

## Recent Literature in Apologetics.

### A GUIDE TO THE BUYING OF BOOKS.

#### II.

#### III.

#### THE RECORD OF REVELATION—THE OLD TESTAMENT.

(Books on the Higher Criticism are reserved for a future article.)

**PUBLISHERS**—Hodder & Stoughton.

**AUTHOR**—C. Loring Brace, author of "Gesta Christi."

**TITLE**—The Unknown God ; or, Inspiration among Pre-Christian Races. 8vo, pp. xii., 336. 1890, 12s.

"It would," said Professor Sanday recently, "be little in accordance with Christian doctrine to maintain that the divine influences which were vouchsafed in so large a measure to select spirits in Palestine were wholly wanting in India or Greece. It is impossible to read the life and teaching of Gautama without feeling that he too had an impulse from the Holy One." It is in that belief that the late Mr. Loring Brace made the patient research, of which the fruit is this volume. Not in Buddhism only, but in all the great non-Christian religions, and even in some philosophies, the evidences of divine inspiration are traced. Impelled by a faith that God's providence is broader than we deem, Mr. Brace has produced a treasury of all that is best in human thought outside Judaism and Christianity, the like of which nowhere else exists.

**PUBLISHER**—John Murray.

**AUTHOR**—Rev. C. Pritchard, D.D., F.R.S., Savilian Professor of Astronomy, Oxford.

**TITLE**—Occasional Thoughts of an Astronomer on Nature and Revelation. Crown 8vo, pp. xi., 273. 1889, 7s. 6d.

The greater part of Professor Pritchard's *Nature and Revelation* is anti-agnostic, but for the sake of the three papers which end the book it may be placed here. These papers are courageous efforts made by a distinguished astronomer to interpret three passages in the record of revelation in which astronomy has a right to speak—the sun standing still, the star of the Magi, and the Creation Proem. The interpretation is on the lines laid down in the British Association discourses and Congress addresses, which form the bulk of the volume. On the one side, there is strict fidelity to the assured gains of science; on the other, firm belief in the supernatural revelation recorded in the Bible. But, however close the kinship between these two, the effort is never made to fit the one into the mould of the other. The unmistakable honesty, the acknowledged ability, and the spiritual earnestness of the book should make it a power in the conflict with religious indifference.

**PUBLISHERS**—T. & T. Clark, Edinburgh.

**AUTHOR**—Samuel Harris, D.D., LL.D., Professor of Systematic Theology in Yale University.

**TITLE**—The Self-Revelation of God. 8vo, pp. xii., 570. 1887, 12s.

"What is religion? 'Tis man seeking God"—so repeats the latest product of Unitarian theology. Professor Harris has written this book to prove that it is altogether the reverse of that. *The Self-Revelation of God* is divided into four parts, which may serve as a sketch of its plan: 1. God revealed in experience or consciousness as the object of religious faith and service. 2. God revealed in the universe as the Absolute Being. 3. God revealed in the universe as Personal Spirit through the constitution and course of nature, and the constitution and history of man. 4. God revealed in Christ as the Redeemer of man from sin. But such a bare enumeration can give no hint of the great ability and interest of the book, the subject of which is the apologetic question of to-day. Professor Harris has been called through successive offices to hold one of the highest which America can offer, and this volume is worthy of his position.

**PUBLISHERS**—James Nisbet & Co.

**AUTHOR**—Rev. W. A. Mathews, M.A., Vicar of St. Lawrence, Appleby, Hon. Canon of Carlisle, and Proctor in Convocation.

**TITLE**—The Witness of the World to Christ. Crown 8vo, pp. 240. 1889, 3s. 6d.

By its unpretending appearance and modest introduction, Canon Mathews' *Witness of the World to Christ* runs the risk of missing the place and the popularity which it deserves. Its title also is unfortunate, though it might be hard to suggest another at once comprehensive and distinctive. For the range of the work is from "Science and Theology" to "The Life of the World to Come," and that, not in detached essays, but by a continuous chain of expositions and argument. One chapter alone should "make" the book at such a time as this. It goes by the perfectly hackneyed title of "Natural Religion," but it is anything but hackneyed in thought.

**PUBLISHERS**—The Religious Tract Society.

**AUTHORS**—Various.

**TITLE**—Present Day Tracts on Man in Relation to the Bible and Christianity. Crown 8vo. 1889, 3s. 6d.

This "special" volume contains eight of the most scholarly of the whole series. They are these: "The Age

and Origin of Man Geologically Considered," by S. R. Pattison, F.G.S., and Dr. Friedrich Pfaff; "The Antiquity of Man Historically Considered," by Canon Rawlinson; "Man Physiologically Considered," by A. Macalister, M.D.; "Man a Free Agent," by Prebendary Row; "The Witness of Man's Moral Nature to Christianity," by Prof. Radford Thomson; "The Adaptation of the Bible to the Needs of Man," by Dr. Blaikie; "Revelation and Natural Science," by Sir J. William Dawson; and "Christ and Creation," by the Rev. W. S. Lewis, M.A.

**PUBLISHER**—Richard D. Dickinson.

**AUTHOR**—Joseph Cook.

**TITLE**—God in the Bible. 8vo, pp. vi., 221. 1889, 3s. 6d.

Mr. Cook's purpose in the thirteenth series of the Boston Monday Lectures was to discover a verifiable definition of inspiration. He investigates chiefly the phenomena of the Old Testament; but he relies much more upon the testimony wrung from the unbiassed republic of literature and science. It need not be said that he shows himself master of an astonishing range of appropriate material. There is a liberal education in such a volume, be its thesis proved or not. The preludes to the lectures are timely and telling. At a Symposium on Inspiration, which concludes the volume, there sit many of the leading theologians of America.

**PUBLISHERS**—T. & T. Clark, Edinburgh.

**AUTHOR**—Dr. Fr. H. Reusch, Professor of Catholic Theology in the University of Bonn.

**TITLE**—Nature and the Bible: Lectures on the Mosaic History of Creation in its Relation to Natural Science. Translated from the Fourth Edition by Kathleen Lyttelton. Revised and corrected by the Author. 8vo, 2 vols., pp. 461, 372. 1886, 21s.

In the great controversy between the various sciences and the early chapters of Genesis, a controversy which will not be settled for many a day, there is no book so full of help and hope as Dr. Reusch's *Nature and the Bible*. For many years scholars have turned to Mr. Quarrier's able volume, but, more limited also in scope, it has always been limited in its influence, and now is passing out of date. Dr. Reusch will also pass out of date, but not, it is probable, till most of the questions are laid to rest. For he enters into the discussions with so competent a knowledge, and in so generous a spirit, that, come what adjustments may from the side either of biblical interpretation or scientific theory, the great principles here expounded and applied will always hold their ground. The title-page is much too limited. Even the first volume passes beyond the Creation, and contains a most important discussion on the Deluge; while the second deals with the wider questions of the origin, unity, and antiquity of man.

## IV.

## CHRIST AND CHRISTIANITY.

**PUBLISHER**—T. Fisher Unwin.

**AUTHOR**—George Park Fisher, D.D., LL.D., Titus Street Professor of Ecclesiastical History in Yale University.

**TITLE**—The Nature and Method of Revelation. Crown 8vo, pp. xvi., 291. 1850, 4s. 6d.

That portion of Professor Fisher's *Nature and Method of Revelation*, which gives the work its title, consists of four papers which recently appeared in the *Century*. They are popular in style, but well abreast of the scholarship of the day; and it is notable that Dr. Sanday, in his newly issued *Oracles of God*, commends the volume thus, "As a simple and popular survey of the ground it does not seem easy to name a better book." Still, the five essays which appear here for the first time, and which occupy nearly half the space, are as intelligible and certainly not less instructive. They deal with (1) The Authorship and Date of the Gospels; (2) Illustrations of the Character of the Gospel Histories; (3) Prophecies of the Time of the Second Advent; (4) The Theology of Matthew Arnold; (5) Huxley's Comments on the Gospel Narratives.

**PUBLISHERS**—The Religious Tract Society.

**AUTHORS**—Various.

**TITLE**—Present Day Tracts on the Non-Christian Religions of the World. Crown 8vo. 1888, 2s. 6d.

Great names are here, and they write on subjects which sympathetic knowledge only makes more interesting: "Islam," by Sir William Muir; "Confucianism," by Professor Legge; "The Parsis and the Zend-Avesta," by Dr. Murray Mitchell; "Hinduism," by the same; "Buddhism," by Dr. Reynolds; and "Ancient Paganism," by Dr. Mitchell.

**PUBLISHERS**—Oliphant, Anderson, & Ferrier, Edinburgh.

**AUTHOR**—Rev. A. Scott Matheson, Dumbarton.

**TITLE**—The Gospel and Modern Substitutes. Crown 8vo, pp. 319. 1890, 5s.

Mr. Matheson's book has already received notice in THE EXPOSITORY TIMES (vol. i. p. 239), and a second reading confirms the judgment then expressed.

**PUBLISHERS**—Hodder & Stoughton.

**AUTHOR**—R. W. Dale, LL.D., Birmingham.

**TITLE**—The Living Christ and the Four Gospels. Crown 8vo, pp. xii., 299. 1890, 6s.

The first four of the fourteen lectures in Dr. Dale's *The Living Christ* are the most valuable. In them the "argument from experience" is put with a charm and a power that are irresistible. Certainly the rest of the volume, which traces the historical evidence for the Gospels back

from Eusebius to Polycarp is well done. Indeed it would be hard to find better popular lectures on the subject. But the armour is not so manifestly David's own, and something is missed of the confidence and precision of the earlier argument. It is, notwithstanding, a notable book, for a strong man has thrown his strength into it.

**PUBLISHERS**—Cassell & Company.

**AUTHOR**—James Aitchison, Minister of Erskine Church, Falkirk.

**TITLE**—*Signa Christi: Evidences of Christianity set forth in the Person and Work of Christ.* Crown 8vo, pp. xii., 296. 1890, 5s.

*Signa Christi* is the title which Mr. Aitchison has given to six lectures, which were first spoken to the members of a senior Bible class, and then published at their desire. They desired well. These lectures deserve a wider audience. The second especially, on the Teaching of Christ, is an original contribution to the subject, thorough and convincing. And the last, on the Living Witness in the Church and the World, is scarcely less satisfactory. To occupy new apologetic ground on some of the others is scarcely possible, but the old is well mastered.

**PUBLISHERS**—James Nisbet & Co.

**AUTHOR**—Rev. Henry Norris Bernard, M.A., LL.B.

**TITLE**—*The Mental Characteristics of the Lord Jesus Christ.* Crown 8vo, pp. xii., 314. 1888, 6s.

To find a title for a book, especially a book on Apologetics, seems to be harder than to write the book itself. Mr. Bernard's title is neither very appropriate nor very pleasing. His subject is as wide as "Ecce Homo," and deals with it in separate chapters on selected topics, in some of which, as in that on Christ's prayers, there is no reference to His mental characteristics. Had the subject promised by the title been adhered to, a monograph of considerable apologetic value might have resulted, for Mr. Bernard has the ability to write it. There is less room for the work actually accomplished. But the book deserves a place in recent apologetic literature.

**PUBLISHERS**—Society for Promoting Christian Knowledge.

**AUTHOR**—Rev. George Frederick Maclean, D.D.

**TITLE**—*The Evidential Value of the Holy Eucharist: being the Boyle Lectures for 1879, 1880.* Third Edition, revised and corrected. Crown 8vo, pp. xxiv., 352. 1890, 4s.

Apologetics, like every other modern study, must be specialised. And it is just by such monographs as this that the best work is likely to be done in the future. Dr. Maclean's book is beyond our present time-limit, but this

third edition has been so carefully revised that it deserves a place and special attention. These lectures prove that lectures may be popular, and yet do their work with so much accurate scholarship that it is done once for all.

**PUBLISHERS**—T. & T. Clark, Edinburgh.

**AUTHOR**—Karl Sell, D.D., Ph.D., Darmstadt.

**TITLE**—*The Church in the Mirror of History: Studies on the Progress of Christianity.* Translated by Elizabeth Stirling. Crown 8vo, pp. viii., 250. 1890, 3s. 6d.

Readers of Dr. Sell's lectures on the History of Christianity owe a grudge to the translator for the unlovely title she has given the book, and those who are kept thereby from becoming readers will owe a deeper grudge. But the translation is good, for which much may be forgiven. A phrase in the author's Preface seems to indicate that he had "the cultured classes" most in mind; but there need be no caste distinction in the readers of the book. Dr. Sell's aim is apologetic, and he rightly judges that the best apologetic for Christianity is an impartial record of what Christianity has wrought.

**PUBLISHER**—Charles H. Kelly.

**AUTHOR**—Rev. William Unsworth.

**TITLE**—*The Aggressive Character of Christianity; or, Church Life and Church Work.* Second Edition, revised and enlarged. Crown 8vo, pp. viii., 308. 1889, 3s. 6d.

Though Mr. Unsworth's book comes properly enough under this survey, he himself has no more love for the word "Apologetics" than Dr. Martineau. Christianity is not an apology, and should need none. It is an aggressive power. If not aggressive, it is not a power. Mr. Unsworth is not one who piously watches the world grow ranker in wickedness that the coming of the Lord may be hastened. He believes in the ultimate triumph of Christianity in the world. This is the work of the Church, and in the last half of his book he describes the qualifications which the Church needs for that work.

**PUBLISHERS**—Thomas Nelson & Sons.

**AUTHOR**—Rev. John Inglis, D.D., F.R.S.G.S.

**TITLE**—*Bible Illustrations from the New Hebrides, with Notices of the Progress of the Mission.* Crown 8vo, pp. xii., 356. 1890, 5s.

In Mr. Inglis' book we find the Church at work in the world. Every successful mission and its record is an apologetic. But the apologetic in this volume is special. The truth of some of the most remarkable occurrences in the Bible is illustrated and confirmed by the actual customs of these "primitive" tribes. It is similar testimony to that of the monuments; and sometimes it is both surprising and instructive. It is an unworked field of apologetic which gives promise of even better things to come.

**PUBLISHERS**—Macmillan & Co.  
**AUTHOR**—W. Boyd Carpenter, D.D., D.C.L.,  
 Bishop of Ripon.

**TITLE**—The Permanent Elements of Religion.  
 The Bampton Lectures of 1887. 8vo, pp. 424.  
 1889, 14s.

Dr. Boyd Carpenter's Bampton Lectures will fitly close the present survey. The history of Christianity is, rightly

viewed, one of the strongest apologetics; but that history is not merely of the past. The volumes just noticed show that in its present attitude there lies an evidence really impregnable, notwithstanding all shortcomings. And that history, which is past and present, is also future. For prophecy is history where the elements relied upon are essential and indestructible. This is the apologetic which the Bishop of Ripon advances here, and it is handled in a way that is worthy of its greatness.

## Requests and Replies.

Would you kindly inform me which is the best commentary on the Book of Revelation. "The Revelation of St. John," by Prof. Milligan, D.D., in the Expositor's Bible, has been recommended to me. I see Spurgeon recommends "Revelation," by C. B. Elliott, M.A., as the standard work on the subject. What is your opinion of the relative merits of these books, and which of the commentaries on Revelation is the best, taking into consideration—(1) Accuracy; (2) Abreast of modern scholarship; (3) Serviceableness in the pulpit?

J. M. P.

Your correspondent's question, Which is the best commentary on Revelation? is very much like the question, Which is the best policy to apply to Ireland? or, Which is the surest cure for consumption? Unanimity on the subject has not yet been reached. Every commentary on the Revelation contains a theory of the book, and these theories are as numerous as the stars, and as far away from one another as the poles. Without fear one may say that *good* books on the Seven Churches are Trench, Marcus Dods, and Plumptre. Not very profound but useful practical lectures on the Revelation are those of Vaughan (of the Temple); more thoughtful, though more complicated with theory, are those of Fred. D. Maurice (who is what is called a preterist). Dr. Milligan's books, both his Commentary (*Pop. Comm. on N. T.*, edited by Schaff; T. & T. Clark) and in the *Expositor's Bible*, contain a great deal of excellent homiletical and practical matter, often very felicitously expressed. His theory of the Revelation, however, reduces it to one huge commonplace, in which everything distinctive disappears, and all the great figures—Jerusalem, Babylon, big beast and little beast—have ultimately very much the same meaning, the whole of them more or less being figurative expressions of the idea that the Church degenerates and becomes secularised and worldly—an idea which, perhaps, does not appear in the Apocalypse at all, except in a modified form in the Epistles to

the Churches. As a repertory of opinion, ancient and modern, the Commentary of the late Archdeacon Lee of Dublin, in the *Speaker's Bible*, is exceedingly useful. The great work of E. B. Elliott (the initials C. B. in Spurgeon must be a mistake), *Horæ Apocalyptice*, 4 vols., 1862, is an exceedingly entertaining book, full of learning and interesting historical illustrations, and embellished with cuts of seals and other things, among them portraits of the "horsemen" from the Euphrates. The book is strongly anti-papal, and of course is based upon the historical or continuous system of interpretation, which finds in the Apocalypse a history of the Church and the world in hieroglyphs. This system of interpretation now finds little favour, and Elliott's book, though diverting still, has lost its former prestige. The little work of Simcox (*Cambridge Bible for Schools*, 1890) comes nearer to the prevailing modern view of the meaning of the Apocalypse perhaps than any other. A large work lately published is *The Practical Teaching of the Apocalypse*, by G. V. Garland (Longmans, 16s.). A work by Principal Brown of Aberdeen on the Apocalypse has lately been announced (Hodder & Stoughton).—A. B. DAVIDSON.

Can you name any books—or open out the question—on the way in which the spiritual nature of man is transmitted? To which theory does the Evangelical Church lean—Creationism or Traducianism?—J. B.

This branch of anthropology belongs rather to philosophy than to theology.

To read on the subject, a good start may be made with Shedd's succinct account (*Hist. Doc.* ii. 3-26).

Tertullian's realism made Traducianism welcome to him; and probably it was so with Luther. Augustine seemed afraid of committing himself to either theory. Origen held a Platonic theory of the pre-existence of souls. Lactantius, Jerome,