

## Notices of Books.

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*Modern Biblical Criticism in Reference to the Old Testament. A Paper read at a Ruridecanal Conference.* By the Rev. ALEX. NAIRNE, M.A., Rector of Tewin, and Professor of Hebrew in King's College, London. London: S.P.C.K. Pp. 16.

Early in this year the question of the Higher Criticism was placed among the selected subjects submitted to ruridecanal conferences in the St. Albans Diocese, and resolutions upon it were invited. Professor Nairne's paper, read at one of these gatherings, claims some notice because of its publication in tract form by the Christian Knowledge Society. Ruridecanal conferences are ill-suited for the consideration of such a topic. The shortness of the time and inclusion of other business in the proceedings render serious discussion impossible, while a large proportion of the members consists of young curates and lay representatives from the various parishes, few of whom have sufficient acquaintance with the present state of the controversy or with the issues involved. But if such bodies are asked to deliberate and vote upon a matter so vital, it will be admitted that the case should be put properly. The tract before us shows how it should not be put. In the first place, the radical differences between the traditional view of Holy Scripture and the standpoint of the new criticism are altogether unnoticed, the writer taking refuge in the fallacy that "the aim of all criticism is to discover the truth." The word "all" happens to be singularly misleading, since the avowed aim of many leading critics is the elimination of the supernatural. Mr. Nairne tries to meet the objection that our Lord's language about the Old Testament conflicts with "the new views," and prefaces this part of his paper with the following remarks: "Never man spake as He did; never man spake so *scholarly*. In the one event of His boyhood which is recorded He comes before us as a studious boy; and whenever He refers to the Old Testament, He does so with the carefulness of a scholar, as well as with the practical insight of a Saviour of men." It is the first time that we have seen the epithet italicized thus applied, and this condescending commendation of the Son of God as a student and scholar cannot be too strongly reprobated. Notwithstanding the proofs to the contrary in such passages as St. John v. 46 and St. Matt. xxii. 48, we are told that "He names Moses and David, but does not stake the validity of his argument on their authorship." Citing St. Luke xxiv. 45-47, the writer urges that the Risen Saviour "was not quoting definite detailed predictions, but drawing out the ultimate significance of prophetic words." Not only is that a pure assumption, it is irreconcilable with the precise statement about the resurrection on "the third day," and the fact that our

Lord explained to the disciples where His rising on the third day was "written" in the Old Testament Scriptures. To base the rejection of His testimony on the ground of a *kenosis* might have shocked some members of the conference, so its rejection is put on another ground—the plea that the Lord Jesus Christ "did not discuss critical questions." His teaching, therefore, was not at variance with that of the critics, and "criticism has placed the great ideas of the Old Testament" in a "clearer historical setting." *Spargere voces in vulgum ambiguas* just describes this kind of language.

Mr. Nairne suggested to his hearers a plan of study, advising them to study one book of the Old Testament thoroughly. "Of course," he added, "a guide is needed; and lately a most excellent guide has appeared in Dr. Driver's commentary on Genesis." Some of the discussions in that work might be "startling to those who have never given much thought to these matters"; but the commentator's reverence, honesty, and modesty "should save anyone from being pained by them." We can claim to have given a good deal of thought to these matters, and can speak of Dr. Driver's commentary from a close acquaintance with its contents. A more one-sided book has, in our opinion, seldom appeared. Every possible objection against the authenticity of the history is made the most of, every difficulty is magnified, the witnesses on the other side are discredited, and elementary rules of evidence thrown to the winds. A very grave responsibility has been assumed by the Tract Committee of the Society under whose auspices this paper is published. It is surprising that they should thus endorse Mr. Nairne's panegyric on a work entirely destructive of belief in the Bible narrative, and lend their sanction to the statements in his address which we have noticed above. We trust that some explanation will be forthcoming, for their action in the present instance is far from conducive to the interests of Christian knowledge.

*The Church of St. Mary the Virgin, Oxford, in its Relations to some Famous Events of English History.* By the Rev. HENRY L. THOMPSON, M.A., Vicar of the parish, sometime Student and Censor of Christ Church. Westminster: A. Constable and Co. Pp. 196. Price 8s. 6d.

Many of our English parish churches have memorable histories of their own, but there are only two or three that can compare with St. Mary's in the continuity of its traditions and its connection with great intellectual and religious movements. Mr. Thompson, who acts the part of chronicler with genuine enthusiasm, has produced a fascinating book. We have animated narratives of the settlement of the Friars at Oxford and their dispute with the University, the Lollard troubles, and the trial and condemnation of Cranmer and his fellow-martyrs. The burial at St. Mary's of the ill-fated Amy Robsart gives Mr. Thompson an opportunity of endeavouring to vindicate Leicester. Some other episodes mentioned will be new to the majority of readers. A list of the vicars from Adam de Brome's time might well be appended in a future edition.

*Quintin Hogg: A Biography.* By ETHEL M. HOGG. With a Preface by the DUKES OF ARGYLL. Illustrated. London: Archibald Constable and Co. Pp. 419. Price 12s. 6d.

In his "*Life and Labour in London*," Mr. Charles Booth names the subject of this memoir as one of six men who have in the present generation profoundly influenced the social condition of the Metropolis. The development of a small ragged school, started under most unpromising circumstances, into the Polytechnic Institute, with its 17,000 members, was in itself a noble work for one man to achieve. But even this seems small compared with the extent of the personal influence brought to bear by the founder on the boys and young men to whose welfare he devoted himself. Miss Hogg's biography of her father is all that a biography should be. It is not too long, is not crowded with superfluous details, and tells the story of a remarkable life in an unaffected way. Her father left Eton in 1863, at the age of eighteen, going straight to a house of business in the City, and a deep impression was made upon his mind by the sight of the destitute youths who crossed his path in his walks about the streets. The story of his buying a suit of shoeblack's clothes and outfit, and spending his nights with boys he meant to rescue, may be known to our readers, for it has been often told. After some months he and the present Lord Kinnaird hired a room near Charing Cross, where a ragged school was opened; and much other work was done in the way of visiting and open-air speaking, until Mr. Hogg found it necessary to confine himself to the care of his "boys." What strikes us most in this record of his career is the uniform consistency which characterized his purpose and methods. For almost forty years—up to the moment of his sudden removal in 1903—he spent his days in business, and nearly every one of his evenings in carrying out his philanthropic enterprise. He made a point of knowing all his young people, even when they numbered some thousands instead of a few dozens; and amid his schemes for their intellectual improvement and recreation, their religious teaching was constantly kept in view. When a grant to the Polytechnic was mooted during the sittings of the Royal Commission on Parochial Charities, objections were raised on the score of the religious classes held there; but Mr. Hogg refused to discuss the subject, saying that he would rather forego the grant than abandon an important branch of his work. Many of his letters published in this volume were addressed to members of the Institute, revealing him in the light of guide, philosopher, and friend to all who asked his advice. It was a fitting end to such a life that the call to rest came to him in the building which had long been the scene of his labours, and his last acts of charity were in pathetic harmony with his whole history. "As the Institute was closing," his daughter writes, "on the night of January 16, he stood at the top of the stairs, shaking hands with the members as they passed out, when one passed him very thinly clad. 'Where is your overcoat this cold night, sonny?' The boy answered that he didn't possess one; so, laying a hand on his shoulder,

'Q. H.' detained him, whilst one of the porters went out and obtained a warm coat, into which he buttoned the boy before sending him home." The next morning he was found in his room lying dead, an unfinished letter to a former member on his table. There is little in the biography about politics or contemporary events, but few books could prove more interesting to those who feel the need of social reforms, and we could scarcely have a more graphic picture of the combination of Christianity and citizenship.

*The Journal of Theological Studies*, No. 21, October, 1904. London: Macmillan and Co. Pp. 160. Price 3s. 6d.

The most interesting article in this number is one by Mr. A. A. Bevan on "The Beliefs of Early Mohammedans respecting a Future Existence." The writer thinks that the subject is little understood by Europeans, maintaining that Mohammed's teaching about the hereafter, far from supplying an easy explanation of his success, proved to have been a great stumbling-block to his contemporaries, and was not entirely accepted by his followers in subsequent times. Arabian poets of an earlier date were never weary of repeating that after death man has nothing further to hope or fear. Reasons are given for concluding that Mohammed's doctrine of a resurrection, apart from his elaboration of it, was mainly derived from Christian beliefs. On the intermediate state of the departed the Koran says little, and ideals wholly foreign to the Koran have found their way into Mohammedan society, coming to be reckoned essential elements of orthodoxy. Some of the evidence collected from Arabic literature is remarkable. A reply to some criticisms in the April *Church Quarterly* on the late Professor R. C. Moberly's books is contributed by his son, who aims at correcting what he considers to be wrong impressions of Dr. Moberly's opinions. Those who have read "Atonement and Personality," or "Ministerial Priesthood," may like to know of the paper. The short studies are a trifle dry this time, with the exception of Mr. J. R. Madan's examination of the meaning of *ἀσμία* in Acts xxvii. 21. He comes to the conclusion that it was a medical term used by St. Luke, signifying "loss of appetite from illness." For such a use of the word an example may be found in the Egyptian papyri (Kenyon's edition, No. 144), where it occurs in a first-century letter. The cause of the illness is ascribed by Mr. Madan not only to distress and anxiety, but to the excessively trying motion of the ship. A contribution on "The Inspiration of the Liturgy," though written from the Roman Catholic point of view, contains some wholesome remarks about the influence of environment upon the Christian life.

*Peterborough Sermons*. By the late BROOKE FOSS WESTCOTT, D.D., D.C.L., Bishop of Durham, sometime Canon of Peterborough. London: Macmillan and Co. Pp. viii+391. Price 6s.

Admirers of Bishop Westcott will welcome the publication of another series of his sermons, thirty-three in number, delivered at Peterborough

between the years 1869 and 1883, when he held a canonry there. Over twenty of these discourses are expository lectures on St. John's Gospel, containing much matter subsequently embodied in the author's commentary. It is most instructive to mark his way of expressing the same thought or treating the same subject in the exposition and commentary respectively. We may mention as an example the sections in the introduction to the latter on St. John's style and his relation to the Synoptic Gospels, which are also considered at length in two of the Peterborough lectures, and in these (though paragraphs here and there are identical) the subjects are presented in a simpler and more rhetorical form. The same may be said of the addresses on our Lord's sayings to the disciples at the Last Supper, which should be compared with the Bishop's notes on St. John xiii.-xvi. The outbreak of the Franco-German War in 1870 gave Dr. Westcott more than one opportunity of expressing his sentiments on the "calamity" which had befallen "the brotherhood of nations." He protested earnestly against the view taken in some quarters that it was a judgment upon France, for "there may be martyred nations as well as martyred men," and deplored the continual craving on the part of the public for news. "In the straining after some new excitement," he observed, "we convert the most overwhelming tragedies of life into food for our passing curiosity. We are impatient for tidings which will enrol one more among the blood-stained names of history. We watch the movements of armies as if they were representing a drama for our amusement. We almost feel ourselves aggrieved if a day fails to add a startling incident to the progress of the action." A sermon at the beginning of 1873, occasioned by the death of Napoleon III., is probably the nearest approach to eloquence ever made by Dr. Westcott, who seems to have been intensely moved by that tragic end of fallen greatness. Several addresses on miscellaneous subjects make up the rest of the volume.

*Bible Work and Warfare: A Practical Manual of Bible-Class Work.*

By the Rev. FRANK SWAINSON, Vicar of St. Barnabas, Holloway, formerly Curate of All Saints, Sheffield. London: Longmans, Green and Co. Pp. xx+194. Price 2s.

We heartily recommend these stirring chapters, in which Mr. Swainson relates his experiences amongst the artisans of Sheffield, where he was instrumental in forming two large Bible-classes, one for working men and the other for women. He went to Sheffield after having worked for five or six years under the Church Missionary Society as a missionary to the Indians in North-West Canada, and was not long in discovering that a large percentage of his new parishioners were nearly as much strangers to Christianity as his former charges. There was "a strong prejudice against the Church, any amount of indifference, while portions of the neighbourhood were honeycombed with spiritualism, commonly known as spiritualism." Mr. Swainson's book is eminently practical, recording conversations with men who attended his meetings, and their freely-expressed ideas on religious questions, along with notes for addresses

and hints on dealing with special cases. He declares his conviction that it is vain to try to reach the masses by entertainments and amusements, there being only one way of getting at them, by bringing home the conviction of sin, and then holding up our Lord as their Saviour. The cause of failure is pronounced to be "lack of faith in the Bible, and a non-realization of its saving power." The author was well qualified to judge of the facts, and we hope that his pages will be widely read.

*Some of Life's Gleanings: A Commonplace Book for Churchmen on Protestant Questions of the Day.* From the manuscript books of the late Rev. RUSSELL WING, M.A., St. John's College, Oxford. Selected and arranged by the Rev. WARDEN F. STUBBS, M.A. London: Charles T. Thynne. Pp. xx+240. Price 2s.

Mr. Russell Wing, who died in the November of 1901, was long debarred from active work by ill-health, but took a keen interest in current controversies. This volume contains a selection of extracts from his notebooks, and will be found useful both by speakers and writers. Few of the passages are original, many coming from the writings of the older Protestant divines and a variety of modern authors. A still larger number are quotations from articles in the press and reports of speeches, and include numerous memorable utterances of public men to which it is often convenient to refer. Amongst these is the peroration of Lord Eldon's speech in the debate on the third reading of the Emancipation Bill, a wonderfully vigorous deliverance. His warnings on that occasion are as much to the point now as they were then. A paragraph on p. 142, attributed to Cranmer, was written by Thomas Becon, and is not given quite accurately. The contents of the book show to what an extent the cause of Protestantism is identified with the maintenance of civil and religious liberty.

