

These facts are in principle coming to be recognised more and more by Jewish writers themselves. Listen, *e.g.*, to what Graetz says, in his *History of the Jews*:<sup>1</sup> 'The time had come,' he writes, speaking of the Christian era, 'when the fundamental truths of Judaism, till then only thoroughly known and rightly appreciated by profound thinkers, should burst their shackles, and go freely forth among all the peoples of the earth. Sublime and lofty views of God and of holy living for the individual as well as for the state, which form the kernel of Judaism, were now to permeate among all nations, and to bring them a rich and beneficent harvest. Israel was now to commence in earnest her sacred mission; she was to become

<sup>1</sup> Eng. trans. vol. i. p. 141.

the teacher of nations. The ancient teaching about God and religious morality was to be introduced by her into an immoral and godless world. Judaism, however, could only gain admission into the hearts of the heathens by taking another name and assuming other forms.' If Jews are willing to admit such a strong argument as this for Christianity, Christians need not shrink from admitting what Christ Himself insisted on: 'Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.'<sup>2</sup> It was not of any real or fancied foreshadowings of His person or His work that Christ uttered these words, but of the eternal, but gradually revealed, truths of religion and morality.

<sup>2</sup> Matt. v. 17.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

#### II.

LECTURES ON PREACHING. BY W. BOYD CARPENTER, D.D., D.C.L. (*Macmillan*. Crown 8vo, pp. 254.) Why is it that the best preachers are always chosen to deliver lectures on preaching? It does not follow that the man who can do a thing best, knows best how it ought to be done. It is even said that the worst preachers make the best professors. But no doubt there is reason in it. For a popular preacher is at least likely to be pleasant to listen to and easy to read, and that is an earlier necessity than that his counsels should be profitable to follow. So the Cambridge Committee chose wisely enough when they chose the Bishop of Ripon. What the living voice may have made these lectures we cannot tell, but it scarce seems possible that they could have been more lively and impressive than they are on the printed page.

PROGRESSIVE REVELATION. BY E. M. CAILLARD. (*Murray*. Crown 8vo, pp. xvi, 267.) More things are wrought by the binding of books than even some publishers dream of. The millionaire who gave the order that his library should be filled with well-bound volumes, was as human in

that as he was patriotic when he rejected the suggestion that any of them should be bound in russia or morocco. So this book will sell for its binding as well as its own considerable merits. It is a clever book, and its cleverness is given to Christ. Not to the Christ of commonplace certainly, the Christ of a merely inherited creed, and a comfortable thoughtless orthodoxy. It is the Christ of St. Luke, however, the Christ who *began* at Moses and all the prophets, and opened up the Scriptures in order. It is the Christ who made a difference between what was said to them of old time, and what 'I say unto you.' The essays that make up the book were found already by most of us in the pages of the *Contemporary*, and we followed *their* progress there with very great interest. But the volume makes a better impression.

THE STORY OF THE STARS. BY GEORGE F. CHAMBERS, F.R.A.S. (*Newnes*. 12mo, pp. 192.) This is a new departure for the proprietors of the *Strand Magazine*, and as welcome as it is new. Small cheap books on science and general topics, if they are authoritative and attractive, as these are, can never be published in vain. Then Messrs.

Newnes have the command of nearly unrivalled resources for illustration. Put Mr. Chambers' *Story of the Stars* into the library by all means.

THE STORY OF PRIMITIVE MAN. By EDWARD CLODD. (*Newnes*. 12mo, pp. 206.) Mr. Clodd's hand is so delightful that we grudge it to the enemy. Here he is on our side. We want to know about Primitive Man, and we want Mr. Clodd to tell us. No doubt we also want to know about Methods of Creation, but—Mr. Clodd does best here. And the little book is as beautifully illustrated as it is charmingly written.

COUNSELS ADDRESSED TO SUNDAY SCHOOL TEACHERS. By J. A. COOPER. (*Nisbet*. Crown 8vo, pp. xii, 166.) The Sunday-school teacher receives many counsels. If he would only receive as much personal training. That will come. Meantime, counsels are the best that are available, and it is well they can be had so good as this. Mr. Cooper is himself a teacher, self-taught and most successful, and he speaks of the things he knows and testifies of that he has seen. The book is a 'full' one, full of matter, full of sensible, practical advice. From end to end it 'means business,' and the teacher who knows it and then uses it, not as the sponge but as the honey-bee, will almost certainly become a teacher indeed.

NISBET'S SCRIPTURE HANDBOOKS. EZRA AND NEHEMIAH. EDITED BY THE REV. J. H. WHITEHEAD, M.A. (*Nisbet*. Crown 8vo, pp. x, 92.) Next to inspiration, it is accuracy that is chief necessity of a Student's Handbook. And so it staggers one to find a glaring error in the first line—'The Bible from βιβλιον = book.' If one were captious, three errors might even be found in it. For βιβλιον is scarcely, without explanation, to be translated *book*; and 'Bible' did not come from βιβλιον, but from τὰ βιβλία. But let it pass, the book has not another like it, and scarcely another of any kind. It is, in fact, an accurate and useful Commentary on the books in question, and may be placed in the younger students' hands without hesitation.

THE PRESBYTERIAN CHURCH. By THE REV. ALEXANDER WRIGHT, M.A. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 282.) Mr.

Wright tells us that he had four objects in view when he undertook to write this book. 1. He desired to promote an improvement in the ritual of the various branches of the Presbyterian Church. 2. He wished to show that such improvements are in accord with the 'use and wont' of the Reformed Church of Scotland. 3. He determined to sketch in brief outline the various functions and offices prescribed in the *Directory for the Public Worship of God*. And 4. He resolved to state the case for the scriptural regularity and validity of Presbyterian Orders.

Thus it will be seen in a moment that Mr. Wright's book has come just when it was needed. That there is a movement towards 'a richer and more devotional ritual' in the Presbyterian service than obtains at present, will be readily admitted. But it needs guidance. It needs instruction mainly. What is allowable, and what is appropriate—these are the things that must be taught us. And these are the things Mr. Wright's book teaches. It will do good. It can scarcely fail of doing very great good. For Mr. Wright has a clear English style which makes his book most pleasant reading, and we do not go far till we find we are in the hands of a man who knows what he speaks about.

CHAPTERS FROM THE HISTORY OF THE FREE CHURCH OF SCOTLAND. By THE REV. NORMAN L. WALKER, D.D. (*Oliphant Anderson & Ferrier*. 8vo, pp. 364.) A word of thanks is due, first of all, for the very handsome volume in which the publishers have issued Dr. Walker's Chalmers' Lectures. No mortal man is insensible to the beauty of a beautiful book, and doubtless the publishers will reap their reward. Well, the book is worthy—Dr. Walker's best book, and a book of which any author might be proud. It is 'Free Church,' you say. So it is. But the Free Church is history, and may be treated historically. And although Dr. Walker is a Free Churchman, and there is no doubt about it, nevertheless—let it rather be said, just because of that—he has written a book that is historical and will not be neglected by the future Church historians of Scotland. Certainly he is a 'Free Churchman.' That is why it is so readable and so valuable. It takes a Free Churchman to understand the Free Church, and no man would dream of going to anyone else to learn of it.

He calls the book 'Chapters.' It is not a

continuous chronicle. But the chapters are those that have the life of the Free Church in them. They are the heart and the lungs and the head of the body. You sound them, and you know how well it stands with her. And this is just the way that history is to be written in future. There is no profit or pleasure in dry chronicler's pages.

In this book there is not a single profitless or uninteresting page. But perhaps the most absorbing to-day is that which tells the story of the rise and progress of the critical movement in the Free Church. And Dr. Walker tells it most fairly and happily. And yet, no doubt, the chapter which will be most handled is the long eighteenth, which gives a record of the Contributions to Literature which have been made by Free Churchmen since the Disruption.

TWELVE SERMONS ON THE HOLY SPIRIT. BY C. H. SPURGEON. (*Passmore & Alabaster*. 8vo.) The first of these twelve was preached forty years ago, its date being January 21, 1855. The last was preached just four years ago. So between them there stretches a long road, and Mr. Spurgeon did not travel it without making many gains. But the gospel of the first is the gospel of the last; that has not altered all the way. It is an interesting study of what the gospel of Jesus Christ can do for men, and what men may do with the gospel of Jesus Christ. That is its greatest value, indeed. A system of theology it is not, and never was meant to be.

THE RELIGION OF THE CRESCENT. BY THE REV. W. ST. CLAIR-TISDALL, M.A. (*S.P.C.K.* Fcap. 8vo, pp. xvi, 252.) Mr. St. Clair-Tisdall has had exceptional opportunities for the study of Muhammadanism (*his own spelling*), and he has used them to excellent purpose. He has done what he ought to have done—studied and written and made himself one of the first authorities on this subject, leaving other subjects to other men. For he is secretary of the C.M.S. Mission at Isfahan in Persia. The S.P.C.K. did wisely, therefore, to accept him as the writer of 'Islam' in their well-known series, *Non-Christian Religious Systems*. Many other men could have written the subject up, using the authorities, and abusing them as little as convenient. But this author is able to write out of his own abundant knowledge,

and even set the authorities right at times. We must study Mohammedanism, in order to appreciate Christianity if it were nothing else, and this is the book to begin with.

TEXT-BOOK OF ANGLICAN SERVICE-MUSIC. BY ATHERTON KNOWLES, M.A. (*Stock*. Fcap. 8vo, pp. xii, 55.) A limited subject and a small book, but well worth writing. For it is actually an unwritten chapter in history, in music, and in divine worship. There are five short chapters. Their titles will best describe the book: (1) 'The Early Simple Harmonic School of Anglican Service-Music'; (2) 'The Early Contrapuntal School'; (3) 'The Late Contrapuntal School'; (4) 'The Late Simple Harmonic School'; and (5) 'The Modern Dramatic School.'

THE PSALMS AT WORK. BY CHARLES L. MARSON. (*Stock*. Crown 8vo, pp. 236.) To gather illustrations of the Psalms, verse by verse, from the records of history, and publish them in a book—nothing seems easier. Nothing is more difficult. For they have not only to be gathered, but handled, and the handling is a most delicate and even dangerous process. Where many men have failed utterly, Mr. Marson has succeeded. And he seems not to have expected, it. 'The public and the press,' he says, 'have so kindly entertained this little book that, contrary to the expectation of the compiler, it has been encored.' And the new edition is better, being 'somewhat amended and a little grown in stature.'

THE ETHICS OF GAMBLING. BY W. DOUGLAS MACKENZIE, M.A. (*S. S. Union*. Fcap. 8vo, pp. 90.) Half the denunciation of gambling misses its aim, because people will persist in believing that it is not evil in itself, but only when it does evil. So a certain 'moderate drinker' is reported to have said that there was no harm in getting drunk, it was the harm men did when they were drunk. But Mr. Mackenzie sets out to prove that gambling is an evil thing in itself, and the more gambling just the more evil. And he proves it. The little book is an actual contribution not merely to the pressing subject of gambling, but to the ever-present subject of ethics; for it is strictly scientific and very able.

**GOD AND THE ANT.** By COULSON KERNAHAN. (*Ward, Lock, & Bowden.* Long 8vo, pp. 60.) It used to be, 'Let others make the nation's Laws, let me make its Songs.' Now it must be, 'Let me make its Sketches!' We have ceased to sing Songs, we are all so busy reading Sketches. And let us not fight against our lot, but seek to turn it to the best account. Now, it is a matter of much congratulation that the devil has had far fewer of the Sketches than he used to have of the Songs. This sketch is not his at all. It is a powerful and most pathetic appeal to us all to wait patiently upon the Lord.

**A HISTORY OF THE HEBREWS.** By R. KITTEL. Translated by John Taylor, D.Lit., M.A. (*Williams & Norgate.* Vol. i. 8vo, pp. xv, 311.) Since Wellhausen 'inaugurated a new epoch in the treatment of Hebrew history,' several able attempts have been made to write the history of Israel after the new methods. Of these Kittel's is, perhaps, the best to select for translation into English. It is convenient in size, it is literary, it is independent enough to be continually suggestive, and it is in close enough touch with the general finding of recent criticism to give us a satisfactory account of how the history is now actually read. And certainly the result is sufficiently startling. No doubt the revolution is more in appearance than in reality. It is even partly due to Dr. Kittel himself. For since his conception of the writing of history is that the historian ought not merely to record, but also to interpret, not merely to follow the outward events, but also to discover the inner causes to which they were due, it is easy to see that his own mind must be freely stamped upon the work he does. And we have only to compare this history with that of Renan, which has also been rendered into English, to see for how much the author's individuality is responsible. But after all allowance is made for the novelty of the situation and the author's personality, it is impossible to miss the significance of the change which criticism as a whole has wrought upon the history of that nation we know best. Whether we shall ever adjust ourselves to it, or even attempt to accept it, is our own business. But we ought to seek to understand it. And the study of Kittel will give us the understanding as readily as any. He is nearly as lucid as Kuenen himself, and he has been most admirably translated.

**SUNDAY MORNINGS AT NORWOOD.** By THE REV. S. A. TIPPLE. (*Allenson.* Crown 8vo, pp. 393.) If it is hard for the preacher in London to lift up his voice till we hear it distinctly above all the rest, it is harder still to lift his printed sermons into more than passing notice. Therefore it meant something that Mr. Tipple's volume, which came out some years ago, was never forgotten, and that now he has felt constrained to let us have a new enlarged edition of it. Wherein lies its supremacy? It is very hard to say. But so is it always with the sermons that satisfy us most completely. There is a large gospel and victorious faith in it. There is also a large heart, and the skill to make us feel it while hidden from our sight. And there is Jesus Christ, the beginning and the end and the all in all.

**OUR LORD'S TEACHING.** By THE REV. JAMES ROBERTSON, D.D. (*A. & C. Black.* 12mo, pp. 140.) This is the day of small books. Primers and pamphlets never had so good an opportunity. And we need not be ashamed of it. For besides that we have been warned never to despise the day of small things, we have actually learned from experience that small books, as well as short sermons, if they are well managed, may contain all we are able to carry away. Now Dr. Robertson has managed his small book with marvellous dexterity. What a subject for a primer the teaching of Jesus is! How great and how new it is! But he has been neither crushed by its magnitude nor bewildered by its novelty. It is astonishing that he should have to work as a pioneer. There have been English books which have gathered the sayings of our Lord into groups, and there have been German books which have systematically and scientifically criticised them. But Dr. Robertson is the first to give us an introduction to the subject both scientific and believing. His small book will be successful, and it will deserve all its success.

**DUALISM AND MONISM.** By JOHN VEITCH, M.A. (*Blackwood.* Crown 8vo, pp. xlii, 221.) This volume is intended as in some sort a memorial of the late Dr. Veitch, the well-beloved Professor of Logic in the University of Glasgow, and the yet better-beloved author of the *History and Poetry of the Scottish Border*. Its title, we fear, is ill-chosen for a large circulation. And

there is the more regret, since 'Dualism and Monism' is the title of only one of the essays which the book contains. It is the most significant, no doubt, in the light of Professor Veitch's philosophy; but in the light of his widest reputation, the 'Theism of Wordsworth' would have been the most acceptable. The volume is edited by Dr. Wenley with the patience and the faithfulness of true friendship. Besides his charming Introduction, it contains a list of Professor Veitch's writings, and the three essays, of which the subjects are (1) 'Dualism and Monism'; (2) 'History, and the History of Philosophy'; and (3) 'The Theism of Wordsworth.' Thus it touches its many-sided author on many sides, and perhaps shows him more richly than any other single volume he ever gave us.

REVEALED RELIGION. BY FRANZ HETTINGER, D.D. Edited by Henry Sebastian Bowden. (*Burns & Oates*. Crown 8vo, pp. xxiii, 208.) Mr. Bowden has produced this book chiefly out of Dr. Hettinger's *Apologie des Christenthums*. He has added, he has omitted, he has condensed, he has rearranged, and otherwise he has handled the original as it seemed good to him, even giving it a new title of his own choosing. And the result, however bad for Dr. Hettinger, is very good for us. The quantity is measurable now, and the point of view is English. It is indeed, when allowance is made for Mr. Bowden's ecclesiastical environment, an able, earnest, persuasive argument for the supremacy of the faith which was once delivered unto the saints.

EURIPIDES THE RATIONALIST. BY A. W. VERRALL, Litt.D. (Cambridge: *At the University Press*. 8vo, pp. ix, 264.) Dr. Verrall has been struck, as we all have been struck, with the discordance between the ancient and the modern estimates of Euripides. Why had Plato and Cicero no hesitation in placing him alongside Æschylus and Sophocles? and why do we feel driven to place him so much lower? Dr. Verrall's answer is that the ancients understood Euripides' intention, while we have missed it. We suppose that he is the theatrical exponent of a series of religious legends in which he has at least some faith himself. They knew that he had no faith in them, that he wrote just to make that known, and the *appearance* of faith with which we have been

deceived is the very quality and perfection of his art. So Dr. Verrall calls his work 'A Study in the History of Art and Religion.' And rightly. Much has been written on the relation of art to religion, and of religion to art, and the literature is very large, but this book will henceforth have to be added to the mass. Nay, it has a search and a suggestiveness that few of the books already written can lay just claim to. In the history of religion also it will have a place, for it throws much unexpected light on the attitude of the theatre-going Greek to his national gods, and helps to bridge a gulf which has long been felt to exist between the common people and the philosopher.

MY LAST WILL AND TESTAMENT. BY HYACINTHE LOYSON. (*Cassell*. Crown 8vo, pp. 96.) Père Hyacinthe's *Mon Testament* has been, or is being, translated into several languages; this is the English translation and title. It is well done, and it was surely worth doing well. The Dean of Canterbury writes an Introduction to the book; and when he says, in the vigorous language which makes Dr. Farrar so impressive when he is at his best, that Père Hyacinthe's life goes to the making of our noblest history, he says what is altogether true. No doubt he has failed, and we have heard of his failure so often that we are driven to think of his Master, who failed also, and just in this same way, missing the applause of men, but attaining to God's 'Well done!'

'CHURCH BELLS' SPECIAL PARTS. THE SHEPHERD AND THE FLOCK. FAVOURITE HYMNS AND THEIR AUTHORS. (*Church Bells* Office. 4to.) The first of these two new Parts contain the weekly numbers of *Church Bells*, in which appeared Canon Body's course of Lent sermons this year, so that for a few pence the whole course may be had, and much matter besides. The other Part is much thicker. It contains the weekly numbers in which a series of articles appeared on 'Our Favourite Hymns and their Composers.' But again there is much additional matter—sermons, reviews, and the like; and many excellent illustrations. Better than magazines, and cheaper than books, these 'Special Parts' of *Church Bells* should be on every table.