

At the Literary Table.

THE BOOKS OF THE MONTH.

HISTORY OF THE JEWS. BY PROFESSOR H. GRAETZ. Vols. III., IV., V. (*D. Nutt.* 8vo, pp. 672, 752, 836. 10s. 6d. each.) The first two volumes of the English edition of Professor Graetz's *History of the Jews* have already been noticed in THE EXPOSITORY TIMES; the three volumes which complete the work are now before us. A great and difficult task is thus accomplished. It has long been recognised that the standard History of the Jews has been written by the late Professor Graetz, and to make it available to English readers is a great work. And it is as difficult as it is great. For it had to be condensed. Wisely, we think, it was decided that it must be condensed. Now there is nothing that taxes an author's skill so severely as condensation. Few are the authors who do the thing and reap success in the doing of it. Hundreds have spent themselves upon it and failed, and never learned the reason of the failure. Here the conditions are as favourable as they could be. The work has been done by another and not the author, and yet the author has revised it all. Thus the unessential matters, as they present themselves to an accomplished and sympathetic reader, have been permitted to go; while the continuity, the spirit and tone of the book, have been retained through the constant touch of the author's own hand upon it. On the whole, the prophecy may be hazarded that these five volumes of the *History of the Jews* will remain when the eleven volumes of the *Geschichte der Juden* have begun to pass away.

JERUSALEM: ITS HISTORY AND HOPE. BY MRS. OLIPHANT. (*Macmillan.* 8vo, pp. 515. 21s.) In attempting to rewrite the history of Jerusalem, Mrs. Oliphant has assayed a far more difficult task than was presented by the histories of Venice, of Florence, or of Edinburgh. No one will dispute her claim: "I have some small knowledge of how human character is depicted, and the means by which a man who has departed from this world is made to live and breathe again." But the men of Jerusalem have never departed this life. They live and breathe among us as they ever did in Jerusalem. To tell the familiar history, and tell it so as to arrest our attention and claim our time

away from the original story itself, is a task of surpassing difficulty. And Mrs. Oliphant has not written such a book as either her *Venice* or her *Florence*. But *Jerusalem* is written with great power, with the power of her best work; it is only the exceeding difficulty of the subject that makes the outcome less. Mrs. Oliphant's attitude as respects the Higher Criticism is severely conservative: "I will take Herr Wellhausen's word for nothing in that in which he has formed his theory before he began to inquire into the subject. I will take M. Renan's word for less than nothing, were that possible, because he has abundantly proved himself incapable of judging in respect to all the higher mysteries of human character, thought, and feeling. Abraham I know and David I know; but who are these?"

THE EARLY RELIGION OF ISRAEL. THE BAIRD LECTURE FOR 1889. BY JAMES ROBERTSON, D.D. (*Blackwood.* Crown 8vo, pp. 524. 10s. 6d.) To review this volume thoroughly would compel us to traverse the whole question of the Historical Criticism of the Old Testament, and to discuss most of its details. But we have read it carefully; and we feel bound to say at once that it is the most considerable contribution to the subject from the conservative side that has yet been made in this country. It is no longer possible to complain of the want of an adequate—adequately complete and adequately scholarly—handling of the subject in English along the old and still most familiar lines. Moreover, the book can be read with pleasure. It is absolutely free from bitterness and scorn. For Dr. Robertson counts it of no value to us that, on the one hand, we should accept these things merely from Tradition and Authority, or that, on the other, we should be of the number of Mr. Andrew Lang's "clever superficial men and women who disbelieve in Authority, and do believe in authorities." It is of no value either way; we must make the belief our own. And even in such a subject as this it is possible to do so. More and more completely matters of language and style, appreciable only by Hebrew scholars, are being abandoned as arguments; more and more the

arguments employed are such as an ordinary reader of the English Bible may appreciate. Let us take guides,—Driver's *Introduction* and Robertson's *Baird Lectures*,—but let them be guides only; let us not call them authorities nor ever erect them into an authority.

THE CANON OF THE OLD TESTAMENT.

By HERBERT EDWARD RYLE, B.D. (*Macmillan*. Crown 8vo, pp. 304. 6s.) It is quite in conformity with the laws of chance in literature that we should have had no history of the Old Testament Canon since Dr. Samuel Davidson published his little book in 1877, and now we have two works, both of first-rate importance, issued within a month. There is no need for an elaborate comparison between Dr. Frants Buhl and Professor Ryle. Buhl's work is not confined to the Canon. Its largest and most valuable portion deals with the history of the text of the Old Testament. For the rest, Professor Ryle's own words may be quoted. After referring to Wildeboer's book (which has not yet been translated into English), he says: "Professor Buhl's important work did not appear until I had almost completed the present volume. In the case of both these works, the student will find them very valuable for purposes of reference, but scarcely so well adapted for purposes of continuous reading." This modest claim at once introduces us to the leading characteristic of Professor Ryle's book. He does not claim more accurate scholarship than Wildeboer and Buhl, though he has no less; but he rightly claims that his book possesses that most English of virtues—it may be read throughout. As in the articles which Professor Ryle has contributed to THE EXPOSITORY TIMES, an extensive and minute research lies concealed under a most fresh and flexible English style. For this, much will be forgiven. We almost forgive everything for this in England. And no doubt something that needs forgiveness will seem to arise in the progress of this volume. For the writing of a history of the Canon of the Old Testament is a supremely difficult undertaking. No two persons will give the same meaning and value to the meagre landmarks that are found. And more than that: Are we not hotly divided at present over these matters? Yet no one will complain that the writer of this work has been dogmatic or disdainful.

LECTURES ON THE APOCALYPSE. By WILLIAM MILLIGAN, D.D. (*Macmillan*. Crown 8vo, pp. 239. 5s.) For some time the second edition of Professor Milligan's Baird Lecture on the Apocalypse has been out of print. In the issue of a third edition, the lectures have been separated from the Appendices. The Appendices will be published in a volume of Discussions, to appear shortly, and the Lectures themselves are issued in the attractive volume now in our hands. It will be a double gain. Appendices are worse than footnotes; and it is one of the most outrageous doings of tyrannous English custom that every volume of Baird, Bampton, or other lectures must have an array of unattached followers at the end.

SERMONS ON SOME WORDS OF CHRIST.

By H. P. LIDDON, D.D., D.C.L., LL.D. (*Longmans*. Crown 8vo, pp. 356. 5s.) Every lover of the late Canon Liddon's sermons, which means every lover of the best in sermon literature, must be thankful for the change which placed them in the hands of Messrs. Longmans. These sermons we have already,—but in what shape? This volume is as beautifully printed and outwardly attractive as one could desire. In this form the sermons will gather a new audience, and the old audience will give them the heartiest welcome of all.

THE EPISTLES OF THE APOSTLE PAUL.

By GEORGE G. FINDLAY, B.A. (*Kelly*. Crown 8vo, pp. 287. 2s. 6d.) The editor of the *Preacher's Magazine* has resolved to superintend the issue of a short series of books for Bible students. The first was a pleasant little volume of sermons on Elijah, by Mr. Mark Guy Pearse. This is the second. And this volume comes better under the title than the other. Shall we also say it is a better book? No; a better work of *its kind* than Mr. Pearse's *Elijah* would be hard to find. But this will probably take a higher place in its own line, where the competition is not so keen. Indeed, we have not any introduction to the Pauline Epistles so useful to the Bible student as this little book by Professor Findlay. For here there is fulness of knowledge as well as the wisest restraint in the statement of it.

THE LIFE AND TIMES OF JOSEPH. By THE REV. H. G. TOMKINS. (*Religious Tract Society*.

Crown 8vo, pp. 192. 2s. 6d.) Many a good book has missed its audience. But one of the most unaccountable "misses" is Mr. Tomkins' *Studies on the Times of Abraham*. The few who possess the book (it is to be feared they are very few) reckon it one of their most precious treasures. Of these few the editor of the *By-paths of Bible Knowledge* is probably one. For what but a personal knowledge of the previous book could have led him to include Mr. Tomkins' *Joseph* in the series in which Sayce and Budge and Bennett have written their best? But it is admirably suited for that series. It is quite enough of itself to give the series a reason for its existence. For it is not a rewriting of the Bible narrative "with homiletic treatment." It is the life and times of Joseph *in the light of Egyptian lore*. Here Mr. Tomkins is at home, and more, for his word is with authority.

PALESTINE REPEOPLED. BY JAMES NEIL, M.A. (*Lang, Neil, & Co.* Crown 8vo, pp. 194. 3s.) Is it not said, on the best authority, that the test of a true prophet is the fulfilment of his prophecy? Fifteen years ago Mr. Neil published his *Palestine Repeopled*, and prophesied the near restoration of the Jews to their own land. And now, in issuing the ninth edition of that work, he says: "It has surely seldom, if ever, been given to a writer to see, within fifteen years of the first publication of a work on prophecy, so minute a verification of his views. When the first edition appeared in 1875, the Jewish population of Palestine was about 30,000. It is now upwards of 70,000, some say 100,000, and the cry is 'Still they come!'" The purpose of the book is plain, and indeed is now well known.

BUT HOW — IF THE GOSPELS ARE HISTORIC? (*Douglas*. Crown 8vo, pp. 201. 3s. 6d.) The peculiar title of this anonymous book is determined by that of a preceding volume published in 1868: "If the Gospel narratives are mythical—what then?" The meaning of such a title is sufficiently evident. But it laid the author open to the charge of denying the historical character of the Gospels. And this book is written, not to meet that charge alone, but to fulfil an uncompleted task. The author does believe that the Gospels are historic; he even proves them to be historic; but, as the title will

show, his manner of proof is off the beaten track. He does not examine the writings of the early Fathers for indications of date; he does not examine the Gospels themselves for proofs of the reality of the resurrection; he chooses a less definite, more difficult, but in the end far more effective line of proof than these. Read them, he says; let us read the Gospels together, and let us tell how they strike us. Being what we are, they strike us in some exceptional way, not as other writings do. Especially does the picture of the Christ, the speaking, living Person, move us as no other creation ever moved us before. There are here such manifestations as you find occasionally in Nature, exceptional in themselves and carrying a special uniqueness to our minds. "I can recall once long ago in a wood, in the fading light of a warm evening in early May, coming on a spray of wild-cherry blossom relieved against the grey twilight sky, and shining as it were by a light of its own, which conveyed to me thoughts of purity, beauty, and goodness—never to be repeated though never to be effaced." It is a fine apologetic (forgive the word), and will find a home where evidences are thrust away from the threshold.

THE DECALOGUE. BY THE REV. DANIEL FRASER, A.M. (*Hitt*. 8vo, pp. 165. 2s. 6d.) There is a great deal of writing in this book, and much of it is true, some of it is even new as well as true; but it is difficult to get any working acquaintance with it. Mr. Fraser, who is most manifestly an enthusiastic student of the Bible, has not that gift of utterance which is so absolutely essential in these hurried times. The main contention that the Decalogue, so far as the two tables are concerned, has been always misunderstood, is startling; but much is said for it, and much that is good is said round about it. And yet the only part of the book we have really enjoyed is the second Appendix on the Decalogue and the Lord's Prayer.

THE AUTHENTICITY OF THE GOSPEL OF ST. LUKE. BY LORD A. C. HERVEY, D.D., Bishop of Bath and Wells. (*S.P.C.K.* Foolscap 8vo, pp. 156. 1s. 6d.) The authenticity of St. Luke's Gospel is speedily proved if the authenticity of the Acts is accepted. Accordingly, the first half of this little book is occupied with the latter question. On this whole subject Dr. Hervey is

altogether at home. He speaks for the people; but he is a scholar who speaks. There is great need for work of this kind. If competent men would undertake other portions, and do it as attractively, the gain would be very great.

THE YEARS AND ERAS OF THE LIFE OF CHRIST. BY DAVID MILNE, M.A. (*Simpkin, Marshall, & Co.* Crown 8vo, pp. 62. 1s. net.) The title of this little work is well chosen. It is not another attempt to write the life of Christ. Counting that that has been done, and done once for all in the Gospels themselves, Mr. Milne endeavours to point out the arrangement of its events. He shows that with each solar year a distinct era in Christ's ministry began and ended; and that each year is again subdivided into four minor eras by the four great feasts—the Passover, Pentecost, Tabernacles, and Dedication. This arrangement, so simple and telling, is admirably suited for teaching purposes; and one's first suspicion, that it is too mechanical, proves unfounded. On the contrary, it is quite natural and convincing. But *can* the events of our Lord's life be exhibited in so simple and harmonious an arrangement? Mr. Milne believes that they can. He is perfectly familiar with the "so-called discrepancies." He gathers them into classes; and the mere classification of them at once proves many to be "so-called," and nothing more. The points at issue are in every instance clearly set forth, so that it is in the power of the reader to judge fairly of the difficulty and the possibility of their complete harmony. This part of the work is as useful as it is timely. A minute examination of the little work convinces us that it is admirably suited for teaching the facts of the Gospel history. In style it is exact and straightforward. The scholar will find it well worth his attention; to the student it will be of exceeding value.

THE TWO CHURCHES. BY W. T. MOORE, M.A., LL.D. (*Christian Commonwealth Office.* Crown 8vo, pp. 48.) "One of these Churches is set forth in the New Testament; the other has come down to us in the history of human struggle, and has been more or less influenced in its development by the conditions of its environment." The matters where the influence may be traced are skillfully set forth by Dr. Moore, whose know-

ledge is as extensive as his candour is refreshing. There are several points of exceptional interest in the pamphlet; and we hope to touch upon them elsewhere. On one point only—but it is a great point—does the author find complete accord in our modern Church with the Church of the Word of God: "We have always believed in the Christ; His Cross has been the rallying cry of the saints throughout all ages."

A PREACHER'S LIBRARY. BY THE REV. J. S. BANKS. (*Wesleyan Methodist Book-Room.* 8vo, pp. 42. 1s.) If books are interesting, books on books are doubly so. And Professor Banks has written a standard book on books. This is the third edition, revised and enlarged. Its aim is practical, and within its own range you will not find a safer guide.

"CHURCH BELLS" SPECIAL PART. (*Church Bells Office.* 4to, 7d.) There is no longer any doubt, if ever there was any, upon whom the mantle of Canon Liddon has fallen. Canon Scott Holland has just completed a month's residence in St. Paul's, preaching five sermons, and the attendance has come within measurable distance of Dr. Liddon's best days. What is not less noticeable, also, is the fact that Canon Holland's sermons endure the rigours of the printing press nearly as well as those of his great predecessor. The recent course was published in *Church Bells* as they were preached, and now they may be had in this Special Part for a most modest sum of money.

SCHOOL HYMNS. (*James Clarke & Co.* Cloth, 3d.) At this price the publishers must look forward to a large sale. They will probably see it. The collection is most carefully made. Though the number is large, there are very few which seem unsuitable.

PAMPHLETS. Principal Douglas has published the Introductory Lecture to the students of the Free Church College, Glasgow, under the title of *The Old Testament and its Critics* (Glasgow: *Mackinlay*, 6d.). A second edition, revised, has been issued of Dr. E. W. Bullinger's elaborate exposition of 1 Peter iii. 17–iv. 6, *The Spirits in Prison* (The Author, 7 St. Paul's Churchyard, 6d.).

From the *Home Words* Office may be had (price 3d.) the Rev. Charles Bullock's *Talks about Temperance*. Lastly, look out for *Little Bluebird* (not Bluebeard, remember), a delightful story for the young by John Strathesk (*Oliphant, Anderson, & Ferrier*, 1½d. or 8s. 4d. per 100).

FORTHCOMING BOOKS.

First, the Revised Version—which may seem out of place, as not a forthcoming book. According to some of the speakers at the recent Convocation (we shall have notes upon that in our May issue), the Revised Version is both forthcome and forthgone. But there are more Revised Versions than one, or may be. And it is about a forthcoming Revised Version we wish to say a word. At the Cymmrodorion Chambers, Cardiff, on a recent Friday evening, Principal Edwards, D.D., of Pontypool Baptist College, delivered a lecture on “The Welsh Testament.” He ran over the history of the translations already made, and then pleaded earnestly for a Revised Version of the present Welsh New Testament. He quoted Bishop Thirlwall's statement, that he never came to a decision with respect to any passage of Scripture without first consulting the Welsh Bible. But he pointed out errors in punctuation and translation, suggested other improvements, and urged the Welsh people to agitate to get this work done at once, so that their Bible might be “without spot or wrinkle.”

It will not be out of place to say that the *Welsh Weekly*, in which this report is found, contains a portrait and admirable brief character sketch of the Rev. T. Witton Davies, B.A., Principal of the Midland Baptist College, Nottingham. We have just received from Principal Davies an article of the utmost importance on the present state of the Baptist Colleges. The article will be published in THE EXPOSITORY TIMES for May.

The Duke of Argyll and the Bishop of St. Andrews differ upon the Christian ministry, but both desire earnestly that the late Bishop Lightfoot's essay, hitherto found only at the end of his *Commentary on Philippians*, should be published in a more accessible form. Their desire, long deferred, is at last to be gratified. Messrs. Macmillan announce two more volumes of Dr. Lightfoot's works, and one of them will contain the various essays scattered through the Bishop's Commentaries on the Epistles.

The venerable Bishop of St. Andrews will himself be one of our Spring authors. *Primary Witness to the Truth of the Gospel* is the title of the forthcoming book—for even the Bishops have heard of the great controversy on the Old Testament, as an eminent professor of theology recently remarked. Messrs. Longmans will be the publishers.

In Messrs. Hodder & Stoughton's list the most attractive promise is a volume of essays; and again the attraction is due to the late Bishop of Durham. The subject is the authorship of the Fourth Gospel (if it *is* the Fourth, *vide* Mr. Gwilliam on Mr. Halcombe in this issue), and the writers are, besides Dr. Lightfoot, Dr. Ezra Abbot and Dr. A. P. Peabody, both better known names in America, where the volume has already appeared, than here, but both well worth knowing, and on this subject especially. Dr. Lightfoot's papers are no doubt those which appeared in the *Expositor*. But of the tempting baits held out by Messrs. Hodder & Stoughton this is only one. Very promising is the announcement of a new book by Professor W. F. Slater, M.A., of Didsbury, on *The Faith and Life of the Early Church*. We have an article in hand by Professor Slater, and hope by means of it next month to create an appetite for the book.

Messrs. T. & T. Clark have a big list. Perhaps its most enticing item is the second volume of the International Theological Library. The subject is Christian Ethics, and the author Dr. Newman Smyth. Christian Ethics—the most fruitful study for all living Christian people, and yet the one utterly and shamefully neglected branch of theology amongst us—how we have all longed for an adequate manual written in the English language by a capable English-speaking scholar! Dr. Newman Smyth is not an Englishman, but he is one of the best known American scholars. “I daresay many of you don't read sermons,” said Dr. Cameron Lees recently in St. Giles' Cathedral, Edinburgh (we quote from the *British Weekly*)—“I daresay many of you don't read sermons. Perhaps you are none the worse for that. They are not, in general, very attractive reading. But if you wish to read sermons of a thoughtful kind, I would recommend you to read a little book called *The Reality of Faith*, by Newman Smyth.” That testimony is true; and the point here is that the thought of these thoughtful sermons is essentially ethical. Certainly not

morality merely, nor morality touched by emotion, but such morality or ethic as St. Paul means when he says that the Kingdom of God is righteousness and peace and joy in the Holy Ghost. Dr. Newman Smyth's most obvious merit is the freshness of his Scripture exposition; but this exposition is only the opening of new avenues to a higher present consecration, a closer walk with God, a stronger ethical grasp of the grace and truth which came by Jesus Christ. So it was right that Dr. Smyth should be called upon for this subject as his contribution to the International Theological Library. We shall give it as good a welcome on this side as Dr. Driver's book has got on the other.

Meantime a third edition of Driver is announced, enriched with a new Preface and two Appendices. "I have been much gratified," says the author, "by the favourable reception accorded to the volume, which has considerably exceeded what I had ventured to anticipate. It is a particular satisfaction to me to know that it has so largely won the approval of those who have been workers themselves upon the same field, and possess, consequently, a practical acquaintance with its character. I may name, for instance, Professors A. B. Davidson, A. R. S. Kennedy, H. E. Ryle. T. K. Cheyne, and G. A. Smith."

There is a review of Dr. Driver's *Introduction in Church Bells*, with which we have been struck. The author, the Rev. Frederic Relton, M.A., adopts a line of his own, and asks the question: "In what way will it help the general reader?" He replies: "We do not say that it is easy reading. It is not. But it is perfectly clear reading; and the man or woman who honestly desires to follow the subject through and become master of it, so far as any one ignorant of Hebrew can, will find it straightforward, plain sailing."

Before passing to a note on three books that have already "forthcome," we must mention Dr. Salmond's *Cunningham Lectures*, which are announced as almost ready. The subject is "The Christian Doctrine of Immortality." No pains have been spared to make the book worthy of the author's reputation.

Professor Doumergue of Montauban has just published a small volume on our most immediately pressing topic, authority in matters of faith. The title is, *L'Autorité en Matière de Foi et la Nouvelle École*. The greater part of the essay appeared first in the *Revue de Théologie*, in which we read it

with unusual interest. It is undoubtedly a contribution to the subject of distinct worth, besides throwing a welcome light on the activity of theology in Protestant France. Fischbacher is the publisher in Paris.

In the Review of *Psalms and Hymns* in THE EXPOSITORY TIMES for October 1891, we said that some hymns have no tunes properly belonging to them. We hope this was not understood to apply to the book under review, in which every hymn has *some* tune set to it.

It is a great pleasure to know that the Cambridge "Texts and Studies" have been successful. Professor Rendel Harris's *Study of Codex Bezae*, which was reviewed at some length in THE EXPOSITORY TIMES, has had a specially gratifying reception.

AMONG THE MAGAZINES.

THE CONTEMPORARY REVIEW.

MARCH.

Mr. Spurgeon,	BISHOP OF RIPON.
Defence of the Union,	PROFESSOR DICEY.
London County Council,	LORD HOBHOUSE.
Convent National Schools of Ireland,	ARCHBISHOP WALSH.
Greek Mythology and the Bible,	JULIA WEDGWOOD.
Mr. Chamberlain's Pension Scheme,	CANON BLACKLEY.
Village Life in England,	W. TUCKWELL.
Electrical Cure of Cancer,	MRS. FAITHFUL.
Social Problems at the Antipodes,	GENERAL BOOTH.
Conversations with Thomas Carlyle,	SIR C. G. DUFFY.

Greek and Hebrew Theology.—If we tried to put the difference between the two as shortly as possible, we might say that a single letter sums up the difference of Greek and Hebrew thought on theology. Men to the Greek were sons of the gods. Man to the Hebrew was the Son of God. The divine world was not more real to the Hebrew than to the Greek: the connexion between the human and divine was not felt less certain. But God, as revealed to us in the Scriptures, is the God of the *conscience*. He is the God who hates iniquity, who abhors all evil. The divine world, as revealed to us in Greek literature, is made up of beings just as different in this respect as men and women are different. The Greek had a vision of righteousness; but it was as one idea out of many, all of which were mirrored in the divine world above humanity with what we may call a kind of artistic impartiality. In Greek thought the divine world is as various as the human world, and in Hebrew thought the divine world is the source and centre of unity. Greek fancy interposed itself before the divine light as a prism before a sunbeam, and coloured the divine and human world alike with rainbow hues. Hebrew reverence turned all the variety of colour back into one pure white ray, and saw all human activity in strong light and shadow according as it

transmitted or obscured that light. That contrast supplies us with a clue to all that is most important in the series of narratives we seek to follow. Good and evil to the Greek differed as one colour differs from another colour. Good and evil to the Hebrew differs as light differs from darkness.

JULIA WEDGWOOD.

THE ENGLISH ILLUSTRATED MAGAZINE.

MARCH.

H. R. H. The Late Duke of Clarence.
The Queen's Riviera Residence.
Athletic Sports at Oxford and Cambridge.
Lost : A Story of the Australian Bush.
Among the Western Song-Men.
The Royal Mews.
Midnight in Winter.
The Speaker's Mace.
Nona Vincent. By Henry James.
Mr. Spurgeon. By H. R. Haweis.
All the articles are illustrated.

UNITED PRESBYTERIAN MAGAZINE.

Recent Holiness Teaching . . . REV. JOHN SMITH, M.A.
Critical Theory of the Pentateuch, . . . REV. J. CULLEN, D.Sc.
Social Side of Church Life, . . . REV. J. W. M'KEE.
Christianity in Scotland, . . . REV. A. BROWN.
C. H. Spurgeon, . . . REV. R. TAYLOR.
The Sights of an Indian City, . . . REV. G. MACALISTER.
George Fox, . . . REV. J. SNADDEN.
The Godless Life a Dream, . . . LATE REV. J. KER, D.D.

Holiness.—A day or two ago I lighted upon a description of holiness in an unexpected quarter, but by one who is a master both in mental analysis and literary lucidity. "By holiness," writes John Morley, "do we not mean something different from virtue? It is not the same as duty; still less is it the same as religious belief. It is a name for an inner grace of nature,—an instinct of the soul,—by which, though knowing of earthly appetites and worldly passions, the spirit, purifying itself of these, . . . dwells in living, patient, confident communion with the seen and the unseen Good." For "Good," read "God in Christ." ROBERT TAYLOR.

THE YOUNG MEN'S CHRISTIAN MAGAZINE.

(Glasgow, 1d.)

Mr. William Small, the President of the Dundee Y.M.C.A., opens the number with an address to young men, which one may take and hold by as a model. His subject is Moral Training, and he reckons three steps, of which the first is Self-knowledge, the second Self-respect, and the third Self-government. Then follows an energetic article by Mr Henderson Smith, on "The New Era and the Y.M.C.A." It is a sign, and a good sign, of these days that the Associations have resolved to vindicate their claim to be systematic and scientific students of the Word of God. They will hold their own in that with any equal number of young men.

THE MAGAZINE OF ART.

MARCH.

The frontispiece is an etching by Chauvel of Troyon's "The Watering-Place." For the general reader, the article of most interest is Mr. Shaw-Sparrow's account of the Dixon Bequest at Bethnal Green. But Mr. Lewis Day's "Choice of Wall-Papers" will be most carefully studied. Reproductions are given of the prize-winners' pictures at the Royal Academy Students' Competition. Other articles fully illustrated are "The Old Masters at the Royal Academy," and "Art-Treasures of the Comédie Française." The number is full of life throughout.

ST. NICHOLAS.

St. Nicholas, the most artistic of all the children's magazines, has a charming and almost bewildering array of good things for March. "The Monarch of Olla," with its surprise at the end, is an excellent poem for children; and "Almost a Quadrupe" puts the most modern scientific instruction in the most attractive and delightful shape.

THE PRESBYTERIAN AND REFORMED REVIEW.

JANUARY.

Ritschl's Theology, . . . C. M. MEAD.
Satan in the Old Testament, . . . T. W. CHAMBERS.
Socialism, . . . J. MACGREGOR.
Christianity and Social Problems, . . . C. A. AITKEN.
Jean Astruc, . . . HOWARD OSGOOD.
Religious Thought in Russia, . . . NICHOLAS BJERRING.
Recent Works in Old Testament
Textual Criticism, . . . L. B. PATON.
Our Supply of Ministers, . . . W. J. BEECHER.
Recent Theological Literature.

Prayer-Meeting Ones.—While Nihilism has been threatening Russia with social chaos, there has been quietly going on a deeply-interesting religious awakening among the peasants, especially in the southern part of the empire, which betokens coming good. The name given to the persons connected with this religious movement is *Stundists*—i.e. "Prayer-Meeting Ones." They meet to read the Scriptures, sing gospel hymns, and pray. A town where the Stundists have established themselves is distinguished from other Russian towns by its cleanliness and thrift, the diminution of drunkenness, the prompt payment of public taxes, the industry, frugality, and honesty of the people. No threat of noble or magistrate, no pressure of necessity, no tears of wife or children, no prospect of certain ruin, could keep an ordinary Russian peasant from getting drunk. But what none of these things could accomplish has been wrought by the grace of God, through the instrumentality of these prayer-meetings. Not only in the south of Russia, but also in St. Petersburg and the Northern Ural, these evangelical meetings have been established. The priests of the Greek Church and their adherents oppose them strenuously, but still the work goes on.
NICHOLAS BJERRING.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.