a favourable reception. The difficulty disappears if, instead of the rendering in our Version, we read: "And I beseech you, brethren, suffer the word of exhortation; for *I have admonished* you in few words.

E. W. SHALDERS.

BRIEF NOTICES OF BOOKS.

SALVATOR MUNDI. *By Samuel Cox* (C. Kegan Paul and Co.). This volume, evidently a work long pondered over, has been sent forth at a time when the subject with which it deals is exciting deep interest in the Christian world. There is no doubt that a well-grounded horror at the results which had grown out of a corrupt teaching of the doctrine of Purgatory caused our forefathers, at the time of the Reformation and in the religious struggles which immediately succeeded it, to give excessive prominence to the view that the doom of man was everlastingly fixed at the moment of his departure from this world. This was the excess generated of violent controversy, and now we are experiencing the revulsion or recoil of feeling which sooner or later was sure to occur.

In "Salvator Mundi" the author strives to direct this reverse current of thought, and then to shew that in so doing he does not put out of sight, or in any degree make less forcible, the teaching of Scripture, that sin is enmity unto God, and entails on the sinner banishment from God's presence. To accomplish the first portion of his aim he devotes the larger part of the volume to an examination of those passages on which most stress has been laid by the advocates of everlasting perdition. His conclusions are that the word "to damn" should be expunged from the New Testament; that the same measure should be meted out to the word "hell," and that such adjectives as *æonial* should be adopted for the rendering of ἀιώνιος, so constantly now translated *eternal* and *everlasting*. With the first of these conclusions most men at the present day, and with the sense attributed generally to the word *damn* before their minds, would entirely agree; and in some passages where this word is now used the substitution of *judge* or *condemn* is a positive gain even to those who eliminate from the other rendering its more terrible force. But for the exclusion of the word *hell* there does not seem to be so much need, nor is there any substitute proposed that would be endurable

in a version of the Bible meant for ordinary reading. "Hell fire" may, as a translation, be attended with difficulties, but "the Gehenna of fire" is surely not less so. Nor does there seem to be the need for such exclusion. The word *hell* stands in the Creeds where few will associate it with the notion of torture, and Mr. Cox has given instances where not long ago the word was used in a sense very alien to that of a place of torment. To those examples, if we add the kindred words *helm* and *helmet*, names for a covering and protection of the head; *helm*, used in many districts of England for a temporary cattle shed; also *to hell*, employed as a verb to describe the earthing up of celery or potatoes; and the term *hillier*, for a slater or tiler; to which may be further added the common mother's expression, "It costs much to *hill* (*i.e.*, to clothe) and fill a large family;" we have surely enough groundwork in our language on which teachers may build in their explanation of this word, and may accomplish all that is needed without introducing Sheol, Gehenna, Hades, or Tartarus into our *English* Bible. Nor does it appear likely that *æonial* will ever find favour in English. Words are our masters far more frequently than our servants. But if *eternal*, which is *æviternal*, that is, *agelong*, were kept for the translation of αἰώνιος, of which it is a cognate, and the reader were instructed that *eternal* and *everlasting* are words of widely different meaning, all that is desired in this matter might be gained. In a translated Bible there must needs be ever something left for the preacher, and in giving a correct sense to *eternal* there would be no more burden of explanation laid upon him than by the strange transliteration *æonial*.

The second part of his work the author has performed very ably. The substance of his pleading can be most aptly given in his own words. "We admit that if men pass out of this age unrighteous and impenitent they must be banished from the presence and glory of God in the age to come, must pass through the pangs of death before they can be born again unto life." It is on the words, "in the age to come," that the writer wishes emphasis to be laid. The punishment of sin is not represented as less sure or less terrible, but for the immortal everlasting soul he has shewn that what Scripture teaches is that the punishment of sin shall be *agelong*, *æviternal*, *eternal*, but not *everlasting*. What the length of each age of remedial punishment shall be is left to God's decision, who alone knows the worth of each action done here, and the strength of each struggle against temptation. As ages vary in this world, so, and in a higher degree, will ages that are to come vary in duration, but no age of punishment be everlasting.

In the whole argument there is nothing that can be attacked as offering impunity to sinners, or detracting from the Divine attribute of justice; and few exhortations to a holy life and preparation for the world to come could be more powerful than the picture drawn in the last chapter of the misery which after death awaits the unclothed spirit of that man who has lived a sensual life here. His torment will begin when all the faculties to which he has constantly been ministering are taken away; when all his pleasures, all his pursuits are gone, and all the conditions of his new estate are, through his own guilt, strange, unwelcome, and repugnant. Herein is his new discipline, from which, as from all discipline in this age, it is shewn in the early chapters of the volume that we have the warrant of God's word for believing that redemption will come, that in the end, be the ages of discipline ever so extended, the strength of sin shall not gain the victory over the love of God for man. J. RAWSON LUMBY.

THE GREEK TESTAMENT. Hebraistic Edition. *By William Henry Guillemard, D.D.* This is the first instalment of a work implying both much learning and labour. As its author informs us in a very modest but instructive preface, his object is "to shew the LXX. thread running through all the web" of the New Testament. And again he says, "My main object being to shew that the Greek text owes its distinguishing characteristics to three causes: (1) Orientalism; (2) The influence of the LXX. or Alexandrian version; (3) Deterioration of style, due either to the Macedonian element in it, or to the *serioris Græcismi innovationes.* I have marked the most prominent examples of each as they occur, in order to arrest attention and secure careful examination." He accomplishes this purpose in a very scholarly and satisfactory manner, so far as the First Gospel (the only portion of the work yet published) is concerned. We believe that Dr. Guillemard is decidedly on the right track in seeking to account for the peculiar Greek in which the New Testament is written. That could only have arisen from the fact that the various writers were thoroughly familiar with the LXX., used, indeed, the Greek version as their ordinary Bible, and thus naturally expressed their Hebrew conceptions of spiritual truth in language akin to, or identical with, the diction of the Greek translators of the Old Testament.

Dr. Guillemard's careful and sensible work is well fitted to counteract the influence of the rigid mechanical school, and we trust he will be encouraged to carry it to completion. A. ROBERTS.

A generation which has forgotten that Science rests on assumptions at least as large and indemonstrable as those on which Religion stands, and much more unreasonable, and that it demands faith in miracles still more unverifiable and "incredible," will do well to read *Professor Blackie's* wonderfully vital and lively little book, THE NATURAL HISTORY OF ATHEISM (Daldy, Isbister, and Co.). Not that he elaborates any new and formal disproof of the atheism to which certain men of science are just now prone. Here and there, indeed, he does reason, and reason very ably and cogently, with them, though always on familiar lines; but, for the most part, he meets these Agnostics, these "know-nothings," who yet affect to know so much and even to prophesy so much, who see in mere phenomena, and even in phenomena mirrored and transformed in the small dark chamber of their own brain, "the promise and the potency" of the realities which underlie phenomena, with little but good-humoured laughter, and banter on their grotesque solution of the vast and mysterious problem of the universe—"unavoidable effects from unexplained causes:" probably the best way of meeting men who strut so boldly, and so far, beyond their proper confines. For the more philosophic atheists, from Buddha down to John Stuart Mill, who take the ultimate facts of consciousness as well as certain nerve-motions and brain-changes into account, and are perplexed by their contradictory aspects and voices, he has more respect. He gives a fair account of them and of their systems — indeed, his account of Buddha and Buddhism is by far the best brief account in our language, given with most force and insight—and meets them with arguments of great and overpowering weight. His final Chapter on "the Atheism of Reaction," *i.e.*, the atheism which is mainly a reaction from the harsh, crude, and unreasoned statements of Christian doctrine which are in vogue in certain sections of the Church, is one which all teachers of the Christain Faith will do well to ponder and lay to heart. Here, no doubt, some of his vigorous sentences need to be slightly qualified; but we can supply the necessary qualifications for ourselves, and should feel nothing but gratitude for the timely and wholesome warning which the learned and redoubtable Professor has given us.

Equally admirable, in a different way, is *Dr. Maclaren's* WEEK-DAY EVENING ADDRESSES (Macmillan and Co.). These familiar "talks" with his congregation are quick with spiritual insight and power; and, a special commendation to our readers, they contain many good expository hints. S. COX.