

memory of the scholar with whom Dr. Gregory had six years' happy fellowship during the preparation of the Prolegomena to the eighth edition of Tischendorf's *New Testament*: 'If the book has enjoyed the favour of the critics, this is owing to the kindly

counsel and the wise hand of my sainted friend. He was one of the most learned, upright, genial, and modest men the world has ever known.'

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## At the Literary Table.

### THE BOOKS OF THE MONTH.

THE INTERNATIONAL THEOLOGICAL LIBRARY. HISTORY OF CHRISTIAN DOCTRINE. BY GEORGE PARK FISHER, D.D., LL.D. (*T. & T. Clark*. Post 8vo, pp. xv + 583. 12s.) It has now become clear that whatever else the editors of the International Theological Library demand of their authors, they demand writing that can be read. When Dr. Driver's own *Introduction to the Literature of the Old Testament* appeared, this was at once recognised as a meritorious and most unexpected feature of it, that it could be read without effort. Dr. Newman Smyth's *Ethics* and Dr. Bruce's *Apologetics* followed, and it grew gradually clearer that a living nervous English style was to be a feature not of one volume only, but of the whole series. This is the fourth volume. And this is its first and most unmistakable characteristic. To write a History of Christian Doctrine from the Apostolic Age to the end of the Nineteenth Century, touching upon all the great doctrines and all the leading men, and keep it within the compass of one moderate volume, was no easy task itself. But Professor Fisher has accomplished that; and he has written it not only so that we can read it, but so attractively that we cannot help reading it. And yet he has dealt with his materials at first hand, translating, sifting, judging in every instance for himself.

That, then, is the first feature of Professor Fisher's *History of Christian Doctrine*, and it is more than we either know or acknowledge. The second prominent characteristic is its scientific fairness. Tennyson says he sings because he must: no doubt Dr. Fisher writes lucidly because he cannot help it. But this is no accidental thing. The author is aware of it, has kept himself alive to the necessity of it from page to page; and, when he

writes his preface, claims it as his own. 'The primary end,' he says, 'has been to present in an objective way, and in an impartial spirit, the course of theological thought respecting the religion of the Gospel. Whatever faults or defects may belong to the work, the author can say with a good conscience that nothing has been consciously inserted or omitted under the impulse of personal bias or prejudice. The precept of Othello is applicable to attempts to delineate theological teachers and their systems—

Nothing extenuate  
Nor set down aught in malice.'

Take it for all in all, we have not seen a History of Christian Doctrine like this before. It differs as the poles from the dull dogmatic works of the German historians, on whom we hitherto have had to lean.

STUDIA BIBLICA ET ECCLESIASTICA. VOL. IV. (Oxford: *At the Clarendon Press*. 8vo, pp. 324. 12s. 6d.) The Cambridge *Texts and Studies* (of which two parts are issued this month) and the Oxford *Studia Biblica et Ecclesiastica* are really identical in intention, and probably both caught their conception from the famous *Texte und Untersuchungen*. The only difference between them is that the Cambridge Series appears in unbound parts, as the *Texte* do, while the Oxford Series comes out in well-bound volumes. And if there are disadvantages in the Oxford method, there is this advantage that the papers may be almost as short or almost as long as you please. Only one of the five papers which this fourth volume contains could have been issued in the *Texts and Studies*, for only Mr. Watson's 'St. Cyprian' is *long enough* for that. Yet should we not regret it exceedingly if the

four that go in front could not have been given to us because they simply did not fit? For these four are: (1) 'St. Paul and Hellenism,' by Canon Hicks of Manchester; (2) 'The Galatia of St. Paul and the Galatic Territory of Acts,' by Professor Ramsay of Aberdeen; (3) 'Acta Pilati,' by Mr. F. C. Conybeare of University College, Oxford; and (4) 'The Purpose of the World-Process and the Problem of Evil as explained in the Clementine and Lactantian Writings in a System of Subordinate Dualism,' by Mr. F. W. Bussell of Brasenose College, Oxford.

Now, it may be accidental, but it is actual, that these papers work forward according to a steady progress from lively to severe. Canon Hicks' 'St. Paul' was a Long Vacation Lecture, and it demands nothing but the fireside and the arm-chair. Professor Ramsay's 'Galatia' demands a little more attention. But if we have followed fairly well the recent writings on this subject, especially Professor Ramsay's own, the strain will not be excessive. Indeed we must acknowledge that Professor Ramsay has himself almost antiquated this article before it was published, so familiar have we become with its facts and arguments. These two papers are 'Studia Biblica.' The other three are 'Studia Ecclesiastica.' And no doubt on that very account they take more out of us. But they themselves advance in difficulty. Mr. Conybeare's 'Acta Pilati' is mainly a retranslation into Greek of one Armenian manuscript, and a translation into Latin of another, and the pleasure of reading the translation and retranslation depends on our interest in the 'Acta Pilati.' But the Introduction depends on nothing but Mr. Conybeare's straightforward style. Mr. Bussell is theological, and ultimate. But he has this transcendent merit that he keeps in touch with living thought, and this also that he does not darken counsel by mere words. He has gentle scorn instead for such a device. 'Jonathan Edwards,' he says, 'is reduced to unintelligible refinement to avoid a logical conclusion:—"The Divine Being is not the author of Sin, but only disposes things in such a manner that Sin will certainly ensue."' Mr. Watson's 'St. Cyprian' fills nearly half the volume, and fills it with very hard reading. No doubt it is good to give so much minute attention to St. Cyprian, good especially for the man who gives it, but we had rather it had been given to St. Paul.

TEXTS AND STUDIES. VOL. IV. No. 1. THE ATHANASIAN CREED AND ITS EARLY COMMENTARIES. BY A. E. BURN, M.A. (Cambridge: *At the University Press*. 8vo, pp. xcix + 68. 5s. net.) ALSO, VOL. IV. No. 2. COPTIC APOCRYPHAL GOSPELS. BY FORBES ROBINSON, M.A. (8vo, pp. xxxiii + 264. 9s. net.) Of the new issues of the Cambridge *Texts and Studies*, the less that is said the better. For nothing but good can be said, and you only water the wine of your appreciation by many words. Mr. Burn has made the Athanasian Creed the sole subject of his investigation ever since the day when as a student in Durham he received a prize from Bishop Lightfoot for an essay on it. And that he has made no revolutionary discoveries, but has confirmed the findings of Dr. Waterland, is as creditable as it is comfortable. He has left Dr. Waterland the standard still, but he has made his own study indispensable.

Not less whole-heartedly has Mr. Forbes Robinson given himself to the various Egyptian versions. This volume is the fruit of a part of that study, the more recent and perhaps the more original part. It contains (1) Sahidic Fragments of the Life of the Virgin; (2) Bohairic Accounts of the Falling-Asleep of Mary, with Sahidic Fragments; (3) Bohairic Account of the Death of Joseph, with Sahidic Fragments; and (4) various Sahidic Fragments. And all these are introduced and indexed with a scholar's care and completeness.

THE SINAITIC PALIMPSEST. BY AGNES SMITH LEWIS. (Cambridge: *At the University Press*. 4to, pp. xxiv + 144 + 139. 10s. 6d. net.) But the full title must be given: *Some Pages of the Four Gospels retranscribed from the Sinaitic Palimpsest, with a Translation of the Whole Text*; and now they who know, know all they need to know. The fruit of the last visit to Sinai, this volume gives the final text of the famous palimpsest, and Mrs. Lewis' own fullest, if not final, observations thereupon. Most interesting and really highly important these observations are. In a few clear sentences they state the results of the latest investigation of the MS.; they discuss its age, and the age of the version which it represents; they describe the characteristics of the Text from page to page and passage to passage; they repel the charge of Heresy. Then the Translation is most

acceptable, being so much nearer finality than the first. And it is needless to add that the printing of the whole work is as attractive as modern art can make it.

**JESUS THE HOME FRIEND.** BY THE REV. EVAN THOMAS. (*Allenson*. Crown 8vo, pp. 96. 1s. 6d. net.) Five earnest addresses on how to bring Jesus into the family circle, find Him there, and keep Him there. It is the homes of England that make England great. It is Jesus in the home that makes it home. Five earnest addresses. They will persuade you to open the door that He may come in and sup with you.

**TYNE FOLK.** BY JOSEPH PARKER. (*Allenson*. Crown 8vo, pp. 221. 3s. 6d.) Of all Dr. Parker's works, *Tyne Folk* is the favourite. It is both himself and the folk, but chiefly himself of course. And he is himself the most interesting personality, both to himself and to us, that any of his books contains. Dr. Parker is not a dramatist. Like Byron's *Cain*, his Nathan Oxley and his John Morra, and even his Miss Black, are just himself. And the delight of it is that we have him when he does not know, and see him when he thinks we are looking at some other. Thy face, O Nickle Fairbank, it is a book wherein we read 'Joseph Parker.'

**THE ART OF READING AND SPEAKING.** BY JAMES FLEMING, B.D. (*Arnold*. Crown 8vo, pp. 250. 3s. 6d.) These chapters came out first in the *Religious Review of Reviews*. They were often the very best chapters which that intelligent magazine contained. For they are the very best account of their great and longsuffering subject we have ever seen. There are preachers who despise elocution, and are themselves despised. There are preachers who would read, but would not be found reading, a book which teaches them how to read truthfully. Mr. Fleming would deliver all these preachers from their foolish selves. He believes that the difference between reading John iii. 16 well or ill is the difference between offering or refusing to offer the gospel of salvation to a perishing audience. For how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher who speaks articulately?

**BLACKIE'S SCHOOL AND HOME LIBRARY. THE LOG-BOOK OF A MIDSHIPMAN.** (*Blackie*. Crown 8vo, pp. 224. 1s. 4d.) Captain Hall's *Log* was well kept, and it has kept well. The boys of to-day relish it as keenly as those of that far-away yesterday when it first saw the light.

**THE RELIGIOUS FORCES OF THE UNITED STATES.** BY H. K. CARROLL, LL.D. (New York: *Christian Literature Co.* Crown 8vo, pp. lxxviii + 467. With Diagrams, \$3.) While we wait for the remaining volumes of the American Church History series, the publishers wisely occupy us with a new edition of the first volume—Dr. Carroll's *Religious Forces*. It is new as every edition ought to be. It has been brought up to date in all its parts. And in this case that means very nearly a new book. For the Census of the five years from 1890 to 1895 are included in it, compelling new figures and new estimates throughout. It is undoubtedly the one book on the religious arithmetic of America we need to have, the one that is now worth having.

**THE ROMAN SEE IN THE EARLY CHURCH.** BY WILLIAM BRIGHT, D.D. (*Longmans*. Crown 8vo, pp. x + 490. 7s. 6d.) Dr. Bright's new volume follows the fashion that has arisen with sermons, and takes its title from the first paper it contains. The others, which have no connexion with the first, are these: 'St. Ambrose and the Empire'; 'Alexandria and Chalcedon'; 'The Church and the "Barbarian" Invaders'; 'The Celtic Church in the British Isles'; 'The English Church in the Reign of Elizabeth.' Now these papers (some are magazine articles and some university lectures) are able and opportune. And it is possible to argue that a man serves his day and generation best when he writes directly for them. Nevertheless, we would that Dr. Bright would give himself to more sustained and enduring work than this. These essays are sure to be well read, and they deserve it; but greater things than these would be well read also, and not by the present generation only. It was not the system of 'small profit and quick return' that made the literary any more than the commercial supremacy of England.

Dr. Bright puts the first essay first, not because it is best, but evidently because he likes it best.

He is deeply interested at present in that matter of the Roman See in the Early Church. But the Church of Christ in general is mostly unconcerned whether St. Peter was the first bishop or the second, or any bishop at all. Of wider and more lasting interest by far is the paper that is fifth,—popular lecture though it was,—on the Celtic Churches in the British Islands. It is probably true that it did not cost the author half the investigation of the first; it is very manifest that it contains less than half the originality. But it is more catholic in its conception, it is altogether wholesome in its application.

HOURS OF THOUGHT ON SACRED THINGS. BY JAMES MARTINEAU. (*Longmans*. 2 vols. crown 8vo, pp. 344, 382. 3s. 6d. each.) Dr. Martineau's *Hours of Thought* might have been cheapened long ago. You wanted the book, but you could not buy the old edition new, and you could not get it second-hand, for nobody wanted to part with it. Now here it is, however, as cheap as you could wish, and as convenient. Dr. Martineau's *Hours of Thought* is as well worth the reading as any of the books he has written, and much more worth than some. If you read it now for the first time, what will surprise you most (if you know his beautiful language already) is the way it all makes for righteousness. You thought your theological nerve would have tingled here and there, even if your religious sense had not been deeply offended. But you find you still are safe and sound. You find instead that you have learned more of Christ, and of the wisdom that cometh down from above—which is first peaceable.

RULING IDEAS IN EARLY AGES. BY J. B. MOZLEY, D.D. (*Longmans*. 8vo, pp. xvi + 295. 6s.) The ideas in Mozley's *Ruling Ideas* have ruled so long that we scarcely can think they were new when he first uttered them, we scarcely give him credit for the progress they made possible. But if we will think of it, Abraham's sacrifice of Isaac, and Jael the wife of Heber the Kenite, are credible to us because (and almost *as*) Dr. Mozley made them credible. Well, this is a new edition of the book. It is the same in all ways but one; it is new because it is cheaper.

DOCUMENTS ILLUSTRATIVE OF ENGLISH CHURCH HISTORY. BY HENRY GEE, B.D., F.S.A., AND WILLIAM JOHN HARDY, F.S.A. (*Macmillan*. Crown 8vo, pp. xii + 670. 10s. 6d.) Every historian of the Christian Church has to make pointed reference to certain original documents. Hence every reader of Church History comes to know the name and perhaps a little of the nature of these documents. But now, so far as the Church History of England is concerned, every reader is on a footing with every historian. For into this convenient volume Mr. Gee and Mr. Hardy have gathered all the documents, carefully transcribing or translating them. The first is the list of British Signatories at the Council of Arles, A.D. 314. The last is the Act of Settlement, whose date is 1700. And between these there are a hundred and twenty-one, all important and all made most delightfully accessible now.

VICTORY. BY MRS. E. C. MILLARD. (*Marlborough*. Crown 8vo, pp. xii + 213. 2s. 6d.) 'O death, where is thy sting? O grave, where is thy victory?' The victory is elsewhere now, and timid women have it in their keeping. For they pass into China, where iniquity abounds and death may knock at the door to-morrow, but they do not fear. This is the story of one such timid, fearless, anxious, victorious woman. Her name was first Minnie M. Apperson, and then Mrs. H. S. Phillips. And Mrs. Millard wisely lets her tell the story herself. 'My daily wonder is,' she says, 'Why God should so load me with loving-kindnesses.' That was near the beginning. And then near the end, when she was 'poorly and weak in body, and so changed in appearance by the four and a half years in China that I scarcely recognised her'—'our first hours were spent together in praising our wonderful Saviour for all the way He had led us.' She was still wondering *Why*, wondering every day. And you, and I?

THE CATHOLIC FAITH. BY THE REV. W. S. CURZON-SIGGERS, M.A. (*Melbourne: Melville, Mullen, & Slade*. 12mo, pp. 248.) Mr. Curzon-Siggers has not only written this book, but he has also printed it. At least he has done most of the printing. The rest has been done by 'the cheerful aid of his little three and a half years old son, who distributed much of the type'; and who, by the way, helped the writing also, for

he 'found most of the texts for verification.' If England produced a Stuart Mill, why should not Australia have her Curzon-Siggers? And the book is worthy. It is in deed and in truth a useful scholarly introduction to Theology. You do not need to buy it for the wonder of its production; you may safely buy it for its own excellence. At the end of each chapter of compact but clear exposition will be found a brief statement of the chief heresies that fall there, a feature of the book that is as instructive as it is novel. And even the printing, though the author has done it, is so well done, so clear and orderly, that it would put to shame some London printing-houses.

THE PHILOSOPHY OF BELIEF. BY THE DUKE OF ARGYLL, K.G., K.T. (*Murray*. 8vo, pp. xxii + 555. 16s.) This is the third, and the Duke of Argyll says the concluding, volume of a series which began with *The Reign of Law*, published in 1866, and was continued in *The Unity of Nature*, published in 1884. *The Reign of Law* appeared at a time when the interest in Law, especially Physical Law, was intense, and when the question that pressed most urgently was just whether the Reign of Law was universal. For that reason, together with its own considerable merits, that volume had a great circulation. These matters are not so pressing now. We have settled them, or settled that we cannot settle them. And so *The Unity of Nature* made less sensation when it came. Nevertheless both *The Unity of Nature* and *The Philosophy of Belief* (which also will make less sensation amongst us) have merits both scientific and literary that are not inferior to those which men found in the first volume of the three. There is a marked detachment from certain common prepossessions, for one thing. And for another, there is a sleepless and self-denying anxiety to choose a channel of words that shall carry the author's meaning most directly. These merits the Duke of Argyll thinks he owes, the one to his education, the other to his want of it. His education was under private tutors and governors. Without exception they were men preparing for the ministry of the Church of Scotland, yet 'in the matter of catechisms I was mercifully dealt with.' 'In that tremendous document which is called the Shorter Catechism, I had but a very partial drilling, with the result that the first question and answer—

certainly one of the noblest in all documents of systematic theology—has alone survived at the call of memory.' But, on the other hand, he had a real education in fitting words to things. For his father was 'a very highly-skilled workman, making with his own hands many beautiful articles in wood, ivory, and metals: the most perfect workmanship was with him a passion—*joinings close to a hairbreadth, surfaces of perfect smoothness, structures strong and solid for any work they were designed to do.*'

Now in this volume the Duke of Argyll handles such subjects as demand fitness of language and freedom of thought. For he handles in the first two hundred pages the subject of Intuitive Theology; in the hundred pages following, the Theology of the Hebrews; and in the rest of the book, Christian Theology and Christian Belief. Take the story of the Creation as an item and an instance. And take his own words upon it: 'In the story of the Creation it is obvious that immense blanks are left, nothing but the most general outline is given. And yet what is given has been so expressed and conceived as wonderfully to avoid any clashing with the later fillings up of subsequent scientific discovery. The narrative, in its first and simplest form, does not enter into any of the childish or grotesque inventions of which all other cosmogonies are full.'

'The narrative, in its first and simplest form.' To that there is a footnote attached: 'What is here said of this first account in Genesis cannot be said with equal confidence of the second or alternative account, which follows in Gen. ii. The differences between these two accounts have been exaggerated. But the detail entered into respecting the separate creation of woman, as well as some others, seem obviously mythical (Gen. ii. 21, 22).'

THE JEWISH SCRIPTURES. BY AMOS KIDDER FISKE. (*Nutt*. Crown 8vo, pp. xiv, 390. 5s.) If nine-tenths of America is afraid of the Old Testament criticism with a fear which makes us wonder, the remaining tenth is emancipated from all fear with a freedom that some of us would envy. It is perhaps a pity that there is neither book nor magazine that openly obeys the apostolic precept to *try* the spirits. For no doubt many false prophets are gone out into the world prophesying intolerable things about the Old Testament Scrip-

tures. But to say that every prophet is false simply because he prophesies otherwise than his fathers did, is to condemn the apostle himself, and especially his brother Paul.

Mr. Fiske is of the emancipated tenth. He is very much emancipated. He makes no apology for beginning the literary history of Israel at the ninth century B.C.; he simply begins there. He makes no apology for repudiating the Book of Esther; he simply repudiates it. 'No,' he says, 'the Book of Esther is not a religious book, it inculcates no moral lesson, and happily it is not historical. It does not even account for the Purim, and it exhibits the Hebrew in exile in an odious light. There is surely nothing in it of the spirit of Christianity, or even of the better spirit of Judaism.' Thus, this is the book, well-informed, well-written, unhesitating, which many have looked and longed for.

HUGH MILLER. BY W. KEITH LEASK. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 157. 1s. 6d.) It was a hazardous leap the editor of the 'Famous Scots' series made when he began it with *Carlyle*. But the leap was magnificently made. And actually on *Carlyle* the reputation of the series was founded. For it is the best account of him we have ever read. *Allan Ramsay* followed, well done, but easier to do. And now here comes *Hugh Miller*. *Hugh Miller* is as difficult as *Carlyle*, though the difficulty is not of the same kind. Enough that Mr. Leask has made a right good book and a right true biography. If these books are to be placed in libraries for the young, and there are few books we would sooner see there, then let two copies of *Hugh Miller* be bought, for it will be the oftenest taken out. There is a very fine sense of Hugh Miller's greatness as a man and a Scotsman; there is also a fine choice of language in making it ours. Buy two copies. It will be well read, and it will lead to the reading of Hugh Miller's books, which will be still more agreeable to the author.

THE GOSPEL OF COMMON SENSE. BY CHARLES F. DEEMS, D.D., LL.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. xii + 322. 5s.) 'The Gospel of Common Sense'—and which Gospel is that? Dr. Deems called St. John the 'Gospel of Spiritual Insight,' and notwithstanding its intensely American aspect, we read the book

with very great interest. But which gospel is this? Well, it is not one of 'the Gospels' at all; it is the gospel in one of the epistles. And that epistle is St. James. Now we may demur to the distinction, for St. Paul and St. Peter and St. John have just as much common sense as St. James. And the common sense of every one of them is higher than the common sense of the man who rose in the missionary meeting and said that the first requisite for a successful missionary was common sense, and the second was common sense, and the third was common sense—as much higher as heaven is higher than the earth. But the title which Dr. Deems gave his book is not offensive as it seems to be. It is simply chosen to be modern and actual; and the book which follows the title is more than the title promises. It is a fearless application of the gospel of our Lord and Saviour Jesus Christ to the second and following days of the week. It lets us clearly see what we ought to be doing these days. It leaves us without excuse if we do it not. For there is no obscurity here, and no hedging. The abundant anecdote is not anecdote; it comes in where it ought and because it must: and the thing we dimly saw, we now feel intensely.

THE GREATER LIFE AND WORK OF CHRIST. BY ALEXANDER PATTERSON. (Chicago: *Revell*. Crown 8vo, pp. 408. \$1.50.) Long ago Mr. Patterson made the discovery that the Life and the Work of Christ were not bounded by the time He tabernacled in the flesh. And when he had made the discovery, he began to search for a record of His Greater Life and Work. But he found none. He examined many works on Christ, and lists of hundreds more; he conferred with competent literary authorities; but he found no book or magazine article that covers the whole period of the Life and Work of Christ. So then he set to write the book himself, and here it is before us. He goes for his matters to the Bible mainly; but he does not altogether miss the matter that may be found in Nature and in Man. Then he describes (1) Christ in the Eternal Past; (2) Christ in Creation; (3) Christ in the Old Testament Age; (4) Christ in His Earthly Life; (5) Christ in His Present State and Work; (6) Christ in the Day of the Lord; and (7) Christ in the Eternal Future. And great as the task is and supremely difficult, Mr. Patterson has done it well. There is a lack not merely of source criticism, but

of the appreciation of it. But after that, all goes smoothly till the end comes.

**PRAYERS AND PROMISES.** By H. C. G. MOULE, D.D. (*Seeley*. 32mo, pp. viii + 154. 1s.) Devotional writing, more even than extemporaneous preaching, is 'either a hit or a miss.' It is not matter to say, it is not manner to say it, that makes the difference. There is a great gulf fixed, and no gift of intellect or eloquence will bridge it. One thing is requisite surely, a close walk with God; but if that does not make the acceptable writer of devotion, we know not what is needed further. We only know that some men have it, and Dr. Moule is in the very front rank. Here is another of his precious little volumes. It contains nine brief Scripture studies, a poem, and an unexpected discussion of the Kenosis. It is another hit. And we can only explain it by saying it is Dr. Moule himself.

**THE GREAT PROBLEMS OF GOD.** By THE REV. GEORGE JAMIESON, D.D. (*Elliot Stock*. Crown 8vo, pp. xvi + 367.) 'Canst thou by searching find out God?' At least, answers Dr. Jamieson, I can try. And no man ever has given himself more heartily or more hopefully to the search. But who will measure his success? For he has never got perfectly in line with the march of his generation. Thinkers think and writers write ignoring him. And the wide unthinking, unwriting world knows nothing of him. Yet he is very able, and has done very great things. Perhaps the men of the next generation will condemn the men of this because they accepted him not. But has not that petty omnipotence called Style something to do with it? In this very volume there are many things that are true and some that are striking, but they mostly need translation.

**FOREIGN MISSIONS AND HOME CALLS.** (*Elliot Stock*. 12mo, pp. xvii + 102. 1s.) The Bishop of Durham introduces this book in a letter of exquisite charm—such a letter as few but he can write. And sure we are that they who read that letter will read and help to circulate this little book.

**INTRODUCTION TO THE STUDY OF THE PROPHETS.** By THE REV. EDWARD HUNTINGFORD, D.C.L. (Winchester: *Warren*. Crown 8vo, pp. 80.) Three lectures on Amos and two on David. The standpoint is unyieldingly conservative. The scholarship is faultless. The style is straightforward. The purpose is instruction in *righteousness*.

**A HISTORY OF THE HEBREWS.** By R. KITTEL. Translated by H. W. HOGG, B.D., and E. B. SPEIRS, B.D. (*Williams & Norgate*. Vol. II. 8vo, pp. xiv + 406. 10s. 6d.) The second English volume of Kittel's *History of the Hebrews* is undoubtedly of much greater interest to the ordinary English reader than the first. It gives more, or rather it takes less away. It is both fuller and firmer. It is richer also in humanity. The men it introduces are men, and neither skeletons nor ghosts. David, for example, fills sixty pages, and, with all distinction of document, he actually lives and moves and has some being here. And things grow better as they go. Solomon has evident justice, and his age is most intelligibly drawn, while the end of the kingdom of Judah is quite fully described. The volume is altogether more important; though it may have cost the author very much less. It seems to be well translated also. And then there is an index to the whole work—fuller perhaps in the way of reference than it has any need to be, though that was the side to err upon.