISTIAN AGE. (*Lobb & Bertram*. 4to, pp. 416. 4s. 6d.)

Even the best known papers run the risk of dropping out of sight if they are not constantly kept before us. For new men come and new papers claim their notice. The *Christian Age*, we fancy, is in no danger of being forgotten yet. But we are glad of this opportunity of mentioning its features. These, in brief, are excellent sermons by American preachers, good portraits and sketches of famous men, and especially a fine providing of anecdotes and illustrations from all available sources.

THE SOUL HERE AND HEREAFTER. BY R. E. HUTTON. (*Longmans*. Crown 8vo, pp. 258. 6s.)

There is a good deal of miscellaneous discussion of the soul here and hereafter in Mr. Hutton's book, as you might expect, but its theme is purgatory. Mr. Hutton believes in purgatory. He cannot get on without it. He does not see how the Church can get on without it. For he says the only alternatives are: (1) that death itself is a sufficient purgatory, or (2) that souls can enter heaven imperfect. Now, of these two doctrines, the first, he says, has not

a shred of scriptural support, and the second is quite contradictory of Holy Writ. But what of the redeemed in the Apocalyptic vision? They came through the great tribulation, but that was on earth. They were in heaven not because the tribulation had purified their character, but because they had washed it in the blood of the Lamb. And so, is not the whole matter just there? Either tribulation fits us for heaven—and then purgatory is necessary, ay, such a purgatory as Mr. Hutton seems to contemplate with approval, whose 'pain is like that of hell'; or else we are made fit for the inheritance of the saints in light by faith in that Christ whose blood is able to cleanse from all sin. And so, to say that God will not receive us into heaven until we have gone through a period of purgatory is to say that the blood of Christ is *not* able to cleanse from all sin.

A SERIOUS CALL. BY WILLIAM LAW. EDITED BY J. H. OVERTON, D.D. (*Macmillan*. 8vo, pp. xx, 313. 8s. 6d. net.)

Under the general editorship of the Rev. Frederic Relton, Vicar of St. Andrew's, Stoke Newington, Messrs. Macmillan have undertaken to publish a series of volumes of which the title is 'The English Theological Library.' The first volume gives us a clue to the character of the series.

The volumes are to be produced in Macmillan's best manner, the editing is to be entrusted to specialists, and the general editor is to take a responsible supervision. They are not produced to look well merely; they are to be fine examples of conscientious modern editing, and, so far as can be discerned from the first volume and the promised list, they are to be the works of the most catholic English theologians.

The Serious Call needs nothing to be said for it as a start. Canon Overton's introduction is judicial and penetrating—to be read by the most accomplished student of Law. And his notes, which are chiefly on obsolescent words, are restrained and pointed. It is the *edition de luxe* of *The Serious Call*.

SPIRITUAL APPREHENSION. BY THE REV. J. LLEWELYN DAVIES, D.D. (*Macmillan*. Crown 8vo, pp. 354. 6s.)

Dr. Llewelyn Davies is the grand old man of broad-churchism. He is also its last survivor.

Having no gospel, having only a kindly encouragement to us to do well and it will be well with us, the broad-church movement has perished. Dr. Llewelyn Davies only is escaped alone to tell us what it was. But if we had a thousand advocates we should not be better told, for Dr. Llewelyn Davies believes as heartily in the broad church to-day as ever he did; and, more than that, he actually thinks the broad church is alive and vigorous to-day. He thinks that it has swallowed up the fat kine of evangelicalism, and that nowhere in the land will you hear of the blood of Christ that is able to cleanse from all sin. This volume is old and new; but the new sermons are as good as the old, and the old sermons are as bad as the new. They have all one happy hopelessness.

BELIEF AND LIFE. BY T. RHONDDA WILLIAMS.
(*Horace Marshall*. Crown 8vo, pp. 385. 3s. 6d.)

The reason why it is dangerous for one man to preach another's sermons is that a congregation of even the poorest discernment knows they are not the preacher's own. That is not the reason why it is wrong, but it is the reason why it is dangerous. For minds are more varied than bodies, perhaps because they are more complex. And a mind like that of Mr. Williams treating a familiar text like Jn 1¹², 'As many as received Him, to them gave He power to become the sons of God,' treats it in a way that is just its own and no other mind's. In all our experience of sermons, we never but once came upon a text treated in the same way by two different men. The one was Mr. Spurgeon, and the other, we think, Dr. Parker, and plagiarism was out of the question.

But about Mr. Williams. His sermons are impressively original. That is why they suggest the subject of originality. And they are original because they are faithful first-hand studies of their texts. Mr. Williams has learned his theology, but he does not think that the Bible was made for it. And so he is quite entitled to compliment his congregation (as he does in the dedication) on 'their love of truth for its own sake.'

TYPICAL CHRISTIAN LEADERS. BY JOHN CLIFFORD, M.A., D.D. (*H. Marshall*. Crown 8vo, pp. 275. 3s. 6d.)

The modern minister plays many parts. Among the rest he has sometimes to preach 'funeral sermons.' Dr. Clifford takes to it kindly. It is

his way to preach a funeral sermon not only for the departed of his own flock, but also for all who depart out of this world, if they are great and good. And he does it well, as one might say he would. Here are thirteen funeral sermons, the first three being for Mr. Gladstone, the last for Burne-Jones. It is excellent easy reading, and it is broad, generous appreciation.

Messrs. Horace Marshall & Son have also published (1) a new volume of their 'Present-Day Preachers.' It is by the Dean of Norwich, and its title is striking, *The Immortality of Memory* (crown 8vo, pp. 244, with portrait, 3s. 6d.). So, however, are its contents, intensely practical and earnest; not a word lost, not a word overpressed. (2) The second volume of Dr. Parker's *Studies in Texts* (crown 8vo, pp. 210, 3s. 6d.), which, besides the irresistibly clever studies in (and all around) the texts, contains an incredibly frank 'literary retrospect.'

THE LORD'S PRAYER. BY THE LATE E. M. GOULBURN, D.D. (*Murray*. Crown 8vo, pp. 302. 6s.)

It is not easy now to say anything new on the Lord's Prayer. It is easier now to produce a fresh explanation of the Lord's Prayer than ever it was. Which of those statements is true? The second without a doubt. For the more, like a rich mine, it is laid open, the more avenues of approach are there, the more plainly do its golden treasures display themselves. Dean Goulburn proves the truth of that. You may have Maurice and Dods, and Farrar, and all the popular manuals, but you must add Goulburn on the Lord's Prayer. His manner is the expository turned to immediate devotional account. But it is the ripe fruit of long cultivation and much pruning. He kept the lectures beside him, we are told, preaching them often, revising them constantly.

THE DOCUMENTS OF THE HEXATEUCH. BY W. E. ADDIS, M.A. (*Nutt*. 8vo, pp. 485. 10s. 6d.)

Among the opponents of the Higher Criticism of the Old Testament, not less than among its advocates, is found the desire to distinguish the documents of which the Hexateuch is said to be composed. Accordingly there have been several attempts made to meet the desire, chiefly by variety of colour or of letterpress. Mr. Addis adopts a better method. He prints the component

documents separately. Thus we see each writer's work as a whole—so far at least as it is a whole—and we can read it undistractedly.

This is the second and concluding volume of the work. The first volume was published so long ago as 1892. The delay has been somewhat vexatious, but it has perhaps at least as much gain as loss. For the material that has gathered since 1892 for the better presentation of this subject is considerable in bulk and of first-rate importance. Mr. Addis himself enumerates no fewer than one-and-twenty works, and they include Dr. Driver's *Introduction*. Of all this literature Mr. Addis has made good use. Indeed, his knowledge of the subject is unsurpassable. He has the broad grasp and he has the minute introspection. This volume contains the Deuteronomic and the priestly documents. And not the least valuable part of it is the series of notes to be found at the bottom of every page.

CREATION RECORDS. BY GEORGE ST. CLAIR.
(Nutt. 8vo, pp. 492. 10s. 6d.)

Mr. St. Clair's name will return to memory when we mention his excellent book, *Buried Cities and Bible Countries*. He is an archæologist of no mean reputation. He is a persistent student of other archæologists. In the new volume he has gathered a great amount of material from the Egyptian records, especially the Book of the Dead, bearing on gods and men. There are *creation records*, but there are also records of most things in creation. Still the interest is mainly religious, and the book, though it demands digging and sorting, will prove a mine of illustrative matter on the earlier narratives of Genesis.

FOR THE LORD'S TABLE. BY THE REV. CHARLES JERDAN, M.A., LL.B. (*Oliphant*. Crown, 8vo, pp. 409. 5s.)

Fifty communion addresses; the appropriate texts, the appropriate word on them; the helpful combination of spiritual exhortation and intellectual instruction; the very atmosphere of quiet befitting devotion—that is Mr. Jerdan's book. Why does it recall Rabbi Duncan? Because Rabbi Duncan's *At the Communion Table* has been the high-water mark, and we cannot recall anything (except for a moment perhaps Mr. Waterston's little book) that comes between it and Mr. Jerdan. Not that these are the very words we should have said or should still say on these texts; but that they suggest

thoughts and lay down lines. And then the publishers have given the book so handsome a form, and given it at so cheap a price.

THE OLDEST TRADE IN THE WORLD. BY THE REV. GEORGE H. MORRISON, M.A. (*Oliphant*. Fcap. 8vo, pp. 183. 1s. 6d.)

With this volume Messrs. Oliphant Anderson & Ferrier close their series of Children's Sermons called 'The Golden Nails.' They close it with a volume that has as many signs of possessing the 'gift' as any volume in the series. Though this is the last volume to be published, this is not the last we shall hear of these books. They have vitality and appropriateness enough to live on and be to us a standard of preaching to children, behind which we dare not pass. And Mr. Morrison's book will not lower the standard. We think it has raised it somewhat. For it has a fine scorn of the petty devices that smaller men use to catch the children's attention. It has also respect enough for the children to clothe its thought in careful literary language. The man who finds the faces of the little ones turned to him and keeps them with sermons such as this has a good conscience toward God.

Messrs. Oliphant Anderson & Ferrier have also published *Bible Stories without Names*, by the Rev. Harry Smith, M.A. (fcap. 8vo, pp. 167, 1s. 6d.), the second volume of 'The Children's Sunday.' And we shall just mention, without characterizing, the new volume of the 'Famous Scots.' It is *Thomas Reid*, by Professor Campbell Fraser. What more need be said?

THE CRY FROM THE SEA. BY THE REV. T. S. TREATNOR, M.A. (*R.T.S.* Crown, 8vo, pp. 256.)

The problem for the Religious Tract Society is where to find books that are good and not goody. They have found one on the Goodwin Sands. It is not the first they have found there, so they know the quality. The stir and rush of seafaring, wave-breasting life; the simple preaching of the evangelical faith: these two combined make the book.

PRESENT-DAY TRACTS. Vol. xiv. (*R.T.S.* Crown, 8vo. 2s. 6d.)

There are six tracts as usual in this latest (and last?) volume of the series, and here are their titles:—(1) The Testimony of the Earlier Prophetic Writers to the Primal Religion of Israel, by Dr.

Stanley Leathes; (2) Who say ye that I am? by the late Dr. H. R. Reynolds; (3) Some Modern Views of Zoroastrianism, by the Rev. M. Kaufmann; (4) Non-Christian Religions, by Dr. Murray Mitchell; (5) The Trinity in Sacred History, by Dr. D. W. Simon; (6) Culture and Christianity, by Mr. Kaufmann. So there is a mixture, a mixture of quality as well as of kind. The R.T.S. (and Dr. Stanley Leathes) are not always quite sure what we have to defend ourselves against. But Dr. Simon is always reasonable and Mr. Kaufmann is always practical and modern. The one irresistible defence, however, is the defence of Dr. Reynolds.

The R.T.S. has issued the yearly volumes of *The Leisure Hour* (pp. 812, 8s.) and *The Sunday at Home* (pp. 812, 8s.). Both contain several strong healthy novels, for which the price of the volume would be cheerfully paid twice over if they were published separately. They also contain many short tales, and many articles of much present-day interest. But it is enough to recall their existence, should it have been for the moment forgotten, and their exceeding fitness for a Christmas or New Year's gift.

The R.T.S. has also published *Under the Shadow of St. Paul's* (crown 8vo, pp. 190), a page from the history of London, by Henry Johnson; and a cardboard model of the Temple in the time of our Lord, by Maud A. Duthoit, with a recommendatory note by Col. Conder. It is a highly ingenious device; it has all the interest of the best of toys, but it is far more than a toy, it is an avenue to the most accurate knowledge of a difficult subject.

IN THE DAY OF THE CROSS. BY THE REV. W. M. CLOW, B.D. (*Sands*. Crown 8vo, pp. 309. 3s. 6d.)

'A course of sermons,' adds the author, 'on the men and women and some of the notable things of the day of the crucifixion of Jesus.' The idea was happily conceived, and Mr. Clow has turned it to good account. It is not that so many men and women came within the light that streamed from the cross of Christ; it is rather that their personality is so marked and separate. It is not that much is told us of them, it is that the little is so illuminating, as if it were not light but fire rather, which burned the accidental away and left

them standing in their essential character. There are Caiaphas and Pilate and Herod of course. But there are also Barabbas and Simon and Pilate's wife. Some would call Mr. Clow's sermons old-fashioned, but they are old-fashioned as Dr. Maclaren's are. Exposition and application go hand in hand. And beneath the old threefold division there often lies an appeal that cuts more sharply than any two-edged sword.

AIDS TO BELIEF. BY THE REV. W. H. LANGHORNE, M.A. (*Elliot Stock*. Crown 8vo, pp. 194. 5s.)

This book is too expensive, else it would have served its purpose very well. Its purpose is to lead the ignorant or half-hearted into a reasonable faith in the trustworthiness of the New Testament. This is just what is most needed. And Mr. Langhorne does not overdrive. He is evidently quite alive to the difference between accident and essential. It is a well-meant, well-accomplished volume, of considerable apologetic value.

Mr. Elliot Stock has also published (1) *The Book of Job*, a revised text with Introduction and Notes, by the Rev. G. H. Fielding; (2) a cheap edition of Dr. Barrett's *The Intermediate State*, and (3) of *Our Christian Year*, both well-known books that deserve a yet wider circulation; (4) *Christ Come and Coming*, a little volume of wholesome writing on the subject of Christ's Second Coming—very wholesome and very helpful we have found it.

A New Commentary on St. Mark.¹

WHEN the See of Durham took away from Cambridge and scholarship first Dr. Lightfoot and then Dr. Westcott, it seemed as if the great series of Cambridge Commentaries had come to an end. But it was not so. Dr. Hort had already done some work which we are now receiving with much appreciation. And Dr. Swete, after many valuable labours in other fields, has at last produced a commentary on a New Testament book.

We are told in the *Life of Dr. Hort* that when the three Cambridge scholars, Lightfoot, Westcott,

¹ *The Gospel according to St. Mark*. The Greek Text, with Introduction, Notes, and Indices. By Henry Barclay Swete, D.D., Litt.D., Regius Professor of Divinity, Cambridge. Macmillan. 8vo, pp. cx, 402. 15s.

Hort spoke one to another about writing commentaries on the whole New Testament, the Synoptic Gospels were given to Hort. And so that was the part of the scheme on which next to nothing was done. Lightfoot published Galatians, Philipians, Colossians, and left Notes on Thessalonians, with portions of Romans, 1 Corinthians, and Ephesians; Westcott published St. John's Gospel, St. John's Epistles, and Hebrews. Hort published nothing. But now Dr. Swete has taken up the work that was left undone by Hort. He has given us the first-fruits of his labour in this volume on St. Mark.

Dr. Swete has prepared himself for this task as perhaps none of his predecessors had done. His knowledge of the Greek versions, for example, is unsurpassed by any worker of to-day, and far surpasses that of any worker of twenty years ago. And it is a most useful field of study. Dr. Swete illustrates or illuminates every other phrase in the New Testament from the Septuagint, and we are enabled to see how unmistakably the one language is the child of the other.

Dr. Swete has further a most intimate acquaintance with recent literature, and that apparently in all the departments of his subject. In this way he lets us see that on the books of the Bible we must always be receiving new commentaries. For new discoveries in many fields are constantly coming to us, epigraphical and apocryphal discoveries especially; and more than that, new interpretations become accepted, so that there is a certain fashion (and a most proper thing too) in biblical interpretation as in all things else. Of the new things bearing especially on St. Mark may be mentioned Mr. Conybeare's discovery in 1891 that in an Armenian MS. of the Gospels, of A.D. 986, the last twelve verses of that Gospel are attributed to 'the presbyter Ariston.' Dr. Swete is inclined to agree with Mr. Conybeare in believing that Ariston is meant, and that the verses are actually of his writing.

The Introduction, in the end of which this about Ariston is found, is a masterly piece of work, minutely accurate to a marvel, but comprehensive also, and marking the latest result of modern scholarship. The dissertations which Lightfoot and Westcott familiarized us with will be missed. But they are not forgotten. In a companion volume we hope soon to find them. This volume is large enough of itself.

Have we forgotten to characterize the book as a whole? It is in every respect a fit companion for the great Cambridge Commentaries that went before it.

The New Testament Miracles.¹

DR. ABBOTT is, without any exception that we can recall, the last man from whom we should have expected a book like this. It is a full, painstaking record of all the miracles attributed to the sainted Thomas Becket. Now Dr. Abbott does not believe in miracles. He does not believe in any of the miracles recorded in the Bible. He does not believe any more in any of the miracles recorded in ecclesiastical history. What has he to do with St. Thomas and his miracles?

You may think he records the miracles at the Canterbury shrine in order to discredit them. Not at all. Of his own belief or disbelief in them there is not a word till the very end of the second volume. Then he dismisses the matter easily by saying that when they were genuine, as in cases of healing actually accomplished at the saint's tomb, they were due to such a perfectly natural cause as intense emotional excitement. But the proof or disproof of the miracles is not Dr. Abbott's purpose.

He was working on the Gospels. He wished to know what bearing on the credibility of the narrative two or more versions of the same story had. He turned to the different versions that are extant of the miracles of St. Thomas. To make the illustration profitable, he resolved to translate the different versions *in extenso*. 'There you have Benedict, there you have William; compare them for yourself; does the story grow under the later hand or does it stand still? draw your own conclusions.'

So Dr. Abbott seems to say to us. But he draws some conclusions for us. The last brief chapter is, 'Its bearing on New Testament Criticism.' There he says that of those who study the four Biographies, the two Books of Miracles, and the other early traditions relating to St. Thomas of Canterbury, some will find in them wholesale proof and some wholesale disproof of

¹ *St. Thomas of Canterbury*. By Edwin A. Abbott, M.A., D.D. A. & C. Black. 8vo, 2 vols., pp. 333, 326. 24s.

the miracles in the New Testament, but 'a third class—possibly, for some time, a small one—may agree with the present writer in some at least of the following conclusions':—

(1) In the two Books of St. Thomas's Miracles few or none of the early miracles, and in the Gospels none at all, can be explained by imposture.

(2) In both cases, a clear distinction must be drawn between (a) miracles wrought on human nature, which are substantially to be accepted, and (b) miracles wrought on non-human nature, e.g. bread, wine, water, trees, swine, birds, etc. *The latter are not to be accepted as historical, but as legends explicable from poetry taken as prose (i.e. from metaphor regarded as literal) or from linguistic errors, or from these two causes combined.*

(3) The power of healing disease through the emotions extends not only to the paralyzed, the deaf, dumb, and lame, but to the blind also, and to those afflicted with skin disease.

(4) Death is sometimes preceded by several hours of apparent lifelessness, so that ordinary observation, and perhaps even average medical skill, may be unable to detect any trace of life. During this period, reanimation may follow from the passionate appeal of a nurse, father, or mother, if uttered under a strong faith in a Power that will raise up the [person alleged to be] dead. Sometimes, even without any such appeal as can be heard by the dead, the strength of the appellant's faith itself may produce the same effect.

Hence it is quite easy to accept the story of the raising of Jairus' daughter. The raising of the widow's son at Nain might also easily be accepted, so far as physiological considerations go. But the objections against it are—1st, that Luke alone inserts it; 2nd, that it is omitted by the parallel narrative of Matthew *in the place where we might expect its insertion*; 3rd, that it shows traces of originating from allegory misunderstood; 4th, that its place in Luke's Gospel—where it comes just before the Lord's words 'the dead are raised'—suggests that the writer may have been predisposed to receive, as literal, some poetical tradition, because the literal version agreed with *the Fitness of Things*: 'How could Jesus say, "The dead are raised," if He had not raised at least *two* dead persons?'

The raising of Lazarus is far more credible than the raising at Nain. If critics can hereafter explain the omission of so striking an act by the Synoptists, there would be no difficulty (regard being had to the personality of Jesus) in accepting John's story as substantially correct, unless a strong case could be made out for an allegorical origin.

(5) Two or three accounts of the restoration by St. Thomas of members that had been extracted or cut off, are so extraordinary and well attested, that they deserve the attention of experts. But probably there was no real restoration. So far as concerns the cases of blinding, the eye may have been gashed, but not extracted, and there is evidence to show that, in days when such mutilation was a common punishment for theft, it was recognized that some power of sight might remain.

In any case, even if St. Thomas's miracles of this class could be accepted, the similar miracle assigned by Luke's Gospel alone to Jesus (the restoration of the severed ear to the high priest's servant) could not be accepted, and for three

reasons: 1st, it is omitted by the three evangelists who describe the cutting off of the ear; 2nd, one of these, the author of the Fourth Gospel, wrote long after Luke, and must have known Luke's account; his omission of it can best be explained on the ground that he knew it to be based on error; 3rd, its origin is easily explicable as a misunderstanding of an original tradition to the effect that Jesus said, 'Let it be restored to its place.' These words were meant by Jesus to apply to *Peter's sword*, which was to be put back into its sheath; but Luke, or the tradition followed by Luke, took them to mean, 'Let the ear be restored to its place.'

Bishop Walsham How.¹

'Now he is called among you, welcome him. Take him to your hearts. Bishops have gone through various preparations: some have been students; some have spent their time in academic leisure; some have been priests. The training he has gone through has been, if I may reverently say so, nearer to the training of Christ Himself during His painful ministry than any other could be.'

In these words Archbishop Thompson introduced Bishop How to the See of Wakefield. William Walsham How had passed through Oxford before the middle of the century without becoming a Tractarian, and in his only curacy at Kidderminster he wrote, saying, 'But there is such a thing as the duty of fasting. It is to my mind as plain a duty as anything else, and has *always* appeared so. I do not think I *ever* *once* had a doubt about it. It is utterly different to general self-denial; in short, it is a *particular* self-denial in the matter of eating and drinking at particular times.'

Then he spent twenty-eight years in the Rectory of Whittington, in the county of Salop. And as the years passed, it became evident to everyone that his self-denial was the deepest reality, never self-denial for its own sake, always for the sake of the Master and the brethren. 'As to fasting,' he wrote, 'it is a means and not an end. It is meant to bring the body into a state helpful to a prayerful and watchful spirit. Let it be so used when it effects its purposes. But is it better to lie in bed till church-time, as some do, because they cannot otherwise go through the long morning

¹ *The Life of Bishop Walsham How.* (Ibis 14s.)

service fasting, or to take such simple food as may be found needful to enable both body and spirit to engage profitably in the worship of the Church without impairing their fitness for the ordinary duties of the morning? We really cannot help recoiling with a shudder from the gross carnalism (we can call it nothing else) of words which now lie before us, and which we almost tremble to repeat; in which we are warned that "when we are about to receive the Body and Blood of Christ into our bodies, we should take care that the resting-place of the sacrament be not pre-occupied"!

Then Canon How was consecrated bishop suffragan for East London, with the title of Bishop of Bedford, and the life of self-denial, the 'painful ministry,' came upon him abundantly. But he loved it still. He refused the Bishopric of Manchester for the love of it. And he would never have accepted the Bishopric of Wakefield had not things become nearly unworkable in London, and had not the newly-formed See offered equal opportunity for the practice of self-denial.

And it was the bravery of self-denial. For there are two kinds of it, the thick-blooded and the thin. He was physically brave. One of the three accidents that befell him in 1892—they come in threes—was a serious carriage one. He was badly hurt, yet he preached within an hour, 'I think better than usual, without notes, to a splendid congregation. M. said she could not listen for thinking of the gallop and jump, but I never thought of it once during the sermon.'

So this was the man they called 'the Children's Bishop.' For he held his strength in hand, and it became as the gentleness of a mother to them.

New Gift Books.

LET the yearly volumes of *Good Words* (Isbister, pp. 860, 7s. 6d.) and of the *Sunday Magazine* (Isbister, pp. 856, 7s. 6d.) have the first place. In the former the feature of most striking distinction is the plate illustration. Not only are these plate impressions softly, restfully executed, but they are also most pleasing in subject. Our fathers would have given much money for these, and would have framed them. In the subject-matter a clear distinction is maintained between *Good Words* and the *Sunday Magazine*. The

latter may be read by the most sensitive observer of the Lord's Day; the former may be read all the rest of the week.

Messrs. Nelson & Sons have published ten new volumes for boys and girls. They scarcely need to be described separately, for they are all after the well-known pattern. They are also printed, illustrated, and bound according to the style which, as soon as it is seen, is at once associated with the name of Nelson. It would be impossible, in truth, to produce books more chastely or attractively for their special purpose than the finest of these volumes; and even the smallest and least expensive are, when the others are away, altogether satisfying to the eye.

First there are three at 2s. 6d.: *The Green Toby Jug*, by Mrs. Edwin Hohler. The volume also contains *The Princess who Lived Opposite*. Both are stories for the wee ones. This book is the wee ones' book. The second is *Our Vow*, by E. L. Haverfield. This volume appeals to a rather older race of children. The single story occupies the whole book. The third is for the bigger little boys. It is *King Alfred's Viking*, a story of the First English Fleet, by Charles W. Whistler.

Next there are three published at 3s. 6d.: *The Triple Alliance* is not historical as its name might suggest, but a good, stirring, school story, by Harold Avery. *The Uncharted Island* is a story of the sea, by 'Skelton Kuppord,' a name the boys who love the weird and wonderful are already familiar with. *One Summer by the Sea* is quieter and more domestic, and moves in unexceptionable society. Its author is J. M. Callwell.

There is one volume at 4s. Its author is Lucy Taylor; its title, *Through Peril, Toil, and Pain*. It is a story that carries us back to the reformation of religion in England, a story of the miseries of martyrdom and the triumph of faith in Christ.

Then come three very handsome volumes at 5s. each. The first is *French and English*, by E. Everett-Green. It tells the thrilling tale of Wolfe, and the great struggle to determine whether America should belong to the English or the French. It is one of Miss Everett-Green's 'Tales of English History.' *A Fighter in Green*, by Herbert Hayens (a new name), has all the adventure and all the brigandage which the most restless,

daring stay-at-home could desire to read. The last is a strong, much-moving school story, by Harold Avery, entitled *The Dormitory Flag*. For the average schoolboy it is perhaps the surest to please. Its outward aspect too is most alluring.

On the whole, the boys have the best of it. Have girls ceased to read school stories? Then what do they read instead? Surely they are not so occupied with efforts to beat their brothers at college that they read no stories now at all.

The Christmas gift-books of Messrs. Blackie & Sons have a wide range, both in price and in character. The cheapest is published at 2s. It is called *Chips and Chops, and Other Stories*. It is to be presented to the little ones who can just read, and it is all about fairies and their neighbours.

Two volumes are published at 2s. 6d. The most attractive to look upon is *The Reign of the Princess Naska*. It is in truth the most beautiful

book we have seen this season. Of course it carries us off to fairyland. But the average girl will prefer *The Lady Isobel*, by Eliza F. Pollard.

Then there are two at 3s. 6d., one for the girls and one for the boys. Miss Davenport Adams writes the one, its title being *A Girl of To-day*. It is not for very, very young girls, for it carries its readers into the difficult and dangerous places where young men and maidens meet. But it is right true and wholesome. *Courage True Hearts* is one of Gordon Stables' characteristic books for lads. It needs no words to describe or commend it.

The last and greatest of Messrs. Blackie's list is a fine volume by the veteran but ever welcome boys' story-teller, Mr. G. A. Henty. Its title is *Both Sides the Border*, a title that speaks for itself. It is published at six shillings, and is produced in the most lavish style of gold back and olivine edges.

Contributions and Comments.

A Few Old Testament Riddles.

1. Is 33¹⁷, Ps 45^[23]. Was the Messiah to be ideally beautiful?

Dr. Skinner remarks, on the former passage, that 'the reluctance of many expositors to interpret this phrase of the Messiah is incomprehensible.' And 'since whatever be the date of the passage the Messianic hope must have been a living idea of Jewish religion, there seems no reason for trying to evade what seems the most natural explanation. On the beauty of the king see Ps 45².' Duhm, before him, also thought a reference to the Messiah most plausible. But no one has called attention to the difficulty of the parallel line, however we interpret the 'king in his beauty.' Skinner, again following Duhm, sees a reference to the 'spacious and ever-extending dominions of the Messiah.' But is this interpretation a natural one? Hitzig renders ארץ מרחקים 'a land that is very far off,' which agrees with the margin of the Revised Version, and seems to me the most natural version (cf. Is 8⁹), apart from the consideration of the requirements of parallelism. 'A widely extended land' may, as most think, be the safest rendering. But is the phrase correctly transmitted? The preceding line relative to the 'king' is, I am afraid,

equally doubtful. Critics cannot agree as to the reference, and the reason is that the allusion is so incidental. But is this incidental reference probable? In the second part of v.¹⁸ there is a striking corruption (see 'Isaiah,' *Sacred Books of the Old Testament* [Haupt], Hebrew text); may there not be a corruption in v.¹⁷? I venture therefore to give an emendation which I have introduced among a few addenda at the end of the edition just referred to. It is a description of Jerusalem, and not of the king, which we have before us (cf. vv.^{20, 21}).

מְכַלְל יָפִי תִּהְיֶינָה עֵינֶיךָ
תִּרְאֶינָה עִיר מַחְמֵיךָ

The Perfection of Beauty thine eyes shall behold,
They shall see the city of thy precious treasures.

For 'Perfection of Beauty,' see Ps 50², La 2¹⁵; for 'thy precious treasures,' see the commentators on Is 64¹⁰ [11]. Note also the parallelism now restored between Is 33 and Ps 48 (see vv.^{3, 13ff}).

Next as to Ps 45² [8]. The difficulty of יָפִיתָ is well known. In Gesenius-Kautzsch's *Hebrew Grammar* (translation, p. 156), the editor says, 'For the meaningless יָפִיתָ (Ps 45²) read יָפִיתָ.' A scribal error (dittography) has been perpetuated