

prepare the way. Yet it would be a mistake too sharply to separate the ideas of holiness and glory, even though it be not exactly true; in the Old Testament at least, that 'holiness is hidden glory and glory disclosed holiness.' The course of nature does not directly set forth the holiness of God, but His holiness makes use of the powers of nature as well as the order of providence, the movements of history, and even the wrath of rebellious man, to show forth its own unrivalled excellence. The cry of the seraphim in Isa. vi. shows that to the eye of the prophet God's supreme moral and spiritual attribute is manifested in and

by means of that which might not at first sight appear to illustrate it. The Psalmist on earth, as well as the seraphs before the throne, may be said to sing to one clear harp in divers tones, 'Holy, Holy, Holy is Jehovah of hosts; the fulness of the whole earth is His glory!'

How it comes to pass that such a God enters into close and gracious relation with erring and sinful creatures, what is the nature and what the conditions of this high fellowship, and what are its peculiarly notable features as reflected in the Psalms, are further questions which will be considered in another article.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

#### I.

THE WORKS OF BISHOP BUTLER, D.C.L. EDITED BY THE RIGHT HON. W. E. GLADSTONE. (Oxford: *At the Clarendon Press*. 8vo, 2 vols. pp. xl+462, x+464. 28s.) It is something to have a book; it is something more to have the best edition of it. We have all tried to read Shakespeare and Bishop Butler in very inferior editions, and got something out of them. But no one has ever been quite content until he possessed the Cambridge edition of Shakespeare, and now no one will ever be quite content until he possesses the Oxford edition of Butler. For these are the best editions of both these books, and the rest are not in sight yet.

To edit a good book is better than to write a bad one. And even when one is able to write a good book, it is a higher ambition to refrain from writing it in order to make a good book that is already written better. It would be well for us all indeed if, for the space of twelve months, all the writing faculty in the land were to abstain from adding to the number, and give themselves to improving the quality, of the books that already exist. It may be that there are books which are beyond our present authors to make better. It is probable that even Mr. Gladstone believed, and still believes, that he is unable to make Butler better. But it is as noble a service if he makes Butler more accessible; and every writer may

follow him in rendering the same service to some other book.

Mr. Gladstone has made Butler more accessible. He set out to do that. These are the first words of his preface: 'The purpose with which this edition of Bishop Butler's Works is published, is to give readier access to the substance and meaning of those works than the student has heretofore enjoyed.' And in order to accomplish that end, he wrought in this way. First, he broke up the *Analogy* into sections, and supplied each section with a descriptive title; next, he worked through the whole text of each volume minutely (supplying Notes as he went) in order to furnish a complete and accurate index to its contents; and then he kept persistently in mind his determination to secure all that Bishop Butler wrote, and secure it in the form Bishop Butler wrote it. And are not these the very things every editor should do to every man's works?

Now of all these services, the most natural to look for is the furnishing of explanatory notes. But it is the most surprising to find. For Mr. Gladstone, who can write as well as speak at considerable length when he pleases, has here withheld his hand so heroically that only on this page and the other throughout the volumes are there footnotes found, and every word in every one of them directly tells on the explanation or

the illustration of the text. How often have we prayed for such a commentary on the overburdened books of Scripture!

**WOMAN UNDER MONASTICISM.** BY LINA ECKENSTEIN. (Cambridge: *At the University Press*. 8vo, pp. xv+496. 15s.) This imposing volume contains the first truly scientific history of nuns and nunneries in the English tongue. The literature of the subject is enormous. But it is either Roman and devotional, therefore childishly sympathetic; or else it is Protestant and polemical, therefore shamefully antagonistic. Now this subject cannot be written from a side. It is too difficult, and it is too delicate. Moreover, to do it justice it must be regarded not as it was in itself, still less as each individual nun or nunnery was found to be, but as an outcome of forces which were in powerful possession then, and which it took a thousand years to exhaust. Nay, are they exhausted yet? Was not the *moving* force, the focus and centre of it, the desire on the part of women for room? And is *that* force exhausted? We do not seem to hear anything so persistently to-day, as the demand on the part of women for liberty to live. We do not seem to feel anything so sensitively as the need of it. In the Middle Ages that demand was granted, and the special form the liberty and activity took was monasticism.

Again, this history cannot be written from a side, because the women who took the veil were neither angels nor devils. There were some of both among them, but as a whole the nuns were women, and sought the opportunity of doing women's work, and actually did it there. No doubt as they did it they met temptation. And as always is the way in this nicely balanced world, the temptations came from the side that was most secure, and oftentimes the scandal was very great. But it will not do to say either that these women did only angels' work, or that they deliberately gave themselves up to do the work of devils.

Finally, it was perhaps impossible to write this history till a woman was found to write it. For all these reasons, and because this woman has given herself to it courageously and with capacity, this is the first truly scientific History of Monasticism in the English tongue.

**THE COMMENTARY OF ORIGEN ON ST. JOHN'S GOSPEL.** BY A. E. BROOKE. (Cambridge: *At the University Press*. Crown 8vo, 2 vols. pp. xxviii+328, 346. 15s. net.) Writing in these columns last month upon Dr. Sanday, Mr. Bartlet claimed that in exact scholarship Oxford was no longer behind her sister university. In respect of that, an outsider who has had some opportunity of judging may say that at the present moment both universities have attained a position which makes comparison needless and useless. But there is this difference between them. Oxford is pre-eminent in biblical, Cambridge in patristic, study. This is especially true of the younger men.

Mr. Brooke is one of the younger Cambridge men. He is Fellow and Dean of King's College. And his work is of the very best where the best is so exceptional. This is an ideal edition of a Christian classic, so modestly introduced, so faithfully collated, so usefully indexed. That is to say, in this edition we have the best text of Origen's Commentary, the best critical account of it, and the best record of its Scripture passages and subjects. And the publishers have gone hand in hand with the editor—an ideal edition of a Christian classic.

**FRAGMENTS OF THE COMMENTARY OF EPHREM SYRUS UPON THE DIATESSARON.** BY J. RENDEL HARRIS, M.A., D.Litt. (Cambridge: *At the University Press*. 8vo, pp. 101. 5s.) Ephrem wrote a commentary in Syriac upon Tatian's *Diatessaron*, and then both the *Diatessaron* and Ephrem's commentary were lost. But later Syriac commentators used Ephrem not a little, and Professor Rendel Harris has gathered together out of these works what fragments of Ephrem he could find, and published them in this volume. He has published them with an Introduction, which, if not better than the Fragments, is at least more readable to most. For Dr. Rendel Harris has the rare skill to make you hold your breath with interest as he tells you of the merest fraction of a fact in textual criticism he may possibly have discovered.

**RELIGIOUS DEVELOPMENT.** BY THE HON. ALBERT S. G. CANNING. (*Allen*. Crown 8vo, pp. xvi+246.) Mr. Canning is evidently a greedy reader; but if he thus receives freely, he

freely gives. He is becoming quite a voluminous writer. This volume is, we think, the pleasantest and also the most useful of all his works. He has a distinct purpose; it is a good purpose, and he holds by it. His purpose is to trace the phases of religious progress from the dawn of the Christian era. He touches many matters by the way, nevertheless, he never altogether leaves the right way, and he successfully reaches the end of his journey.

THE COMMENTARY OF RABBI TOBIA BEN ELIESER ON THE BOOK OF LAMENTATIONS. BY THE REV. A. W. GREENUP, M.A., M.R.A.S. (Hertford: *Austin & Sons*. Crown 8vo, pp. 38.) This is not the commentary, however, it is only the introduction to it. Mr. Greenup has a Note on the cover which tells us that the commentary with the text (108 pages 8vo, cloth) may be purchased for 12s. 6d. This is the introduction, and it excites some desire to see the commentary.

THE UNWRITTEN LAW. BY BLANCHE LOFTUS TOTTENHAM. (*Black*. Crown 8vo, pp. 364. 6s.) It is a novel with a purpose, and, of course, the purpose turns on the matter of the Seventh Commandment. But for the rest it is stirring and stimulating, Irish to the core, with no little Irish wit and Irish archness (on the part of the heroine, poor thing!) and Irish overwhelming tragedy.

THE CHURCH OF SCOTLAND. BY THE REV. PEARSON M'ADAM MUIR, D.D. (*Black*. Crown 8vo, pp. xiii + 231. 1s. 6d. net.) This is the new edition, in crown 8vo size, of Dr. Muir's well accepted Handbook. It needs not a word of approbation now.

HOUSE AND HOME. BY WILLIAM MITCHELL. (*Bryce*. Crown 8vo, pp. 128. 2s.) How to make a home and how to make it home-like. Mr. Mitchell finds music in the very word, as all but those who were born in Paris will always do. But they find the best music in the word who, like Mr. Mitchell, 'make their own music at home.'

SANCTUARY AND SACRIFICE: A REPLY TO WELLHAUSEN. BY THE REV. W. L. BAXTER, M.A., D.D. (*Eyre & Spottiswoode*. Crown 8vo, pp. xviii + 511. 6s.) Many a young warrior (in theology as well as in politics and in war) has won his spurs by tilting against a veteran, though he has not achieved an actual victory. And Dr. Baxter, even if he be not so young in years, will probably be well satisfied though impartial umpires do not decide that Wellhausen has been overthrown. For there cannot be any question of the courage he has shown in the encounter or of the dexterity of his attack. He showed great wisdom, besides, in the choice of his antagonist. For Wellhausen is a great figure in the ranks of the Higher Criticism, and yet he is singularly open to assault. His followers have not been oblivious of this weakness on the part of their great leader. They do not follow his lead in matters of minute detail. His reputation, they tell us, does not rest on the verification of his references. But Dr. Baxter was quite entitled to walk round the sides on which Wellhausen is strong, and plant his attack on that side on which he is reputedly weak. But he must not think that he has overthrown Wellhausen, still less the Higher Criticism. The Higher Criticism will come to nought if it is not of God, but it has been enlarging its borders and strengthening its stakes too industriously of late to fall flat at the sound of Dr. Baxter's single trumpet. Nor must Dr. Baxter think that Wellhausen will stay to make reply. Even did he feel the weight of this attack sufficiently, he will have to reserve his strength for another and greater antagonist. For from the side of Assyriology, Professor Hommel of Munich is at present engaged on a reply to Wellhausen, and Hommel is a foeman worthy of any critic's steel.

THE GOD-MAN. BY T. C. EDWARDS, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xiv + 162. 3s. 6d.) The most recently established lectureship is called 'The Davies Lectureship.' It was established in 1893, within 'the religious denomination known as "The Welsh Calvinistic Methodists."' In establishing it, the donor says briefly, 'The subject of the lecture shall be religion.' This is the second lecture of the course. And Principal Edwards is well within the definition. For *The God-Man* is not only religion, but the

soul of it. 'Christo-centric' we call our theology nowadays.' But the God-Man is a narrower centre than even that. It is not merely Christ, it is His life and power.

Now Principal Edwards is a very able and also a very candid theologian. That some men should hold, or think they hold, the indissoluble doctrine of the Godhead and the Manhood of the Lord Jesus Christ, would scarcely concern us at all; that Principal Edwards can hold it is a powerful apologetic. His book is not written, certainly, for the superficial agnostic, the first part in particular demands some thinking. But if there are those who sincerely desire to know the essential truth as to the person of Christ, and have no access to or inclination for great books like Dorner, there is no manual that one might more unhesitatingly recommend to them than the second Davies Lecture.

EDEN LOST AND WON. BY SIR J. WILLIAM DAWSON, LL.D., F.R.S. (*Hodder & Stoughton*. Crown 8vo, pp. viii + 226. 5s.) The Assyriologists have so much to say about the Bible at present that the geologists can scarcely get a hearing. But Sir William Dawson will not let us forget that geology has an earlier and more fundamental relation to the Bible than even Assyriology. And it is surely a matter to make the airy advocate of the 'Mistakes of Moses' pause, that so great an authority in geology finds geology and the Bible in absolute agreement. Let it be the Fall or the Flood or the Dispersion or the Exodus—all are confirmed by the earth itself, so far as Sir William Dawson is able to decipher it and them. Moreover, Sir William Dawson can put his case persuasively. He is master of a clear, warm English style, and he himself believes heartily first, and then persuades others. This is the latest of his books. It is in line with those that have gone before it.

THE UPPER ROOM. BY JOHN WATSON. (*Hodder & Stoughton*. Small 8vo, pp. 124. 1s. 6d.) This is the fifth issue of Dr. Nicoll's

'Little Books on Religion,' and all that need be said about it is, that it fulfils the same happy intention as the others.

THE LAW OF SINAI. BY B. W. RANDOLPH, M.A. (*Longmans*. Crown 8vo, pp. x + 194. 3s. 6d.) Many a sermon has been preached on the Decalogue, and not a few have been published. But as the sermons that are preached exclusively to preachers are always few in comparison, we cannot recall any instance in which the Decalogue was made the subject of Ordination Addresses, and the Addresses then made public. Now it is true that even with preachers (active or prospective) the Law cannot do much in that it is weak through the flesh, nevertheless the Commandment is always good, and the Principal of Ely Theological College did most wisely when he chose this topic, and pressed it home so closely.

DEVOTIONAL SERVICES FOR PUBLIC WORSHIP. PREPARED BY THE REV. JOHN HUNTER, D.D. (*Maclehose*. Crown 8vo, pp. xxviii + 271. 3s. net.) Also, HYMNS OF FAITH AND LIFE. BY THE SAME. (*Maclehose*. Post 8vo, pp. xi + 895. 3s. 6d. net.) They that know Dr. John Hunter know these volumes. For Dr. Hunter has clear convictions, and the courage of them. He stands apart in Glasgow, in Scotland indeed. Some will have it that he is a beacon to warn us off, others to allure us *on* the rocks. But all admit he is a beacon, and you can see him from a distance. So, as Dr. Hunter is not as other men are, these services are not as other services, and these hymns are not as other hymns. No doubt you will find most of the prayers in the Church of England Prayer-Book; and no doubt you will find most of the hymns in your own well-thumbed Hymnal. But look again, and you will see that they are the same and yet not the same—the same sometimes with just that adroit little alteration which makes them wholly different. No, it is not the Church of England Prayer-Book, it is Dr. John Hunter's; it is not your own Hymnal, until you are ready to put your own Hymnal away and make Dr. Hunter's Hymnal yours.