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Reviews.



RECENT THEOLOGICAL WORKS.

Bible Studies. By Dr. G. ADOLF DEISSMANN. Authorized Translation by ALEXANDER GRIEVE. Edinburgh: T. and T. Clark.

THE student of the LXX. will find Dr. Deissmann's "Studies" a work of peculiar fascination. His contributions to the history of the Greek Bible deserve and repay the closest attention. They tend more and more clearly to establish what might almost be called the missionary character of the LXX. That is to say, they help us more and more plainly to see in the LXX. a work definitely designed for the use of certain people, and employing, therefore, a language which was not classical Greek, but Greek with an Egyptian character. In other words, the translators, like a group of careful missionaries, considered the readers whom they had in mind and chose their terms accordingly. It is when we turn to the papyri that this becomes more than ever apparent. They give us the clue to uses which are non-classical, but uses which, on their testimony, we know to have prevailed at the period in which the LXX. was produced. An example will show what we mean. The "water-brooks" (Joel i. 20) and "rivers of water" (Lam. iii. 47) are rendered in the LXX. by *ἀφείς ὑδάτων*. The rendering is curious, as curious as some of the suggested explanations. But resort to the papyri shows us that the LXX. is merely using the Egyptian idiom. In official reports of the Ptolemaic period *ἀφίημι τὸ ὕδωρ* is the technical phrase for releasing water by opening the sluices. The substantival phrase *ἀφείς τοῦ ὕδατος*, and simply *ἀφείς* are also found, and the word comes naturally enough in the text when we remember that canals alone represented brooks to the Egyptians. But the reader will find the whole work full of interest and its use of the papyri most suggestive.

Is Christ Infallible and the Bible True? By the Rev. HUGH M'INTOSH. Edinburgh: T. and T. Clark.

Mr. M'Intosh's book should be exceedingly welcome to clergy who want a good deal of apologetic matter brought together in one volume. The author's position is that Christ is infallible and that the Bible is true; that Christ, who is "the truth," declares the Bible to be true; that the Bible is the Word of God and the Divine rule of faith and practice. Mr. M'Intosh will hear of no *kenosis* which impairs the infallibility, finality or Divine authority of our Lord's teaching. He writes with much independence and with the evidence of wide learning. The author's outlook is far from narrow in the matter of Biblical criticism, and his manner is entirely modern. But every page of the book breathes a spirit of supreme confidence in an infallible Lord and an inspired Bible, which is in most pleasant contrast to the timorous, halting, or even hostile character of much recent literature bearing on the same subjects.

A Treatise on the History of Confession until it Developed into Auricular Confession, A.D. 1215. By C. M. ROBERTS, B.D. London: C. J. Clay and Sons, Cambridge University Press Warehouse.

The attempt to establish auricular confession as the law of the English Church is fraught with so much peril, both to the people and to the union of Church and State, that every sober discussion of the subject must be welcome. Mr. Roberts treats it in the manner of a student who has no preconceptions to bolster up at any price, but wishes quietly to abide by

the verdict of history. Starting with the New Testament, he carries his investigations down to the period when Innocent III., determined to fix the rule of the Church in regard to the vexed question of confession to the priest, called together in 1215 the Fourth Lateran Council, by which the doctrine of auricular confession was established. The insecurity of any arguments in its favour drawn from Holy Scripture, the gradual process by which public penance drifted into private penance, the slow obliteration of public confession, and the final emphasis on confession to the priest—all are drawn out by Mr. Roberts in a calm and lucid narrative. The story of auricular confession thus treated furnishes a useful reminder of the loose and unscientific way in which Catholicity is claimed for doctrines and practices no more Catholic, in the true meaning of the word, than is belief in Papal infallibility. Mr. Roberts's useful little book should be widely read.

A New History of the Book of Common Prayer, on the Basis of the Former Work by Francis Procter, M.A. Revised and rewritten by WALTER HOWARD FRERE, M.A. London: Macmillan and Co.

In future people who ask for "Procter on the Book of Common Prayer" will find it convenient to specify more nearly the book they want. Do they seek the original work, or the work as it comes from the transforming hands of the Rev. W. H. Frere, of the Community of the Resurrection? They should be quite clear in their own minds, because there are some very marked distinctions between the two books. Mr. Frere has dropped certain parts of the old work, and has added much that is interesting and useful. He has, however, done more than this; he has virtually changed the basis of the work, and made it a history of the Book of Common Prayer more or less decisively in accordance with the theories of the Neo-Anglican school. The treatment of the first and second Prayer-Books is quite boldly partisan, and the second Prayer-Book in particular calls down the contempt of Mr. Frere. The treatment of the vestments is highly unsatisfactory, whilst some of the information volunteered in connection with the Kalendar suggests sympathy rather with the imaginative character of the Roman than with the severe historical attitude of the English Church. In fine, this is no work for the general student, but solely one for those reared in the school of which Mr. Frere is a recognised exponent. Some protest seems, however, called for against the system which takes a work like that of Mr. Procter and, without warning, turns it into a book differing from the original in many grave particulars.

A Practical Treatise upon Christian Perfection. By WILLIAM LAW, M.A. Edited by L. H. M. SOULSBY. London: Longmans, Green and Co.

Whilst Law's "Serious Call" is familiar to all readers of Christian classics, his "Christian Perfection" is comparatively neglected. In view of the extensive literature of its subject this is a little strange. For the work is one which deserves attention even now. Its direct and uncompromising call for holiness is marked throughout by a severely practical spirit. Law would not allow his reader to suppose that holiness was to be exhibited only in other spheres of life than in domestic, social and business relations as well as in the more private side of man's existence. This edition of his book is very neatly and attractively got up, and should find many readers.

The Prayer-Book Psalter for Church and School. By the Rev. ARTHUR CARR, M.A. London: S.P.C.K.

This is practically a commentary on the Psalter. A special feature lies in the renderings of difficult passages from the Revised Version, printed

in large type opposite the verse of the Authorized Version. The notes are exceedingly clear and simple, and without in any sense supplanting Perowne or Jennings and Lowe for the more advanced student, they would prove helpful to boys at school, or to readers who desired to gain a general idea of the purport of the Psalms.

GENERAL LITERATURE.

The Story of Fifty Years' Mission Work in Chota Nagpur. By the Rev. EYRE CHATTERTON, B.D. London: S.P.C.K.

There are few parts of the missionary history of India more interesting than those which tell of the work amongst the Kôls of Chota Nagpur. Mr. Chatterton's little book should therefore find a hearty welcome amongst English and Irish Churchmen. He gives a full account of Pastor Gossner and his early endeavours; explains how the task so begun came to be carried on at the hands of English and Irish Churchmen; tells us much of the people amongst whom the missionaries are at work; explains the peculiar difficulties of the village enterprise undertaken by the Dublin University Missions; informs us of their present hopes; and shows the great progress made amongst the Kôls. The book is well written, and is profusely illustrated.

Forward Movements of the Last Half-Century. By ARTHUR T. PIERSON. London: Funk and Wagnalls Co.

This book provides an interesting reminder of some of the things which mark the spiritual progress of the Christian Church during the last fifty years. Especial attention is given to the degree in which the growth of real belief in the work of the Holy Spirit has influenced the cause of foreign missions. The Keswick Movement is considered and praised. But the work of active agencies for the home evangelization is also dealt with. Even those who do not always find themselves in agreement with the author may be stimulated by this retrospect.

The Poet of Home Life: Centenary Memories of William Cowper. By ANDREW JAMES SYMINGTON and Other Writers. London: Home Words Office. Price 3s. 6d.

All lovers of Cowper should possess this charming memento of the poet's centenary. Mr. Symington's excellent biography, which originally appeared in the *Fireside*, is followed by several papers commemorative of the centenary celebrations. They include sermons preached in Olney Church by Dean Farrar, and at East Dereham by the Rev. John Callis, and articles by Canon Wilton and the Rev. Charles Bullock. There is also an account of the opening of the well-known Cowper House, which was generously presented to Olney by Mr. W. H. Collingridge, a native of the town. The book is profusely illustrated and handsomely bound. All who care for Cowper should obtain this centenary volume.

We have also to acknowledge new editions of:
Bunyan's Pilgrim's Progress, Grace Abounding, and Imprisonment
 Edited by Canon VENABLES. Second Edition, revised by MABEL PEACOCK. Oxford: At the Clarendon Press.

Paley's Evidences of Christianity, with Examination Questions. By the Rev. G. FISK. Tenth Edition, revised. Cambridge: J. Hall and Son.

Lion-Hearted: The Story of Bishop Hannington, told for Boys and Girls
 By the Rev. E. C. DAWSON. Ninth Thousand. London: Seeley and Co