

Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books:—

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

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

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

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.

INTRODUCTION AU NOUVEAU TESTAMENT. PAR F. GODET. I. LES ÉPÎTRES DE SAINT PAUL. (Neuchâtel: *Attinger Freres*, 8vo, pp. xv, 737.) More than any other continental theologian, Professor Godet speaks to Englishmen. His commentaries have circulated widely in England, and there is nothing one hears more frequently in such matters than the remark from some working English preacher that he has found Godet more fruitful than all the rest. He will be grudged to Introduction. It is probable that the working English preacher will doubt Godet's wisdom in spending his exegetical gifts upon outside questions of Introduction. But that can only be because the preacher does not himself feel the importance of such questions, not because he denies Godet the additional gift and fitness for dealing with them.

There is no room for the denial. The special Introductions to the Gospels and Epistles which he has given us, proved long ago that he has the industry, the judgment, the insight, and, above all, the restraint. And now that the first volume of that work upon which he has spent so many patient years has reached us, we find that the promise of the Commentaries is fulfilled.

The distinguishing merit of the book is its conservatism. Professor Godet has no passionate rhetoric with which to assail the inherited judgment of the centuries—inherited, yet ever by new

research, tested, corrected, and strengthened. His conservatism is certainly neither bigoted nor blind. If he has no pet theory upon which to ride down the ages of the history of criticism, it is not because he is conservative; it is simply because his most thorough and independent research has left him on the side of "the whole world," and he is not ashamed to own it.

THE PLACE OF CHRIST IN MODERN THEOLOGY. BY A. M. FAIRBAIRN, M.A., D.D. (*Hodder & Stoughton*. 8vo, pp. xxiii, 556. 12s.) "Back to Christ" has been the cry for some time. Well, we have got back to Christ, says Dr. Fairbairn, and he has written this book to show us where we were before, how we got back, and what the new position may be to us. "Our discussion will fall into two main parts: one historical and critical, and one positive and constructive. The historical and critical will deal with two questions: first, the causes that have so often made theology, in the very process of interpreting Christ, move away from Him; and, secondly, the causes that have contributed to the modern return to Him. The positive and constructive will also be concerned with two questions: first, the interpretation of Christ given in the Christian sources; and, secondly, the theological significance of Christ as thus interpreted."

But what does this cry, "Back to Christ," really

mean? Does it mean that the generations that have gone before had never discovered Christ—that they failed to trust Him, to love Him, to know Him? No, it does not mean that. "In these respects," says Dr. Fairbairn, "we might claim pre-eminence for other ages than our own. It is neither said nor meant that our age is distinguished by a deeper reverence or a purer love for the Redeemer, or even a stronger faith in Him. In the hymns of the early and mediæval Church, of the Lutheran and Moravian Churches, of the Evangelical and Anglican revivals, there is a fine unity of spirit, due to all possessing the same simple yet transcendent devotion to the person of the Christ." It does not mean that. It means that we shall seek our knowledge of Christ, not first in Paul, still less in Augustine or Calvin, but first of all in Matthew; that we shall approach Him through the direct revelation of history, and not till then through the intermediate interpretation of evangelical doctrine or Anglican dogma. It means therefore that the Gospels shall be our earliest study; that our aim shall be to have them in their purity of text and integrity, and that our supreme interest shall then be centred in the person of the Christ whom they thus reveal. So it is the "historical method," and its order is this: Criticism—History—Theology.

THE UNIVERSAL BIBLE DICTIONARY. BY JOHN MACPHERSON, M.A. (*Hodder & Stoughton*. 8vo, pp. 350. 6s.) Is it possible to issue a book at too cheap a price? Of course it is possible enough for the publisher's returns. But for the chance of the book? When so large a double columned volume as this is issued at six shillings, is there not some risk that the low price may invite a low estimate? Mr. Macpherson's Dictionary of the Bible is a compilation, but so, for that matter, is every Bible Dictionary. Its defect is not that, but its limitations—a matter over which the author had probably no control. It has no doctrinal words at all, and there are other and more unexpected omissions. Nevertheless, it will serve our everyday purposes admirably for a time, at least until the larger and better appears, and we can afford to buy it.

JOHN KEBLE. BY WALTER LOCK, M.A. (*Methuen*. Crown 8vo, pp. 245. 5s.) It need scarcely be said that Mr. Lock writes with sym-

pathy. He writes with knowledge also. He has had access to new sources of knowledge, and he has actually shown us Keble in new lights, and, taken all in all, in a distinctly more attractive aspect than heretofore. Besides the man we have the works. That is to say, Keble's leading works, the *Lectures on Poetry*, the *Christian Year*, the *Lyra Innocentium*, are separately dealt with, analysed—we scarce can say criticised, and we dare not say eulogised—with a fulness not elsewhere to be found. And then there is the wider history into which his life worked so early, so radically, and so momentously—a history so wide in its reaches now, so widely written about, so passionately blessed and banned. These are the three aspects in which the volume is noteworthy.

NEW COMMENTARY ON ACTS OF APOSTLES. BY J. W. M'GARVEY, A.M. (Cincinnati: *The Standard Publishing Company*. Crown 8vo, pp. 298. \$1.50.) There is abundant room for a "New Commentary on Acts" as Mr. M'Garvey most economically describes his work. This is the second volume. We had the first some months ago, read it with interest, and have used it gladly ever since. No doubt this volume, which commences with the thirteenth chapter and runs to the end, has had equal and equally loving pains bestowed upon it. The method is peculiar—peculiar to American work is it not? The text is here, but not at the top of the page, nor at the beginning of each section, but worked into the body of the Commentary in such a way that the whole text and commentary together, may be read without a break, and certainly without any loss of interest. The change of type is a sufficient guide to the distinction between text and comment. The book deserves a good welcome.

HANDBOOK FOR BIBLE-CLASSES AND PRIVATE STUDENTS. THE BIBLICAL DOCTRINE OF SIN. BY JAMES S. CANDLISH, D.D. (*T. & T. Clark*. Crown 8vo, pp. 128. 1s. 6d.) Professor Candlish uses the title "*Biblical Theology*" in the old meaning, not in the new. That is to say, he presents the doctrine of the Bible as a whole on sin; he does not separately describe St. Paul's, St. John's, and the like; still less does he draw out a progress in the various writings of these apostles. Yet Professor Candlish is as fully awake as any living theologian to the

fertility as well as the truth of the newer "biblical" method; and what he has given us here in such admirable clearness and welcome brevity is the fruit of the most accomplished modern study.

THE MYSTERY OF GRACE. BY HUGH MACMILLAN, D.D., LL.D., F.R.S.E. (*Hodder & Stoughton*. Crown 8vo, pp. 359. 6s.) The text from which this title, "The Mystery of Grace," is drawn is Phil. iv. 12, "I am instructed." So when you take the text and the title together, you have an excellent example of Dr. Macmillan's method, and you have already learned the secret of his unflinching freshness after all these years of production. If Dr. Macmillan had been a "scientific" preacher and nothing more, if he had filled his sermons full of parables from the book of nature and stopped there, not all his marvellous sympathy of heart and eye, not all his unrivalled beauty of expression could have saved him from being by this time as weary, stale, flat, and unprofitable as Hamlet found the uses of this world in general. But the first study of this diligent reader in the book of nature is always the book of life. This is how he commences the first sermon which gives its title to the volume: "The word in the original which has been translated 'I am instructed,' is a pictorial word, and means literally, 'I have the secret,' or 'I have been initiated.' It is a metaphor borrowed from classic story, and is full of deep significance."

VISITS TO CALVARY. BY REV. ROBERT T. JEFFREY, M.D. (*Maclehose*. Crown 8vo, pp. 442.) Such a title stamps a man's theology at once, and Dr. Jeffrey is proud of it. Already he has published *Voices from Calvary*; and he returns to the word again, even at the risk of confounding the one volume with the other. It is not a perfect title. For why should a series of "Sacramental Discourses" be all of them "Visits to Calvary"? Nay, it is not even appropriate. For, to take two consecutive texts at random, neither this, "Unto you which believe He is precious," nor this, "The Lord is my portion," are visits to Calvary, from which surely the pilgrim who takes them upon his lips has passed onward.

CHRIST IN THE CENTURIES. BY A. M. FAIRBAIRN, M.A., D.D. (*Sampson Low*. Crown 8vo, pp. 223. 3s. 6d.) Dr. Fairbairn has divided

these sermons into the three curious divisions: Occasional Sermons, Congregational Sermons, and Pulpit Discussions. There are three "Occasional Sermons." They have that title because they were delivered on special occasions. They deal with principles,—we had almost said political principles. Their outlook is wide, their touch is sure. Next there are six "Congregational Sermons," preached evidently in the ordinary course of Dr. Fairbairn's early ministry. Two have the 23rd Psalm for their subject, the one being an introduction, the other an exposition; and one is addressed to young men. Finally, we have four "Discussions." They are the most stimulating to curiosity, and perhaps the most helpful to faith. Especially commendable as an aid to faith is the "Discussion" on the text "What! shall we receive good at the hands of God, and shall we not receive evil?"

CHILDREN OF GOD, BY EDWARD A. STUART. (*Sampson Low*. Crown 8vo, pp. 238. 3s. 6d.) How great is the contrast this volume of sermons offers to the one just noticed! They both belong to the series entitled "Preachers of the Age," and they were issued together. Was it intended that we should complement the one by the other, and find the perfect sermon thus? Dr. Fairbairn not only knows the beginning, but he remembers all the way by which our Christianity has come to us. Mr. Stuart is concerned with the beginning only. He has run up a hasty bridge between Calvary and London, and he passes swiftly to and fro upon it, heedless of the space between, heedful only of the pressing need of to-day and the sure remedy he has found for it.

THE LIFE OF LOVE. BY THE REV. GEORGE BODY, D.D. (*Longmans*. Foolscap 8vo, pp. 237. 4s. 6d.) For the texts of these eight Lent lectures Canon Body has chosen words of Mary the mother of our Lord. And the "Life of Love" is found in the life she lived. The idea is suggested by a sermon of S. Bernardin of Sienna, as Canon Body informs us; yet it is worked out with that undoubted originality of conception as well as expression which belongs to Dr. Body himself. One criticism the author anticipates in this volume, and does so with confidence, for it was made, he tells us, when the sermons were preached—it is that they suggest Mariolatry. But he claims that he has only "sought to be loyal to that primitive

Catholicism which is the recognised theology of the English Church."

PAUL'S PRAYERS. BY ALEXANDER MACLAREN, D.D. (*Alexander & Shephard*. Crown 8vo, pp. 321. 5s.) In reviewing the first issue of this book we pointed out that a number of the sermons were repeated from a previous volume. That was due, we are now informed, to "an unfortunate mistake," and the sermons have been replaced in the present issue by others. Now this volume contains thirty new sermons, such as Dr. Maclaren is giving us every week, sermons which stand by themselves at present, unequalled, unapproached.

THE GOSPEL OF ST. JOHN. BY F. D. MAURICE. (*Macmillan*. Crown 8vo, pp. 501. 3s. 6d.) Since the complaint is still made, and will be made as long as his works are read, that Maurice is mystical and unintelligible, it might be well that those who make it should try the discourses on St. John. They are as characteristic as any other writing, and they are more manageable. It is even possible to find first standing ground here, and from these discourses to pass out to his other writings with new capacity for comprehending them.

LE DOGME GREC. PAR HENRI BOIS. (Paris: *Fischbacher*. Foolscape 8vo, pp. 300.) Professor Bois of Montauban, who is an excellent English scholar, has read Hatch's Hibbert Lectures on *The Influence of Greek Ideas and Usages upon the Christian Church*, and in an appendix to the present volume he acutely but sympathetically examines that work. But his knowledge of the subject is far more thorough than the reading of any number of such popular works would give him. Moreover, it is a subject which has for some years excited the keenest interest in Protestant Switzerland and France. Books and articles have been written upon it by many of their best-known theologians—as Gretillat and Sabatier. The present volume is therefore the outcome of long and patient thought by an able theologian, chastened by contact with other minds in a deeply interesting theological movement. In the controversy which is certain yet to reach us—the controversy as to the share which the pagan philosophy of Greece had in shaping the dogmas of our Christian faith—this volume may easily take an important place, and ought at once to find an English translator.

BIBLE READINGS IN THE GOSPEL OF JOHN. BY HENRY THORNE. (Stirling: *Drummond*. Crown 8vo, pp. 326. 2s. and 2s. 6d.) Mr. Thorne's Bible Readings ought by this time to be familiar. This is the fifth volume he has issued, and they have had a good reception. They are quite simple and thoroughly practical. In fifty-three "Talks" the whole of the Fourth Gospel is travelled over.

ELTON HAZLEWOOD. BY FREDERICK GEORGE SCOTT. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 146. 1s. 6d.)

"Clearly now, over the lapse of years, stands out one scene from our school-days. It was the night before he left for his scholarship at Oxford, when we were to part for some years. After the lights were out, he came over and sat on my bed (being older boys we had a room to ourselves), and talked about his past and his future. The moonlight fell upon his face, and his eyes were full of spiritual light. I do not suppose that I thought of such things then, but as I recall the scene, I see it now with a fuller meaning. With his dark curly hair, in the weird light, he made a study for an old master. Suddenly his voice struck a note of deep sorrow.

"'Harry,' he said, 'I don't think I shall ever be a success. I don't know why it is, but I am not happy. I cannot be. The present is grey and mysterious. The future is all dark and full of terrors.' We were both silent for a few moments. Then he added, with his face still turned to the moonlit window, and the dark tree tops, and a star which shone even in the presence of the stronger light, speaking softly, as though he addressed some spiritual presence beyond my vision, 'Old Archer's sermon to-day, how curious it was. It all seemed like a prophecy, or the dream of a prophecy. And the text, surely that means life, life as it is to most men, to all men who think, "And it shall come to pass in that day that the light shall not be clear nor dark, but it shall be one day, which shall be known unto the Lord, not day nor night, but it shall come to pass that at eventime it shall be light." God grant that at eventime it may be light.'"

The quotation is long, but it is characteristic, and it is prophetic. No more impressive—we might almost say fascinating—study of character and career has come within our knowledge.

**CHURCH BELLS. SPECIAL PART.** (*Church Bells* Office. 4to, 1s. 6d.) The special reason for which this "special part" is issued is, that it contains a verbatim reprint of all the sermons on the Lord's Prayer, which Archdeacon Farrar recently preached in Westminster Abbey. No doubt we shall have them in book form by and by; but, till then, this is sufficiently convenient, and remarkably cheap.

**BIBLICAL MANUALS. THE EPISTLE TO THE GALATIANS.** BY JAMES DRUMMOND, M.A., LL.D., D.C.L. (*The Sunday School Association*. Foolscep 8vo, pp. 200. 1s. 6d.) The Principal of Manchester New College does well whatever he undertakes. It was no easy task to write a Commentary on Galatians from his standpoint; but from his standpoint he has done it well. He concedes to the Trinitarian as much as he possibly can, and what he cannot concede he explains ably and persuasively. Certainly he does not skip the difficulties.

**WHY ARE WE FREE CHURCHMEN?** BY JOHN M. M'CANDLISH. (*Oliphant Anderson & Ferrier*. Foolscep 8vo, pp. 96. 1s.) In this the jubilee year of the Free Church of Scotland we may look for much Free Church literature. For the theme is good, and there are good writers. Mr. M'Candlish's little book is more than ephemeral, it is a history, the record of an important event in Scotch Church history, an event that no one should miss or misunderstand. And he tells history as a responsible historian should.

**HYMNS FOR SCHOOL WORSHIP.** BY M. A. WOODS. (*Macmillan*. 12mo, pp. xiv, 110. 1s. 6d.) Miss Mary A. Woods has already proved her knowledge and also her discernment in the selection of three courses of English poetry. The little book before us is a most carefully chosen anthology of hymns, chosen from old sources and from new, but always chosen with sympathy and with taste, and beautifully printed and bound. There is also a book of tunes to match. Many of the tunes are new, being composed specially for this work, and they are in several instances both most melodious and most appropriate. The tune-book is published by Messrs. Novello, Ewer, & Co.

**MEDITATIONS ON THE SEVEN LAST WORDS.** BY THE REV. W. NEWMAN. (*Sonnenschein*. 16mo, pp. 93.) There have been many writings on the Seven Last Words, and yet this little book is not superfluous. For as the Bishop of Salisbury says in his sympathetic memoir and introduction: "No one can read these Meditations without feeling their reality and a certain measure of that originality of treatment which comes from all devout meditation on our Saviour's words, which have been made part of our own lives."

**OUTLINE OF PRACTICAL CHRISTIANITY.** (*Oliphant Anderson & Ferrier*. Foolscep 8vo, pp. 48. 3d.) The preface to this little book is signed J. S. C., and these, it may at once be said, are the initials of Professor Candlish of Glasgow. A better "text-book for those preparing for the Lord's Supper," as it is further called, it would not therefore be easy to find, one more accurate in expression, or more appropriate to its purpose. Professor Candlish has given himself and his great ability to work of this kind ungrudgingly.

**PAMPHLETS.** These five are chosen from among those that have reached us this month: (1) *Our Theological Education*, by Principal Hutton, D.D. (Elliot); (2) *Christianity and the Church of Rome*, by the Rev. C. H. Wright, D.D. (Kensit, 2d., or 12s. per 100); (3) *The Synagogue*, by the Rev. C. H. Wright, D.D. (Kensit, 1d., or 6s. per 100); (4) *A Catechism for Home and Sunday School*, by P. Williams (Hinckley: W. Pickering, 1d., or 6s. per 100); (5) *The Reformation in the Church of England*, by Archdeacon Sinclair (Stock, 1d., or 6s. per 100).

#### LITERARY NOTES.

Dr. Robertson of Whittinghame is contributing a series of articles to *The Sunday at Home* on "The Teaching of Jesus." The space is limited; you feel the cramp which Dr. Robertson himself feels but tries to conceal. Nevertheless there is clearness and order in these thoughts, and there is abundant knowledge. The special subject in the issue for March is the answer to this question: What was there in Jesus' doctrine of God that distinguished it from that of all other teachers? The answer is: It was the revelation of God as Father. Buddha and Confucius knew nothing of God as

Father—had they a doctrine of God at all? Even in the Old Testament there is not yet this revelation of God as the Father of individual men. "One sufficient proof of the immense difference between the teaching of Jesus and the highest level of Old Testament devotion is the single fact that in St. Matthew's Gospel alone Jesus speaks of God as 'Father' more than fifty times, while in all the Book of Psalms—high, personal, and intimate as the devotion is—God is never once so addressed."

The Rev. John Owen reviews Dr. Newman Smyth's *Christian Ethics* in *The Academy*, and reviews it most favourably. "I may avow my own judgment that Dr. Newman Smyth's work is a most valuable contribution to the science of Christian Ethics. It will, in my opinion, challenge comparison with any work on the subject which has appeared during the last half-century; and remembering the famous names which have treated systematic Christian Ethics, both in England and on the Continent during that time, this of itself forms a commendation of no mean significance."

Of all the American magazines the one that it has given us the greatest pleasure to receive month by month is *The Old and New Testament Student*. There was a rumour that it had come to an end with the ending of the year. And no one would have wondered if Dr. Harper, since his acceptance of the Presidency of the Chicago University, had found it impossible to carry on the editorship, and had preferred to let it die rather than see it change its character under another. But it will neither die nor change its character. Its name has been changed, but that is all. Hereafter known as *The Biblical World*, it will still follow the old policy and will still be edited by Dr. Harper, though he has given certain other scholars editorial chairs around him.

"Hymnicide" will not do; but we certainly are in need of a word that will name that unpardonable crime of hacking hymns to pieces. With what freedom and light-heartedness it now is done, let any page of *Julian's Dictionary* bear witness. But perhaps it never has been done with more assurance of righteousness than in a little volume that Professor F. W. Newman—he of all men—has just issued for private circulation, and called by the title of *Secret Hymns*.

He says: "As Watts transformed Hebrew Psalms for Christian edification, so have I dealt freely with many Christian hymns for my own service; not doubting that the pious authors wrote for piety, not for display of poetry, and would rejoice could they see their sentiments enlarged for wider use!"

The exclamation at the end is ours, not Professor Newman's. He has no exclamation anywhere, nor any suspicion apparently that the pious authors would not rejoice to have all the piety carved out of their hymns, especially if the scars were covered with clouts of rationalism and generality. "I have chosen," he says, "slightly to modify rather than reject." It is exceedingly likely that the pious authors would have recommended the other process had he given them the opportunity to speak.

*The Evangelical Magazine*, as at present conducted, is nearer the ideal of an evangelical magazine than in all its wonderful history. For it is evangelical, without a suspicion even of reckless latitude, and yet it is evangelical with a breadth of sympathy and a doctrinal depth, which equally removes it from the suspicion of barrenness. Take the issue for March. The writers are Principal D. W. Simon, the Rev. Samuel Pearson, the Rev. G. S. Barrett, the Rev. E. Griffith-Jones, Dr. James Stalker, and the Rev. J. A. Hamilton—names any editor would be proud to own. And they write such matter here as they themselves will never be ashamed to acknowledge.

Messrs. Oliphant Anderson & Ferrier announce as in preparation for the spring season (1) *Bunyan's Characters*, by Dr. Alexander Whyte; (2) *The Larger Christ*, and (3) *The Call of the Cross*, both by Dr. George D. Herron; (4) *Elton Hazlewood*, by F. G. Scott; (5) *Sister Constance*, by Kate Fitzgerald; (6-9) four new volumes of "Oliphant's Pocket Novels," entitled *Sydney's Inheritance*, by Mary S. Hancock; *Euphie Lyn; or, The Fishers of Old Inweerie*, by Mrs. J. K. Lawson; *Fishin' Jamie*, and other stories, by Annie T. Glosson and Imogen Clark; and *Mr. Mackenzie's Wedding*, by Jane H. Jamieson.

Mr. Spurgeon's last literary work was an exposition of St. Matthew's Gospel. In the *Story of the Book Fund*, Mrs. Spurgeon tells the delight

with which he wrote, and would not stop though remonstrated with. The volume is to be issued immediately, a handsome octavo, and may be looked for, if the chapters which have appeared in the *Sword and the Trowel* are fair specimens of the whole.

The editor of the *Bible Christian Magazine* has issued an excellent number for March. Wittenberg is described and illustrated. Then there are two terse, accurate, expository articles,—the one by Dr. J. O. Keen, on St. Peter's Salutation in his First Epistle, the other by the Rev. J. H. Batt, on a passage in Hebrews. "How the People of Noibla drove out Lohocla" sounds Red Indian, but is Mr. Luke's way of spelling quite familiar words as he speaks of a too familiar thing. And these and other bright papers—social, missionary, and expository—altogether form a most interesting number.

Messrs. Longmans' religious and theological announcements for the spring include the second volume of the late Bishop Wordsworth's *Reminiscences*; a volume of *Plain Sermons* by Bishop Oxenden; the fourth and last series of Professor Max Müller's *Gifford Lectures*; and a work on *Canonicity* by the Rev. W. E. Barnes, B.D., Fellow of St. Peter's College, Oxford.

Bishop Wordsworth did not live to complete his *Reminiscences*. This second volume, which must be the last, carries us down ten years later than the first, and ends abruptly there.

Mr. Barnes' book will come at an opportune time, and is almost certain to be profitable to read. He calls it *Canonical and Uncanonical Gospels*; and among the things by the way which will be touched are the newly recovered "Gospel of Peter," and the words of our Lord not recorded in the Gospels.

It will appear at an opportune moment, for we are sure to be all discussing these subjects with an interest much freshened through the reports of Dr. Sanday's *Bampton Lectures*. As we write we have the Syllabus of the Lectures before us, and a verbatim report of the first, the only one yet delivered.

The title which Dr. Sanday has given to his lectures is "The Early History and Origin of the Doctrine of Biblical Inspiration." The Syllabus

is an exemplary piece of workmanship. It is so clear, so convincing, that you feel, with it beside you, you could write out a lecture on the subject yourself. And in truth it would not be easy to find a better mental discipline than to essay that very enterprise. And then if you completed the enterprise by comparing your own writing with the lecture Dr. Sanday has written out and delivered, it would almost certainly tend to an increase both in knowledge and in humility.

This is the Syllabus of the first lecture:—

#### THE HISTORIC CANON.

##### ESTIMATE OF N. T. BY THE EARLY CHURCH.

Subject and method of the proposed inquiry. Two lectures to be devoted to analysis of main points in the conception of the Canon; the succeeding five to an attempt to sketch constructively the process by which that conception was reached; the last to retrospect and summary.

Idea of a Canon extended from O. T. to N. T. Two landmarks in the history of the N. T. Canon about 400 A.D. and 200 A.D.

*Contents of N. T. (1) c. 400 A.D.* Practically the same as our own over the greater part of Christendom. This result very partially due to Synodical decisions (African Synods of 393, 397, 419 [Council of Laodicea c. 363], Trullan Council of 692); far more in the West to the influence of the Vulgate, in the East to that of leading Churchmen (Athanasius, Cyril of Jerusalem, Amphilochius, Gregory Nazianzen).

Only considerable exception the Syrian Church which recognised no more than three (two) Epp. Cath. and rejected Apoc. These books wanting in Peshitto, but added in later Syriac Versions.

*Contents of N. T. (2) c. 200 A.D.*: approximate date of Muratorian Fragment. Solid nucleus of Four Gospels, thirteen Epp. Paul., Acts.

Divergent views on this subject. It is questioned (i.) that the Four Gospels were everywhere accepted; (ii.) that Epp. Paul stood on an equal footing with Gospels and O. T.; (iii.) that Acts formed part of the collection. In each case with but slight real support from the evidence.

*Writings struggling for admission to the Canon*: 1 Pet., 1 Jo. all but fixed—Heb., Jac., Apoc.—2 [3] Jo., Jud., 2 Pet.

*Writings which obtain a partial footing but are dislodged*: Evv. sec. Heb., sec. Aegypt., sec. Pet.—Epp. Clem., Barn.—*Didaché*, *Pastor*—Leucian Acts, *Predicatio Petri*, *Acta Paul. et Thecl.*, etc.—Apoc. Pet.

II. *Properties ascribed to the Canonical Books*. The N. T. is (1) a sacred book; (2) on the same footing with O. T.—a proposition questioned but true; (3) inspired by the Holy Spirit, or bearing the authority of Christ; (4) this inspiration is even "verbal," and extends to facts as well as doctrines; (5) it carries with it a sort of perfection, completeness, infallibility; (6) the N. T. Scriptures are appealed to as (a) the rule of faith, (b) the rule of conduct; (7) they are interpreted allegorically like a sacred book, and complaints are made of perverse interpretation.

Yet along with this high doctrine there are occasional traces of (1) the recognition of degrees of inspiration; (2) a natural account of the origin of certain books (*e.g.* the Gospels).

III. *Criteria by which books were admitted to New Testament.* (1) Apostolic origin; (2) reception by the Churches; (3) conformity to established doctrine; (4) conformity to recognised history; (5) mystical significance of numbers.

## Short Expository Papers.

### The Sequence of the Christian Virtues.

A FRIEND asked me to put down what I thought was the exact sequence of ideas in the mind of St. Peter when he enumerated the stages of Christian excellence in the familiar passage 2 Pet. i. 5-7. After careful consideration, I jotted down my views on the text as follows. If you think them of any exegetical value, you may print them. I have only to add that the interpretation of ἀπερὶ given by some critics, as synonymous with ἀνδρεία, or *courage*, is contrary to the use both of the classical writers on ethics and the Greek of the New Testament, and that the ἐγκράτεια, in our version "temperance," is as far above the modern meaning of that word as the σεμνός of Phil. iv. 8 is above the "honest" of the English of the present day.

1. *Faith*, believing and receiving Christ as a teacher sent from God; the seed of the future growth.

2. *Virtue*, proving the reality of such a moral faith by its natural sequence, a virtuous life, or what St. James calls good works.

3. *Knowledge*, making clear to yourself, as an intelligent being, that such faith producing such results is intelligent insight, and wisdom in the sphere of social action.

4. *ἐγκράτεια*, *self-mastery* and *self-control*, without which all faith and all goodness and all knowledge may be as useless as a ship without a rudder, or a spirited horse without a rein.

5. And not only habitual self-control, but *patience* and endurance to hold out persistently against the delays and difficulties that never fail to beset the path of the earnest believer.

6. And let it never be forgotten that, though a virtuous life in the relations between man and man

may be shaped forth independently of all religious belief, no human being can be looked on as perfectly equipped, morally, without the reverential regard to the Father of the human family which belongs to a dependent creature. For in Christianity, and to a certain extent also in all forms of human faith, religion is the key-stone which holds the social arch together firmly as an inseparable whole.

7. But as the key-stone exists, not for its own sake, but for the sake of the arch which makes the bridge, so the religious reverence due to the great Father of the human family has its practical significance in the love of the brotherhood, specially the spiritual brotherhood composing the Christian Church; but

8. There is a love of even wider scope than this, the love which, in the shape not indeed of perfect brotherhood, but of active sympathy and kindly aid, embraces the whole human race—nay, even the various wealth of all living things, and in this regard is justly called by St. Paul the πλήρωμα, the fulness and completeness of the Law.

JOHN STUART BLACKIE.

Edinburgh.

### Paul's Use of "Katallage."

ROM. v. 11, xi. 15; 2 COR. v. 18.

IN the Revised Version the word "atonement" no longer appears in Rom. v. 11, the only place in which it occurs in the Authorised Version. The disappearance is doubtless due, not to doctrinal but to literary reasons. Yet the change has materially altered the statement. For "reconciliation" is not identical with "atonement." And those who have been accustomed to associate certain views and feelings with this text naturally suffer a sense of disappointment at the loss of the characteristic and expressive term.