

of the New Testament. His book before us has other discoveries besides that, and every discovery is made known by the same unconscious skill—the touch of nature, in literature as in life, that makes the whole world kin. For example, what is less likely to catch the ordinary reader's interest than the 'New Testament quotation of uncanonical Scripture'? Yet surprise that there is such a thing in the New Testament leads to surprise that it is there so fully, and to further surprise that it rules the writer's thought so mightily. At last we feel that it is hopeless to understand the New Testament Scriptures without this key.

GOD'S GENTLEMEN. BY THE REV. R. E. WELSH, M.A. (*Allenson*. Crown 8vo, Second Edition, pp. 264. 3s. 6d.)

The Essayist is understood to be out of date. It is the gentle art in literature that is supposed to have been lost. Its flavour is held to be as undiscoverable as the pigments of the ancient illuminators. And there is truth enough in the complaint to make a volume of essays, even though their motive is so unmistakably religious, if they have somewhat of the ancient manner, highly delicious faring. The title comes from the third of the essays. It is not the author's choice. Had he been left to his own taste, he would surely have chosen the second essay both to introduce and to name his book. Its title is 'A Medicated Memory.' For the book treats of the issues of life, not its rippled surfaces, and in its treatment never passes beyond the suggested outline, which stirs far more deeply than the filled-in and blackened picture.

A HISTORIC VIEW OF THE NEW TESTAMENT. BY PERCY GARDNER, LITT.D. (*A. & C. Black*. Crown 8vo, pp. 274. 6s.)

This is the latest and frankest presentation of unmiraculous Christianity. Dr. Percy Gardner is far beyond the place of those who tolerate Christ. He is the nearest possible to those who worship Him. He cannot worship Him because of the Conservation of Energy. There is no room for miracle in this world, and therefore there is no room for God manifest in the flesh. Yet he labours earnestly to preserve the beauty and even the integrity of the character of Jesus. How marvellous a fact this is: that a man who has to take all the supernatural out of the New Testament

can yet feel the unrivalled, almost divine, attractiveness of the Jesus that is left. 'I, if I be lifted up from the earth,' He said (or is said to have said), 'will draw all men unto Me'; and is it not true? The book, which is the third series of the Jowett Lectures, is a popular résumé of Dr. Gardner's volume, *Exploratio Evangelica*. Its simplicity and sweet reasonableness will draw readers to the bigger, stiffer book.

Dr. J. H. Lupton, the editor of *More's Utopia*, has discovered an anonymous but very aged English translation of Erasmus's *Concio de Puero Jesu*, and has reprinted it with introduction and notes (Bell, 2s. 6d.). The copy from which Dr. Lupton made his transcript is unique, and has since gone astray (through no fault of his). But besides that interest of rarity, the translation is a quaint bit of sixteenth-century English. The notes are an English scholar's finest work.

Under the auspices of the Church Service Society, Dr. Leishman has published a new edition of *The Westminster Directory* (Blackwood, 4s. net). He tells the story of its origin in sympathetic fulness, and he prints its title-page as it appeared in the first English edition. Let us print it after him—

A
DIRECTORY
FOR
THE PUBLIQUE WORSHIP OF GOD
THROUGHOUT THE THREE
KINGDOMS
OF
ENGLAND, SCOTLAND, and IRELAND
Together with an Ordinance of Parlia-
ment for the taking away of the Book of
Common-Prayer

AND

For establishing and observing of this present Directory throughout the Kingdom of England and Dominion of Wales.
Die Jovis, 13 Martii 1644.

Ordered by the Lords and Commons assembled in Parliament, That this Ordinance and Directory bee forthwith Printed and Published :

JOH: BROWN, *Cleric.* H. ELSINGE, *Cler.*
Parliamentorum. *Parl. D. Com.*

LONDON :

Printed for *Evan Tyler, Alexander Fifield, Ralph Smith, and John Field*: And are to be sold at the Sign of the Bible in Cornhill, near the Royal Exchange. 1644.

THE BOOK OF PSALMS: BOOKS IV. AND V. BY A. F. KIRKPATRICK, D.D. (Cambridge: *At the University Press*. Fcap. 8vo, pp. cxii, 547-847. 2s. net.)

The first thing to observe is the new arrangement of prices of the 'Cambridge Bible for Schools and Colleges.' They are all net prices now, and much less than before. This thick volume at 2s. is marvellous. The Commentary follows the manner and the spirit of the two volumes which preceded it. Professor Kirkpatrick works on conservative principles, and yet he is keenly alive to the spirit as well as aware of the results of modern critical scholarship. Now that it is finished, it is our most convenient, complete Commentary on the Book of Psalms.

THE ANNOTATORS OF CODEX BEZÆ. BY J. RENDEL HARRIS, M.A., D.LITT., LL.D. (Cambridge: *At the University Press*. 8vo, pp. 184, with Two Plates.)

The Western Text is still the chief topic of interest among New Testament textual critics. And so Codex Bezae, its greatest representative, is still the most studied of all the uncials. We have seen Dr. Rendel Harris's delightful *Study of Codex Bezae*. We are not less charmed with his new book, a study not of the text of the Codex, but of its annotations and annotators. He finds that there was a whole series of annotators, who worked on the MS. from the ninth century to the twelfth, and he thinks it probable that, while they worked, the MS. lay in some S. Italian Church or monastery. In the course of his investigation he comes upon the matter of Sacred Lots, and digresses thereon in most instructive and entertaining fashion.

An old well-thumbed favourite is *The Child's Bible*, with its clear, large type, and its hundred full-page illustrations. Messrs. Cassell have re-issued it, more handsomely than ever. The twelve coloured plates are highly attractive. But the whole book is an artistic success (crown 4to, pp. 620, 10s. 6d.).

THE MESSAGES OF THE PROPHETIC AND PRIESTLY HISTORIANS. BY JOHN EDGAR M'FADYEN, M.A. (*Clarke*. Fcap. 8vo, pp. 382. 3s. 6d.)

Professor M'Fadyen of Knox College, Toronto, may be proud to have a hand in the series called

'The Messages of the Bible,' but the editor of the series was as proud to receive this volume from his hand. He has worked through the historical writings in the Old Testament from Genesis to Esther, and made them read as modern history. This is literally to treat the Bible as any other book, and the Bible does not suffer from the treatment. Here is a specimen of Mr. M'Fadyen's translations: it is the song of Isaiah in 2 K 19²¹⁻²³—the taunt-song, as Mr. M'Fadyen calls it, uttered against Sennacherib; he translates its substance only—

With scornful laughter Zion's daughter greets thee.
Thee who hast blasphemed Israel's holy God.
Proudly thou boastest no land can resist thee:
Though all the while thou art but Jahweh's tool,
Working His ancient purpose on the nations.
Yea, all thy doings are before mine eyes,
And for thy rage and insolence I'll tame thee—
Hook in thy nose and bridle in thy lips—
And bring thee back the very way thou camest.

EXODUS. EDITED BY A. R. S. KENNEDY.
(*Dent*. 12mo. 2s.)

The second volume of *The Temple Bible* is edited by Professor Kennedy. It flatly contradicts the first volume, which was edited by Professor Sayce. And that not merely in repudiating the Mosaic authorship of the Pentateuch, but in regarding it as having come into being through a wholly different set of causes, and as expressing a wholly different idea of God's Providence. The difference between the first two volumes of this beautiful edition of the Bible may fairly be counted a gain, and not a loss, at least by those who do not consider the problem of the authorship of the Pentateuch quite settled yet. Dr. Kennedy's notes are the terse expression of the most accurate scholarship.

MARY RICH, COUNTESS OF WARWICK. BY MARY E. PALGRAVE. (*Dent*. Crown 8vo, pp. 330, with Portraits. 4s. 6d. net.)

'April 7.—Being Easter-day I got up very early, when I had first blessed God as soon as I awoke: when drest, I retired, and when I had read in the Word, I meditated for a great time upon the sufferings of my Saviour; and when I had warmed my heart by the consideration of His love I went to prayer. I did earnestly beg of God to seal unto me, in the sacrament, the assurance of my everlasting condition; then went to church, where

I heard Mr. Ken preach; his text was 1 John iii. 3: "And every man that hath this hope in him purifieth himself, even as He is pure." I was very attentive at the sermon, and moved by it; when sermon was done, I found my heart exceedingly to long after the blessed feast: my heart was much carried out to bless God, and I had there such sweet communion with Him that I could say it was good to be there.'

That is Lady Warwick with her own soul. Let us look at her relations with others—her husband will do best of all: 'After supper my lord, being passionate, provoked me to a dispute with him, wherein though I was by God's mercy kept from saying anything unfit to say to him, yet he was very bitter, and I was affected and troubled at his unkindness and wept much, yet did not come to any quarrel with him, but was troubled both at my folly in entering into a dispute with him, though I was in the right, and at my shedding tears, which I thought nothing deserved so much to have them shed for as my sins.'

The story of this life was surely worth telling. It has been told most pleasantly. No effort is made at description. The life is left to tell itself, especially as revealed in the Diary. The Diary is found in many manuscript volumes in the British Museum. The service that has been rendered by this book to literature and to devotion is most real and thankworthy.

The yearly volumes that issue from Drummond's Tract Depôt in Stirling are *The British Messenger* (1s. and 1s. 6d.), *The Gospel Trumpet* (6d. and 1s.), and *Good News* (4d. and 5d.).

Messrs. Eyre & Spottiswoode have published the second edition of *The Student's Handbook to the Psalms* (crown 8vo, pp. 470, 6s.), with a memoir of the author, the late Dr. John Sharpe, written by Dr. Sinker. It tells us all that was known and understood about the Psalter before the criticism of the Old Testament began, arranging its information clearly, and not forgetting that the real use of the Psalter is its religious use.

Of the many ways of studying the Epistles of St. Paul, the one most pleasing to the apostle himself is no doubt that which is followed by Dr. E. W.

Bullinger in *The Church Epistles* (Eyre & Spottiswoode). For he seeks to reach Christ through them, Christ in all His fulness of grace and truth, and refuses to wait or waste his time over matters of date or distance. The 'Church Epistles' are Romans to Thessalonians. Their relation to one another is made out, but chiefly their relation to Christ.

SAMUEL AND HIS AGE. BY G. C. M. DOUGLAS, D.D. (*Eyre & Spottiswoode*. Crown 8vo, pp. 300. 6s.)

It is perfectly well known that Dr. Douglas, the Principal of the Glasgow United Free College, is not a Higher Critic. It is perfectly well known that he distrusts and dislikes the Higher Criticism of the Old Testament with all his heart. Nevertheless, he is an accomplished and most courteous opponent. When he publishes, he publishes what will never make him ashamed, though the Higher Criticism should triumph to-morrow. His sympathy, in spite of his scholarship, is with the unlearned reader of the Bible. Under the new methods so much seems lost, and all seems topsyturvy. He believes that the traditional order is the best for science. But for religion it seems the only order that escapes confusion. So in this volume he reads the story of Samuel as our fathers read it, and he finds it good for instruction and for edification to our fathers' children.

THE AGE OF FAITH. BY AMORY H. BRADFORD, D.D. (*Gay & Bird*. Crown 8vo, pp. 306.)

In this quite impressive volume of theological papers Dr. Amory Bradford recognizes that the age of authority has given way to the age of faith. There are those who say that the age of authority has been succeeded by the age of unbelief (which often is called science). It is not so. Faith never was more general or more intense. When a man knows, as most men know now, that he must believe for himself, facing the Unseen without intervention, he finds faith easy. It is then not how little may I get on with, but how much can I receive out of the Divine fulness? This is the age of faith, and it will be so more and more as books so reasonable yet so religious as this are read. Take the chapter on Sin. It is not a subject for theological philosophy, it is a state of personal loss and enmity and unrest.

THE CHRISTOLOGY OF THE NEW TESTAMENT.

By R. B. DRUMMOND, B.A. (*Green*. 1s. net.)

The five discourses which make up this little book are described as expository; and correctly so. It might even be said that the volume just contains the exposition of a certain number of Christological texts. Their exposition is able, thorough, and fair. It is true that, after all the pros and cons are balanced, the scale falls regularly on the Unitarian side. A Trinitarian would find it fall the other way. Whence it follows that it is not by texts but by good works that the doctrine of the Trinity is proved.

LETTERS ON LIFE. BY CLAUDIUS CLEAR. (*Hodder & Stoughton*. Crown 8vo, pp. 277. 3s. 6d.)

What is it that lifts these out of the mass of newspaper articles and makes them worth republishing? They seem to be all of the hour; they seem to handle matters of passing moment—not of occurrence perhaps, but of thought. Is it their expression? It is partly that. For the expression is somewhat singular. Not that it is old-fashioned or odd, as if it sought to introduce a Quaker to our streets in coat of leather and shoe-buckles. Its singularity is in its weight of feeling. The words are alive, they breathe, they sometimes heave with pressure of emotion. The expression has something to do with it. But the expression is not all. These letters, which touch mere matters of the passing hour, touch them from beneath. The passing hour is part of eternity. The moment's interest is undying. They seem sometimes superficial things; it is only because they are on the surface, and it is the surface of a great deep that surges with issues in which all men are involved.

SIX SAINTS OF THE COVENANT. BY PATRICK WALKER. EDITED BY D. HAY FLEMING. (*Hodder & Stoughton*. 8vo, Two Vols., pp. 407, 264. 25s. net.)

Who was Patrick Walker? Mr. Crockett says he was a pedlar; Mr. Hay Fleming says he was not. Mr. Crockett calls him 'the pedlar' throughout, as if peddling were his only undisputed occupation; Mr. Hay Fleming believes that the whole foundation for his being a pedlar is the metaphor about 'a pack to pin' in this sentence of his opponent, Andrew Harley: 'As long as we had a pack to pin we were not troubled with him, but when his means went from him he became a

vagrant person, without a calling, and wandered through the country gathering old stories.' Now as Mr. Crockett writes the Foreword to this edition of Patrick Walker's *Six Saints*, and as Mr. Hay Fleming writes the Introduction and edits the volume, what is the unlettered and ignorant reader to do?

Why should we read Patrick Walker? Because of his style, say both Mr. Crockett and Mr. Hay Fleming. And they both give reasons, and even examples. This is Mr. Crockett's example: 'After a certain Mr. Barclay has defected from the particular section of the Covenantmen to whom this fiery-tender pedlar and ex-prisoner of the Lord pertained, Patrick Walker thus lays him out for decent burial: "After that expedition was over, Mr. Barclay said he had some business at Edinburgh, but would shortly return and take part with them; but when he came to the witty lown-warm air of Edinburgh, the heat of the summer of 1685 being over, the tables better covered, the chambers warmer, and the beds softer than the cold hills and dens of Carrick and Galloway, or the watery mosses and bogs of cold Calder Muir, he forgot to fulfil his promise, and suffered them to shift for themselves." If,' says Mr. Crockett, 'to do such things easily and naturally be not style, I do not know what style is.'

But why should we read him? Not surely because, as Mr. Hay Fleming tells us, 'his pages are always racy' and 'his epistles pithy'; not surely because, as Mr. Crockett tells us, 'according to his subject, Patrick laments in the language of Jeremiah the Prophet; he denounces like the Rutherford of *Lex Rex*; tender and sweet as the Rutherford of *Joshua Redivivus*, that mysteriously named collection of familiar letters.' No. Style is good, but truth is better. We read Patrick Walker because he wrote the lives of six Saints of the Covenant, and, in spite of all his detractors, seems to have laboured to get hold of the truth.

It may be that much of what Patrick Walker writes does not look like truth. And that condemns it at once in the eye of the modern critic and historian. All that is ancient must now be tested by verisimilitude. The question ever asked is, Is it likely? As if the unlikely never did happen by any chance or wonder in this world. The very Gospels are tested so. Is it likely that Jesus said, 'I and the Father are One'? Is it likely

that Jesus cried, 'Lazarus, come forth'? And then, because it is not likely, the critic forthwith pronounces that Jesus *certainly* never did say or do such things. Patrick Walker has suffered in good society. Mr. Hay Fleming says that wherever Patrick Walker's statements are due to his own observation, they may be taken as absolutely truthful; that his dates are, 'on the whole, amazingly correct,' and even his quotations fairly accurate.

It was an excellent service to render us, therefore, to print and publish Patrick Walker's *Six Saints*; and that it was done so handsomely makes the obligation deeper.

Messrs. Longmans have published an anonymous (unless 'A. B. B.' is Bishop Barry) selection of comments on the *Songs of Degrees* from Neale and Littledale's Commentary (1s. net).

Messrs. Longmans have also published a revised edition (being the eighth) of Mr. Balfour's *Foundations of Belief* (6s.). Besides new matter throughout (which is always distinguished by square brackets), it contains an introduction of thirty pages and a summary of twenty pages. Both are useful. In the introduction Mr. Balfour explains his object in writing his book. For he has found it often misapprehended. He says, for example: 'A well-known theologian (who, by the way, has himself completely failed to catch my general drift) observed in a review, which he has since republished, that the book is redeemed by its digressions.' A footnote tells us that the theologian is Principal Fairbairn. The notes also correct misapprehensions, sometimes with refreshing vigour. Mr. Frederic Harrison described a certain sentence in the book as a 'coagulated clot of confusions and misstatements.' Mr. Balfour is astonished no less at Mr. Harrison's 'wrath' and 'ill-humour' than at his 'elegant language,' and does not withdraw the sentence.

Messrs. Macmillan have undertaken the publication of a new edition of Thackeray, and *Vanity Fair* (3s. 6d.) is out. The great novel is found in one quite convenient volume, with all the author's illustrations, for the paper is just thin enough not to be transparent, the printing is a good fair size and very clear, the binding is original and most successful. It is an edition to do credit even to this publishing house, and not

likely to be surpassed until they surpass it with a cheaper and better themselves.

THE CLEMENTINE RECOGNITIONS. BY F. J. A. HORT, D.D. (*Macmillan*. Crown 8vo, pp. 173. 4s. 6d.)

Few men published less than Dr. Hort when he lived; few men have had more of their works published after death. But we will buy and study every word that is published of Dr. Hort's, and never cease to thank Mr. J. O. F. Murray for his diligence. This volume contains a short course of lectures. It therefore belongs to the class of Dr. Hort's writings that are perfectly lucid and popular. It gives us all we need to know about the 'Recognitions' before we read them, and much and further information regarding the Clementine literature in general. Mr. Murray has added some valuable notes, partly due to new discoveries.

THE CONFERENCE BETWEEN WILLIAM LAUD AND MR. FISHER THE JESUIT. EDITED FOR 'THE ENGLISH THEOLOGICAL LIBRARY' BY C. H. SIMPKINSON, M.A. (*Macmillan*. 8vo, pp. 508. 10s. 6d.)

Mr. Relton, who edits 'The English Theological Library,' has passed his numerous rival editors of old English theology in selecting writers that are really of paramount value, and deserve all the labour bestowed upon them. It is not what is popular and will sell, not what others edit, that he has selected and got edited; it is what has purpose and value for to-day, what has in it the exposition of everlasting truth, the exposure of perpetual error. Then the special editors are so carefully chosen that thus far there has not been a miss or a mishap; every volume is a classic, and every volume has been edited so as to make it as fit as possible for our use. In all respects this volume maintains the reputation acquired by its predecessors. This series will more and more be recognized as distinct from all others in workmanship and worth.

LECTURES AND ESSAYS. BY THE LATE W. K. CLIFFORD, F.R.S. EDITED BY LESLIE STEPHEN AND SIR FREDERICK POLLOCK. (*Macmillan*. Globe 8vo, Two Vols. 10s.)

Professor Clifford's *Lectures and Essays* are published in the 'Eversley' Series, which will induce even those who do not know Professor

Clifford or do not believe in his thoughts to buy them. We do not believe in his thoughts when they pass the bounds of physical science. It is true that beyond the bounds of physical science he had no thoughts, he did not believe that there was anything to think about. But he said that no one else had any thoughts, and it is there that we do not agree with him. But in these volumes Professor Clifford is mostly within the sphere of the physical. And what a mastery of simple exposition he had when he found a sympathetic audience, and had his favourite 'Atoms' or the like in hand! A mastery he had of the English tongue, or at least that part of it that has to do with the things of the earth; and a great catching enthusiasm. As a teacher, who could excel him? And, now that the voice is still, these beautiful volumes will bring delight to a far larger audience than ever was reached by the living voice.

In the first volume the essays or lectures are on: (1) Some of the Conditions of Mental Development; (2) Theories of the Physical Forces; (3) The Aims and Instruments of Scientific Thought; (4) Atoms; (5) The First and the Last Catastrophe; (6) The Unseen Universe; (7) The Philosophy of the Pure Sciences. It is introduced by a biography and a selection from his letters. The second volume is more debatable and even doubtful: Body and Mind; On the Nature of Things in Themselves; On the Scientific Basis of Morals; Right and Wrong, the Scientific Ground of their Distinction; The Ethics of Belief; The Ethics of Religion; The Influence on Morality of a Decline in Religious Belief; Cosmic Emotion; and Virchow on the Teaching of Science.

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HANDBOOK TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT. BY FREDERIC G. KENYON. (*Macmillan*. 8vo, pp. 321. 10s. net.)

Quite recently we had Dr. Nestle's *Introduction*, much the same in size as this volume. But this is no repetition or superfluity. Rather is it surprising how completely Nestle and Kenyon have worked on separate lines, not intending to do so, but because their studies have lain apart. Nestle deals with the text itself, discussing many passages with minuteness; Kenyon deals with the conveyance of the text, giving rich and luminous information regarding the manuscripts and the versions. Thus both are needed, for both are

masters in their special way and able to say the final word at any moment. We do not mean that they never cross; we do mean that they are so surprisingly separate that no student of the New Testament can take the one and say it will do for the other.

Perhaps the most interesting part of Dr. Kenyon's book is, after all, the part wherein it approaches Dr. Nestle's book most nearly. It is the eighth chapter; its subject, 'The Textual Problem.' It is a wonderfully clear account of all the types of text and the reasons why Westcott and Hort's have won the day. Its examination (and rejection) of Professor Blass's theory, in particular, is so masterly that it covers the whole ground within a page or two, never loses a point, and leaves a most distinct impression. Altogether, the science of textual criticism is immensely enriched by the publication of this volume, which has succeeded in appealing with equal effect to the beginner and to the scholar. The sixteen plates increase its usefulness, especially with the beginner, for whom the book is really written. Let the beginner begin with it rather than with a smaller, drier book.

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A STUDENT'S HISTORY OF PHILOSOPHY. BY ARTHUR KENYON ROGERS, PH.D. (*Macmillan*. 8vo, pp. 526.)

Professor Rogers of Butler College is already known to literature by his *Brief Introduction to Modern Philosophy*. In a preface to the present work he frankly and modestly explains his purpose. He writes for the ordinary student taking his college course, who wishes to get up as much philosophy as he can in that time, and if possible understand what he gets up. So he writes untechnically,—as untechnically as the subject allows,—emphasizes the most influential philosophers, and, wherever it is possible, lets every writer give his own ideas in his own words. Of Socrates he says: 'In spite of his insistence upon his own ignorance, no one can be more thoroughly convinced that there is absolute truth, and that this truth is attainable by man. It is moral truth, however, not scientific or metaphysical. "This is the point in which, as I think, I am superior to men in general, and in which I might, perhaps, fancy myself wiser than other men—that whereas I know but little of the world below, I do not suppose that I know. But I *do* know"—and this

suggests the positive side—"that injustice and disobedience to a better, whether God or man, is evil and dishonourable, and I will never fear nor avoid a possible good rather than a certain evil." The moral scepticism of the sophists is entirely foreign to him.'

Professor Rogers has more interest than some philosophers in theology. His account of the 'Religious Period' of philosophy is useful, in spite of its brevity, and at any rate it is not misleading. Wisely, however, he has given his strength to the modern period, and by that he has made his book indispensable, at least to the student who is in a hurry.

WHAT IS HEAVEN? BY F. E. MARSH. (*Marshall Brothers*. 9d.)

What is Heaven? The best recent answer is Christina Rossetti's—

How know I that it looms lovely, that land I have never seen,

With morning-glories and heartsease and unexampled green,

With neither heat nor cold in the balm-redolent air?

Some of this, not all, I know; but this is so—
Christ is there.

That is Mr. Marsh's answer also.

Under the title of *Looking unto Jesus* the Rev. W. Milne, M.A., of Montreux, has written about some aspects of our Lord's life and work (*Marshall Brothers*, 2s. 6d.).

Sunshine ought to succeed. Its name should be its fortune. But it is more than a name; it is a cleverly edited magazine for boys and girls, published by Messrs. Marshall Brothers.

THE SOUL'S ASCENT. BY THE REV. F. B. MEYER, B.A. (*Horace Marshall*. Crown 8vo, pp. 334, with Portrait. 3s. 6d.)

This is the manual for the mission worker. It contains twenty-two mission addresses, arranged in order. That is to say, they begin with man just where the gospel begins with him—in the fearful pit and the miry clay. They carry him upward and onward step by step. They leave him when he is bearing much fruit. And every address is in the simple telling manner of this preacher, who has so often found men so, and left them so, as he has passed on his mission journeys.

THE TRINITY. BY R. F. HORTON, M.A., D.D. (*Horace Marshall*. Crown 8vo, pp. 302, with Portrait. 3s. 6d.)

The Trinity is a bold title for a volume of ethical sermons. It is the bolder, too, that it is the title and professed subject of only one of the sixteen. Nevertheless, it is no haphazard and no foolhardy title. For Dr. Horton has worked these sermons on a plan. Ethical as they are, bearing directly on the daily life of men here below, they all have their roots in doctrine, and the doctrine from which they all derive is the doctrine of the Trinity. When Charles Kingsley discovered the doctrine of the Trinity, he wondered how he could ever have lived without it; it seemed to enter so far into every region of his religious life. So seems it with Dr. Horton. Unless these strong sermons are all in the air, it is puzzling to know how any man can live a rich religious life without the doctrine of the Trinity.

THE FOUNDATION OF BRITISH EAST AFRICA. BY J. W. GREGORY, D.Sc. (*Horace Marshall*. Crown 8vo, pp. 293, with Maps and Illustrations. 6s. net.)

No novel can compete with a plain history of fact when the historian has the love of truth, the patience to attain it, and the power to express it. Professor Gregory has all that. Then it does not need a great subject—though this is great enough surely, great in extent of territory and in reach of interest involved: it will be treated as a branch of human history, and be of interest to man and boy. We have rarely been so unexpectedly caught in the meshes of a book. Its matter-of-fact manner seemed to promise too much information and too little emotion. But in Professor Gregory of the University of Melbourne is found a writer who can handle statistics so as to move to tears; and here he has men of the highest type of heroism to deal with—General Lugard one of them. Let your boy read this book, and then keep him back from Uganda and heroism if you can.

THE TWENTIETH-CENTURY NEW TESTAMENT. (*Horace Marshall*. Crown 8vo. 3s. 6d.)

Two parts of this anonymous translation of the New Testament into modern English have already been received and noticed. The third part, containing the Pastoral and General Epistles, has now been issued (at 1s.), and the whole work published as above.

It is a translation direct from the Greek, Westcott and Hort being the text followed. It is done, we understand, by several hands, but the authorship is not made public. The aim is to present the most trustworthy text in the literary language of to-day. It is no revision, therefore; it is a new translation. Nor is it a word-for-word translation. While nothing is omitted, a word or a phrase is often inserted to make the meaning clearer. But an example (taken from the new part), the fairly difficult first verses of 1 John, will explain—

‘Our subject is that which was in existence at the Beginning, that which we have heard, that which we have seen, that which we watched and touched—it treats of the Word who is the Life. That Life was actually made visible, and we have seen, and now bear our testimony to, and tell you of, that enduring Life, which was with the Father, and was then made visible to us. It is, we repeat, of what we have seen and heard that we have to tell you.’

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