

## At the Literary Table.

### LITERARY NOTES.

THE announcements for the Autumn season, though they have only begun to be made as we write, are highly promising. Messrs. Macmillan came forward first with three books. These are Lord Tennyson's *Life* in two volumes, at 36s. net; Mr Rudyard Kipling's *Works* in an illustrated edition of twelve volumes, at 10s. 6d each, net; and a new edition of the Authorized Version, to be issued in eight volumes at 5s. each, and called *The Eversley Bible*. The editor is Mr. J. W. Mackail, whose *Biblia Innocentium* is the most successful Bible for young people we know. The 'points' of *The Eversley Bible* are paragraph divisions, quotation marks, modern punctuation, and modern spelling.

From the Cambridge University Press we are to receive a facsimile of Codex Bezae. It will come at a most opportune moment. For the only really burning question in the textual criticism of the New Testament at present is whether the peculiarities of Codex Bezae should be accepted or ignored. The MS. is to be photographed by Dujardin of Paris, and then engraved on copper by the process known as heliogravure.

Messrs. T. & T. Clark announce Mr Somerville's 'Cunningham Lectures,' and Mr. Forrest's 'Kerr Lectures.' Both men are at this present time unknown to fame. We venture to say that they will soon be well known. Mr. Somerville's subject is 'St Paul's Conception of

Christ;' Mr Forrest's, 'The Christ of History and of Experience.' The lecture form has not been so completely obliterated as with Dr. Salmon's *Doctrine of Immortality*, but both men have made their books.

The author of *The Spirit of Power* has a new volume in the press. That was a booklet, this is a considerable book. It goes by the inoffensive title of *Studies of the Mind in Christ*.

Messrs. T. & T. CLARK further promise a new edition of Dr. Robertson Nicoll's *The Incarnate Saviour*, with a new and characteristic preface; Dillmann's *Genesis*, a long-looked-for volume, which will surprise English readers by its wealth of workable material; and a new edition of Driver's *Introduction to the Literature of the Old Testament*, revised and reset throughout.

Then there are to be additions to all the 'Libraries.' To *The Eras of the Christian Church* Dr. Van Dyke will add a volume on *The Age of the Renaissance*; to *The International Theological Library* Professor McGiffert adds *A History of Christianity in the Apostolic Age*; and to *The International Critical Commentary* there are to be two additions: the one, *Philippians and Philemon*, by Professor Marvin R. Vincent; the other, *Ephesians and Colossians*, by Professor T. K. Abbott. Finally, it is announced that the first volume of the new *Dictionary of the Bible* will be published in February.

### THE BOOKS OF THE MONTH.

THE MAKING OF ENGLAND. BY JOHN RICHARD GREEN, M.A., LL.D. (*Macmillan*. Globe 8vo, Two Vols., pp. xix, 286; xiii, 229, with Maps. 10s.)

Green's *Making of England* is beyond the need of praise now—as clearly beyond it as Green himself. All that has now to be said is that the publishers have sent it out in a new shape. It is in the shape of the 'Eversley' Series, the most charming, we think, of all the innumerable series of books that exist. The printing is particularly clean and agreeable to the eye, and the binding is an ornament to the choicest shelf. It is one of our most entertaining historical works in a most entrancing form.

WHAT IS SIN? BY JOSEPH McCORMICK, M.A., D.D. (*Nisbet*. Fcap. 8vo, pp. x, 176. 2s. 6d.)

In preaching, the great necessity and the supreme difficulty is to be at once ancient and modern. For the preacher must be an expositor, and that means that he must put himself in touch with the thought and expression of the Bible, which is an ancient and an Eastern book. And he must be practical—he must convert the thought and language of the Bible into modern thought and speech. It seems to us that, in the series of sermons on Sin which Canon McCormick delivered before the University of Oxford, he succeeded in being both ancient and modern.

It would have been as easy to be *either* expository or practical on the subject of Sin as on any subject that might have been chosen. Canon McCormick resolved to be practical; he could not help being expository; and he succeeded in being both.

THE HOLY FAMILY. BY FREDERICK C. SPURR.  
(*Marshall Brothers.* Crown 8vo, pp. 87.)

It is notoriously difficult for Protestants to do justice to the Virgin Mary. But they probably do still less justice to Mary's husband. And as for great Mary's greater Son, it is impossible for any of us to do Him justice. So Mr. Spurr, of the Baptist Union Home Mission, tries here to do some little justice to every member of the Holy Family. And is he not right in saying that we have been foolish to leave Mary and Joseph to the tender mercies of Mediævalism?

A FIGHT FOR FREEDOM. BY GORDON STABLES,  
M.D. (*Nisbet.* Crown 8vo, pp. 328. 5s.)

Dr. Stables has gone to Siberia. That is to say, in fiction he has gone. And if the news should come some morning that he has been sent to Siberia in person, no one will receive it with surprise who has read this book. For it is a harrowing, terrible picture he draws of the tyranny of that Russian system of punishment. There is life in the book, assuredly, life and joy, and good Scotch humour. But the depths are very deep.

SUNDAYS ROUND THE WORLD. BY THE REV.  
FREDERICK HASTINGS. (*R.T.S.* 8vo, pp. 319.  
5s.)

There are men, perhaps, who have spent a Sunday in more places than these, though there are six-and-twenty here, but they have not hit upon the happiness of describing it. To describe the Sunday only, gives the book a double usefulness. It is good as a book of travel, and it is good as a contribution to the literature of the Sabbath. Mr. Hastings writes, he says, to recall us to a love for our English Sabbath, but he is not lost in the mist of any ethical or religious purpose. He has written a book which it will cost us nothing at all to read, and yet we shall surely be somewhat the better for reading it. The illustrations are numerous and catching, just as we are accustomed to find them in the books of the R.T.S.

THE GROWTH OF THE KINGDOM OF GOD.

BY SIDNEY L. GULICK, M.A., Missionary of the  
A.B.C.F.M. in Japan. (*R.T.S.* Crown 8vo, pp.  
xv, 320. 6s.)

Mr. Gulick has produced, and almost accidentally, a wholly new and strikingly useful volume of Christian evidence. The germ of the volume was an address which he delivered to an audience of 'wide-awake Japanese young men.' In order to get them to consider the Christian religion worth spending a few hours of study on, he sketched its growth and influence in the world. It must have been the veriest skeleton of a sketch. But it has developed into this substantial and serviceable volume.

After a chapter of definitions and the like, Mr. Gulick describes the growth of the Kingdom in numbers, and as he proceeds a luminous chart catches the eye and fixes the memory. Then a fairly long chapter is given to the progress of the gospel in England, the multitudinous organisations and their numbers being carefully surveyed. Chap. iv. passes to the United States, and makes a similar survey of the numerical progress there. The next four chapters are expository. There has been a growth in the understanding of what Christianity is (v.), in the practice of it (vi.), in its influence (vii., viii.). Chap. ix. glances at the significance of it all, and closes with a useful summary of the facts.

Done well,—and it seems to be really well done here,—such a method is bound to prove of the utmost value to the student of the evidences, and yet more to the missionaries. This is the kind of work that our missionaries in India especially have been in search of. If we mistake not, this is the book that will please them.

THE HOUSE WE LIVE IN. BY W. J. GORDON.  
(*R.T.S.* Crown 8vo, pp. 160. 1s. 6d.)

It is a complete and popular account of all the materials that go to the making of an ordinary house. And it is preceded by a popular account of the houses that other people dwell in.

PRESENT-DAY PRIMERS. THE RISE AND  
SPREAD OF CHRISTIANITY IN EUROPE. BY  
W. H. SUMMERS. (*R.T.S.* Fcap. 8vo, pp. 160. 1s.)

This looks like a portion of Mr. Gulick's book. Its purpose is different, however. It is historical, while his is statistical. It is a very short history of the Church from Constantine to the Crusaders—the shortest history surely in existence.

MASTERS OF TO-MORROW. BY WILLIAM J. LACEY.  
(*R.T.S.* Crown 8vo, pp. 224. 2s. 6d.)

The masters of To-morrow are the lads of To-day. In Mr. Lacey's garrulous, gossipy manner, he tells the lads of to-day how to live that the masters of to-morrow, and not its slaves, they may become. All the grand examples are here, from the *Father of his Country* to the *Window in Thrums*, and every encouragement is used to lead the lads to trust in God and do the right.

ELISHA, THE MAN OF ABEL-MEHOLAH. BY MRS. O. F. WALTON. (*R.T.S.* Crown 8vo, pp. 256. 2s. 6d.)

The story of Elisha told once more in homely English. And always it is found that the story of Elisha is a road that leads to Christ. The illustrations have a fine Eastern flavour, and suggest that even in those days there must have been men who carried kodaks with them.

A MANUAL OF ETHICS. BY JOHN S. MACKENZIE, M.A. (*Clive*. Third Edition. Fcap. 8vo, pp. xix, 456. 6s. 6d.)

The literature of elementary ethics has recently been somewhat rapidly on the increase. Just before the issue of the first edition of the present work, there appeared Dewey's *Outlines of a Critical Theory* and Muirhead's *Elements*; and just after it came Seth's *Study of Ethical Principles* and D'Arcy's *Short Study of Ethics*. The last two were able to criticise Mr. Mackenzie, and Mr. Mackenzie has profited by the criticism. In particular, Mr. D'Arcy could discover no foundation under Mr. Mackenzie's ethics, and now Mr. Mackenzie has striven to show that he never meant to construct the moral life *in vacuo*. He will not satisfy Mr. D'Arcy yet. He is too wholly given to Green and idealism for that. But he has certainly made his book clearer and better, as well as longer. It is now the easiest introduction we have to the metaphysical study of ethics, though it is still wanting on the religious side. When Mr. Mackenzie comes to deal with Conversion, he finds that it is as normal and one-sided as any other moving event in our life—just like going to college or falling in love. And that will not do.

SYNONYMS OF THE OLD TESTAMENT. BY THE REV. R. B. GIRDLESTONE, M.A. (*Visbet*. 8vo, pp. xiv, 346. 12s.)

The title is far too modest. There are many synonyms of the Old Testament in Canon Girdle-

stone's book, but there are many things besides. Indeed the New Testament is nearly as well represented as the Old. Canon Girdlestone's idea is to take the great words of the English Bible (Sin, Repentance, Conversion, Amendment, Grace, Mercy, Love, and the like), gather the leading Hebrew expressions which they stand for, and discuss the meaning of those expressions, all the while watching the evangelical bearing of the subject, and end with a survey of the teaching of the New Testament. And he has succeeded in producing a book that will read. To the diligent student of the Bible who is not prepared to go to the original language itself, Canon Girdlestone's volume will come as an inestimable blessing. It is full enough, it is quite reliable, and this new edition has been enriched with Assyrian parallels to the Hebrew words from the pen of Professor Sayce.

MODERN THOUGHTS ON ANCIENT STORIES. BY THE REV. JOSEPH BUSH. (*Kelly*. Crown 8vo, pp. 172. 2s 6d.)

The ancient stories are, all but two, discovered in the Old Testament, the two from the New being the story of Judas Iscariot and the story of Pontius Pilate. The thoughts are Mr. Bush's own, and very modern. In their expression at least they are modern, though old as the world itself, for the most part, themselves. Thus, about 'Samson in search of a wife': 'Mind the *kindred*. If you want a turtle-dove, do not look in a crow's nest. Ezekiel says, "As is the mother, so is her daughter." Of course there are exceptions; but, as a rule, the saying is true. And a prudent young man will meditate upon the character of the mother before he talks much with the daughter. There is an Oriental proverb which reflects the mind of the multitude, and stoutly confirms the saying of the inspired prophet, "Knowing the mother, marry the daughter." In view of some cases, the proverb might be amended by the addition of one word: Knowing the mother, *don't* marry the daughter. In the end, however, it comes to the same thing: Mind, the *kindred*.'

PARABLES AND PICTURES. BY MARK GUY PEARSE. SELECTED AND ARRANGED BY LEILA VIVIAN HAMLY. (*Kelly*. 12mo, pp. 264. 2s 6d.)

Mr. Pearse is now a writer of considerable accomplishment. He is also capable of flights. These highest flights most frequently take the form of parable or picture. To go through all his

works and gather these parables together, however hard it may be on Mr. Pearse's works, was a temptation not likely to be resisted in these days. Those of us who know Mr. Pearse's works, and know where to lay our own hand upon the favourite passages, can scarcely call this a necessity. Those who know them not will find it a feast of fat things.

THE ENGLISH CHURCH, THE PRIEST, AND THE ALTAR. BY FRANCIS PEEK. (*Lawrence & Bullen*. Crown 8vo, pp. xii, 60.)

This little book has grown out of an article in the *Contemporary*. It is an answer to Canon Knox-Little's *Sacerdotalism*. It is most manifestly earnest and (with the exception, possibly, of one of the illustrations, in which a very young woman is seen confessing to a very young priest) unobjectionable. And it answers Canon Knox-Little on many points.

OXFORD HOUSE PAPERS. THIRD SERIES. (*Longmans*. Fcap. 8vo, pp. viii, 171. 2s 6d.)

The papers and authors in this series are: 'The Athanasian Creed,' by Canon Gore; 'Church and State,' by Bishop Creighton; 'The National Church,' by Mr. Wakeham; 'Suicide,' by Mr. Henson; 'The Old Testament an Essential Part of the Revelation of God,' by Professor Lock; 'The Canon of the New Testament,' by Professor Sanday; and 'Undenominational Religious Instruction,' by Principal Gent. On their several subjects these men speak with authority, and every man tries to provoke his neighbour to simplicity and common-sense.

THE EPISTLE OF ST. JAMES. BY JOSEPH B. MAYOR, M.A., LITT.D. (*Macmillan*. Second edition. 8vo, pp. cclx, 256, 14s. net.)

When a book is good, it is easy to make it better. Dr. Mayor's first edition was (and we said it was) the best commentary in existence on the Epistle of St. James. But the second edition is better. It has nearly fifty precious pages more. It has many silent corrections and happy restatements. It is now, more than before, worthy of the best English scholarship, worthy of its place among the Lightfoots and Westcotts and Sandays we are so proud of.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. EDITED BY WILLIAM KNIGHT. (*Macmillan*. Globe 8vo, pp. xxiii, 467. 5s.)

This is the last volume. It is complete and final. All the poems are here, all the notes that need be, all useful indexes, and a sufficient bibliography. There will be editions of Wordsworth after this, but they will not be required.

THE MODERN READER'S BIBLE. DANIEL AND THE MINOR PROPHETS. BY RICHARD G. MOULTON, M.A., PH.D. (*Macmillan*. 16mo, pp. xii, 286. 2s. 6d.)

There is more in this volume than usual, and there is less. There is more Scripture and less comment. And that is a pity. On the Minor Prophets, comment of Professor Moulton's literary kind would have been very welcome. So Daniel might have come alone; and then the Twelve might have had a volume of their own. There are not twelve, however, in Professor Moulton's arrangement; there are only eleven. After the eighth chapter of Zechariah, he ceases giving names. The rest is marked 'Anonymous.' He believes that all the stray prophecies were gathered together and attached to Zechariah with subject-titles, one of these subject-titles being 'My Messenger,' which we have translated as 'Malachi' in English. This accounts for the ascription in Mt 27<sup>9-10</sup> to Jeremiah of a prophecy which is found in our Bibles in Zechariah (11<sup>12-13</sup>). Well, it is an interesting way of settling perplexities, and as near the mark as any other way. Assuredly, the Minor Prophets may be read in this convenient volume with an ease and delight you never experience elsewhere.

UNSEARCHABLE RICHES, AND OTHER SERMONS. BY THE REV. G. C. GRUBB, M.A. (*Marlborough*. Fcap. 8vo, pp. 152. 1s.)

The worst thing about this book is its proof-reading, though the grammar is occasionally bad. Thus we find the refrain of Faber's well-known hymn printed:

Oh, silly soul, come Me,  
My sheep should never fear Me!  
I am the Shepherd true.

And we find such a sentence as 'At the feet of Jesus is the place for all sinners to come to; and whether you are a fifty-pence sinner or a five-hundred-pence sinner, at the feet of Jesus is the place for you to come to.' Mr. Grubb is perhaps

not entirely responsible for these things, though he should have seen to them. He *is* responsible for the burning earnestness of nine absorbingly evangelistic sermons.

SHAKESPEARE: PURITAN AND RECUSANT. BY THE REV. T. CARTER. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 208.)

An addition to Shakespearean literature, distinct and notable, and at this time of day! Mr. Carter being himself a Puritan, and the son of a Puritan, is delighted to find that Shakespeare was a Puritan and the son of a Puritan also. He seems to prove it, even amid the proverbial facility with which you can prove Shakespeare was everything under the sun. And what then? Why, then, Puritans are proud all the world over. And besides all that, Shakespeare being a Puritan, knew his Bible, was trained on it, knew it well, and loved it too; you may be sure. And of that the evidences are everywhere throughout his works. Mr. Carter tells us even (following Phillipps) which version he used. It was the version of 1560, the Puritan version of Geneva. It is a very pleasant book; at once literary and religious.

THE POWER OF AN ENDLESS LIFE, AND OTHER SERMONS. BY DAVID WRIGHT, M.A. With a Preface by the REV. CANON AINGER. (*Rivingtons*. Crown 8vo, pp. 262. 5s.)

Books that need an introducer are rarely worthy of him, and almost always better without him. This is an exception in both ways. Canon Ainger manages his short preface so well that our curiosity is excited. And then, having gone to the book with expectation, we find that it

rises beyond all that we expected. Mr. Wright ought to have had promotion, Canon Ainger thinks. But the five-and-thirty years he spent in Stoke Bishop preaching such sermons as these were better spent than if he had been raised to a bishopric and had his mouth shut. What is their style, did you say? Canon Ainger answers: 'In all the fundamental doctrines of our religion David Wright was evangelical, but it was an evangelicalism tempered by culture.'

THE SECOND BOOK OF KINGS. EDITED BY THE REV. W. O. BURROWS, M.A. (*Rivingtons*. Crown 8vo, pp. xxv, 118. 1s. 6d.)

The scheme of these 'Books of the Bible,' as they are cautiously called, is too elementary to leave scope for much introduction or annotation; but what there is, is excellent. For Principal Burrows is one of our best Old Testament scholars.

GLINTS THROUGH THE SHADOWS. No. 1. BY THE REV. ARTHUR CHAMBERS, A.K.C. (*Taylor*. Crown 8vo, pp. 65. 1s. net.)

Mr. Chambers wrote a book on *Our Life after Death*, and it has had a great circulation. This book is in the same direction. Its teaching is the same. And what its teaching is, one sentence will make plain: 'The apostolic doctrine of a *limited* and justly proportioned punishment for sin, followed by the *destruction* of impenitent and hardened men, body and soul, in "the Second Death," has been displaced for an incredible dogma, which translates death to mean a *life* of unending wretchedness and depravity.' Now, if Mr. Chambers can make that teaching out he will not lose his reward.

## Archaeological Commentary on Genesis.

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

XVI. 1. The name of Hagar is letter for letter the same as that of Hagar (Akhôris), an Egyptian king of the twenty-ninth dynasty.

7. The chief Babylonian deities had their *sukalli*, 'angels' or 'messengers.' One of them was specially called Pap-sukal, and is said to carry to the earth the divine 'commands' (*purusê*).

Shur, 'the wall,' is a Semitic translation of the Egyptian *anbu*, the name given to the great line of

fortification which ran from Pelusium to Suez, and 'protected' Egypt from the 'Sittiu' or Bedouin of Asia. A papyrus of the nineteenth dynasty speaks of 'the territory of the walls to the north of Migdol.'

14. The spring of Lahai-roi has been identified with 'Ain Muweilah, a little to the north-west of 'Ain Qâdis, or Kadesh-barnea; the identification, however, is extremely doubtful.