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The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

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Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

At the Literary Table.

THE BOOKS OF THE MONTH.

OLD TESTAMENT THEOLOGY. BY DR. HERMANN SCHULTZ. Translated by Professor J. A. PATERSON. (*T. & T. Clark*. 8vo, 2 vols. pp. 433, 470. 18s. net.) Messrs. T. & T. Clark have never issued handsomer, and perhaps they have never issued better, volumes than these. The subject is of transcendent importance, reaching far beyond any questions of Old Testament criticism, and it is handled here by one of the greatest writers in theology ever given to us. Old Testament theology has been more fortunate in its expositors than almost any branch of Old Testament study. It has not been merely nibbled at, as others have. Strong men have given themselves to it—Oehler and Schultz in Germany, and one, whose work we hope some day to welcome, in our own land. Is there any better desire we can express for our students to-day, than that the issue of Schultz in English should be the means of turning many of them away from mere picking at the critical bark of the Old Testament tree that they may give their strength to an understanding of the great heart of it here? One man has certainly given his strength to it already—the translator. His claim, that the work may be read by laymen also, is just. And laymen will read it—without a doubt they will—wherever their eyes are turned towards the great interest and importance of it.

REVELATION AND THE BIBLE. BY ROBERT F. HORTON, M.A. (*T. Fisher Unwin*. Crown 8vo, pp. 412. 7s. 6d.) Mr. Horton further describes his new volume as "An Attempt at Reconstruction," as if he accepted the hostile verdict on his earlier book,—that it was an attempt at destruction. In respect of that earlier book, it always seemed to us that its critics missed an essential point—the audience to whom Mr. Horton spoke. No doubt you must speak the truth, whatever your audience be. It was not, however, denied that Mr. Horton sought the truth as he was able; what gave dissatisfaction, was the raising of questions and the suggesting of difficulties which had best have been left in their slumber. The reply was emphatic and final. He did not raise any such difficulties. He found them raised. For it is his lot to mingle where every conceivable difficulty and doubt is confidently paraded in the broad light of day, as if there were no rescue or reply to be found. He came to the rescue, and he replied in the measure that it was given to him so to do. If his concessions were excessive, they were due to the environment, and he erred in the company of such forgiven saints as Neander.

The criticisms which were made on the first book will be made on this also, but perhaps with less confidence, and assuredly with less occasion. No, the real criticism of this book, we expect, will

be, not that its concessions are excessive, but that its contentions are of little account. For we do not believe that the now quite popular distinction between the divine and the human elements in the Bible has any fertility in it, or is even true. But the book demands a fuller notice, and shall have it.

THE DISTINCTIVE MESSAGES OF THE OLD RELIGIONS. BY THE REV. GEORGE MATHESON, D.D. (*Blackwood*. Crown 8vo, pp. 342. 7s. 6d.) Here is an introduction to the science of comparative religion. It is written with abundant knowledge, and with abundant sympathy. It is expressed in admirably clear and incisive language. It has the added charm of a central theme; a great ruling thought, a workable and working theory of the origin and spread of religion. And, finally, it is thoroughly loyal to the Christian gospel and the supremacy of the living Redeemer. Comparative religion is swiftly approaching us. Soon it will be one of the most popular of scientific studies. The "laity" will find their pleasure in it—the laity in Canon Cheyne's accurate phrase, we mean. *The Distinctive Messages of the Old Religions* is an easy and an excellent introduction.

THE INTERNATIONAL THEOLOGICAL LIBRARY. APOLOGETICS. BY A. B. BRUCE, D.D. (*T. & T. Clark*. 8vo, pp. 522. 10s. 6d.) Professor Bruce's *Apologetics* is noticed by another hand on another page. Here it is sufficient to mark its place in the literature of the month, and to add one word of appreciation of the most absorbingly interesting volume on the evidences of Christianity that it has ever been our good fortune to fall in with.

HOW TO READ THE PROPHETS. PART III. JEREMIAH. BY REV. BUCHANAN BLAKE, B.D. (*T. & T. Clark*. Crown 8vo, pp. 287. 4s.) Mr. Blake has already taught us how to read Isaiah and the Minor Prophets, and we have found the task much lightened in consequence, scarce any more a toilsome task at all. For the difficulty of the prophets is in their arrangement, together with the numerous allusions, local and historical, and these are the things Mr. Blake takes pains to put right for us. He puts them right, so that now we stand as far as it is possible we ever could stand, in the same position as the prophet's hearers. No

"Aids to the Study of the Bible" can approach these in real helpfulness for the ordinary Bible reader.

MORALITY IN DOCTRINE. BY WILLIAM BRIGHT, D.D. (*Longmans*. Crown 8vo, pp. 351. 7s. 6d.) "The claim of Christianity is, that while it sets before man a new and higher ideal in the life of Him in whom dwelt the fulness of the Godhead, it gives a new moral dynamic to enable him to realise it." These words of the late Aubrey Moore are taken as expressing the meaning of this new volume of sermons by Canon Bright. He seeks to expound the moral dynamic in Christianity. And he finds that power of an endless moral life in the very essence of Christian truth, in its facts, and in its doctrines. The sermons are quite simple in form, having been addressed, first of all, to parochial congregations. But just as they keep the more restrained within the range of life's daily duty and the writer's own experience, do they impress us with their reality and their truth. They will be read with profit. For, above all things, they are not the sermons of an "Old Morality" preacher. Their very meaning is, that they find morality where Jesus left it—in the doctrines of Grace and at the foot of the Cross.

CHRIST THE MORNING STAR. BY JOHN CAIRNS, D.D., LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. 365. 6s.) There is a certain sense of victory in these sermons, which the title of the first, which is also the title of the volume, admirably suggests. It is Christ throughout; Christ the King. And there is no shadow of fear that His enemies may *not* be made the footstool of His feet; you see them taking their place; you feel it is the only place possible for them. One sermon is on Paul before Agrippa. The text ends with the words "except these bonds." But just as the apostle was himself victorious over these bonds, the only freeman in all the company, and with the fullest consciousness of it, so also is it with this sermon. So also is it with all these sermons. The bonds are there. For we are still upon the earth, and the trials and the temptations are not forgotten or hidden out of sight. But the bonds are not felt as bonds, because the truth is everywhere triumphant, and the truth has made us free. It is itself an uplifting to read such discourses. It places us nearer the scene of our final triumph.

Already we seem to have our share in the crowning of the victor. That a man should speak thus, that a man should be thus—surely it is the noblest apology for the faith.

EXPOSITORY LECTURES AND SERMONS. BY W. GRAY ELMSLIE, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 303. 6s.) It is said of a certain Scotch Professor of Hebrew of the last generation, that, through devotion to his special study, he became at last more a Hebrew of the Hebrews than Saul of Tarsus himself; for while the latter could still be all things to all men, in order that by any means he might save some, the other, with the same burning anxiety to save, could make himself understood by none of his own countrymen. The late Professor Elmslie, also a Scotch Professor of Hebrew, though his life's work lay in London, entered into the spirit of the Hebrew prophet and the Hebrew poet with scarcely less enthusiasm, yet he never lost his individuality there. His crowning merit was that he mastered the spirit of the prophets and made it his own, and then, with admirable judgment and felicity of phrase, taught our eyes to see with theirs, our hearts to beat with the very emotions which moved their Hebrew hearts so long ago. The Studies and the Sermons which make up this volume are thoroughly biblical, and yet they are modern too. They have all the charm of the idyllic past; they have all the interest of the conscious present.

THE FOUR MEN. BY THE REV. JAMES STALKER, D.D. (Crown 8vo, pp. 192. 2s. 6d.) "The Four Men" are not the four evangelists of the New Testament, nor any of David's mighty men in the Old. Like the kingdom of heaven itself, to speak without irreverence, we cannot say of them, Lo, here! or Lo, there! for they are within us. The four men—it is thyself: thyself as the world sees thee, thyself as thy good friend sees thee, thyself as thou art seen by thyself, and thyself as God in heaven who made thee sees thee. But that is only the first chapter, and it is neither the newest nor the best. But it is like all the rest in its simplicity of idea, its *fearless* simplicity, and in its grace and beauty of diction.

THE MISSION OF THE CHURCH. BY CHARLES GORE, M.A. (*Murray*. Crown 8vo,

pp. xvi, 169. 2s. 6d.) This work craves more attention than we can afford it here, and we must return to it somewhere else. It contains four lectures delivered in June last in the Cathedral Church of St. Asaph. They are deeply interesting. Mr. Gore seems incapable of writing anything that is not so.

HYMNS: THEIR HISTORY AND DEVELOPMENT. BY ROUNDELL, EARL OF SELBORNE. (*A. & C. Black*. Foolscap 8vo, pp. 216.) This beautifully printed and charmingly bound little volume is a reprint of the Earl of Selborne's article on Hymns in the *Encyclopædia Britannica*. But it is a reprint with the important addition of hymns selected from all sources to illustrate the author's words. It is thus of far more interest than the *Encyclopædia* article, and of far more value also, valuable as that article is. A more acceptable Christmas or New Year's gift we could not imagine any one receiving.

REASONABLE ORTHODOXY. BY FRANK BALLARD, M.A., B.SC. (*James Clarke & Co.* Crown 8vo. 2s. 6d.) Professor Driver has just been telling us, that after all the great business of the Hebrew prophet was with his own generation. So Mr. Ballard interprets his own mission. He has no time to preach to the next generation. If anything at all has been given to him to speak, he is sure it was given that he might speak it now. He speaks on many topics, and they are all pressing now—Future Punishment, Heaven, the Sunday Question, Inspiration, Authority, the Sacraments, the True Unity of Modern Christian Churches, and many more than these. And he speaks so that the present can understand him. Let the fast-rushing stream arrest itself for a moment and listen. They will not hurt, these earnest words, they will always hearten us at least, sometimes they will even make us whole again.

SCRIPTURE PHOTOGRAPHS. BY JAMES ELDER CUMMING, D.D. (*Drummond's Tract Depot*, Stirling. Crown 8vo, pp. 256. 2s. 6d.) "Why add another to the many books on the saints and heroes of Scripture?" We echo Dr. Elder Cumming's own question. But we are freer to find and express the answer. Because there is abundance of good things left to be said about them yet, and Dr. Cumming has found out some of these things

and said them. Not the good things that surprise you with their quaint humour or subtle intellectualism, they are the good things which the lovingly instructed scribe is able to bring forth from his treasure, and they come from the closer walk with God. No greater contrast could be conceived than such studies as these, and the character sketches which such a writer as Professor Dods has given us. Both are the best of their kind, both are true, and both are deeply interesting to the reader. But they never touch, they never come within each other's ken. Of the studies in this volume, let us select and commend the one on Melchizedek above the rest. How many things have been found worth saying about Melchizedek ! Dr. Cumming has entered at yet another door and spread a new and nourishing table for us.

THE SERVANT OF CHRIST. BY THE REV. W. M. SINCLAIR, D.D. (*Elliot Stock*. Crown 8vo, pp. 214. 5s.) Under the title of *The Servant of Christ*, the Archdeacon of London has published twelve papers on Practical Christian Duty. They are not theological, they are not speculative. We are placed clearly and consciously under Christ's Lordship ; and we are shown how to behave with wisdom in the perfect way. It is a manual of Christian ethics, unsystematic, unpretentious, and so it comes home the better to unsystematic, simple folk. These are the titles of its twelve chapters :—Decision, Unworldliness, The Discipline of the Imagination, Duty, Obedience, Self-respect, Prudence, Comprehensiveness, The Golden Rule, Loyalty, Conversion, and Benevolence.

DID MOSES WRITE THE PENTATEUCH AFTER ALL? BY F. E. SPENCER, M.A. (*Elliot Stock*. Crown 8vo, pp. 291. 6s.) The title will please nobody, and will alienate some. And it is a pity it should be so, because Mr. Spencer writes as a scholar, and deserves to be read by all. The first unpromising impression which the book makes passes away, the interest grows, there is found to be both sense in the criticism and skill in the defence, till it is felt that if Moses did write the Pentateuch after all, he need not be ashamed of his latest champion.

UNALISM. BY UNITAS, M.A. (*Elliot Stock*. Crown 8vo, pp. 137. 2s. 6d.) A curious title for

a curious book. Unalism is the science of the unity of God. "Hear, O Israel, the Lord our God is one Lord"—that is its text. It stands in opposition to all who hold that there is a God of miracle as well as a God of law. Miracle is law ; law demands miracle—and their God is one God. It is not against the principle itself one rises up in judgment, it is against the way in which it is expressed.

THE PROPHETS AND KINGS. BY F. D. MAURICE. (*Macmillan*. Crown 8vo, pp. 495-3s. 6d.) Maurice's *Prophets and Kings*, the most practical and profitable of all his writings, for three shillings and sixpence, and a beautiful volume to boot !

THE SMALLER CAMBRIDGE BIBLE FOR SCHOOLS: THE BOOK OF JUDGES. BY J. S. BLACK, M.A. (*Cambridge*. 12mo, pp. 116. 1s.) To work within the limits which this series prescribes, and work to purpose, must be a task either for a giant or a dwarf. In the making of the little volume before us, at least one acknowledged giant has been at work. "To my friend Professor Robertson Smith I am indebted for much advice and assistance." And so here and there we find the initials "W. R. S." But Mr. Sutherland Black's own work is worthy to stand beside them. This and the *Book of Joshua*, by the same commentator, possess the most independent value of all this series.

PAUL'S PRAYERS, AND OTHER SERMONS. BY ALEXANDER MACLAREN, D.D. (Crown 8vo, pp. 322. 5s.) A new volume by Dr. Maclaren is one of the most welcome volumes of sermons, one of the most welcome volumes of any kind, we can receive. But what have we here? There are thirty discourses in all ; and we have easily counted fourteen of them which were already published in the volume entitled *The God of the Amen*, a volume which the same publishers issued only last year. There is evidently some great and unfortunate mistake committed, and no doubt the publishers will point out the source of it as soon as it is brought under their notice. It is nearly half the book ; but the remainder is very worthy. Dr. Maclaren's sermons are as fresh and fertile as when they first surprised us.

"Age cannot wither them, nor custom stale
Their infinite variety."

SERMONS ON THE OLD TESTAMENT. BY S. R. DRIVER, D.D. (*Methuen*. Crown 8vo, pp. 232. 6s.) This volume receives attention on another page; and all that need here be said about it is that the sermons it contains were preached mostly to University audiences between the years 1883 and 1889.

SCRIPTURE BAPTISM. BY THE REV. ALEXANDER BROWN. (*Simpkin*. 12mo, pp. 64.) Mr. Brown is already known, and most favourably, as the author of *The Great Day of the Lord*, an able work on the Apocalypse. He is a clear and incisive writer; he is a clear and almost unanswerable thinker.

SCRIPTURE HANDBOOKS. ST. JOHN. BY REV. J. H. WHITEHEAD, M.A. (*Nisbet*. Crown 8vo, pp. 145. 1s. 6d.) Nisbet's Scripture Handbooks are prepared for the Oxford and Cambridge Local Examinations, but they are suitable also for the school and the family. The notes are brief, and for the most part historical or geographical rather than critical or homiletical. As the text is not given, there is more in the work than one should at first expect. Perhaps they are, taken all in all, the cheapest Commentaries that we have.

BEYOND THE STARS. BY THOMAS HAMILTON, D.D., LL.D. (*T. & T. Clark*. Third edition. Crown 8vo, pp. 270. 3s. 6d.) A new and revised edition of Dr. Hamilton's wholesome work calls only for congratulation.

THE PASTOR'S DIARY. Prepared by L. H. JORDAN, B.D. (*R. W. Hunter*. Foolcap 8vo, pp. 216.) Diaries are like donkeys, if you would get any use of them, you must treat them well. If you know how to use a diary after the first three weeks in the year, you will find this one excellent for your purpose. All the usual headings are here, with some that are not so usual.

THE GUIDE, 1892. (London: *A. W. Shearing*, Book Stall, Exeter Hall. 4to, pp. 220. 2s.) Year by year we have welcomed the *Guide*, and sometimes in its monthly issue also. We welcome it now more thankfully than ever. It is a true friend. It never flatters, it never panders to the taste and fashion of the moment. It is a friend

we like the better as we grow older together. Yet it is very fresh and young; in touch with the present always.

THE HISTORY AND SONG OF DEBORAH. BY THE REV. G. A. COOKE, M.A. (*Oxford*. 8vo, pp. 57. 1s. 6d.) Here is a good precedent and example for students of theology. Mr. Cooke selects a limited portion of the Old Testament—what a fascinating portion it always is!—and sifts it thoroughly. His monograph consists of two parts—1. The history embodied in the Song; and 2. The text and versions of the Song itself. It is a work of the most admirable scholarship, and any student of the Book of Judges who overlooks it will be himself the poorer, and the less esteemed as a scholar.

PICTURES AND STORIES FROM THE HOLY LAND. BY JAMES NEIL, M.A. (*Lang, Neil, & Co.* 4to, pp. 88. 2s. 6d.) Only the stories are by Mr. Neil, the pictures are by Mr. Henry A. Harper. Both author and artist are at home here, and they have entered into the spirit of their work. The book is meant for the little ones, to whom it will need no commendation, if only you will let them see it.

THE NEW TESTAMENT: AMERICAN BIBLE UNION VERSION. (Philadelphia: *Baptist Publishing Society*. 12mo, pp. 590. 40 cents.) In 1865 the American Bible Union published a Revised English Version of the New Testament. It was widely used, but not wholly approved of. And in 1883 a Committee was appointed, consisting of Dr. Alvah Hovey, Dr. John A. Broadus, and Dr. Henry G. Weston, to prepare a new edition. This is the work before us. There are, however, two editions—the one reading “immerse,” the other retaining the usual “baptize,” for the Greek *baptizo*. It is an interesting little book, which it will be a pleasure frequently to consult.

The Rev. James Wells, M.A., has just issued *A Jubilee Story for the Young* (Oliphant, 1d.). It is the story of the Free Church of Scotland. Here is the first paragraph:—“In olden times trumpets were made by adding a little mouthpiece to the tip

of a crumpled ram's horn. Home-made trumpets of this sort are still used in our Highlands. Blown by lusty lungs, they give a swelling sound, like *ee-oo-bel*. As a child finds his name for an animal or engine in the sound it makes, so the Jews (if we are to believe the Rabbis) called their rustic trumpet a *jeubel*. The name naturally passed over to the great festival ushered in every fifty years by the trumpet's joyful blast. The Jews counted from the day of their leaving Egypt 'seven Sabbaths of years,' or 'seven times seven years.' The fiftieth was thus their wonderful year. They then rehearsed to themselves and their children the romance of Providence that had made them a nation. They hoped that this moving recital would help to turn the hearts of the children to their fathers, and their father's God. Leviticus xxv. discovers to us in the Jubilee of the Jews these five ideas—the celebration of the past, grateful joy, freedom for all, unusual generosity, and a fresh start in the service

of Jehovah. Here is a good guide for all who wish a good Jubilee." And here is one of the last paragraphs of the little book:—"It was a cold day when the two halves of the central girder of the Forth Bridge were first placed in their position. It was then found that the gap between them was three-eighths of an inch. A pressure of 130 tons was brought to bear upon them, but all was in vain. The next morning the temperature of the weather had risen from fifty-two to fifty-eight degrees, and the iron had so expanded that the joining holes of the two halves of the girder were exactly opposite each other. The rivets were at once easily driven home, and the two sections of the bridge were united without any pressure whatever. We may hope that a warmer Christian temperature all round will thus bring together by a spiritual expansion the separated parts of Christ's Church in Scotland, so that they may be happily united by the rivets of a common faith and service."

Contributions and Comments.

The Higher Criticism and Oriental Archaeology.

A REPLY TO PROFESSOR DRIVER.

I AM very sorry to find that in my recent article in THE EXPOSITORY TIMES I have expressed my meaning so badly as to mislead even such an excellent critic as Professor Driver. His article in the November number of this periodical, however, enables me to explain what is exactly my position towards the "Higher Criticism," and so to prevent others from similarly misunderstanding my point of view.

When writing the article, I had in mind the two articles on the subject which I had previously contributed to THE EXPOSITORY TIMES, and what I have written must consequently be considered to presuppose them. On turning to them, Professor Driver will see that if Dillmann, Delitzsch, and Brown are to be classed among the "Higher Critics," I, too, must belong to the same category. But there is all the difference in the world between an admission that the records of the Old Testament must be judged by the same canons of criticism as the records of other ancient nations,

and that microscopic scepticism, of which it may be said that it will not be persuaded "though one rose from the dead," like the buried monuments of the past. It is this exaggerated scepticism which we have been repeatedly told by its adherents is the present representative of the "Higher Criticism"; and if Professor Driver will look again at my recent article, he will see that it is only to this "exaggerated scepticism," as I have expressly called it, that I make allusion. It may be that the difference between Dillmann and Delitzsch, on the one hand, and Wellhausen and Stade on the other, is only a difference of degree; but so is the difference between the confirmed drunkard and the man of temperate habits. The difference of degree is so great as to be practically a difference of kind.

From the outset I have wished to make it clear that I am not a theologian or a biblical critic, but an Oriental archæologist. My interest in the questions which divide the learned world of biblical critics is that of the archæologist; I look upon them as an outsider, not as one who has a side to defend in the fray. And as an archæologist and an outsider, I am struck by three facts: Dogmatic conclusions are arrived at upon the most imper-