

of v.³, whilst the gospel of pseudo-Peter, published in 1892, actually puts it into the speech of the women as they walk to the sepulchre, instead of only into their thoughts, as it is here.

*16⁸.—‘And fled from the tomb; for trembling and astonishment had come upon them,’ is omitted.

16⁸ reads thus: ‘And when they had heard, they went out; and went, and said nothing to any man, for they were afraid.’

‘Here endeth the Gospel of Mark’; and after a row of red dots, we have, on the same narrow column, also in red, ‘The Gospel of Luke.’ The omission of vv.⁹⁻²⁰ is the more surprising, because vv.¹⁷⁻²⁰ are the only portion of St. Mark’s Gospel which are extant in the Curetonian manuscript. On this subject, which has given rise to so much discussion amongst scholars, it may be presumption in me to venture an opinion, but apart from the fact that a name, that of Ariston the Presbyter, has been discovered by Mr. F. C. Conybeare in an Armenian manuscript, I think that they put into the mouth of our Lord some words which it would be difficult for anyone to justify; for the promise contained in vv.^{17, 18} has not been fulfilled. It is indeed recorded that the signs here described did follow the Apostles and early disciples, but after the first century we have no trustworthy historical evidence that they ‘followed’ anyone who believed. Why did miracles cease with the Apostolic age? I have a theory on the subject, which is at least not more fanciful than some which I have met with. It is this—

Jesus Christ, being the Son of God, was, even in His human body, the source of all the life in the universe—animal life as well as moral and spiritual. An inexhaustible vital force lay hid under His humble exterior. He could exert or repress it at will, but repression was not the usual impulse of His loving heart. Sinners felt uncomfortable in His presence; they shrank from His direct gaze; and bodily disease, which springs from decay and corruption, was simply arrested by this ever-flowing stream of vital force which, emanating from His person, flowed into the persons of those who came near Him. Physical defects were thrown off by the persons who were thus quickened. And something of the force remained with those who had been much in His society, gradually subsiding as the years rolled on. Thus the power of healing the sick by the laying on of hands was possessed by the Apostles; but it could not be transmitted to those who had not seen God manifest in the flesh.

In Cureton’s manuscript the Gospel of John follows that of Mark, and is in its turn followed by that of Luke. The Sinai palimpsest, on the contrary, shows us the four Gospels in their usual order. Why do these two representatives of the Old Syriac version differ from each other in so important a point? They are linked, and yet separate. But their relation to each other, to the Diatessaron, and the Peshitta will for some time continue to present a fruitful field for discussion.

At the Literary Table.

THE BOOKS OF THE MONTH.

VOICES OF THE PAST. BY HENRY S. ROBERTON, B.A., B.Sc. (*Bell*. Crown 8vo, pp. 219. 4s. 6d.)

Many people have too low an estimate of their own ability. It is quite a rare thing for a man to believe that he is capable of mastering the Archæology of the Bible. When the occasional man does attack it, he finds himself speedily possessed of so much interesting and unique knowledge that he forthwith sits down to write a book. And his book sells. All the people who think they cannot master the subject themselves, and yet know that

they must not be ignorant of it, buy the book. So we have a new book on the Monuments every other month and an audience ready for it. Mr. Robertson writes for this accommodating audience. He knows his subject quite well. He is anxious that it should agree with the Bible, which he knows well also. And he writes so pleasantly and modestly (it is a miracle he ever dared to study this subject) that everyone will be charmed with his book, wishing there were more of it, and especially more illustrations.

Messrs. Bagster's 'Gem' editions of the great oratorios are beautifully printed. *Mendelssohn's St. Paul* is the latest (1s.)

THE ASCENSION OF ISAIAH. BY R. H. CHARLES, D.D. (*A. & C. Black*. Crown 8vo, pp. lxxiv, 155. 7s. 6d. net.)

Professor Charles has attached this department of study to himself. Scholars leave it to him. There are many who are engaged in the delightful study of the apocalyptic literature, but they leave the editing of the apocalyptic books to Dr. Charles. He does it so whole-heartedly and so nearly finally; he is also so often able to make up his mind where others waver, that it seems to be the work for him, and he seems to be the man for this work. An account of the Ascension of Isaiah by Canon Armitage Robinson will be found in the *Dictionary of the Bible*. Dr. Charles in a burst of enthusiasm describes that article as 'a splendid article.' This is the *Ascension of Isaiah* itself. It is translated from the Ethiopic version. And that same Ethiopic version is printed in full, with the Greek fragment, the Latin versions, and the Latin translation of the Slavonic. And to all that, Dr. Charles has added an essay on Antichrist, because the Christian portion of the *Ascension* has much to say of his appearing. It is the student of the earliest Christianity that will find this book most useful.

A CONCORDANCE TO THE SEPTUAGINT. BY E. HATCH, D.D., and H. A. REDPATH, M.A. (Oxford: *At the Clarendon Press*. Supplement. Fasc. I., folio, pp. 162. 16s.)

The promised Supplement to Hatch and Redpath's *Concordance* has been divided into two parts. The first part, now published, contains the Concordance of Proper Names in the Septuagint. The second part will contain various small supplementary matters and an index to the Hebrew of the whole work. It will probably be published in 1901. We shall welcome it when it comes, but this is the part we have been waiting for. It will greatly help us out of the maze (the muddle, we might say) of the proper names in the Septuagint, and save us great labour and worry. What this volume must have cost its author (for we suppose it is wholly Mr. Redpath's work), one can only vaguely and awfully conjecture. As usual the Hebrew, when there is Hebrew, is given; when

there is no equivalent Hebrew, we are simply told it is otherwise there (*aliter in Heb.*). One of the minor matters it recalls to us is the question of the pronunciation of Hebrew two hundred years before Christ. The work is a marvel of accuracy, for which we have to thank the printers, no doubt, as well as Mr. Redpath's practised eye.

HENRY BARROW AND THE EXILED CHURCH OF AMSTERDAM. BY F. J. POWICKE, PH.D. (*Clarke*. Royal 8vo, pp. xlvii, 363. 7s. 6d. net.)

It is not long since Mr. Gladstone prophesied the era of cheap books and groaning shelves, warning us to see to our joists and beams. The era is on us. This book would have been published in Mr. Gladstone's time at a guinea. But we who buy it at a third of that price do not simply load our shelves with it. We read it. For it is an original research into a great formative period in the history of religion, and an estimate of a great and immovably religious man. By the aid of Dr. Powicke's intimate conversational manner of writing, added to his careful and even minute researches, we get very close to the daily life of the 'Separatists.' We find it daily suffering for the most part, and we scatter praise and blame. But more than that, we see the meaning of the whole historical movement, and gather useful lessons for our own time. There are pages in the history of the Church we all would gladly blot out if we could. Let us see to it that we are not writing such pages ourselves. We thank Dr. Powicke for his book. It is full of reliable matter, and it is free from sectarian bitterness and narrow judgment.

THE MESSAGES OF THE BIBLE. THE MESSAGES OF THE APOSTLES. BY G. B. STEVENS, PH.D., D.D. (*Clarke*. Crown 8vo, pp. 271. 3s. 6d.)

Have these books taken in this country? This is the fourth of the series. It should settle the question of their acceptance. It should yet more increase Professor Stevens' great reputation. What does it contain? It contains the apostolic discourses in the Book of Acts and the General and Pastoral Epistles of the New Testament arranged in chronological order, analyzed, and fully rendered in paraphrase. It must either be done masterfully or be a miserable failure. It is a strong man's best work, and gives us these discourses and epistles with almost the surprise of novelty.

THE SOCIAL TEACHING OF THE LORD'S PRAYER. BY C. W. STUBBS, D.D. (*Wells Gardner*, Crown 8vo, pp. 114. 1s. 6d.)

The Dean of Ely is one of our foremost authorities on Christian Socialism. He is also a preacher. The four sermons in this volume are true sermons, yet they contain much real scientific teaching on our duty to one another. The Lord's Prayer is more social, claims more from us, than we thought, 'Give, give, give,' we cry; and it echoes the cry back to us. 'As we forgive,' it makes us say, and much else. Dr. Stubbs tells us where and how to find its socialism. And especially he shows us how impossible it is for us to love God and hate our brother.

THE DOCTRINES OF GRACE. BY JOHN WATSON, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 371. 6s.)

Is there any man in whom the old and the new meet as in Dr. Watson? 'Suckled on a creed outworn,'—the strict Calvinism of the Shorter Catechism,—he thinks he holds it still. But it is the modern spirit he holds, the ethical social creed. And the two continually meet, meet in every book and on every page, and never coalesce. How strange a product is this book. When the articles which make it up appeared in the *Expositor*, men rubbed their eyes and said, 'Dr. Watson is most astonishingly orthodox.' Why astonishingly? Because it was not Dr. Watson. It was the 'creed outworn'—outworn we mean by him. It was the faith he learned at his mother's knee, which would come back when system and order had to be considered in laying out the doctrines of grace, but which was not *his* creed nor him. Dr. Watson is a much more charming man than this. For you cannot make the old creed charming,—that is never the right word for it even at its most gracious, and it can be gracious,—still less can you make the combination. Dr. Watson's is the modern creed; he wins his heaven by patient perseverance in well-doing, and that is always charming, often deeply moving, but never, never true.

But if this is not Dr. Watson, why does he preach this? It is the homage we pay to our youth. If, as they tell us, the man is made by the age of seven, then the preacher is made by the age of ten. After that there are three ways possible. One is for the man and his youth to keep together, the early creed only developing into flower and fruit. Another is for the man to

think he has left his early creed and preach another, while it holds him still, as George MacDonald does. The last is Dr. Watson's way. He has travelled and he does not know it. This is only his theology, the other is his life.

Messrs. Hodder & Stoughton have issued a new edition of Professor Agar Beet's *Commentary on St. Paul's Epistle to the Romans* (crown 8vo, pp. xx, 386, 7s. 6d.). It is the most popular (this is the ninth or tenth edition), and we think the best, of all Dr. Beet's commentaries. It is at any rate the one we have got most out of. And now it has been wholly written over again, so that with the essential features of the old, it is a new book. Going through it again, and especially noting places we had marked before, we find it altered not a little in detail. For Dr. Beet is himself a student still; what he would have others do, he leads the way in, and when he finds he can improve on his own statement or even alter his own view, he does not hesitate to do it. There is not only reference to the commentaries on Romans published since his first edition, but also frequently to his own works. For Dr. Beet's works fit in together, and they do not repeat one another: together they form a complete system of biblical theology.

THE FACT OF CHRIST. BY P. CARNEGIE SIMPSON, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 200. 3s. 6d.)

This is preaching, with all the modern grace and all the ancient strength. Its first concern is character, and that ought to be our first concern. He who does not preach to the making of character does not preach. But it never dreams that character can make itself. Outside the character, outside the man, is the motive power, the life, the spirit. When that comes into the man, then character begins to form. It is a transformation Mr. Simpson preaches, a transformation by the Spirit and into the likeness of Christ. And after that comes the real sense of sin and the incredibly comfortable sense of pardon. That is the order of experience, and therefore the order of preaching, though in actual fact the repentance and the forgiveness no doubt precede the making of character. It is not exactly a volume of sermons that lies before us, it is a volume of Bible-class addresses. It is a right manly, man-making volume.

GEORGE WHITEFIELD, M.A., FIELD-PREACHER.

By J. P. GLEDSTONE. (*Hodder & Stoughton*. Crown 8vo, pp. 371. 6s.)

Mr. Gledstone tells us that he has prepared this briefer life of the great field-preacher because of the favourable reception given to his *Life and Travels of George Whitefield*, published in 1871, and now out of print. So it is in a sense an abridgment. But it is the most lively and independent abridgment we have seen. Whitefield himself is an unmistakable portrait, and with all shortcomings an evidently great and good man. The marvellously wild hard time he lived and laboured in is also set in full clear vision. And, more than that, a great theology is tested and tried, set to do its work in that unlikely soil, and found triumphant. For unto Whitefield, too, was this grace given, that to the wide world he should preach the unsearchable riches of Christ.

THE GOLDEN GATE OF PRAYER. BY THE REV.

J. R. MILLER, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 256. 3s. 6d.)

Todd's *Student's Manual* and other moralists used to advise us to read with pencil in hand and notebook beside. Dr. Miller actually does it. There is, no good thing in any book he reads that he lets slip. And when he is ready for it, in it drops into its proper place in his own writings. These chapters on the Lord's Prayer owe much of their charm to their numerous and apt quotations. It is a gift of itself both to know a good quotation and then to find the very place for it. And Dr. Miller's simple devotional style makes the introduction of quotations particularly easy and effective.

CHRIST THE TRUTH. BY THE REV. WILLIAM MEDLEY, M.A. (*Macmillan*. Crown 8vo, pp. xvi, 288. 6s.)

This is the third series of the Angus Lectures. To keep things unmixed, let it be said that the Angus is a Baptist lectureship. It was established in honour of Dr. Angus, the Principal of Regent's Park College, who was himself the first lecturer. His subject was *Regeneration*. Next came Dr. S. G. Green, who chose *The Christian Creed and the Creeds of Christendom*, and gave us an able, liberal study of the subject under a title that could be shorter. Mr. Medley is a new name in literature,

though not unknown to scholarship. His work is an apology (using the word in its large, noble sense) for the Christian faith, addressed to the mind of the average untheological man. It is not hard reading, for its style is good and its arrangement orderly. But it demands close attention. When that is given and persisted in, the book is found to be weighty and inspiring. Mr. Medley shows that he is a student of current thought, capable of separating its essence from its accidents, and withal fully persuaded in his own mind that the free thought of the noblest men to-day is toward the truth as it is in Jesus. 'There lies then at the very core of the Christian conception of religion—the throbbing heart whence the spiritual life derives all its inspiration and power—the essential belief that Religion, in its all-inclusive sense, is the elevation of the human spirit to an ever-deepening and enlarging fellowship with the Divine Spirit.'

THE CHRISTIAN PROPHETS. BY EDWIN CARUS SELWYN, D.D. (*Macmillan*. Crown 8vo, pp. xvi, 277. 6s. net.)

When an author tells us that he writes 'from the standpoint of reverent common sense,' we fear for him. For common sense is often a sugared synonym for laziness. When a man will not take the trouble to master a subject, he often approves or condemns it from the standpoint of common sense. But it is all the other way in this case. Dr. Selwyn is not lazy. He has mastered his subject. His discoveries have led him farther than he meant to go, but he would not publish anything till he had mastered it.

What are his discoveries? They are these. In the earliest Church the most influential and the most honoured persons were the Christian prophets. They not only taught but wrote. They wrote much of the books we now possess—some of them, it is probable, wholly, such as the Apocalypse. And so the Apocalypse was not written by St. John, or whoever wrote the Fourth Gospel. These two writings are diverse and even contradictory. The writer of the Gospel answers the writer of the Apocalypse.

It is a study in early Church History of the most interesting kind. But it cannot be wholly accepted. Far more is made of the prophets than can be proved. And there are opinions about date and authorship that cannot stand.

THE FIRST EPISTLE OF ST. PETER. BY THE REV. J. HOWARD B. MASTERMAN, M.A. (*Macmillan*. Crown 8vo, pp. 200. 3s. 6d. net.)

It has often happened that a single book, it has sometimes happened that a single theological book, has given a man a reputation. We are not afraid to say that this small commentary on this small Epistle will make the reputation of the Principal of the Midland Clergy College. It does not greatly differ in outward form from the small scholarly commentaries we have received from Edinburgh and Cambridge. It contains a full introduction, a paraphrase, and notes on the Hebrew text. But it has an accuracy of expression and a saneness of thought that even scholars rarely possess. Thus, on page 86: 'Mr. Pattison, writing about *Paradise Lost*, says of Calvinism, "It must be acknowledged that a predestinarian scheme, leading the cogitation upward to dwell upon the heavenly things before the foundation of the world, opens a vista of contemplation and poetical framework with which none other in the whole cycle of human thought can compare." It was when the mind was directed from this sublime contemplation to dwell on the thought of personal security that Calvinism became hardened into a merciless dogma of predestination and reprobation. The recognition of the principle of evolution has now restored to us the significance of *προεγνωσμένου* and *ἐπ' ἔσχάτου τῶν χρόνων*. All time has been a progressive *φανερώσις* of the Divine, leading on to the Incarnation and the Death of Christ.'

THE HIGHER CRITICISM OF THE NEW TESTAMENT. BY HENRY S. NASH. (*Macmillan*. Crown 8vo, pp. 204. 3s. 6d.)

The Higher Criticism of the *New Testament* is almost a new idea. It is at least scarcely a fact we expect to have to reckon with. We have been told that the New Testament is waiting the methods and results that have been applied to the Old, but we have not thought they had come. Nor does Professor Nash mean to say that they have come. That is not the Criticism he means. Criticism is a sacred word with him. It means the study and interpretation of the Bible. And so his book is a history of the work that has been done in the attempt to understand the New Testament, what it is, and what it has to tell us. In this sense, Criticism is a science, and like every other science has its

progress. It has showed many foolish theories by the way, but it has never lost the sense of God's presence. And now, if the most natural is felt to be the most accurate meaning of the New Testament, that is largely due to the sense of God's immediate presence and inspiration.

This is one of Professor Shailer Mathews' 'New Testament Handbooks.' It deserves most careful reading.

STUDIES IN TEXTS. BY JOSEPH PARKER, D.D. (*Horace Marshall*. Vol. VI. Crown 8vo, pp. 228. 3s. 6d.)

This is the last volume of the series of expository sermons and suggestions to which Dr. Parker has given the title of *Studies in Texts*. Their freshness is as abundant at the end as at the beginning. And it is freshness of word as much as of idea. Nor is it such originality as paralyzes thought or prevents appropriation. One can read Dr. Parker with greater safety than Dr. Maclaren. It is not matter, it is inspiration, or at least stimulus that he gives us. We cannot reproduce him, but we can produce better sermons because of him.

Messrs. Marshall Brothers have published the *Life of Faith Almanack* (1d.), the *Faithfulness of God* by Mr. Webb-Peploe (1d.), and the *Fulness of the Spirit* by Mr. Inwood (1d.).

In uniform binding, price, and the rest of it, with Mr. Smellie's 'Books of the Heart,' Mr. Melrose has published the second series of Dr. John Pulsford's *Quiet Hours* (crown 8vo, pp. xiv, 352, 2s. 6d.). It is a peculiarly attractive edition of a peculiarly fascinating book. Dr. John Pulsford is as 'mystical' as the best of them, but yet you know what he is saying. And he is a theologian, though he finds his theology neither in Calvin nor Dr. Denney. He finds it in his own heart's fellowship with the living God.

THE SOUL OF A CHRISTIAN. BY FRANK GRANGER, D.LIT., M.A. (*Methuen*. Crown 8vo, pp. 313. 6s.)

'A popular preacher not so very long ago went up into the North of Scotland to conduct a mission, and his experience there brings out very well the relation that holds between the professional standpoint of the pulpit and the beginnings of the spiritual life. He complained amongst other

things that "in the North they could soak up a great amount of preaching and make no sign." I suppose the scientific phrase would be that they were supersaturated. "One of the great difficulties there, too, was instantaneous conversion. Somehow they did not want a sudden change." A woman rebuked him by saying that her mother had been praying in the hills for five years before she was converted: how was she to be converted in five minutes? Think of those lonely years amid the mountains and lochs, where the Celtic imagination traces its legends of love and death, and then think of the bustling gentleman from the South offering to furnish salvation complete within five minutes!

The anecdote will illustrate Mr. Granger's method and indicate his place. He is deeply interested in the soul. And he thinks it has not been studied scientifically enough by religious teachers. It is more complete, greater in possibility, than they take into account. Especially it is not to be captured, it is to be enticed and educated. This is a book to be read carefully; it must neither be flouted nor neglected. It is full of true things. This is one: 'The Christian profession involves neither the sacrifice of our own proper reserve, nor the duty of intruding upon the proper reserve of others.'

After a long interval, Messrs. Nisbet have published another volume of Mr. Exell's *Biblical Illustrator*. It covers Joshua, Judges, and Ruth (8vo, pp. 648, 7s. 6d.). The pages are packed as closely as ever, and the matter is as patiently selected. Few are the homiletical writings on these books that have not had their substance squeezed into this volume. But it is only their substance. The editor wades through the writings for us, we read the sum and pith in a few sentences.

FOR THE LAMBS OF THE FLOCK. BY THE REV. CHARLES JERDAN, M.A., LL.B. (*Oliphant*. Crown 8vo pp. 431. 5s.)

There is a crook in every lot, and in the preacher's it is as often the 'children's portion' as anything. The command is unmistakable, 'Feed My lambs'; but the man is made to be a keeper of sheep, and the lambs are beyond his ability. What is to be done? Some simply copy other men's portions—Mr. Jerdan's for example, who has a most special gift in this way—and do

not believe that the eighth commandment is in it. Perhaps there is a less perilous way. Why not gather the great books that contain children's sermons—Messrs. Oliphant could send a sufficient library of them—and study the subject as one studies systematic theology? No one takes to systematic theology by nature, and yet the meanest intellect, especially if it be Scotch, is very soon at home in it. Mr. Jerdan has two volumes. Tell Messrs. Oliphant to include them both.

FROM THE DUNGEON TO THE PALACE. BY THE REV. THOMAS TAYLOR. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 124. 2s. 6d.)

The history of Joseph may be, as Professor Sayce tells us it is, an adaptation of an Egyptian romance; but certainly it has life in it. It never grows old and it will never pass away. It is the child's first entrance into the intellectual fairyland; it is the old man's comfort as he passes to the sunset and the crown. So it is easy to make the story of Joseph interesting, and a new book will always find new readers. Mr. Taylor is modest and earnest. He takes the narrative as he finds it, retells it, illustrates it, draws from it its natural lessons, and sends them home to our hearts.

Messrs. Passmore & Alabaster seem to find no diminution in the demand for Spurgeon's sermons. Not only are the weekly and the monthly parts and the yearly volumes still appearing regularly, but scarcely a month passes without seeing some other volume or volumes published in some other shape or form. This month six volumes appear, each containing twelve sermons. The sermons are gathered together because of the affinity of their subject. Thus one volume contains sermons on Heaven, another on Repentance, another on Backsliding, another on Death, another on Temptation, another on the Christian Warfare, and another on Forgiveness. Each volume costs one shilling.

A collection of Spurgeon *Anecdotes*—anecdotes about not by Spurgeon—has been published by Messrs. Passmore & Alabaster (crown 8vo, pp. 102, 1s.). The field is large, and this gleaner, whose name is not given, has gathered industriously. *Ex uno disce omnes*: A certain American, a D.D., in an interview with Mr. Spurgeon, told him that

he was going to Germany to study. 'Haven't you any theological seminaries in America?' asked Mr. S. 'Yes,' said the Doctor, 'but I don't think I know everything, though I graduated at Princeton, and I am going to Germany to try and learn more.' 'Well,' said Mr. Spurgeon, 'I hope you will not be like that calf I once heard of. The milk of one cow was not enough for it, so they gave it the milk of two, and the more milk it drank the more of a calf it became.'

The latest addition to Messrs. Rivingtons' 'Oxford Church Text-Books' is an account of the *Text of the New Testament*, by the Rev. K. Lake, M.A. (1s.). It contains only about a hundred small pages, but they are in small type and closely packed, and so skilfully has Mr. Lake used his thorough knowledge that the little book is a quite competent introduction, and supersedes all the small introductions that have gone before it.

Under the title of *Assurance* (pp. 160, 1s. or 1s. 6d.), a small volume of addresses by the late Bishop Ryle has been published at the Tract Depot, Stirling. The addresses are based on 2 Ti 4⁶⁻⁸.

THE LIFE OF DWIGHT L. MOODY. BY HIS SON, W. R. MOODY. (*Morgan & Scott*. 8vo, pp. 509.)

There has been great stir among the publishers and great competition among the biographers since Mr. Moody died. But this is *the* 'Life.' It is a handsome volume and very rich in photographs. Indeed a determined effort has been made,

and made successfully, to produce a worthy memorial of the great evangelist, and outdo all competitors in sheer excellence. Moreover, no one could claim the right or the knowledge which belong to Mr. Moody's son.

It is a book of life. There were no dull passages in Mr. Moody's career, and there are no dull pages in this book. It is a book of strenuous effort, effort steadily directed to one supreme object, the saving of men's souls. On the way there occur many incidents that are human enough. There is humour and even grotesqueness now and then. But Mr. Moody himself was earnest, definite, masterful. His aim was clear, his will unswerving. And though he carried a man's heart, nothing was permitted to stand between him, and his single purpose.

So he succeeded where hundreds have failed. He succeeded all through his life, while thousands have had but a few years' prosperity. He succeeded ever more brilliantly, and steadily rose in moral worth, while others innumerable have lost weight and afforded perplexity. For it is without exception the most trying of all human occupations (unless the bar-keeper's is more), the occupation of evangelist. It is trying from its height, the other from its lowness.

The great evangelist, then, is among the greatest of men. And the impression this biography makes is of a very great man indeed. The common saying that Mr. Gladstone might have been Archbishop of Canterbury, may be paralleled by saying that Mr. Moody might have been President of the United States.

BOOKS FOR CHRISTMAS AND THE NEW YEAR.

We have always held that the best of all Christmas presents is a carefully chosen Annual. There is nothing so full and satisfying, there is nothing so wholesome, there is nothing so cheap. The Religious Tract Society has published two Annuals which will not easily be surpassed, and each is perfectly fitted for its own special readers. They are not new in name, but every year sees some new feature introduced, so that they are always new in interest. They are *The Leisure Hour* and *The Sunday at Home* (7s. 6d. each).

But less weight and less fulness may be preferable for good reasons. Then the choice may be

made between *Knots* (Quiet Chats with Boys and Girls) by Archibald N. Mackray, M.A. (2s.), or *Hidden Beauties of Nature* by Richard Kerr, F.G.S. (2s. 6d.), or *The Great Rest-giver* by William Haig Miller (2s. 6d.), or *How to attain Fellowship with God* by the Rev. J. A. Clapperton, M.A. (1s. 6d.), or *The Way into the Kingdom* (Thoughts on the Beatitudes) by the Rev. J. D. Jones, M.A., B.D., Bournemouth (1s. 6d.), or *The Care of the Home* by Lucy H. Yates (1s.). All these are published by the R.T.S., and all have that particular homeliness and health which the Secretaries of that Society rarely fail to impress upon their books.

A new game for the winter evenings—a *Sunday Occupation* for boys and girls, the inventors call it, and the daughters of Professor Moule will not teach you to misuse Sunday—is still another of the R.T.S. publications. Its title is *Journeys to Jerusalem*; its purpose is to teach Bible geography and history, and its price is one shilling net.

The Annuals upon which the Sunday School Union stakes its reputation are *Young England* (5s.) and *The Child's Own Magazine* (1s.). Their place is their own, the one being the magazine for eager patriotic boys, the other the magazine for inquisitive wide-eyed little children.

The Sunday School Union has also issued for Christmas a new edition of Charles Kingsley's *Westward Ho!* (2s.), together with an addition to the 'Green Nursery' Series, under the title of *Tom Leslie's Secret*, written by Blanche Atkinson—a charming child's story, which will delight everybody.

Advance, Endeavour! is the rousing title given to the 'Souvenir-Report' of the World's Convention of Christian Endeavour, held in London in 1900. It is a fine square volume, and should prove excellent reading for serious and ambitious young men and women. Its editors are Mr. W. Knight Chaplin and Miss M. Jennie Street. Its publisher is Mr. Melrose. Its price 2s. 6d. net.

Messrs. Bagster are the publishers of a series of *Bible Stories* in words of one syllable (or as nearly so as possible). The first volume comes down as far as Moses. If mothers cannot tell the stories themselves, or cannot tell them simply enough, the great purpose of filling the minds of the little ones with the Bible History before anything else gets in, will be served perfectly by reading these books.

Two books from the publishing house of Oliphant Anderson & Ferrier come most appropriately here. The one is described as *Right Living as a Fine Art* (1s.) It is written by Dr. N. D. Hillis. The other is a *Life of General Wauchope*, written by William Baird, F.S.A.Scot. (2s. 6d.) General Wauchope's Life will be eagerly read by boys, and it will stir in them desires to do nobly as he did.

The annual parcel of books for boys and girls (but always chiefly for boys, which no one can

tell us the reason of), which Messrs. Blackie send, is always a welcome sight. There is a character about Blackie & Son's books, both outward and inward, which at once distinguishes them from the books of all the other publishers. The olive edges are theirs, and the most costly always have that ornament. The picturesque covers, each a story on the face of it, is theirs also. And then the utmost freedom of subject and style (always provided it is stirring enough)—that is theirs and theirs alone. Their greatest writer is Mr. G. A. Henty, who this year has written two books. One of them, *With Buller in Natal* (6s.), is likely to be the most popular of the whole parcel. The other has a greater hero, but not so immediately popular, *Out with Garibaldi* (5s.). For our own part we prefer Garibaldi to Buller (we speak of the books, not the men); it is more carefully written, it is more noble in sentiment, it plays less upon the 'Rule Britannia' sentiment. But our preference is nothing; Buller will be the favourite.

Dr. Gordon Stables has gone to *Far Bolivia* (3s. 6d.) for his scenery and his hairbreadth escapes this year. It must be a wild place. We are glad the genial novelist got safe away.

No one can get more adventures within the boards of a book than Dr. Gordon Stables. But the story called *Held at Ransom*, by Miss Bessie Marchant (2s. 6d.), is very well in that way. It is perhaps more serious, more moving also, and more carefully written. Its scene is Cape Colony, but its time is before the war, the mischief being wrought by rough diamonds not by lead bullets.

Jones the Mysterious (2s.), by Charles Edwardes, is a school story, the humorous predominating, for many schoolboys love to have it so.

The only girl's book is by Alice Stronach (though the author of *Held at Ransom* might claim that hers is another). Its title is *A Neunham Friendship* (3s. 6d.). The inner life of the famous College for women is described, and all the description is hung upon a thread of human interest. It is not without its romantic side, and the romance is not without its mere man.

In beauty and in worth the books which Messrs. Nelson & Sons have this year issued surpass all previous records. Let us take them up at random.

Heads or Tails (5s.), by Harold Avery, is further described as 'the Story of a Friendship.' The

friendship begins at school and continues right through life. Both lads are attractive, though the hero is a little wild; both men are true and courageous. There is a fine contrast too between them, necessary perhaps to a close lasting friendship.

My Lady Marcia (5s.), by Eliza Pollard, is a story of the French Revolution, a thrilling story of a terrible time. It is seen from the side of the aristocracy, not the side that Carlyle taught us to see it from. An English lady of rank and wealth casts in her lot with her persecuted terror-struck relatives, and becomes the worthy heroine. The great and the little are here. It is not so terrible as the reality, and yet it is terrible enough.

The war has had its victims and we have their histories. For many a day sad moving stories will be told of a war that has given much occasion for heroism and for tears. Already there have been not a few tales written. And Miss Evelyn Everett-Green's *A Gordon Highlander* (2s. 6d.) will take a good place among them. The little Gordon is every inch a soldier.

In *The Romance of the South Pole* (2s.) Mr. Barrett Smith gives a graphic account of the expeditions that have gone out to search the Ant-

arctic seas. And in *Up the Creeks* (1s. 6d.) Mr. Edward Shirley writes a stirring story of adventure in West Africa.

A Sister of the Red Cross (3s. 6d.)—another story of the Boer War. It is by Mrs. L. T. Meade. A daring story surely, for the hero is one of the officers shut up in Ladysmith and the heroine one of the nurses.

But *Rhoda*, 'a story for girls,' by E. L. Harrisfield (2s. 6d.), takes us away from the war, into the home life and the struggle for daily bread. A better story for the ordinary girl than any tale of love and war, a story of a brave girl, who found room enough at her own fireside to show her bravery.

But Messrs. Nelson have not forgotten the bairns. Here is a great oblong coloured picture book about the sea, called *The Red, White, and Blue* (1s.). And here is another folio with coloured pictures called *The Iron Horse* (1s.). And all the *Fairy Tales* (1s.) we know are given in brief, and again with wonderful coloured pictures. Add *Baby's Picture Book* (6d.) and *Baby's Picture Gallery* (6d.), and it will be admitted that the little ones in all their degrees of bigness have not been forgotten.

The Judaean Ministry of Jesus.

BY THE REV. THOMAS DEHANY BERNARD, M.A., CANON OF WELLS.

II.

The Testimony in the Temple.

THE first stage of our Lord's ministry occupies but a small space in the history; in respect of details of word and deed that work in Judæa is shrouded from our view. It does not fall within the scope of the synoptic narratives, and St. John, who gives full reports of later acts and discourses in Jerusalem, has little to say on this earlier work. We may suppose that at that time the disciples felt no special responsibility as witnesses of their Master's acts, and that only the Twelve when separated and 'ordained to be with Him' learned to regard themselves as depositaries of these sacred memories for communication and testimony. However that may be, we are sure that silence as well as statement belongs to a divine plan in the creation of the evangelical records.

Of our Lord's teaching in Jerusalem and His relations with 'the Jews' we are sufficiently informed in later chapters of the Fourth Gospel; and this previous history, though given briefly and in general terms, notes the chief features, and makes the final issue plain. Two incidents only are related, worthy indeed to be thrown into clear relief, one that of the Testimony in the Temple, the other that of the Teaching in the house; the former at the beginning of action in Jerusalem, the latter near its close, after many signs have been wrought. On each of these occasions there is a clearly expressed prescience of how the history will end, of the death and resurrection in which the manifestation will culminate, to become constituent facts in the future gospel.