

At the Literary Table.

THE BOOKS OF THE MONTH.

THE EARLY CHURCHES OF GREAT BRITAIN. By J. HUNT COOKE. (*Alexander & Shepheard.* Crown 8vo, pp. vii, 120. 2s. 6d.) We have previously defended novels with a purpose, now let us defend a history with a purpose. Why should not a history have a purpose, if it does not twist the facts to fit that purpose? How can a history, or any other human invention, help having a purpose? The historian who professes to have none, does not know what he says or what he does. Mr. Hunt Cooke's purpose is to show that the early Christianity of our land was evangelical. And unless he twists facts terribly and with surpassing adroitness, he has done it.

REGENERATION. By JOSEPH ANGUS, M.A., D.D. (*Alexander & Shepheard.* 8vo, pp. 133. 6s.) This is the first series of a new lectureship which will be heard of. It is the Angus Lectureship—founded not by, but as we understand in honour of Dr. Joseph Angus, late principal of Regent's Park College, and he himself is the first lecturer.

Dr. Angus was free to select from the whole field of religious thought,—he was able to discern what is important from what is subordinate,—and he chose the subject of *Regeneration*. He chose the subject of Regeneration because it was the subject of the greatest importance in religion, and because it was at the present moment most misunderstood and abused. And when he had chosen his subject he handled it in the light of this pressing abuse, briefly, clearly, biblically; not as a scholastic theologian would, but as a modern reformer who knows the time is short and the issues momentous. The inevitable Notes are found at the end. They too are short (we could sometimes have had them longer), and they mostly reach their purpose. Just one thing is wanting to make this book most eventful: a carefully prepared index; it has no index at all.

TEXTS AND STUDIES. APOCRYPHA ANECDOTA, II. EDITED BY MONTAGUE RHODES JAMES, LITT.D. (Cambridge: *At the University Press.* 8vo, pp. cii, 174. 7s. 6d. net.) To begin at the end, the price of these *Texts and Studies*

is a wonder. No doubt the University Press accepts the responsibility, and cheerfully. But it is a wonder and a very great boon. This is a thick octavo; it is filled to the brim with expensive and beautiful printing; it signifies enormous research and thought on the part of a distinguished English scholar; and yet you see the price.

This is the second series of *Apocrypha Anecdota* which Dr. James has edited. It contains the text and translations of (1) A Fragment of the Acts of John; (2) The Acts of Thomas; (3) Letters of Pilate and Herod; (4) Letter of Tiberius to Pilate; (5) The Greek Apocalypse of Baruch; and (6) The Testament of Job. It contains introductions to all these apocryphal writings, as well as to the Acts of Andrew. It gives Additional Notes; and it closes with an Index Rerum.

No doubt the appeal the book makes is to the few. But it is an unmistakable and most attractive appeal. And the number of those who are interested in the early Christian writings is steadily, even swiftly, on the increase. There is probably no department of knowledge that is winning its way more victoriously. So let us not be behind-hand. These *Texts and Studies* are the indispensable and most delightful avenues into this most fascinating field of thought.

TEXTUAL CRITICISM OF THE NEW TESTAMENT. By GEORGE SALMON, D.D. (*Murray.* Crown 8vo, pp. xv, 161. 3s. 6d.) Few men can popularise a subject as Dr. Salmon can. He wrote on the *Introduction to the New Testament*, and commercial travellers were said to be reading it in the trains. Now he writes on textual criticism, and the same generous exaggeration may be hazarded. It is a popular book; so Mr. Murray has published it at a popular price. And as it should be with a popular book, it takes no violent side; it simply tells the story, and gives you an interest in the subject.

THE LATIN KINGDOM OF JERUSALEM. By LIEUT.-COL. C. R. CONDER, LL.D., M.R.A.S., R.E. (*Palestine Exploration Fund.* Post 8vo, pp.

443. 7s. 6d.) Of that fascinating period of history which we call the Crusades, the literature is already copious. But there is room for a work like this. In this volume Col. Conder writes the story of Western Asia, with Jerusalem as its centre, under the rule of the Franks. He writes as a historian, but still more as a geographer—let us say as a geographical historian, for the phrase would now be easily understood. The sources for this history are not numerous, and they are well known. But to the sources Col. Conder brings a quite unique knowledge of the Land, and it is that unique knowledge that makes him the unique historian of the period. There is life and interest in the volume beyond all ordinary expectation. And it may be confidently expected that Col. Conder's reputation will carry his book into many libraries and homes where this special part of the great subject of the Crusades has awakened but little interest yet. The committee of the Palestine Exploration Fund has published the volume in a worthy way and at a most reasonable price.

MAN'S PLACE IN THE COSMOS. By ANDREW SETH, M.A., LL.D. (*Blackwood*. Crown 8vo, pp. 308. 7s. 6d. net.) The title, Professor Seth acknowledges, is somewhat ambitious for a volume of essays. But the defence he makes is sufficient. For you do not need to range and ransack the Cosmos to find man's place in it. One sentence, a single word, discovers the place man occupies. That word is Freewill. And inasmuch as Professor Seth makes the freedom of man's will the inspiration and intention of every one of the essays which his book contains, he justly calls his book *Man's Place in the Cosmos*.

The freedom of man's will—Professor Seth finds that the foundation of his philosophy, the possibility of his religion. It is a freedom within limits, of course. 'There is a destiny that shapes our ends, rough-hew them how we will.' Nevertheless we may rough-hew them. And that power, that privilege, that constraint upon us, makes us different from all the things that are around us. That privilege gives us our responsibility, and our responsibility gives us our manhood.

The essays are five: (1) 'Professor Huxley on Nature and Man'; (2) 'The Present Position of the Philosophical Sciences'; (3) 'The New Psychology and Automatism'; (4) 'A New Theory of the Absolute'; (5) 'Mr. Balfour and his Critics.'

CAMBRIDGE GREEK TESTAMENT FOR SCHOOLS AND COLLEGES. PHILIPPIANS. BY THE REV. H. C. G. MOULE, D.D. (Cambridge: *At the University Press*. Crown 8vo, pp. xl, 116. 2s. 6d.) Dr. Moule's Greek *Philippians* is marked by the scholarship of his English edition. It is also distinguished by its insight. And having these two, and in that degree, it possesses all things.

THE GOSPEL OF PRAYER. By W. E. WINKS. (Rochdale: *Champness*. Crown 8vo, pp. 212. 2s.) The *Gospel of Prayer* is St. Luke's Gospel. And Mr. Winks gathers out of St. Luke's Gospel all the examples and encouragements to prayer. It is an exercise we should do for ourselves. For it is itself a kind of prayer, and teaches us to pray. And then if we wish to know how to use what we have gathered, Mr. Winks will tell us. For he has made some very impressive addresses out of his materials here.

FOUNDATION TRUTHS OF SCRIPTURE AS TO SIN AND SALVATION. By JOHN LAIDLAW, M.A., D.D. (*T. & T. Clark*. Crown 8vo, pp. 131. 1s. 6d.) Observe the whole title. It is not *all* the foundation truths of Scripture, so that the inevitable criticism of the omission of the Church or the like is met already. Nevertheless the foundation truths that are here will do. For they contain: Sin, the Saviour, Redemption, Salvation. And Professor Laidlaw has presented them in a thoroughly biblical and practical way. The passages are carefully gathered and grouped. The relations of one topic to another are skilfully shown. The whole field is covered in a lucid and teachable narrative. We venture to predict for this volume as great a success as almost any volume of the 'Handbooks' series.

ON THE THRESHOLD OF THREE CLOSED LANDS. By THE REV. J. A. GRAHAM, M.A. (Edinburgh: *R. & R. Clark*. Crown 8vo, pp. xx, 166.) A lavishly-illustrated, hopefully-written, and altogether welcome new volume of missionary labour. It will furnish the information which many a 'guildsman' seeks. It will add a new 'field' and a new friend to the store of our missionary interests and prayers.

THE FAERIE QUEENE. BOOK I. EDITED BY KATE M. WARREN. (*Constable*. Fcap. 8vo, pp. xx, 243. 1s. 6d. net.) The special claim which this school edition makes is on account of its accurate text, clear printing, and serviceable glossary. And the claim is made good. The glossary, in particular, is so full and useful that the necessity of elaborate annotations is done away.

JESUS CHRIST BEFORE HIS MINISTRY. BY EDMUND STAPFER. (*Dickinson*. Crown 8vo, pp. 182. 4s.) Professor Stapfer is an authority on the antiquities of Palestine, and so in the new Life of Christ which he has begun to write, and of which the first volume is before us, he uses his intimate knowledge to restore the Life as it may have appeared to an observant fellow-citizen of Nazareth. The picture is distinct and probably reliable.

THE MEASURE OF A MAN. BY THE REV. ANDREW HENDERSON, LL.D. (*Gardner*. Crown 8vo, pp. 204.) These sermons recall Phillips Brooks. They do not imitate Phillips Brooks. They only reveal a mind that seems built on similar lines. There is the same disregard for the 'fundamentals,' the same lavish of language and of mind on the niches and nooks of the temple of the gospel. There is also the same—most unmistakable—evidence that the 'fundamentals' are safe and sound, and that, just because they are safe and sound, they may safely be passed in silence.

THE GOSPEL OF THE DIVINE SACRIFICE. BY CHARLES CUTHBERT HALL, D.D. (*Hodder & Stoughton*. Fcap. 8vo, pp. 313. 4s. 6d.) In this attractive little volume Dr. Hall discourses on the most attractive of all theological subjects—the doctrine of Christ's Atonement. And he discourses most attractively. For he has come to his beliefs by his own road, chiefly by the road of suffering, and he expresses them humbly and fearlessly. Now, we do not think that anyone should speak of the Atonement in any other way; we do not think it is worth one's while. Theories are necessary, of course; but they must be reached after experience, not before. Some say theories are useless; some that they are impossible; both are wrong. But your theory is no use to me, and mine is nothing to you. So

great is the depth of the riches of the knowledge of the Atonement, that I must discover my theory of it out of my glad shelter within it. So all that Dr. Hall can do for us is to say how he came into the shelter, and then how he formed *his* theory out of that.

THE LARGER LIFE. BY THE REV. E. G. MURPHY. (*Longmans*. Crown 8vo, pp. xii, 238. 5s.) The modern American preacher is the very antipodes of the mediæval saint. The one went out of the world as nearly as he could; the other goes into it as far as he possibly can. These sermons are typical of the modern American attitude. Their motto is 'All things are yours.' On their best side they obey the apostolic injunction to leave the first principles and to go on unto perfection; on their worst they forget which *be* the first principles of the oracles of God. They are addressed to an audience that can think, or at least that loves to think it can think. And so, whatever they may have been to those who heard them, and whatever they may have done for them, to us who only read them, they are refreshing and pleasing beyond all ordinary comparison.

CHRIST'S TEMPTATION AND OURS. BY THE RIGHT REV. A. C. A. HALL, D.D. (*Longmans*. Crown 8vo. pp. xvii, 155. 3s. 6d.) In undertaking the Baldwin Lectureship for 1896, the Bishop of Vermont undertook also to speak to the students of the University of Michigan, and help them if he could. So he left the theological outside world alone. He went in and even carried no notes with him. He spoke to young men about temptation. He spoke to help them to overcome. There is, therefore, not even the terminology of apologetic here. There is the manly sympathy that opens the door to conviction, and there is the ring of sincerity that drives the conviction home. The questions are two: Why we should be tempted? and how Christ could be tempted? And in the double answer the two come together—our temptation is Christ's, Christ's victory is ours.

PROSE WORKS OF WILLIAM WORDSWORTH. EDITED BY WILLIAM KNIGHT. (*Macmillan*. Globe 8vo, 2 vols, pp. xiv, 322, 405. 10s.) Professor Knight proceeds with his unique edition of Wordsworth; the publishers

proceed to give it in unique beauty of production. These two volumes contain the 'Prose Works.' And the two words must be put within inverted commas, for the phrase is used technically. The Letters are reserved for subsequent volumes; these are the 'Prose Works' only. And in this edition the Prose Works are given in chronological order, as they never were given before. In short, all that at present can be done, whether by publisher or editor, for Wordsworth, is being done for him here. He who has not this edition of Wordsworth has not Wordsworth.

THE MODERN READER'S BIBLE. ISAIAH. By R. G. MOULTON, M.A., Ph.D. (*Macmillan*. Small 4to, pp. xxv, 260. 2s. 6d.) *The Modern Reader's Bible* is one of the boldest ventures of our day. Professor Moulton has no concern for criticism. And yet in the very heart of it he arranges book after book of the Bible according to his own ideas. We are all waiting to see what the critics are to make of *Isaiah*. Professor Moulton suddenly says: "That is what *I* make of it." And we find ourselves in a world that is as unfamiliar to us as the most radical critical treatment could make it. But our first alarm soon passes into pleasure and into much profit. In this way *Isaiah* may be *read*: it cannot be so easily or so usefully read in any other way.

ELEMENTS OF HEBREW. By MICHAEL ADLER, B.A. (*Nutt*. Fcap. 8vo, pp. 48. 1s. net.) The little book must have a teacher at the very start; then all goes well. It is full of exercises which are the result of much sifting.

FAMOUS SCOTS: FLETCHER OF SALTOUN. By G. W. T. OMOND. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160. 1s. 6d.) Fletcher of Saltoun introduces a welcome variety into the 'Famous Scots' series. He is the first politician we have received. And that he was more than politician—that he was author, adventurer, and something else—gives the contribution the more colour and variety. Mr. Omond falls at once into line with his subject. Five pages are read, and the reader is caught in the whirl and sweep of Scottish politics and Scottish character of that day. He is caught and never lost again; to the very end the interest lasts—an absorbing, exciting interest—till out of the

rushing stream the reader escapes at last with the gain of one gallant Scotsman understood and remembered for ever.

KINGLESS FOLK. By THE REV. JOHN ADAMS, B.D. (*Oliphant Anderson & Ferrier*. Fcap. 8vo, pp. 181. 1s. 6d.) It is most surprising that so many publishers should have missed the mark with Children's Sermons, and that Messrs. Oliphant with their 'Golden Nails' series should have hit it so exactly. Here is the eighth volume already, and it is just as pleasant as its predecessors, just as human and childlike, just as outward and attractive, just as evangelical and impressive, just as sure of complete success.

LADY BLANCHE BALFOUR. By THE REV. JAMES ROBERTSON, D.D. (*Oliphant Anderson & Ferrier*. Crown 8vo. pp. 64. 1s.) In heartfelt admiration, in perfect taste, Dr. Robertson has written this 'Reminiscence' of the mother of the First Lord of the Treasury. There is an atmosphere of 'health' about the book, to use the word in its ancient liberal meaning. For, in addition to all the things that are pleasant to the bodily sense, there is the breath that brings salvation to the soul.

WITHIN. By THE REV. ANDREW MURRAY. (*Service & Paton*. Fcap, 8vo, pp. 110. 1s.) Four of Mr. Murray's Convention addresses are preserved in this attractive little book. They are just as well worth preserving as any we have seen. And what that means they can tell who have read or heard the addresses which have won so many to the hunger after righteousness. The topics of these four are: (1) 'The Kingdom of God'; (2) 'The Indwelling of God'; (3) 'Jesus Christ in You'; and (4) 'Daily Fellowship with God.'

THE FOUR FIRST THINGS. By J. E. A. BROWN. (*Elliot Stock*. Crown 8vo, pp. 155.) If this book finds favour we will write the next ourselves. For it surely should be possible to write commonplaces in slipshod English, and call them Essays. Twice there is a flash. The title of one chapter is 'The Sense of Humour in its Relation to a Future State.' The title of the next is 'The Sorrows of Our Guardian Angels.' But the first essay is only a laboured effort to say what humour is; the second is only an apology—

which does seem necessary under the circumstances—for believing in guardian angels at all.

THE IDEAL CITY. BY THE REV. JOHN THOMAS, M.A. (*Stockwell*. Crown 8vo, pp. 260. 3s. 6d.) It is the City of St. John—the City of the Revelation. In a course of as accurately exegetical, as wholesomely practical sermons as you ever read, Mr. Thomas describes the City, and makes you long to dwell in it. If this subject has not been handled in your pulpit yet, we envy you your happiness in finding it, and in finding this book to guide you into it. Nay, it will guide you into the whole Apocalypse, and give you many sermons and great spiritual stimulus.

DOGMA IN RELIGION. BY JOHN KINROSS, D.D. (*Thin*. Crown 8vo, pp. xii, 342.) Dr. Kinross is Principal of St. Andrew's College in the University of Sydney. In that position, Professor Flint here tells us, he has done much faithful and successful Christian work. It is evident from the book itself that one subject occupies his mind beyond others—the unity of the Church of God. In the way of that unity he finds (at least in his own land) an excessive deference to dogma. He does not despise dogma. For a man who has this grudge against it, he is surprisingly appreciative of its worth and its position. But he believes that in the interests of unity dogma may for the moment be set aside. Let us unite, he says, and cling to our particular dogmas all the while. Why should you, who believe as I do in Jesus Christ as Saviour and Lord, refuse to join with me in the earthly fellowship of the saints because you say that regeneration is always coincident with baptism, and I say it is only sometimes so? Thus Dr. Kinross argues. And even Professor Flint, who believes that the great need of our day is not less dogma, but more, admits that he argues forcibly and lovingly.

BRITISH INDIA. BY R. W. FRAZER, LL.B., I.C.S. (*Unwin*. Post 8vo, pp. xviii, 339, with map and illustrations. 5s.) This is a companion to *Vedic India*, by Madame Ragozin, in the same series of the 'Story of the Nations.' It does not fascinate us as *Vedic India* did. But its judgments are uniformly sound, though its style is less impassioned. Probably it is more

fitted for teaching purposes. And, after all, it is time we had learned to prefer a painstaking, if drier, Freeman to an inaccurate, however imaginative, Froude.

ST. MARK'S INDEBTEDNESS TO ST. MATTHEW. BY F. P. BADHAM, M.A. (*Fisher Unwin*. Crown 8vo, pp. xiii, 131. 3s. 6d.) The origin of the Gospels is the problem of New Testament criticism. It was the problem forty years ago. It is the problem still. And in all that time it has almost stood still, though universally recognised as waiting solution. The present position is that St. Mark is first, and the others somewhere and somehow follow. But that position has been useless, however apparently impregnable. It has done nothing towards explaining St. Matthew, St. Luke, or St. John. It has been in constant danger of internal revolt and disruption. Mr. Badham attacks it openly. With manifest and welcome modesty he seeks to show that St. Matthew must have preceded at least the bulk of St. Mark. Part of the book—a small part—already appeared in **THE EXPOSITORY TIMES**. The taste of Mr. Badham's work thus gained will lead many a reader to seek his fully developed and well-defended argument in this very manageable volume.

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