

At the Literary Table.

THE BOOKS OF THE MONTH.

HEAVEN. BY J. HUNT COOKE. (*Baptist Tract & Book Society*. Crown 8vo, pp. 128. 2s.)

Something of what Mr. Cooke tells us here of Heaven is told in Scripture of the City of God. And the City of God is not just Heaven. But he uses the word familiarly. And he speaks familiarly about it. He gathers together and plainly opens up the meaning of most of the things we find in Scripture concerning the future state of the blessed. It is a fascinating subject, and this book will find a ready welcome.

MORALE CHRÉTIENNE. PAR JULES BOVON, D.D. (Lausanne: *Georges Bridel et Cie.* 8vo, pp. 437. 8 fr.)

There is no spot on the face of the earth that feels a keener interest in the study of theology at the present moment than the Canton de Vaud. Professor Bovon is one considerable manifestation of it. No man who himself had not, or who was not surrounded by men who had, the keenest interest in systematic theology would have undertaken so great an enterprise as this 'Study in the Work of Redemption.' Two immense volumes have already appeared on the Theology of the New Testament, and two on Christian Dogmatic. This is the first of the two that bring the undertaking to completion, and deal with Christian Ethic.

What has been said on previous volumes might be repeated on this. But it is not necessary. It is enough to say that Professor Bovon's reading covers every country and every age; and yet his work has all the delight of the independent and original thinker. His style is limpid as the running rivulet; and while we never hesitate as to what he means, we never fear that he means to lay any other foundation than that is laid, or build upon it anything but gold and silver and precious stones.

THE MISSION OF ST. AUGUSTINE TO ENGLAND. BY ARTHUR JAMES MASON, D.D. (Cambridge: *At the University Press*. Crown 8vo, pp. xx, 252. 5s.)

This is a companion volume to the late Archbishop Benson's *St. Cyprian*. The subject is different, and differs in time. The author is different. Yet it is a companion, for Archbishop

Benson suggested this book, sketched the plan of it, saw it begun, encouraged its progress, and just missed giving it his blessing. It is the story of St. Augustine of England told from the original sources, and the sources themselves are here,—chiefly Bede, of course,—and an excellent idiomatic translation of them. Then there are notes and explanations; and the whole is rounded off with four most valuable dissertations on various important problems by various men. It is the story of St. Augustine of England told for the first time thoroughly.

THE ANCIENT FAITH IN MODERN LIGHT.

(*T. & T. Clark*. 8vo, pp. xxvii, 416. 10s. 6d.)

First came *Lux Mundi* by some typical Church of England writers, young and old; next, *Faith and Criticism* by some prominent Congregational writers, mostly young; and now comes *The Ancient Faith in Modern Light* by Nonconformist writers of high standing and wide experience. It is the most 'responsible' volume of the three. It is written by men who have borne the burden and heat of the day, a long and testing day; men who have come out of the great tribulation. No storm will rise over the volume; these writers have passed their storms and found anchorage. They are the men who do the world's best work; healing work it often is, and will be here; saving work it will even be, for there is no dullness or dissipation that would weary the youngest reader. There is the living mind, fearless in face of the living problems of to-day; and the young minds who come to this volume will find rest to their souls, for they will come to the mind of the Master Himself.

The writers' names and their subjects have been given, and need no repetition. One word, however, must be said on the editing. It is admirable; the Index a very model, where a model is so much needed.

THE CHRISTIAN DOCTRINE OF IMMORTALITY.

BY STEWART D. F. SALMOND, M.A., D.D., F.E.I.S. (*T. & T. Clark*. 8vo, Third Edition, pp. xiv, 709. 14s.)

The issue of the third edition of Professor Salmond's *Christian Doctrine of Immortality* so

soon after the issue of the first is a sign of the times. It is as hopeful a sign of the times as may be found. Through a long winter theology has been neglected. Fiction has been bought and sold, fiction has been read, fiction has been preached. While the winter lasted, it was useless to remonstrate. The only way was to wait. That winter is not quite over, but it is passing. The sermon on the latest and loathsome novel has been tried and found wanting. It stirred a little ripple of interest here and there, once or twice. But it gave no rest. So it is passing away, and the sermon that tells us how we may find rest to our souls is coming.

That sermon must have theology in it. Religion, the preaching and profession of religion, is impossible without dogmatic. It is a most hopeful sign of the times that so solid and substantial a volume of dogmatic theology as Dr. Salmond's *Christian Doctrine of Immortality* has reached its third edition.

The third edition has been revised, and the very latest literature taken account of. But the book stands as it was written at the first. No point has been surrendered, no position has been lost.

BIBLE-CLASS PRIMERS. THE EXILE AND THE RESTORATION. BY THE REV. A. B. DAVIDSON, D.D., LL.D. **CHRISTIAN CONDUCT.** BY THE REV. T. B. KILPATRICK, B.D. (*T. & T. Clark.* 12mo, pp. 115, 145. 6d. each.)

Professor Salmond's Primers have run into a considerable library. Their variety is also considerable, both of subject and of treatment. These two volumes show the range of subject. But they manifest no variety of scholarship; both are as accurate and faithful as they could be. A study of the Exile and the Restoration from Dr. Davidson's pen will be welcomed all the world over, though it is so brief as this. And if Mr. Kilpatrick is less known, his subject is not less necessary, and it will be found he has done it scarcely less justice.

WILLIAM AND LOUISA ANDERSON. BY WILLIAM MARWICK. (Edinburgh: *Andrew Elliot.* Post 8vo, pp. 664. 5s. net.)

What a savour of sanctity the name 'Old Calabar' carries with it. Is it a successful mission, or is it the reverse? It is successful, but we do not think of that. It is a mission to which good men and

good women gave themselves, and the good Lord greatly blessed them in the giving. This is the story of Old Calabar. Old Calabar and its Christian history are here, gathered round the names of William and Louisa Anderson.

William and Louisa Anderson tell the story themselves. The editor gives here a link and there a clue. But the story is found in the Diary and Letters. They are full enough and very plentiful. Perhaps it might have been shorter. But one may spend a very long time with so great goodness as this, goodness so unconscious and so 'owned' as this, without grudging the time. The book may lack the literary finish that has carried some recent missionary volumes into places where missionary literature is not wont to be seen. But it will be welcome exceedingly where the missionary spirit dwells, and it will deepen and soften that spirit not a little.

THE CHIEF END OF MAN. BY GEORGE S. MERRIAM. (*Gay & Bird.* Crown 8vo, pp. 296. 6s.)

According to the Shorter Catechism, man's chief end is to glorify God and to enjoy Him for ever. Man's chief end, according to Mr. Merriam, cannot be put so tersely. For we have learned a great deal since the days of the Westminster Assembly. Among the rest, Darwin has been here and taught us certain things. And the chief end of man cannot be expressed without the terminology of Charles Darwin and Herbert Spencer. How *would* a new Assembly of divines express it? Would they hold by the Shorter Catechism? It does not contradict Darwin. Darwin himself said it did not. Does it contradict Herbert Spencer? It is the worse for Herbert Spencer if it does. For we have not seen in any Declaratory Act, or any contribution towards a Declaratory Act, the suggestion made to improve upon that answer. So this is not a contradiction. It is a commentary. And big as it is, that answer is big enough to bear it all and to stand.

THE SAVIOUR IN THE LIGHT OF THE FIRST CENTURY. BY THE REV. JOHN PARKER. (*Gardner Hill.* Crown 8vo, pp. 167; in paper, 1s. 6d. net.)

The irresistible argument for a supernatural Christianity is the First Century. You wish to get the kernel of teaching without the husk of miracle; then throw the First Century away. The First Century reposes, not on the Master's teaching, but on His Incarnation and

Resurrection. Mr. Parker brings the evidence before us. It is partial and not by any means exhaustive, but is irresistible. Mr. Parker writes in reference to Mr. Robinson's *The Saviour in the Newer Light*. The occasion need not disparage, as it does not degrade, a useful manual of Early Church testimony.

THE ACTS OF THE APOSTLES IN GREEK AND ENGLISH. BY FREDERICK RENDALL, M.A. (*Macmillan*. Crown, 8vo, pp. vii, 365. 9s.)

Mr. Rendall's works on the Epistle to the Hebrews are well known. They gained a wide circulation and gave their author a good name. 'Believing scholarship' is what men found in them. And the combination of these two words make the only work that is worth doing or will stand. Belief without scholarship may be good for the writer, but is of very little use to us; scholarship without belief is of insignificant service to any one.

Mr. Rendall's *Acts* is worthy of his *Hebrews*. It is, perhaps, finer work. There is more finish in it, perhaps more faith. It was difficult to follow Mr. Page on the very same lines. But Mr. Rendall's book must be placed beside Mr. Page's. The Greek text is more recent; the notes are short, but independent and fruitful; the translation is a new feature altogether, and an almost inestimable one; the introduction and appendix are far too short, being so helpful. It is a believing scholar's work. It will increase others' faith and help to make them scholars.

THOUGHTS ON FAMILIAR PROBLEMS. BY JOHN M. M'CANDLISH. (*Nelson*. Fcap. 8vo, pp. 157. 2s. 6d.)

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FACTS AND FANCIES ABOUT FLOWERS. BY MARGARET MOYES BLACK. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 214. 2s. 6d.)

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THE PERSONAL MINISTRY OF THE SON OF MAN. BY JAMES JEFFREY, M.A. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 299. 5s.)

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That is Mr. Jeffrey's preface, and that is it all. That is almost all that has to be said. Add the emphatic testimony of a reader to the sincerity of purpose and felicity in executing it. This book will furnish many a good sermon if it falls into the hands of a preacher, many a fruitful thought let it fall into whose hands it will.

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12. HOW IS IT IMPOSSIBLE FOR A CHRISTIAN TO SIN? BY THE REV. J. H. ATKINSON. (Liverpool: *The Author.* 1d.)

Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

XIV. 1. It has long been recognised by Assyriologists that Arioch of Ellasar must be Eri-Aku, king of Larša, the son of Kudur-Mabug, the son of Simti-silkhak, who has left us contemporaneous inscriptions. Kudur-Mabug was an Elamite, the prince of Yavutbal, on the borders of Elam and Babylonia, and Babylonia was at the time under Elamite suzerainty. Eri-Aku is Sumerian, and signifies 'the servant of the moon-god'; the Semitic equivalent is Rim-Sin, as Eri-Aku was called by his Semitic contemporaries.

Besides his own inscriptions, numerous contracts exist dated in his reign. In one of his inscriptions, Eri-Aku calls himself 'the shepherd of the lands of Nipur, the executor of the oracle of the holy tree of Eridu, the shepherd of Ur, king of Larša, king of Sumer and Akkad,' the last title asserting his claim to supremacy in Babylonia. He calls his father 'the father of the land of the Amorites,' which implies that he held an official position in Syria and Canaan, and his name Kudur-Mabug, 'the servant of Mabug,' may also