The Religious Literature of the Month.

BOOKS.

A large number of theological books have been issued in the course of the month, and some of them are of first-rate importance.

MESSRS. JAMES NISBET & CO. have sent out in handsome form an Introduction to the Johannine Writings, by Dr. Paton J. Gloag (8vo, 440 pp., 10s. 6d.); and a new edition of the late Dean Goode's Warburtonian Lectures, Fullfilled Prophecy a Proof of the Truth of Revealed Religion, edited by Dr. Bullinger (8vo, 240 pp., 7s. 6d.).

MESSRS. LONGMANS have issued a volume of sermons by the late Canon Liddon, under the title Passion-tide Sermons. They have been delivered for the most part on Passion Sunday in various years since 1871 (crown 8vo, 300 pp., 5s.). The same publishers send The Battle of Belief, a Book of Evidences for the Times, by Nevison Loraine (crown 8vo, 234 pp., 5s.).

MESSRS. T. & T. CLARK have published a new and much enlarged edition of Riehm's Messianic Prophecies, translated by Mr. Lewis Muirhead, with a delightful Introduction by Professor A. B. Davidson (post 8vo, 348 pp., 7s. 6d.). Also a handsome volume by Otto Funcke, under the title of The World of Faith and the Everyday World as Displayed in the Footsteps of Abraham, translated by Sophia Taylor (post 8vo, 354 pp., 7s. 6d.). The same publishers have also issued Pre-organic Philosophy and the Biblical Idea of God, by Charles Chapman, M.A., LL.D., Principal of Western College, Plymouth (crown 8vo, 304 pp., 6s.); and two Delitzsch books, namely, Messianic Prophecies in Historical Succession, by Franz Delitzsch, translated by Professor Samuel Ives Curtiss (crown 8vo, 232 pp., 5s.), and Franz Delitzsch: A Memorial Tribute, by Professor Curtiss, with portrait (crown 8vo, 96 pp., 3s.).

MESSRS. MACMILLAN and MR. R. D. DICKINSON have simultaneously published editions of Dr. Phillips Brooks' new volume of sermons, The Light of the World, the former at 3s. 6d. (crown 8vo, 373 pp.) and the latter at 4s. 6d. (crown 8vo, 416 pp.). Mr. Dickinson sends also The Romance of Religious Begging, by Charles Leach, D.D. (crown 8vo, 152 pp., 1s.).

From the CAMBRIDGE UNIVERSITY PRESS there comes another volume of the Smaller Cambridge Bible for Schools, being 1 Kings by Professor Rawson Lumby (144 pp., 1s.).

We have also received this month The Great Day of the Lord, by the Rev. Alexander Brown, which is published by HAMILTON, ADAMS, & CO. (crown 8vo, 259 pp., 3s. 6d.).
MAGAZINES.

The Contemporary Review (Isbister, 25. 6d.) has several articles of interest, such as Farrar's "John Wesley," Francis Peck's "The Eclipse of Justice," Wensley's "Pessimism as a System," and Richard Heath on the "Anabaptists." The point of the last-named article is in this sentence: "No one can thoroughly examine the matter and avoid the conclusion that the Baptists and the Quakers are imperfect results, yet who, deserted and dying, counts over one by one, with many a sleepy nod between whiles."

The Missionary Review of the World (Funk & Wagnalls, 1s.), recently greatly improved, is now a most interesting magazine from beginning to end, and has no rival in its line. Out of many excellent articles in the March number may be selected for mention an account of the doctrine of justification by faith alone, held by a sect of Japanese Buddhists. The sect takes the name of Shin-Shin from its founder Shinran, who is called the Luther of Buddhism. The Shin-Shin sect has the following points of belief in its creed:—1. Salvation is due to faith only in the power and willingness of Amita to save mankind. 2. This salvation is received at once, not at death. 3. Morality is of equal importance with faith. 4. While Nirvana, or eternal happiness, is to be attained (as all Buddhists teach) by the extinction of the passions through many deaths and re-births, yet this extinction of passions may be reached through help from another (contrary to the usual Buddhist teaching), that is, from Amitabha, he being the chief of the Buddhas. The name Amitabha signifies "boundless life" or "immeasurable light."

In the Old and New Testament Student (Trübner, 7s. 6d. per annum), Professor Harper writes clearly and forcibly in favour of the "historical" method of interpreting the Bible. "Let it be regarded as self-evident that any Scripture was intended, first of all, for the particular time and occasion when it was first put forth by word of mouth or in written form; that the interpreter's first duty must be to find out the meaning and purpose of the message at that particular time and occasion; and that only when this fundamental task has been accomplished is it safe to employ that Scripture for devotional, hortatory, or doctrinal purposes." "Such a method," he adds, "is fundamental in solving contradictions, discovering complementary truths, and revealing the substance of much biblical teaching before concealed in its temporal forms." For "the Bible is not so simple a book to understand and interpret as many think. It is an excellent thing to give the Bible to the people, to put it into the hands of every one. But this is no assurance that every one will be able to comprehend or teach it. We wish that the words of Professor W. A. Stevens, in an article contributed to this journal, might have careful attention:—'It is a mistake fraught with serious intellectual and spiritual consequences to imagine the Bible, or indeed any single book of it, easy of comprehension. It is a book written by men of a different race from ourselves, in a foreign language, and in a distant age; a book which expounds on broad lines the historic process of redemption, which came slowly to completion through a period of sixteen centuries, which enshrines the profoundest experiences and the loftiest conceptions known to the soul of man.'"

Professor Workman's article on "Messianic Prophecy" in the Canadian Methodist Quarterly (Toronto, 30 cents) has called forth many protests, as was inevitable. The number for January contains two formal replies, neither quite conclusive. The truth is, there is too much reliance upon weapons which have long since lost their edge, if they ever had one, such as Rollin's Ancient History. Nor have the editors been frightened back into traditional ways, for...
in this same number is an article which gives the narrative of the Deluge according to the Elohist and the Jehovist in parallel columns, and asks if it is reasonable to suppose that Moses "mixed up the two." Professor Harper's suggestions for systematic Bible study in Sunday schools is the most useful thing in the whole review, but it is all readable and well worthy of attention. There is one puzzling thing only,—why such forms as Welhausen, Blake, Kurz, Deutch, Mechizedek? 

There are three great evidences for Christianity, says the Bishop of Liverpool, in the Churchman's Magazine (Kensit, id.), three great broad facts which never can be explained away: (1) Jesus Christ Himself; (2) The Bible itself; and (3) the effect which Christianity has produced in the world. Take up your position boldly behind the ramparts of these three facts, and you may safely defy the utmost efforts of sceptics. The difficulties of Christianity no doubt are great, but they are nothing compared to the difficulties of infidelity.

In the Scottish Congregationalist (Edinburgh), Mr. A. E. Garvie, M.A. of Mansfield College, contrasts the medieval and the modern conceptions of Christian life. His medieval authority is the Imitatio, and he finds it antiquated (at least from the ideal of modern Christianity) in two particulars. 1. "When we read, as we do read, his complaints that he loves the creature more than the Creator, his entreaties that the love of man may become naught to him, and the love of God all, we feel that here is a mood that we do not wish either to understand or to experience." 2. "The monk gives us the individual conception of the Christian life, which has so hindered the realisation of the Christian ideal, which is, as the life of Christ shows, social."

The Saturday Review of March 7 (London, 6d.) has something to say on this latter point in an article on "John Wesley." "Both Wesley and Newman were wrecked by their excessive individualism in religion, though both had the excuse that in their days the impersonal view of religion had turned to something like personal irreligion. Both were egotists, and taught egotism in religious matters. Neither seems to have observed that in the central formula of the Christian faith 'I' occurs only in the phrase 'I believe'; 'Thy,' 'Me,' 'Mine,' nowhere. They were egotists, and taught egotism in religious matters."

The Review of Reviews, an advance copy, is just received. With each issue the "reviews" are less and the original contributions more. This, which was inevitable, is most acceptable. There has been no more interesting number than the present.

The Religious Review of Reviews is improving, but it has not yet got within cry of the other.

NOTABLE SERMONS
AND EXPOSITIONS IN MARCH.

Gen. i. 1 (Watson), Preacher's Magazine.
xxv. 8 (Gunsaulus), Evangelical Magazine.
Exod. xiv. 3, Metropolitan Tabernacle Pulpit, 2188.
xxxiv. 29 (Macalren), Homiletic Review.
Lev. vii. 1 (Parker), Christian Commonwealth, 490.
Josh. vi. 20 (Eastwood), Quart.
xxiv. 15, Original Secession Magazine.
2 Sam. vii. 18-29 (Moule), King's Own.
1 Kings iv. 33 (Gregory), Wesleyan Meth. S.S. Magazine.
2 Kings v. 10 (Bullock), Hand and Heart.
1 Chron. iv. 9, 10 (Fullerton), Footsteps of Truth.
Ps. xix. 12 (Thorold), Good Words.
xxiii. 8, 9, Metropolitan Tabernacle Pulpit, 2190.
xxvii. 5 (Crozter), Church of Eng. Pulpit, 799.
xxv. 5 (Stuart), Churchman's Magazine.
xxxi. 10 (Monti), Word and Work, 833.
xxi. 17, Metropolitan Tabernacle Pulpit, 2187.
xxviii. 18 (Pearse), Preacher's Magazine.
xxv. 7, 8, Young Men's Christian Magazine.
xxvi. 1 (Kelly), Methodist Recorder, 1733.
xxix. 96 (Tipple), Sunday Magazine.
xxviii. (Chambers), Homiletic Review.
Cant. v. 16 (Spurgeon), Sword and Trowel.
Isa. lii. 6, 7, Metropolitan Tabernacle Pulpit, 2189.
Ezek. xxxii. 7-9 (Leech), Homiletic Review.
Zech. xii. 10 (Body), Church Bells, 1054.
xxii. 27-29 (Body), Church Bells, 1053; Church Times, 1467.
Matt. i. 21 (Spurgeon), Christian Herald, 8.
v. 3 (Carroll), Christian Leader, 479.
xxiv. 12 (Macmillan), Life and Work.
xxvi. 36 (Petavel), Expositor.
Luke ix. 61 (Hamlin), New York Evangelist, 3179.
xx. 5, Sunday at Home.
xxiii. 27-29 (Body), Church Bells, 1053; Church Times, 1466.
John i. 43-46 (Bannerman), F.C. of Scotland Monthly.
vii. 14 (Carpenter), Mag. of Christian Literature.
xx. 11 (Meyer), Christian, 1101.
vii. 31, 32 (Brooks), American Churchman, 2405.
xxi. 11, Primitive Methodist Magazine.
xx. 29 (Bowman), Homiletic Review.
Acts ii. 4 (Wright), Theological Monthly.
xx. 30, Sunday at Home.
x. 36, 31 (Hole), Church Bells, 1054.
xxvi. 30, 31 (Birch), Christian Millenium, 386.
Rom. v. 8 (Calhrop), Fireside Magazine.
xvi. 7 (Thorold), Sunday Magazine.
1 Cor. i. 1 (Randolph), American Churchman, 2403.
vii. 29-31, Record, 7601.
xx. 20 (Cowell), Wesleyan Methodist Magazine.
2 Cor. iii. 18 (Swaine), Baptist Magazine.
Gal. i. 15-17 (Dale), Methodist Recorder, 1732.
vi. 14, Primitive Methodist Magazine.
Eph. vi. 15 (Everard), Quiver.
Phil. iii. 13, 14 (Moulton), Methodist Recorder, 1732.
Heb. v. 9 (Edwards), British Weekly, 226.
xii. 1, 2 (Dallingier), Preacher's Magazine.
xii. 21 (Macalren), Freeman, 1882.
James i. 9, 10 (Cox), Expositor.
Rev. i. 5, 6 (Birch), Christian Millenium, 385.
lii. 5 (Hole), Church Bells, 1053.
lii. 12-17 (Urquhart), King's Own.
xx. 4-6 (Murphy), Presbyterian Churchman.

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