

## At the Literary Table.

### THE BOOKS OF THE MONTH.

A DICTIONARY OF THE BIBLE. BY SIR WILLIAM SMITH, D.C.L., LL.D., and REV. J. M. FULLER, M.A. (*Murray*. 8vo, vol. i., new edition, pp. 1853. 42s.) Long and eagerly looked for, the new edition of Smith's *Bible Dictionary* (that is to say, of vol. i.) has come at last. We have already expressed our great disappointment that only volume i. is to be revised and issued anew; and now that we have it in our hands, the disappointment is deeper than before, and the surprise much greater. For now we see that the explanation that has been hazarded in our hearing will not do. It is manifest from this volume that the issue of the other two was not stopped because of threatened opposition to the new attitude on the Old Testament. If that were so, *this* volume would not have been issued. For here we have, for example, Dr. Driver's long article on Deuteronomy, forward enough to arouse the loudest opposition and bold enough to defy it.

But that very article, while it makes the only plausible explanation yet offered look foolish, greatly increases the perplexity. For however "prudent" Sir William Smith may have been in the first edition of this work, he at least managed to keep his noble army of contributors fairly in step together. But now. Take Dr. Driver in this article on Deuteronomy, and then take Vice-Principal (now Bishop) Perowne in the article on the Pentateuch in the third volume. Sir William Smith's soldiers have not only got out of step, but out of hail of one another.

But we have to do with this volume, and our words must be few for the present. The largest contributor is the junior editor, the Rev. J. M. Fuller, M.A., and no one will complain of that. After him seems to come Major-General Sir Chas. Wilson, who writes the greater number of the topographical articles, and in particular is the author of the important article on Jerusalem. This article is the longest in the book. It occupies seventy-eight pages,—double columned, close-printed pages,—and would form a reasonable volume if published in the ordinary way.

This article, and others of the more important, are entirely new, the previous articles getting no

more attention paid to them than if they had never appeared in this book—no more, in short, than their intrinsic merits claim. More frequently, however, the old articles are revised, brought up to date and enlarged, especially in the departments of literature. Some stand as they were. But the most curious result is what we see in the case of the article on the Gospels. Archbishop Thomson's article is reprinted *simpliciter*. At the end of it, however, comes an article by Dr. Sanday, which not only brings the subject up to date, but, of course, runs away a little from Archbishop Thomson.

All this is merely external, and we cannot enter into the volume now. But it may be well to say that we have had time to read somewhat carefully a few of the articles, including that on Jerusalem, and have found but one trifling misprint. It is in the name of Professor Ramsay—whose discoveries, by the way, Sir Charles Wilson seems somewhat slow to assimilate.

THE HOLY BIBLE. (Oxford: *At the University Press*. 8vo. 31s. 6d.) The book before us is the Bible; yet, happily, it is not demanded of us that we should review the Bible. All that is expected is, that we should notice this particular edition. And if it were not for the new *Helps* bound up with it—but, stay, the publishers have sent a separate copy of the *Helps*. What we have to say about that, may be said separately. It is actually in our power to review a book without reading a word of it. So for the pleasure of the thing, and just for this once, we shall do it.

It is the latest Oxford edition. It is printed in minion, on thin India paper; it is bound in levant morocco, with flaps, and lined with calf; it is silk sewed, and full flexible; and its edges are red under gilt in the round. If the publishers claim that these are the words of their own advertisement, the claim may be admitted; *we* have done the more difficult thing, we have proved that the words are true. There are many other editions, which the publishers have described in terms that are equally felicitous, and no doubt equally correct. They promise to send their advertisement free, and

you may read the whole story for yourself. This is the best edition, and it could not well be bettered.

**HELPS TO THE STUDY OF THE BIBLE.** (Oxford: *At the University Press.* Crown 8vo, pp. xl, 635. 4s. 6d.) If the Oxford Press blundered—and it has always seemed to us that they did blunder—in not placing their *Helps to the Study of the Bible* into the hands of a number of specialists at the beginning, they have done their utmost now to remedy that blunder. In an interesting Preface to the present edition, the whole story of the book is told.

Of the original edition, which was published in 1876, Canon Ridgway was the author. "A year or two later," a second edition appeared. It was revised by the author with the co-operation of Dr. Angus, President of the Baptist College, Regent's Park, while such subjects as philosophy, botany, zoology, and anatomy, lying outside the theological ken, were revised by specialists in each department. Now the book sold rapidly, and suggestions came in from every quarter; so that in 1884 another revision was undertaken with the help of other scholars, and by the year 1888 more than a million copies had been sold.

The present edition has been in preparation since the issue of the Revised Version in 1885. Canon Maclear is the editor; for Canon Ridgway is dead. He acknowledges "extensive and very valuable" contributions from Canon Girdlestone. But the important thing is, that each separate section has been submitted to a specialist for revision, and the names of these specialists are here made public.

But there is another matter. The most conspicuous feature of this edition is the immediate presence, the moment you open the book, of sixty-four full-page plates. Their subjects are various, and so is their merit. But they seem to be all faithful, and almost all must prove as profitable as they are undoubtedly interesting. And, last of all, the type is new, and large, and beautiful.

**THE CAMBRIDGE COMPANION TO THE BIBLE.** (Cambridge: *At the University Press.* Crown 8vo, pp. xii, 412. 3s. 6d.) That which the Oxford Press ought to have done at the beginning—and for omitting to do it, they must have suffered in conscience if not in pocket long ago—has been done by the authorities at Cambridge. They have

produced *their* "Helps to the Study of the Bible" (though they call it *Companion* for distinction), and in every department of the work they have at once given us the results of special study, and freely recognised authority.

Professor Rawson Lumby is the editor, and he is himself one of the contributors. Indeed, he has himself undertaken the subject which may have cost the greatest labour of all, and for which he will certainly receive the fewest thanks—the chronology of the Bible. The others are nearly all Cambridge scholars, and nearly all the leading Cambridge scholars are here. Yet both statements have exceptions—take Professor A. B. Davidson of Edinburgh as an exception to the one, and Professor Kirkpatrick to the other.

As we call the magnificent roll of names, and dip into the magnificent work they have done, we wish once more, and very ardently, that Oxford had done as Cambridge. What a pleasure to compare the two, and read their special history and feel their peculiar spirit in the comparison!

There are three "Appendixes." And the names are very great—Westcott, Robertson Smith, Gwatkin. But the strength of the work is not with them.

The Cambridge *Companion* wants the illustrations of the Oxford *Helps*; but its maps are finer far. Nowhere, outside the most expensive works, have we seen maps so accurately drawn, and so exquisitely printed as those nine double-page maps in the Cambridge *Companion to the Bible*.

**NEW LIGHT ON THE BIBLE AND THE HOLY LAND.** BY BASIL T. A. EVETTS, M.A. (*Cassell.* 8vo, pp. xxiv, 469. 21s.) The new light which Mr. Evetts pours on the Bible and the Holy Land has been taken from the clay formations of Babylon. Part of it Mr. Evetts has extracted himself, for he is a student of Assyriology of authority; the greater part of it he has industriously gleaned from the other masters, home and foreign.

We are always glad of new light, we even imperatively demand it; for we have a limitless faith in the possibilities of the Babylonian clay and the Egyptian granite to render it. So the risk is very great that we shall be served occasionally with what is not light, but only some decipherer's will-o'-the-wisp. We have been so served already. There are volumes that might be named which have a

great reputation among us, and have been the books out of which many a smooth stone has been gathered to slay the Goliaths of unbelief; and yet their authors had never learned the rudiments of their craft, which are these—veracity and verification. No doubt we have ourselves to blame; for they only furnish the supply for which we faithlessly make the demand.

But Mr. Evetts is no mere provision merchant. It is true, his direct object is not to write a history of the recent discoveries in Egypt and Babylon, but to throw light from them on the Bible and the Holy Land. Nevertheless, he seems resolutely to resist the temptation that is then so difficult to resist. He rejects readings of the tablets that seem plausible and would be very welcome, for others that are less interesting but more scientific. Indeed his manner is as his style, straightforward, patient, sure.

He goes over the whole field of the last ten years' discovery and decipherment. And he gives us the only complete and reliable record of it in its bearing on the Land and the Book.

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EXPLANATORY ANALYSIS OF ST. PAUL'S EPISTLE TO THE ROMANS. BY H. P. LIDDON, D.D., D.C.L., LL.D. (*Longmans*. 8vo, pp. 309. 14s.) If this volume had contained notes on the Epistle to the Romans and nothing more, we should have called it a commentary; and a commentary by the late Canon Liddon we should all have rushed to buy. But because it contains, besides these notes (which are fuller and richer than you will find, perhaps, on the whole range of your shelf), an analysis of the Epistle, we dare not call it a commentary, and we shall consider before we buy. What right have unconnected remarks on shattered sentences of the Epistle to be called a commentary? What right have we to refuse that name to a masterly unfolding of the whole argument and substance of it?

This is the kind of work that makes a scholar. And it made Canon Liddon a scholar, even though with vehemence he did repudiate the higher critics and all their works. But you must do it for yourself. This is excellent as a guide; excellent also as a standard of appreciation; you will not readily outstrip it. But it must not be taken as your analysis, if you would master the Epistle to the Romans.

THE FREE CHURCH OF SCOTLAND: HER ORIGIN, FOUNDERS, AND TESTIMONY. BY PETER BAYNE, LL.D. (*T. & T. Clark*. Post 8vo, pp. xv, 346. 6s.) This being the Year of Jubilee of the Free Church of Scotland—though by the way there are Free Churchmen who deny that, and say with Dr. Candlish that it was the other that was born in 1843, the Free Church dates from 1560—this being generally recognised and officially celebrated as the Jubilee of the Free Church, it was likely enough that we should have our share of Jubilee literature. It is less, however, and of less consequence, than might have been anticipated. Some things have been done well; but they are quite unambitious. The only attempt to produce a book and tell the story adequately has been made by Dr. Bayne. It is the volume before us.

For the first time since Dr. Robert Buchanan wrote *The Ten Years' Conflict* we have a literary history of the great struggle, capable and sympathetic. It is probable that few Englishmen, it is possible that few Scotsmen, have read Dr. Buchanan's work. Now they need not do so. For, while it would be culpable negligence to pass this subject by, and a great spiritual and intellectual loss, they may find it in briefer compass and clearer perspective in this history by Dr. Bayne.

But it is less the history of a period, it is more the history of the men who made it, and the religious principle which made the men. Chalmers, Cunningham, Candlish,—these three C.'s, and many many more; each letter of the alphabet has its liberal share. It was an inspiring time; it is still an inspiring history.

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THEOSOPHY; OR, PSYCHOLOGICAL RELIGION. BY F. MAX MÜLLER, K.M. (*Longmans*. Crown 8vo, pp. xxiii, 585. 10s. 6d.) This is the fourth and last volume of Professor Max Müller's Gifford Lectures. Four such volumes on such a subject, by such a man at such an age—surely the thing is marvellous even in a time of intellectual longevity and productiveness. And neither in interest nor in information is this volume one whit behind its precursors.

The only objection to it is that if it is true there is no longer any gospel for you or me. If it is true our preaching is vain, and your faith is also vain, and we are all found false witnesses of Christ.

For not only does Professor Max Müller deny the resurrection of Christ, but clearly and boldly he denies all else about Him that makes Him worth our knowledge and our love. And especially he denies His right to forgive our sins, saying most plainly, with the Pharisees of old, "Who is this that forgiveth sins also?"

Well, let us be bold also, and say quite plainly that Professor Max Müller does not know better. It is quite certain that he does not know better, else he would not say it. For he does try to ascertain the truth and to speak it. And not only may we be sure he does not know better, but we may even see the reason why. He does not start fair. He starts with a confident and perfectly immovable conviction that miracles never did and never can take place. And then, when that which we call a miracle comes in his way, he does not question it at all, but turns aside and asks what some one else has done with it,—some one who is supposed to have done away with it,—and so, getting behind it, passes on his way. There is no reason why he should ask any one what he has done with it, for Professor Max Müller knows very well what is to be done with them all. But for our sakes no doubt he does it, that we may not be needlessly offended.

**CANONICAL AND UNCANONICAL GOSPELS.** BY W. E. BARNES, B.D. (*Longmans*. Crown 8vo, pp. xii, 112. 3s. 6d.) This volume came from the same publishers as Professor Max Müller's Gifford Lectures. It came in the same parcel, lying peacefully by its side. And yet these two works are so diverse that the establishment of the one is the annihilation of the other. Mr. Barnes' purpose is to show that the narrative in our Gospels—the miraculous narrative you perceive—was widely known and accepted within thirty years of the death of Jesus. And it is not possible that the *myth* of the resurrection of Jesus could have got itself so widely credited, and sent its martyrs to the stake, before John had well passed the middle of his life.

Mr. Barnes gives us a careful and lucid survey of the evidence upon which we accept the four Gospels and the narrative they contain. And he adds a translation of the Gospel of Peter, and a selection from the sayings of our Lord not found in the four Gospels.

**THROUGH CONVERSION TO THE CREED.** BY W. H. CARNEGIE, M.A. (*Longmans*. Crown 8vo, pp. viii, 129. 3s.) The title of this book is unhappy, because unattractive; but the book itself is remarkably happy and healthful. It is a short history of the life of Faith from its birth in Conversion to its restful fellowship with the members of the Body. It is written in untechnical language, for it is the untheological reader, and he who wants to know the reason why, that is always kept in view.

**THE DEVELOPMENT OF THEOLOGY.** BY OTTO PFLEIDERER, D.D. (*Sonnenschein*. 8vo, pp. 456. 10s. 6d.) Few Germans are better known in England than Professor Pfeiderer, and few know England better. His *History of the Development of Theology in Germany since Kant, and its Progress in Great Britain since 1825*, which is the full title of this work, is authoritative, and it is almost as authoritative for Great Britain as for Germany. We do not know, indeed, if a single flaw has been detected in the facts, though the work, in its first edition, has been in our hands for some time; nor even in the conclusions that are drawn from them. The only criticism that is legitimate—that, however, is inevitable—is that the *selection* of the facts is biased. And yet even that may be due as much to individual predilection as to foreign feeling. Thus it is surely Pfeiderer the Rationalist, as he loves to call himself, much more than Pfeiderer the German (supposing the two names not to be synonymous) that chooses these as the most representative theological books in England issued during the last two years—

Martineau's *Seat of Authority in Religion*.

*Lux Mundi*.

Carpenter's *First Three Gospels*.

G. A. Smith's *Isaiah*, and Cheyne's *Psalter*.

Hatch's *Hibbert Lectures*.

These names are found in an Appendix of fifty pages. These and the German names dealt with in the same Appendix bring the work up to date, and make this second edition so much larger and better than the first. Taking the book as it stands now, it is unique. We have no history of theology to compare with it.

**THE LIFE OF JESUS.** BY DR. DAVID FRIEDRICH STRAUSS. Translated by George Eliot.

(*Sonnenschein*. 8vo, pp. xxxviii, 784. 15s.) Very strange it is to read these words on the cover—"Strauss' Life of Jesus: Geo. Eliot,"—suggestive of so many useless, no doubt, yet interesting and inevitable reflections. It has very often been said, without dream of contradiction, that Strauss' *Life of Jesus* has had no influence on the religious life of this country. But influence is atmospheric; who can close up all the avenues of its approach? If George Eliot had not translated Strauss' *Leben Jesu*, and then had given us a Dinah Morris, not in the page of fiction, but in personal surrender to the evangelic faith, might it not have been different with our religious life to-day? May it not be that in that way Strauss' *Life of Jesus* has influenced us not a little? And even now it is through George Eliot that it will affect us if it touches us at all. Not for its own sake will this strange book be read again, nor even for the sake of Professor Pfeiderer, notwithstanding the frank and interesting Preface with which he sends this new edition forth; but if it is ever read by the casual reader, it will be because of what George Eliot has done for it, and in the version which she has made. But it will never affect us seriously. For the sting has been taken away. It might even be argued that it were a good discipline to set one who is troubled with incipient doubts to the reading of this very book. For here he will see how much may be said on that side, and how plausibly; and yet now, in the thinking of intelligent men, it has all been said in vain.

Nevertheless there is a sense in which the book deserves to live, in which it takes rank, even as Pfeiderer claims, among the standard works of literature. It is, more than all the books that have been written, the expression of the spirit of its age. If we have not read Strauss' *Life of Jesus*, there is a "fault" in our education both historical and theological.

NATURE, THE SUPERNATURAL AND THE RELIGION OF ISRAEL. BY JOSIAH GILBERT. (*Hodder & Stoughton*. Crown 8vo, pp. 438. 9s.) The leading thought of this volume is, that nature involves the supernatural. You cannot explain nature without calling in the supernatural; you cannot live the natural life without touching the life that is above nature. It is not new. The whole conception has been conceived, the whole argument has been worked

out, oftentimes already. It has even become a part of our common mental equipment. But this leading thought is stated for a purpose here. It is not given as an end in itself. It is merely the introduction to a history of the chosen people of Israel; a history so delineated that we see the supernatural in nature distinguishing it, and even in constant process of making it. In short, this is Mr. Gilbert's protest against the current claim that the Bible is as other religious books, and the history of the chosen people as other histories. No, he says; the supernatural which we all feel and cannot deny, we see there, and we see it nowhere else. We see it in broken lights, in sundry times and divers manners, till the full flood pours in upon us in the gift of the Son.

THE STICKIT MINISTER AND SOME COMMON MEN. BY S. R. CROCKETT. (*Fisher Unwin*. Crown 8vo, pp. 283. 5s.) The stickit minister and all the common men belong to Galloway. "Now, Galloway is so much out of the world that the Almighty has not there lifted His hand from reward and punishment, from guiding and restraining, as He has done in big towns, where everything goes by machinery. Man may say that there is no God, when he only sees a handbreadth of smoky heaven between the chimney pots; but out on the fields of oats and bere, and up on the scree of the hill-sides, where the mother granite sticks her bleaching ribs through the heather, men have reached great assurance on this and other matters." So Mr. Crockett puts it, and one can see that this is the reason of the stickit minister. He had not only reached great assurance on Providence, but also on the cross of Jesus Christ, and would not come down from his cross even as *He* would not, though they taunted him that it was because he could not. And this is the reason of the common men,—why they are common and yet here in a book with an unchallenged right to immortality. Nay, this is the meaning of the book itself, and the reason of its appearance in this place. It has reached great assurance in matters about God, and especially about His guiding and restraining hand. So now you must read it, for you cannot learn more about it otherwise.

MORE ABOUT THE MONGOLS. BY JAMES GILMOUR. (*Religious Tract Society*. Crown 8vo, pp. 320. 5s.) "More last words" are

usually a mistake, but this will prove an exception. James Gilmour was not as other men; he kept back more than he gave, and even yet, after we have received this and added it to all that was given us before, the strongest feeling is that there must be more behind. It does not satisfy; it raises our expectation, it whets our appetite, it makes us cry for more. But this was the impression James Gilmour always seems to have made. Wherever he came men wanted more of him; not more of his speech merely, or more of his deeds even, but especially more of himself. It is the impression that the man who is truly great has always made, and we must call no man great who has not made it.

Mr. Lovett, who wrote the life, writes this book also, and he wisely writes it on the same principle, that if you want a thing well done, you should get some one else to do it—he has let Gilmour write it for him.

**AGONIÆ CHRISTI.** BY WILLIAM LEFROY, D.D. (*Low.* Crown 8vo, pp. 224. 3s. 6d.) Of the eleven sermons in this volume, the first four are on (1) the Deity, (2) the Humanity, (3) the Womanliness, and (4) the Manliness, of Jesus. Their purpose is mostly apologetic, and their method mostly the citation of biblical texts. But the texts are not merely quoted, they are quoted in the right place. The subject, say the Deity of Jesus, is seen to hang together; deny it, and you are not clear of your difficulties, nearly; affirm it, and things go with the affirmation, things that have independent weight, and that rest upon independent textual authority. The rest of the sermons deal with scenes in the agony of Jesus. The subject is tempting, but trying. Dean Lefroy has not adventured things beyond his reach. The impression the discourses make is a mixed one, earnestness and sincerity predominating, as if the agony of Jesus were described out of a life which agony had made Christ-like.

**THE TRANSFIGURED SACKCLOTH.** BY THE REV. W. L. WATKINSON. (*Low.* Crown 8vo, pp. 235. 3s. 6d.) The text which gives title to the first sermon, and then to the volume, is Esther iv. 2, "For none might enter the king's gate clothed with sackcloth." It is a text that Mr. Spurgeon should have lighted upon, that he might himself have had the joy of handling it; not that

the text might be well handled, for Mr. Watkinson has done that. It is the first of a series of dark texts, for the theme of the book is Evil.

There is no subject that will test a man's preaching, or search the man himself, like Evil. How Mr. Watkinson handles it, you may gather at once from this opening discourse. But even earlier than that, from the portrait that fronts the title-page, you may decide that he will not belittle the fact or shirk the explanation. How he explains it is found in that word "transfigured." When was Jesus transfigured? It was when they talked of the *exodus* that He should accomplish at Jerusalem. So evil was transfigured on the cross of Christ. These sermons are of the choicest and the most enduring.

**THE GOSPEL OF WORK.** BY A. W. THOROLD, D.D. (*Low.* Cr. 8vo, pp. 181. 3s. 6d.) This is the third volume this month of the well-known series, "The Preachers of the Age." And of the three preachers this is the best known, and for the present at least the widest welcomed. Their aim is lower, as pulpit efforts (to risk an unpardonable expression), than either the Dean of Norwich's or Mr. Watkinson's. Their aim as efforts to persuade, the preacher being an ambassador for Christ, is of course as high as either, and could not higher be. For they persuade the heart and not the intellect. They throw no needless obstacle in the way of the intellect; but they appeal to the human need.

**SIX MEDITATIONS ON THE GARDENS OF SCRIPTURE.** BY REV. J. CHARLES COX, LL.D., F.S.A. (*Low.* Crown 8vo, pp. 212. 3s. 6d.) Can you name the six gardens of Scripture? Four easily; then add Naboth's garden, which comes second here, and the "inclosed garden of the Church," which you will find in the Song of Solomon. To choose the gardens of Scripture for a series of sermons is to suffer the suggestion of mere childish fancy. But these sermons are not childish. They are masculine in thought and expression, and full of the latest scholarship.

**PRINCIPLES OF BIBLICAL CRITICISM.** BY THE REV. J. J. LIAS, M.A. (*Eyre & Spottiswoode.* Crown 8vo, pp. 262. 3s. 6d.) This is the third volume of the "Bible Students' Library," a series of books produced in good taste at a cheap

price, and published by the Queen's printers. They deal with matters of criticism, and their attitude is conservative. Indeed, Mr. Lias is one of the best known of the now comparatively few scholars who refuse the methods and results of the higher criticism of the Old Testament. But this volume deals with the whole subject of Biblical Criticism, textual as well as literary, and of the New Testament as well as of the Old. An excellent index makes accessible to all a book which will be found exceedingly useful as a storehouse of facts cautiously stated, and nearly always carefully verified.

OLD BIBLES. BY J. R. DORE. (*Eyre & Spottiswoode*. Crown 8vo, pp. xvi, 395. 5s.) Besides the numbered pages there are nearly twenty pages of plates, being facsimile reproductions of old title-pages. But this book is not merely a curiosity. It is described more fully as a "popular history and description of Bibles from the time of the earliest translation." It is a subject that almost everybody wishes to know something about, and few know where to find the information. Mr. Dore furnishes all that the ordinary reader will desire, and he furnishes it in a very attractive form, though as to that the Queen's printers have ably supported him.

BIBLE STUDIES. BY HENRY WARD BEECHER. (*Dickinson*. 8vo, pp. 438. 6s. 6d.) This title has been given to a volume of Sunday evening sermons on the early books of the Old Testament which had been preached by Mr. Beecher in 1878-79. Their reporter and editor, Mr. T. J. Ellinwood, says of them: "It is probable that of the many hundreds of reported discourses of Henry Ward Beecher, no series could be selected that would be perused with greater interest or profit than these Bible Studies." And we think he is right. For the truth is, that Beecher's sermons cannot be "perused" with much either of interest or of profit now, if they ever could; they are, on the contrary, from their inordinate length and uncertainty, rather a weariness to the flesh. But these *Bible Studies* are for the most part character sketches. They possess the interest of the human, and the sketches are drawn by a human hand; a hand, moreover, that was very adroit to touch the springs of motive, and lay bare the essential elements of character. So they are full of interest. And they are reliable. The critical point of view

is exceedingly free. For instance: "No man can critically examine the text of the Old Testament and the New and not find internal and external vehicular inaccuracies; and I take the ground that the true theory of inspiration admits of those incidental errors of time, place, etc., which do not alter the general drift of the text, nor the impression it was designed to make on men, the object being to 'thoroughly furnish them for every good work.'" Thus plainly is the standpoint stated at the very beginning. And it is not forgotten, for it was the man's own and inevitable standpoint. So they are reliable; that is to say, you know what to look for, and you are not distressed by finding everything else.

OLD YET EVER NEW. BY THE REV. CHARLES LEACH, D.D. (*Dickinson*. Crown 8vo, pp. 295. 5s.) "Being a series of sermons and addresses to working men," says the sub-title. And the lessons which these sermons and addresses contain are old, because, with two exceptions, they are found in the Old Testament; they are therefore ever new, and Dr. Leach shows very plainly that they are applicable now. Indeed, nothing in the shape of pulpit discourse could well be plainer. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God," says the Preacher. It would be easy to charge this preacher with forgetting that. But the charge would not be true. It is true that he is plain spoken; it is true also that he finds the closest daily contact between the things of God and the things of our daily life. But in that he is not rash, and he is not necessarily irreverent. The book is characterised by the frequent occurrence of apt illustration, especially in the form of anecdote.

THE GOSPEL OF FATHERHOOD. BY REV. J. M. GIBBON. (*Dickinson*. Crown 8vo, pp. 224. 4s. 6d.) Though Mr. Gibbon calls this volume of sermons *The Gospel of Fatherhood*, his purpose does not seem to be to use a party name or to describe a partial gospel; and if the whole range of doctrine and life is not here, that need not be complained of, since it could not well be looked for in the space. That the sermons have told is proved by this issue of a second edition, for every volume of sermons does not reach so far.

THE BIBLICAL ILLUSTRATOR. HEBREWS. VOL. I. BY REV. JOSEPH S. EXELL,

M.A. (*Nisbet*. 8vo, pp. 653. 7s. 6d.) Whatever may be said of the conception of this work, and many hard things have been said of it, nothing but praise can be given to the execution. Mr. A. E. Gregory, in his Appendix to Professor Findlay's excellent guide to the *Study of the Bible*, which will be noticed below, says: "*The Biblical Illustrator* is a stupendous monument to the possibilities of scissors and paste." But we greatly doubt if scissors and paste could do it. Surely even here your paint must be mixed with "That." And "That" in this case will be seen to be judgment and great patience.

RELIGION IN DAILY LIFE. BY GEORGE S. BARRETT, B.A. (*Elliot Stock*. Crown 8vo, pp. 186. 3s. 6d.) This is the best volume of practical Christian ethics that we have received for a long time. And it is none the worse, but all the better, that it is so unpretentious. It consists of ten chapters. Each chapter after the first, which speaks of the foundation of religion, discusses some aspect of the application of religion to our daily life. There is little novelty and less effort towards it; but there is much of the most wholesome teaching and the most searching appeal. It is a book for men and women of every age.

HEBREW IDOLATRY AND SUPERSTITION. BY ELFORD HIGGINS. (*Elliot Stock*. Crown 8vo, pp. 80.) The title of this essay suggests sceptical, or at least an advanced critical attitude towards the Old Testament. But Mr. Higgins is neither a sceptic nor a higher critic. His object is to prove that the references to idolatry and superstition in the Old Testament are survivals of the folk-lore of other nations who had occupied the land before the Israelites entered it. They do not prove idolatry to have been the primitive worship of the Hebrews themselves, therefore; and the arguments of the Higher Criticism based on these customs have broken down. Jahvism is not an evolution, but a revelation. The little work is full of curious items of the folk-lore of all nations.

A METAPHYSICAL OCTAVE. BY C. HELLMAN. (*Elliot Stock*. Crown 8vo, pp. 49. 2s.) If the author of this brochure had written more fully, developing his arguments, and illustrating them, it might have been easier to follow him. It is not easy now. His object is

to effect a harmony between philosophy, science, and religion.

THE EMPHASIS OF BELIEF. BY J. O. KEEN, D.D., F.S.Sc., LOND. (*Bible Christian Book-Room*. Crown 8vo, pp. 250. 2s. 6d.) "It is of primary importance," says Dr. Keen, "that ministers of the gospel be pre-eminently *believers*, able at all times to say to their hearers what the Apostle Paul said to the Church at Thessalonica, 'Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in *much assurance*.'" And so he adds, "It will be seen from the discourses in this volume that the emphasis is placed on 'those things which are most surely believed among us.'" What are those things, then? (1) The Kingship of God; (2) the universal heavenly Vision; (3) the divine Separation. These are the first three, and the rest are like to these. Of course Dr. Keen knows there are things you cannot be *assured* about and escape intolerance; but he leaves those things alone, and writes vigorously and helpfully of the things he has seen and known.

THE TEACHING OF JESUS IN HIS OWN WORDS. BY THE REV. JOHN C. WALKER, M.A. (*Blackwood*. Crown 8vo, pp. 135. 3s. 6d.) Surely this is the easiest book that ever was written, for there is not a word of the author's in it except the Preface. It is what Mr. Gregory would call a monument to the possibilities of scissors and paste. And yet we should all like to have done it if only we had thought of it, and we would have found it right difficult to do. The words of Jesus are gathered into great groups, and then again subdivided; and so under each heading you find at a glance and can read all that Jesus said on that subject. It is done with judgment, and is a distinct success; a delightful and helpful book in every way.

THE HEIGHTS OF THE GOSPEL. BY ARTHUR T. PIERSON, D.D. (*Passmore & Alabaster*. Crown 8vo, pp. 236. 2s. 6d.) These sermons were delivered in the Metropolitan Tabernacle last winter. They are special efforts,—unless Dr. Pierson's ordinary are other men's extraordinary,—and they are really great sermons. Every one of them has a strong grip of a clear gospel, and gives out its message in power and much assurance.

BOOKS FOR BIBLE STUDENTS. THE GOSPEL OF JOHN. BY T. F. LOCKYER, B.A. (*C. H. Kelly*. Foolscap 8vo, pp. 326. 2s. 6d.) It was a difficult task Mr. Lockyer had before him, an exposition of St. John's Gospel with critical notes within this compass, too difficult, it is to be feared. Not but the thing is fairly done, and will prove useful to younger students. But it strikes us as distinctly below the level of the two volumes which preceded it in the series to which it belongs. For they, while admirably adapted for the beginner in theological study, were scarcely less welcome to more advanced scholars. Mr. Lockyer, however, explains that he wrote "under great pressure" from other duties, and without the opportunity of consulting some of the leading commentaries.

THE GOSPEL FOR THE DAY. BY MARK GUY PEARSE. (*C. H. Kelly*. Small 4to, pp. 247. 3s. 6d.) In the days to come, when he himself, perhaps, and most of us have passed to where beyond these voices there is peace, there are few writers who will be more gladly read than Mark Guy Pearse. For there are few of our day who have at once the distinction of style and the fulness of the mind of the Spirit. Let this latest volume be tried. There is a blessing in it.

THE STUDY OF THE BIBLE. BY G. G. FINDLAY, B.A. (*C. H. Kelly*. Foolscap 8vo, pp. 48. 6d.) This is described by the author as an Address to Lay Preachers. But it is good for all who preach. It is a wise word on the right way to study the Bible by one who has studied it, and loves it well. Some books are suggested; and then there is a fuller Appendix of literature by the editor of the *Preacher's Magazine*.

ATONEMENT THE FUNDAMENTAL FACT OF CHRISTIANITY. BY NEWMAN HALL, LL.B., D.D. (*Religious Tract Society*. Crown 8vo, pp. 159. 2s.) It is not so much a thesis to defend—for who denies it?—as to illustrate rather and earnestly commend. If Atonement is the fundamental fact of Christianity, what then? When the question is presented as it is presented here, fairly before us, it never can be the same with us as if it had not been.

BY-PATHS OF BIBLE KNOWLEDGE. SOCIAL LIFE AMONG THE ASSYRIANS

AND BABYLONIANS. BY A. H. SAYCE, LL.D. (*Religious Tract Society*. Crown 8vo, pp. 127. 2s. 6d.) Many of us made acquaintance with this book as it appeared in the *Sunday at Home* from month to month; and the matter it contains has frequently been referred to in these pages. But it is good to find the whole interesting story in this convenient shape.

BARNABAS; OR, THE GREAT RENUNCIATION. BY G. BUCHANAN RYLEY. (*Religious Tract Society*. Crown 8vo, pp. 128. 1s. 6d.) Barnabas is almost virgin soil for the expositor, and good fruit-bearing soil besides. And we are pleased with Mr. Ryley's judgment in choosing this field, and still more with his sympathetic gardening in it.

THE YOUNG STANDARD-BEARER. BY D. SHEARER, M.A., PH.D. (Glasgow: *Charles Glass*. Crown 8vo, pp. 120.) Choose this admirably told biography for your young men. There is nothing morbid about it. And yet there is the strangest heart-reaching power in it. It is the life of a delightfully lovable lad, bright and hearty and true. Dr. Shearer has done his part well.

PAMPHLETS. (1) *The Disruption*, by Professor James Iverach, D.D. (Edinburgh: Hunter, 6d. net); (2) *Young Men and Christian Work*, by R. Henderson Smith (Dunfermline, 1d.); (3) *Infant Baptism the Law of the Christian Church*, by the Rev. William Macloy (Glasgow: M'Callum, 6d.); (4) *Our Lord's Sabbath-Keeping*, prize sermon on Luke iv. 16, by the Rev. Frederick Jarratt (Edinburgh, 2d.); (5) *The Authority of Christ* (Belfast: Strain & Sons, 2d.).

#### LITERARY NOTES.

PROFESSOR PAUL HAUPT of Johns Hopkins University, Baltimore, has enlisted the services of a number of Hebrew scholars in England, America, and Germany for the purpose of producing a critical edition of the Hebrew text of the Old Testament, with notes justifying the text adopted; and also, in separate volumes, a translation of this text into English and German, accompanied by a brief commentary, the commentary being mainly historical and archæological. Here is a complete

list of the scholars engaged, each of whom is responsible for a single book :—

Genesis,	C. J. Ball (London).
Exodus,	Herbert E. Ryle (Cambridge).
Leviticus,	S. R. Driver and H. A. White (Oxford).
Numbers,	J. A. Paterson (Edinburgh).
Deuteronomy,	Geo. A. Smith (Glasgow).
Joshua,	W. H. Bennet (London).
Judges,	Geo. F. Moore (Andover).
Samuel,	K. Budde (Strassburg).
Kings,	B. Stade (Giessen) and F. Schwall (Strassburg).
Isaiah,	T. K. Cheyne (Oxford).
Jeremiah,	C. H. Cornill (Königsberg).
Ezekiel,	C. H. Toy (Cambridge, Mass.).
Hosea,	A. Socin (Leipzig).
Joel,	Francis Brown (New York).
Amos,	John Taylor (Winchcombe).
Obadiah,	Andrew Harper (Melbourne).
Jonah,	Friedrich Delitzsch (Leipzig).
Micah,	J. F. M'Curly (Toronto).
Nabum,	Alfred Jeremias (Leipzig).
Habakkuk,	W. H. Ward (New York).
Zephaniah,	E. L. Curtis (New Haven).
Haggai,	G. A. Cooke (Oxford).
Zechariah,	W. R. Harper (Chicago).
Malachi,	C. G. Montefiore and I. Abrahams (London).
Psalms,	J. Wellhausen (Marburg).
Proverbs,	A. Müller (Halle).
Job,	C. Siegfried (Jena).
Song of Songs,	Russell Martineau (London).
Ruth,	C. A. Briggs (New York).
Lamentations,	M. Jastrow, jun. (Philadelphia).
Ecclesiastes,	Paul Haupt (Baltimore).
Esther,	T. K. Abbott (Dublin).
Daniel,	A. Kamphausen (Bonn).
Ezra,	} H. Guthe (Leipzig).
Nehemiah,	
Chronicles,	R. Kittel (Breslau).

No portion of the translation has yet appeared, but we can give some idea of the method on which the Hebrew text has been prepared by adverting to Professor Siegfried's edition of the Book of Job which has appeared—Part 17 in the order of arrangement, but the first part in order of publication.

The first point to notice is that by the insertion of a small number of conventional signs the reader is warned of a departure from the Massoretic text, and at the same time informed of the ground of this departure, whether it is purely conjectural, or is formed on the authority of the Ancient Versions, or on that of parallel passages, or on other reasons.

A more important, and certainly more striking, feature is the adoption of a system of printing on colours. There are three colours used. A *blue* background "indicates parallel compositions; *green*, polemical interpolations directed against the tendency of the poem; and *red*, correcting interpolations conforming the speeches of Job to the spirit of the orthodox doctrine of retribution."

Elihu's speeches, for example, are placed as an Appendix at the close of the book and printed on green.

It is easy to perceive how important a characteristic of the work this is, the colour letting us see at a glance the critic's view and inviting our inquiry. Discussions on the Hexateuch will be greatly facilitated by this device. Nor is it possible to raise an objection on the ground of unsightliness. On the contrary, the work is charming in its dress, and the typography is of the best.

The twenty-seven pages of text are followed by twenty-two of critical notes.

We turn at once to the important and much-discussed passage, xix. 25–27. The text is much emended, and the emendations are defended in three interesting notes. This is the resulting interpretation:—"I know that my avenger liveth, and that a surviving kinsman shall arise upon my grave as my defender. He will infuse new life into my skin, which had to suffer leprosy, and will by this give an actual proof of my rectitude. And it is God Himself who shall avenge me, He shall be the God that calleth me up out of the grave and maketh me whole again."

The work is published in London by Mr. David Nutt. The volumes are expected to follow one another in quick succession.

Of the Clarendon Press announcements, the most important is Mr. Charles' edition of *The Book of Enoch*. These are the words of the announcement: *The Book of Enoch*, translated from Professor Dillmann's Ethiopic text. Emended and revised in accordance with hitherto uncollated Ethiopic MSS., and with Gizeh and other Greek and Latin Fragments, which are here published in full. Edited, with Introduction, Notes, Appendices, and Indices, by R. H. Charles, M.A., Trinity College, Dublin, and Exeter College, Oxford. Demy 8vo.

*The Sunday School*, in its issues for May 18 to June 8, gives the fullest account that will be found anywhere of the literary discoveries at the Convent of St. Catherine on Mount Sinai, including the discovery of the Syriac Gospels by Mrs. Agnes Smith Lewis. With the co-operation of Mr. Rendel Harris and Mr. Burkitt, Mrs. Lewis is preparing an edition of the Gospels for early publication. The Introduction will be written by Mrs. Lewis herself. We hope to be able to give an account of the work in THE EXPOSITORY TIMES as soon as it appears.