

originally was bound in wooden boards, of which now only the back remains. The book contains 216 leaves, of which 56 are taken up with St. Paul's Epistles. The "Wisdom of the Son of Sirach," in Arabic, occupies the first part of the book. The Arabic writing is clear and beautiful, about a score of lines being given to the page. The first page and the latter portion of the MS. are lost, so that it stops with Ephesians ii. 9. Mrs. Gibson is convinced that this Arabic version of the Epistles is not original but the copy of an older rendering; and there are many mistakes, which can easily be explained on the theory that it is a transcription. The Arabic text is printed in modern orthography, which renders it not only easier to read, but accessible to Christian Arabs, thus accomplishing two ends.

The divergences and differences of spelling are noted at the foot. Mrs. Gibson warmly acknowledges her indebtedness to Professor Robertson Smith, "the great scholar who first suggested this publication, who watched it with eager and helpful interest, till increasing pain and weakness made work impossible, and who has been called to his rest, as the last sheet was going through the press. Many of its words and phrases will be always associated with him in my memory, and I desire to add my voice to the chorus of those who will ever mention his name with gratitude." Besides having this valuable Arabic MS. reproduced and photographed, Mrs. Gibson had another ancient Arabic MS. (No. 75 in Arabic catalogue of St. Catharine's) photographed, containing the four Gospels. At the Ninth International Congress of Orientalists, Mrs. Lewis read a paper on both of these Arabic MSS., and showed photographs of them, Dr.

Robertson Smith and Professor Karabaçek, of Vienna, pronouncing them to be of the ninth and tenth century—the Epistles to the former, and the Gospels to the latter; an opinion arrived at from a minute study of the shape of the letters.

Studia Sinaitica No. III. consists of a complete catalogue of the Arabic books and MSS. in the St. Catharine Convent, edited by Mrs. Gibson.

Studia Sinaitica No. IV. consists of "A Tract of Plutarch, on the Advantage to be derived from one's Enemies" (*de capienda ex inimicis utilitate*)—the Syriac version edited from a MS. on Mount Sinai, with a translation and critical notes by Eberhard Nestle, Ph.D., Th.Lic. This Syriac MS. belongs to the seventh century, and is really not a translation of Plutarch's Tract, but an adaptation of it for the benefit of the Syriac monks of Mount Sinai. In the one Syriac MS., there are the "Apology of Aristides" and the three moral Tracts of Plutarch. The Tract here reproduced is not to be found in any of the Syriac MSS. of European libraries. The book evidently was a collection of moral treatises by heathen writers, and adapted to the requirements of the monks of the old monastery. These moral tracts warn against anger and hatred, and recommend love, moderation, and self-restraint—the very virtues which have always been held up by devotional writers for the admiration and imitation of the Christian ascetic.

We have said enough to show how absorbingly interesting are these new *Studia Sinaitica*, published by the Cambridge University Press. They are magnificently got up as to type and style, and the photographic reproductions of the MSS. are beyond all praise.

At the Literary Table.

THE BOOKS OF THE MONTH.

STUDIES IN ORIENTAL SOCIAL LIFE. BY H. CLAY TRUMBULL. (Philadelphia: John D. Wattles & Co. 8vo, pp. xviii, 437. \$2.50.) Dr. Trumbull is better known as an editor than as an author; yet he has written many books. One of them, called by the short title of *Kadesh Barnea*, deals with locality and life in Palestine. It is accepted as the leading source of our in-

formation on its subject. Dr. Trumbull is therefore able from personal knowledge to write an account of Oriental social life. It cannot be done otherwise now. Indeed, very few can do it acceptably even with that essential qualification. It demands shrewdness of mind both to see and not to be deceived. It demands the historical instinct also. For we are done with the notion of

the "unchangeable East," and that Palestine stands now as it stood in the day of our Lord. It is necessary, if the Book is to be illustrated, that it be carefully laid alongside the land as it is seen to-day, and the differences as faithfully recorded as the resemblances.

Dr. Trumbull has done that. He has even given us the means, to a large extent, of doing it for ourselves. For he has accurately described the East as he found it, and he has enriched his volume with a large number of faithful illustrations.

It must not be supposed that Dr. Trumbull exaggerates the difference between the East of to-day and of yesterday. On the contrary, he states in the first sentences of his book that a study of the Oriental present is in all its great lines a study of the Oriental past. But he is careful to observe as he passes along the many minute differences that are to be found, and does not take it for granted in any instance, so far as we have observed, that that which is, has been simply because it is.

The volume is charmingly produced. Besides the illustrations spoken of, take account of the letterpress itself, so clear and on so excellent a white paper; and the binding, truly American, yet most tasteful of American bindings. And you are not likely to omit the Indexes of Subjects and Texts, also an American peculiarity, which it is surely time we had begun to imitate.

THE THEORY OF INFERENCE. BY THE REV. HENRY HUGHES, M.A. (*Kegan Paul*. 8vo, pp. xvi, 256. 10s. 6d.) The question is, What is Authority in religion, and how may you reach it? It is the greatest question of our time. It has been hanging round us for fifty years, and there is scarcely any individual rest upon it yet, far less any considerable agreement. Mr. Hughes knows that it is difficult. Its difficulties are due to its nearness. It belongs to our everyday life, and these are always the things that are hardest to explain. To compute the moment of the next solar eclipse is nothing; to discern what gave you that cold to-day (to use one of Mr. Hughes' illustrations) baffles you. Authority in religion belongs to the same category as colds.

Newman has told us that you cannot reach Authority in religion. You cannot. Only the Church can. Perhaps the Church cannot either,

but it reaches what is Authority for you. Accept its *ipse dixit*, and it shall be well with you.

Mr. Hughes would do that and close the controversy, if it were well. But it is not. Having been gifted variously, with sense and intellect and feeling and will, and finding that all these possessions have been quickened by Christianity, he is sure enough that they could not have been given at the first, and could not have been quickened in Christ, that they might be sent to sleep. So he cannot lean on the Church. He will seek and find the Authority in religion for himself.

He goes to the foundation of things. He is hard to follow here and there, which is reasonable, seeing that he is on so arduous a search. He is well worth all the restraint and patience we can command that he may be followed and understood.

THE EXPOSITOR'S BIBLE. THE BOOK OF NUMBERS. BY ROBERT A. WATSON, M.A., D.D. (*Hodder & Stoughton*. Crown 8vo, pp. viii, 414.) Dr. Watson is not to be envied for the work he has recently had to do. He was told quite lately to popularise the scientific results of research into the ways of the Early Christian Church; and there are no scientific results yet to popularise. Now he is set to write an exposition of the Book of Numbers. No doubt that could be done in one of two ways. Either you may take the narrative as the writer (or last editor) left it, and clearly meant you to take it; or you may follow the findings of modern criticism, for there are findings here in plenty. But Dr. Watson has not seen his way to either of these. And we greatly fear he has missed it altogether.

There is the matter of the pillar of cloud, for example. It does not seem possible to do otherwise than take that pillar of cloud as a supernatural thing which dominated (domineered over, if you like, for the words of Numbers ix. are marvellously strong) the march of the Israelites—or clear it out of the way. But Dr. Watson cannot now do one and cannot yet do the other. And the pillar of cloud is there, but what it is there for, you do not easily perceive.

Is it not a pity? For Dr. Watson can do this kind of work so well—when he will allow himself to do it. We cannot doubt that he has some admirable expository sermons in his drawer on Balaam the son of Beor, and with all their uncriticalness they would have given us Balaam

ten times, till we were shuddering lest we should follow in his degenerate footsteps, before this half critical hesitation can tell us whether he ever lived.

THE PSYCHIC FACTORS OF CIVILISATION. BY LESTER F. WARD. (Boston: *Ginn & Co.* 8vo, pp. xxii, 369.) First a typical passage from the middle of the book, and then a word upon its aim and method.

“The important thing to be noted about woman’s intuition from the modern biological standpoint is that it is a highly specialised development of a faculty of the mind, which originally had as its sole purpose the protection of the mother and offspring. It is a part of the maternal instinct, and, like all instincts, its acuteness and subtlety are proportioned to the narrowness of its purpose. The power in woman of instantaneous and accurate judgment as to what to do when her safety or that of her children is in jeopardy, was developed during the early history of the human race as it emerged from the animal into the properly human state; its only use was to protect the mother and the young from such dangers as beset them—dangers which increased with the growth of the intellectual faculty and the dispersion of the race over the globe. And with the origin and progress of civilisation this power has increased in complexity, and has ever been the safeguard of the family against all attacks, strifes, and abuses from whatsoever quarter. In the highest stages of enlightenment it still comes daily and hourly into use in guarding the virtue of woman, detecting the infidelity of man, protecting the youth of both sexes from temptations and pitfalls of every kind, evading the wrongs of unjust husbands and cruel fathers, checking dangerous financial extravagance or undue liberality in men, and in a thousand other ways. Upon such questions the judgments of women are already formed in the mind, inherited as organised experiences of an indefinite past, with their appropriate cortical centres of nervous discharge constitutionally developed in the brain; so that when an occasion arises no time is lost in reflection or deliberation. The dangers that have threatened woman and her helpless charges throughout all history have usually left her no time for these slower mental operations. She must act at once or all is lost; and natural selection has preserved

those who could thus act, so that in modern society it is still true and in a far wider sense than Addison supposed, that

‘The woman that deliberates is lost.’”

Now, the aim of this important work is to show (1) that the laws of social phenomena are as discoverable, and (2) that they are as controllable, as those of physical phenomena. It is one of the latest and most unmercifully scientific of the treatises on social life and progress which have been coming in upon us in some fulness. Its aim has been given. Its method is discovery, induction pure and simple. There is nothing that may not be discovered, even in the soul of man.

Its fearlessness is its strength. The instruments of science are applied as firmly as the practised surgeon’s knife. And most interesting are some of the results; probably also permanently valuable to science and philosophy. But its fearlessness is also its weakness. It sweeps the heaven of man’s heart, and does not find God. Therefore we are compelled to say that, with all its ability and all its care, it has failed to gather all the Psychic Factors of Civilisation. One is wanting.

STUDIA SINAITICA No. III. CATALOGUE OF THE ARABIC MSS. IN THE CONVENT OF S. CATHARINE ON MOUNT SINAI. BY MARGARET DUNLOP GIBSON. (*Cambridge Press.* 4to pp. viii, 138. 6s. net.) Nos. I., II., and IV. have appeared already. This completes the present set. It manifests the same loving accuracy, it possesses the same lavish beauty. Besides the text, there are some highly successful photo-lithographs, from which you can read the lettering as easily as from the original MS. Mount Sinai is fast becoming a fashionable resort for mountain-climbing scholarship, and the Arabic scholars who go there will bless Mrs. Gibson, who has set them on the right track and saved them all this trouble.

THE BOOK OF THE LIFEBOAT. EDITED BY J. C. DIBDIN AND JOHN AYLING. (*Oliphant, Anderson, & Ferrier.* 4to pp. xvi, 270. 4s. 6d. net.) It is a wonder that this was never done before. What an exhaustless treasury of good stories and true the lifeboatmen possess, and they have never turned them to good account till now. But now they seem to have done it well.

The book is extremely handsome, a gift of which the proudest would be proud, it is so lavishly and so excellently illustrated, and so charmingly printed and bound. And yet, as if to make sure that the boys, who will lend the greediest ear to these thrilling true tales, would not be disappointed, they have published it at a most moderate price. There is not a library,—public or private, day school or Sunday school,—no, nor a family, but will be the richer and the better of a copy of this fine book.

LANDMARKS OF CHURCH HISTORY.

By HENRY COWAN, D.D. (*A. & C. Black*. 12mo, pp. x, 154. 6d.) This is a small book, but it will give Professor Cowan a name. We are glad he has written it for his own sake, that men might know him a little. We are glad also for the sake of the study of Church History. For there are thousands of persons who will be drawn out of the prejudice of ignorance into a little true knowledge and sympathy by means of this able and unassuming little work.

THE PRINCIPLES OF MORALS. BY

THOMAS FOWLER, D.D., AND JOHN MATTHIAS WILSON, B.D. (Oxford: *At the Clarendon Press*. 8vo, pp. xxii, 138, 370. 14s.) Dr. Fowler has now brought together the two parts of *The Principles of Morals*, and the delegates of the Clarendon Press have published them in this handsome but quite handy volume. They are simply brought together. They are not incorporated with one another. Each part has its own paging and its own index. But the work is one, and it is right and proper that we should be able to pass so easily from the one part to the other, and even, as it were, be *driven* so to pass, for the one part is incomplete without the other.

The work has taken its place in the history of the science of ethics, and even in the history of English literature. But there may be not only general readers, but even students of ethics to whom a transcription of its greatest characteristic will be still of use.

"The main idea," says Dr. Fowler, "which inspired my colleague and myself in attempting this work, was that morality is the result of a constant growth, and is still ever growing; that, consequently, the most effective, though of course not the only way of approaching it, is the historical

method. From this point of view, it seems to follow that our moral sentiments and moral ideas, as they exist at present, are not incapable of analysis or explanation, but that they are the result of the constant interaction of the primary feelings of our nature, co-ordinated and directed by the reason, and moulded by the peculiar circumstances, physical and social, in which each individual man, each race of men, and mankind at large, have been placed." And then he concludes: "This theory, I trust it will be found, while it attempts to assign the origin of morality, does not impair the obligation to it; and, while it traces its development in human history, does not deny its title to be regarded as divine."

NOVUM TESTAMENTUM GRÆCE. VOLUMEN III. PROLEGOMENA. PARS

ULTIMA. (*Williams & Norgate*. 8vo, pp. xii, and 801-1428. 13s. 6d.) Tischendorf's New Testament is at last complete, even the "Editio Octava Critica Major." The third volume is the handiwork of a greater scholar than Tischendorf, Professor Caspar René Gregory, and he has just issued, in the volume before us, its third and last part.

The text was Tischendorf's; it is the *Prolegomena* that are Gregory's. They make a volume of enormous bulk—1428 pages, you perceive; considerably larger than the largest of Tischendorf's own. But not an inch of space is wasted. There are no repetitions or needless digressions here. Each page of the fourteen hundred represents an amount of search and deciphering and transcribing and patience and care that would have sent any one, except a German Professor, into a premature and grey-haired grave.

Professor Gregory divides his *Prolegomena* into thirteen subjects. The present part contains the last five, namely, these: IX. De Versionibus (1. De Orientalibus; 2. De Occidentalibus). X. De Scriptoribus Ecclesiasticis (1. Dissertatio; 2. Catalogus Scriptorum). XI. Tabula Testium summaria exhibens. XII. Addenda et Emendanda. XIII. Indices (1. Compendiorum; 2. Rerum; 3. Locorum S.S.; 4. Verborum Græcorum; 5. Codicum Græcorum). We, therefore, have here the Division which we are at present most interested in of all—the Versions. And how heroically they are grappled with! In modern Oxford, one man

gives himself solely to the Armenian version; another dare scarce attempt to know the whole of the Latin, is content if he can master even the Vulgate itself. But this scholar makes the whole field of the versions only a thirteenth part of the gigantic task he carries through.

The work is of utmost interest throughout, and every other page invites admiring comment. There is just one curious little matter that calls for criticism. It is so very small that one scarce dares to name it, if it were not that all the worth of the book is in small matters. Of course the book is written in the Latin tongue, and in excellent Latin to boot. But the little matter is this. Why did Dr. Gregory attempt to turn the names of modern places and modern men into Latin? "*The Academy, Londinii*," is intelligible; and even "*The Independent, Novi Eboraci*," after a moment's reflexion; but when our author adds that *The Proceedings of the American Oriental Society* are published "*Novi Portus*," he himself finds it advisable to add "*New Haven*" in parentheses. Why did he not give us London, New York, New Haven, and be done with it? But he is no happier with the personal names, for even his own name he gets into trouble over, sometimes writing it "*Caspar Renatus Gregory*," and sometimes Caspar René Gregory, as it always ought to have been.

THE OLD GOSPEL IN THE NEW ERA.

BY HERBERT W. HORWILL, M.A. (*Bible Christian Book-Room*. Crown 8vo, pp. x. 243. 2s. 6d.) If all the Bible Christians are as faithful in their *application* of the Bible as Mr. Horwill, they deserve their name. Most of us are afraid of the Bible. We do not know what would happen if we began to live it. If we began to apply even the Sermon on the Mount to our daily life, society would go to pieces, and the world would come to an end before we had all we expected out of it. Mr. Horwill does not seem to be so much afraid. No man could speak about it in this fearless way who did not try to live it fearlessly. These are a young man's sermons, preached in "the four years' happy fellowship of my first pastorate." But they are not immature. And it speaks for them and him that Mr. Horwill has re-read them now and published them as they stand, that first pastorate being some years behind.

THE AMERICAN CHURCH HISTORY SERIES. THE CONGREGATIONALISTS. BY WILLISTON WALKER. (New York: *The Christian Literature Company*. 8vo, pp. xiv, 451.) Dr. Williston Walker (we are probably safe in assuming the degree, though that is not so certain as it used to be) is simply described as "Professor in Hartford Theological Seminary." We are not told of what. But if it is not of Church History, it ought to be. None but a man with the heart of a Church History professor in him could have gathered and sifted and written this volume, and then corrected the proofs of it. The facts and dates are as the sand upon the seashore for multitude. And yet the book is written. It is a book, not a chronicler's report. It is perfectly readable. If you have any faculty for dates—for taking or for leaving them—it is even quite enjoyable as a book. And you will find yourself full of surprise that these Congregationalists of America, with all these figures and facts to control, found time to live and think, and even to suffer and to die.

The book is great as a book, well-handled undoubtedly. But its units are greatest after all. They say of Oxford that it is the cradle of great movements, while Cambridge is the cradle of great men. Congregationalism in America (and elsewhere it may be, if one had knowledge of it) is clearly the Cambridge among the Churches. Think of the men—Robinson and Brewster and Roger Williams and Increase Mather and Jonathan Edwards and Timothy Dwight and Horace Bushnell. So this volume, even to those who cannot get on with facts and dates at all, is a great collection of great and moving biography.

PRIMER OF PHILOSOPHY. BY DR. PAUL CARUS. (Chicago: *Open Court Publishing Company*. Crown 8vo, pp. 232. \$1.) The philosophy of the "Open Court" has been referred to in these pages more than once. If any interest has been excited in it, this is the book to order. It is written by Dr. Paul Carus himself, the founder and mainstay still of the *Religion of Science*. Much of the nomenclature, and still more of the thought, is so new as to be barely intelligible. But it may be confidently asserted that familiarity will make all these things intelligible, and Dr. Paul Carus will not seem to be beating the air so wildly as at first he seemed to

do. We have striven to follow the author. But it is quite impossible to give even a glimmering of his meaning here. The book hangs together. You must read it through. It is not large, and it grows easier as you go.

PRACTICAL REFLECTIONS ON ISAIAH. (*Longmans*. Crown 8vo, pp. xxii, 281. 4s. 6d.) The same anonymous author has given us some six volumes of this kind already. The earlier volumes were introduced by Canon Liddon, this and the previous volume by the Bishop of Lincoln. The title-page says, "Practical Reflections on every Verse of the Prophet Isaiah." That is not strictly correct. And it is well that it is not. To have separated every verse in Isaiah from its neighbours would have made an extraordinary hodge-podge, and one would have been justly suspicious of the practical reflections. But several verses are often taken together, in one case we observe as many as ten. And the reflections are marvellously sensible and suggestive considering the supreme difficulty of such an undertaking. They are called practical, to distinguish them, presumably, from expository notes. But they cannot help being expository also. They take a side in any disputed interpretation in spite of themselves, and they always indicate the way their author understands the passage before him. Their purpose is, no doubt, devotional, and that purpose they serve very well indeed.

CHRISTIAN DOCTRINE AND MORALS. BY GEORGE G. FINDLAY, B.A. (*Wesleyan Methodist Book-Room*. 8vo, pp. xvi, 260. 2s. in paper.) There must be reasons for issuing the Fernley Lectures in paper. And the reasons must be very strong. For you have not got half through a work that takes so much out of you as this, when it is going to pieces.

Yes, it takes it out of you. The proposal seems simple enough, to show that the doctrines of Christianity are ethical. That is to say, that if you, as a Christian, live what you believe, you will live soberly, righteously, and godly in this present world. Professor Findlay has chosen that subject because certain forward persons, as Grant Allen, have been recently denying it.

Now it ought not to be hard to prove that. But Professor Findlay will not let himself out. He is hampered with unreasonable self-distrust.

Having to do with Mr. Grant Allen and the like, he is diffident and apologetic! So we have to read most carefully. It is all here. It is here as only a master of the subject could give it to us. But we must read and read again, and let the truth slowly take possession.

It is really a noble lecture. But no one will say so at first. And it is to be feared that some of us will have to send for another copy before we fully realise it.

ILLUSTRATIONS FROM THE SERMONS OF ALEXANDER MACLAREN, D.D. EDITED AND SELECTED BY JAMES HENRY MARTYN. (*Alexander & Shephard*. Crown 8vo, pp. 196, xx.) It is a wonder Dr. Maclaren allows it. Not that it does any harm to the sermons, but the illustrations are blind and naked apart from the sermons, and give one a miserable idea of their real wit and propriety. No doubt they are most easily got at this way. And having got one, we may try to weave a sermon round it. But the sermon will not be Dr. Maclaren's, and the illustration will not be ours.

Nevertheless our virtuous indignation may all evaporate some busy day when we find, by consulting the index of texts or of subjects, that a dark thought may be made light by the entrance of one of Dr. Maclaren's illustrations.

IMPARTIAL INVESTIGATION INTO THE REASONABLENESS OF THE DOCTRINES OF CHRISTIANITY. BY PROFESSOR E. SCHULTZ. (Philadelphia: *Lutheran Publication Society*. Crown 8vo, pp. 264.) Professor Schultz is no pessimist. He believes that the average unbeliever will believe if only he can see. And Professor Schultz makes things plainer for him to see. It is an able book. This author has as much impartiality as you may look for; and he has a very intimate knowledge of the doctrines of Christianity. So he works his way through them, and then offers his book to the unbeliever. Yes, it is an able book. And there are unbelievers even here to whom this would bring salvation. We certainly think that young men of honest intention but unsound knowledge should be tried with it.

THE CUP OF COLD WATER. BY THE REV. J. MORLAIS JONES. (*Sampson Low*. Crown 8vo, pp. viii, 215.) It has sometimes been said

that sermons are not literature; that they have their day, and cease to be; and the second generation does not inquire after them. But that is not true. We of the second generation are still seeking after Robertson of Brighton; and the generation following us will seek after both Liddon and MacLaren. We are not sure that they will not also inquire for this well-managed series which Messrs. Sampson Low are bringing to a close. Some of the "Preachers of the Age" should die with it. They will not all die. And they which will remain alive—including Morlais Jones?—may serve to give the whole series a longer lease, so that the twenty handsome volumes may be found gracing many a book-lover's shelf, even in the thirties of next century. The only fault you can find with them (but some of them are free from it, or very nearly) is that they feel the necessity of rising to the occasion. One must do something to deserve being called a Preacher of the Age. And one's only chance is in this single volume.

But these sermons by Mr. Morlais Jones will not make their author ashamed. Let us read them. They may make us ashamed, both that we have not preached better, and still more that we have not lived better, than we have done.

THE WINNING OF THE SOUL. By LEIGHTON PARKS. (*Sampson Low*. Crown 8vo, pp. 284.) Preachers in this country ought to read the sermons of preachers in America. This is a volume of them, and it is typical. For there is a type. You can recognise the individuals belonging to it, all the way from Phillips Brooks to Robert MacArthur. They belong to that type and not to another. They are American sermons. At its best the characteristic is moving earnestness, but it passes sometimes into restlessness and a shriek.

These sermons by Mr. Leighton Parks are the best of their kind. They have no patience with metaphysics, and not too much with doctrine. But they are real and they are earnest. The men and women who listen have not come to fool away the time, but to learn what they must do. Perhaps a larger proportion of our English audiences than we thought have come with the same eager intention. It would be well worth our while to read these sermons of Mr. Leighton Parks, and learn how to speak to them.

MAD SIR UGHTRED OF THE HILLS. By S. R. CROCKETT. (*T. Fisher Unwin*. Pp. 189.) Is this theology? If not, what is it? History, fiction, politics, or medicine? Of course it is Mr. Crockett; and that is for the most part enough. It is enough for us here. For even in telling the thrilling story of Mad Sir Ughtred, Mr. Crockett cannot get away from his theological self.

SUB-CÆLUM. By A. P. RUSSELL (Boston: *Houghtons*. Fcap. 8vo, pp. 267.) It is a new Utopia. Mr. Russell calls it "a sky-built human world." It is quite human, and only meant to reach the sky some day, not built down from it. Aims are good, accomplishments are often hard, sometimes quite impossible. For example: "Their religion—the religion of the people—was not a science nor a profession, it was a life; dogmatic theology was not a part of it. It did not consist in words, but in spirit. Its essence was in the Sermon on the Mount, and in the New Commandment. Love was its ruling principle. God and humanity was their unwritten creed." Again, "The necessity of good cooking was appreciated, and the art elevated. Soups were in such variety that every want of appetite and emotion was provided for. A dinner for the gymnast and a dinner for the poet were as different as any two things of a kind could be." Nevertheless, "even the Sub-Cœlumites found drunkenness the most stubborn of all the social evils. Though rare, they found it impossible to abolish it utterly."

Manifestly it is all very human, and the writing of it is easy and cultured, and the book is one of Messrs. Houghton's most charming essay series.

ECHOES FROM THE CHOIR OF NORWICH CATHEDRAL. With an Introduction by WILLIAM LEFROY, D.D. (*Jarrold*. Crown 8vo, pp. 126.) This volume contains the sermons which were preached when Norwich Cathedral was "reopened after reparation." The preachers were the Archbishop of Canterbury; the Bishops of Liverpool, Ripon, Sodor and Man; and the Archdeacons of Westminster and London. The things which these preachers said bore closely on the occasion upon which they said them. But the men are great preachers, and cannot be local and temporary and nothing more. So the Dean did well to issue this volume, and, to issue it so attractively. Dr. Straton, the Bishop of Sodor

and Man, is not yet so well known as the rest. By this sermon on "The Temple not made with hands," he holds his own with the best of them, and makes it probable that he will yet be well known as a preacher.

DISCOURSES. BY EDWARD H. HALL (Boston: *George H. Ellis*. Crown 8vo, pp. 244.) A brief prefatory note says: "This volume is published by a committee of the friends and parishioners of Mr. Hall. To their request for leave to print a selection from his sermons, heretofore refused, he at last consented, a few months ago, on his departure for Europe, when retiring from the ministry."

Eighteen sermons have been selected. They are all short, and, with one exception, they are all remarkably alike. They are not as American sermons usually are. They almost break one's theories. They are quiet, easeful in expression and in thought; written to persuade certainly, not to please; but written to persuade unconsciously, and with a persuasion that will not be repented of. They do not contain new thought. They are not surprisingly happy in diction. They are true, unexaggerated statements of things worth our knowing, persuading us to know and knowing believe.

HALF-HOURS WITH BUNYAN'S PILGRIM'S PROGRESS. BY JOHN BURBIDGE. (*Nisbet*. Crown 8vo, pp. 436. 5s.) The true interpreter of the *Pilgrim's Progress* is the Scriptures of the Old and New Testaments. And Canon Burbidge's book is of value, because it draws freely and skilfully upon that interpretation. Its personal characteristics are an intense evangelical piety and a burning zeal for the salvation of the souls of men. The appeal is always near, and it is always intensely earnest. One might very well take the volume as a book of devotion, and giving it the suggested "half-hour" every day, find spiritual nourishment and unailing stimulus to be up and doing.

THE FORMATION OF CHRISTENDOM. BY T. W. ALLIES, K.C.S.G. (*Burns & Oates*. Crown 8vo, pp. xii, 328.) This is a popular edition of a book that ought to be known. As you see, it is the work of a Roman Catholic, and it has certain inevitable surprises for us. For example:

"The Son of Man came not to be ministered unto, but to minister. He did so by deed, making all His life a ministration to others, and carrying on this character upon those who should inherit His work. Thus the chief Apostle took as a title of honour the name 'Slave of Christ'; and when the bishop of a great See assumed wrongfully the style of ecumenical patriarch, he was rebuked by the one who alone possessed that dignity, but who, standing in the chief Apostle's place, followed his guidance, and called himself in preference 'Servant of the servants of God.'"

And there are greater things than that, as the chapter on the "Creation of the Virginal Life," which will not do to-day. These are inevitable, and need not be surprises. For the rest, the book is admirably written—in knowledge and temper and literary finish all that could be desired.

FIFTY SERMONS. BY THE REV. AUBREY CHARLES PRICE, B.A. (*Simpkin*. Fcap. 8vo, pp. 400.) This is the eleventh yearly volume of Mr. Price's sermons, and we confess with sorrow it is the first which we have seen. Yes, with sorrow. For we do not think that half the sermons that are published should rather have been put in the fire. We believe that there are thousands of sermons preached every year, and then laid aside in manuscript, which ought to be published for the world's good; if only more people would take to reading sermons and printers would take less for printing them.

It is even doubtful if the present method of publishing sermons is reasonable or right. It is only a man's "special efforts" that he is expected to let in the light of publication upon. But "special efforts" are scarcely ever profitable, and scarcely ever preaching. Mr. Price preaches say fifty sermons in the year, and publishes them all, and the volume contains more true preaching of the gospel than the "special efforts" of his lifetime.

We need not praise the sermons. It is the gospel, expressed in intelligible English.

NATURE TEACHINGS FOR THE YOUNG. BY THE REV. AUBREY C. PRICE, B.A. (*Simpkin*. 16mo, pp. 286.) Mr. Price, it seems, preaches to the little ones as well, and is not afraid to print their sermons also. It is a more serious matter, the mystery being still but half revealed. But

these are very simple and natural. We have been told of late that Nature is still red in tooth and claw, and still shrieking against our creed. But here is Nature as the ordinary eye can see it, and it does undoubtedly lead up to nature's God. Even Balaam saw that the trees of lign-aloes were the planting of the Lord, and surely so may we.

THE DIDACHE. BY CHARLES H. HOOLE, M.A. (*Nutt*. 8vo, pp. xlii, 90.) Although the *Didache*, or "Teaching of the Twelve Apostles" has not proved so rich a treasure as was at first supposed, it is one of the most important of the recent finds in early Church literature, and well deserves the care and scholarship which Mr. Hoole has spent upon it. He has made it as it were his own subject, and now at last has given us an edition restored to its original state from various sources, with an introduction, translation, and notes. Such monographs as this have served to give men a name in scholarship ere now.

GIRDING ON THE ARMOUR. BY DINDALE T. YOUNG. (Rochdale: *Thomas Champness*. 16mo, pp. 163. 1s. 6d.) This little book was written for one of the Wesleyan weeklies as a series of "Letters to a Young Local Preacher." It is familiar, as letters ought to be. It works from experience, as words to preachers must always do. Most of the things here said ought to be known by local preachers; but it is to be borne in mind that there are always new men beginning who need the gentlest guiding.

A CHRISTMAS TALE AND OTHER POEMS. BY ELLEN ELIZABETH GILLETT. (*Elliot Stock*. Crown 8vo, pp. 58.) It is not easy to write poetry, even poetry so good as this, and Mrs. Gillett's sons were quite justified in gathering these pieces together and giving them to the printer. They are very pleasant to read. To the young men themselves they have been profitable. They will be profitable to others also.

MYRTLE STREET PULPIT. SERMONS. BY THE REV. JOHN THOMAS, M.A. (*Allenson*. Post 8vo, pp. 356. 3s. 6d.) This badly edited and altogether unattractive volume contains some of the finest sermons we have read for a long time. There is not a commonplace sermon in it, though

some are more surprisingly firm in their exegesis and searching in their analysis than others. The language is scarcely equal to the thought, occasionally quite inadequate. But you do not miss the meaning, and the meaning is nearly always as penetrating as it is wholesome and large-minded. With better art in the mechanism even of his sermons, but especially of his book, Mr. Thomas would speedily be placed in the very front rank of the preachers whose sermons are worth reading.

JOHN MALDONATUS AND CORNELIUS A. LAPIDE. (*Hodges*, 8vo.) Here are Parts III. and IV. of the *Commentary on the Holy Gospels*, by John Maldonatus, translated by George J. Davie, M.A.; and Part I. of *The Great Commentary of Cornelius A. Lapide upon the Holy Gospels*, translated by the Rev. T. W. Mossman, M.A., D.D. Each part costs one shilling, and is quite handsomely printed. In no other way could one hope to possess these great Catholic works so easily, and surely they are well worth possessing.

MY FIRST COMMUNION. BY JAMES WELLS, D.D. (*Religious Tract Society*. Fcap. 8vo. 4d. in paper.) It is something surely that a booklet on the Lord's Supper should be written by a Presbyterian in Scotland and accepted by a Committee of Evangelical Churchmen in England. Are we so far apart even on the Sacraments as we feared we were? And Dr. Wells has shown no feverish anxiety not to offend. Here are all the essential matters clearly and very beautifully expressed. It is a handbook for private study, most thoughtful, most helpful.

ST. PAUL'S EPISTLES IN MODERN ENGLISH. BY FERRAR FENTON. (*Digby, Long, & Co.* 8vo, pp. 68. 1s. in paper.) If every reader of St. Paul's Epistles would do this for himself, the gain would be considerable. Mr. Fenton's effort has run into a fourth edition, which proves the need of it as well as his success in meeting the need.

PAMPHLETS AND SERMONS:—

1. "Do this in Remembrance of Me." By T. K. Abbott, B.D., D.Litt. (*Longmans*. 8vo, pp. xxviii, 3d.)

2. *Is the Old Testament the Word of God?* By Rev. G. Hanson, M.A. (Stirling. 32mo, pp. 32, 1d.)

3. *Present-Day Tracts. Life and Immortality brought to Light by Christ.* By the Rev. William Wright, D.D. (Religious Tract Society. Crown 8vo, pp. 64, 4d.)

4. *The Christian Conscience.* By the Rev. Sidney W. Bowser, B.A. (Burnley: Burghope & Strange. 8vo, pp. 12.)

5. *A Sensation; or, How far the Church of Christ is Wise in yielding to Sensationalism.* By

the Rev. J. D. W. Worden. (Liverpool: J. A. Thompson & Co. Crown 8vo, pp. 15.)

6. *The Crucifixion.* By "Musafir." (Dickinson. Crown 8vo, pp. 32, 4d.)

7. *The True Minister.* By the Ven. W. M. Sinclair, D.D. (Stock. Crown 8vo, pp. 16, 2d.)

8. *Our Church and its Services.* By H. H. Scullard. (Dublin: York Street Congregational Church. Pp. 16.)

9. *Niger and Yoruba Notes.* Edited by C. F. Harford-Battersby, M.D. (Elliot Stock. Royal 8vo, pp. 8, 1d.)

Contributions and Comments.

The British Institute of Sacred Literature.

At the suggestion of the Editor, I cheerfully write to say a few words as to the work which is being done by the above Institute. The object we have in view must be well known to most readers of THE EXPOSITORY TIMES, for the Editor has repeatedly and enthusiastically drawn attention to our work—we are endeavouring to teach Hebrew and New Testament Greek by correspondence. The phenomenal success of the London University Correspondence College, and the success of the work of Dr. Harper in America, prove conclusively that good work is to be done by this means. Thus far we have contented ourselves with the localisation of Dr. Harper's method. We use his examination-sheets and his grammars; and certainly for beginners, who have not the advantage of personal supervision from an instructor, Dr. Harper's introductory grammars are simply incomparable. They are precisely adapted for the purpose intended—for instruction by correspondence. The success of the Institute hitherto has been encouraging. As to numbers we have surpassed Dr. Harper's anticipations, and as to the area from which the members are drawn, it is almost coterminous with our hemisphere. Missionaries of various denominations are amongst our most zealous students, and they assure us that it is a great relief to their loneliness, as well as a stimulus to Bible study, to be in close contact with some sympathetic instructor at home.

It has been repeatedly under consideration whether it was practicable to unite the forces of

the Institute and the Expository Times Guild of Bible study; but there are difficulties which have not been surmounted. The Editor courteously informs me that the subjects selected for the Guild for next year are Zechariah and Acts i.-xii. May I take this opportunity, therefore, of directing the attention of those who are incorporated with the Guild to the fact that our fourth Hebrew course comprises Haggai, Zechariah, and Malachi? Thus it is possible for them to place themselves, through the post, under competent instruction in grammar, exegesis, and introduction on the Hebrew prophecy selected for study during the year. As to the Greek Testament, Dr. Harper's system is not so fully developed as in Hebrew; but if a sufficient number should apply to me expressing a desire to study Acts i.-xii. in the original, by correspondence, I can promise, on behalf of the other gentlemen who at present form the Examining Board, that a series of question-sheets shall be drawn up, similar to those in Hebrew, giving thorough direction and supervision to those who wish to receive it, in grammar, exegesis, and history. Communications on the subject addressed to me at Sunny Side, Fallowfield, Manchester, shall receive attention.

Manchester.

J. T. MARSHALL.

The Parable of the Labourers in the Vineyard.

PRINCIPAL AVELING has in the September number of THE EXPOSITORY TIMES made a very successful attempt to solve the puzzle of this parable. But he