

At the Literary Table.

THE BOOKS OF THE MONTH.

ELEMENTS OF THE SCIENCE OF RELIGION. PART I. MORPHOLOGICAL. BY C. P. TIELE, TH.D., LITT.D., HON. M.R.A.S. (*Blackwood*. Crown 8vo, pp. x, 302. 7s. 6d. net.)

PROFESSOR TIELE'S Gifford Lectures will do something substantial to raise our estimate of that unfortunate foundation, and to cheer the hearts of future lecturers. He was probably as much at home in the garb of a Gifford lecturer as any one who has worn it. For he understood Lord Gifford to mean by 'Natural Theology what we nowadays call the Science of Religion.' And the science of religion is Professor Tiele's own subject.

This volume covers the first half of the course, and deals with the morphological part of the science of religion; the coming volume will treat of its Ontological division.

Professor Tiele handles religion as you would handle electricity: it is a purely natural thing, and it is to be considered as other objects in nature are considered. It has its discovery or beginning, its progress, its highest attainment. At no stage in its history does any element enter it from above. It is men seeking God, if haply they might feel after Him and find Him. The thought that He is found of those who sought Him not, never once appears.

So it is an interesting external study, wholly unable to account for all the facts, yet within its compass serving the purpose of a true science.

The translation is a fine piece of work, which has cost Professor Tiele something as well as others.

A HISTORY OF CHRISTIANITY IN THE APOSTOLIC AGE. BY ARTHUR CUSHMAN MCGIFFERT, PH.D., D.D. (*T. & T. Clark*. Post 8vo, pp. xii, 680. 12s.)

This is the new volume of *The International Theological Library*. What shall we say about it? Professor McGiffert is one of a brilliant band of scholars who have given the Union Seminary of New York a name the world over. His colleagues are Professor Francis Brown, Professor Charles Briggs, Professor Adams Brown, Professor Marvin Vincent, and he is fit to stand beside them.

Professor McGiffert is a very accomplished scholar.

Moreover, he is a writer. It is true *The International Theological Library* has removed the reproach that scholarship was incompetent to write. Every volume has been a work of literary as well as scholarly art. And that has had much to do with their success. Professor McGiffert is a writer also, although we may warn his readers that it will take a little time to get into the swing of his style.

But that is not all. And we must be not less frank in saying that the book raises questions and strifes we had hoped were laid to sleep for our generation. It is not its attitude to the miraculous only. That is staggering enough at such a time as this from such a quarter. It is the unfaltering decision with which positions that seemed to be completely won are claimed to belong to the enemy. Take one. John the Apostle as a writer is swept away. The Gospel is not his, nor the Apocalypse, nor one of the three Epistles.

Now, as we have said, Dr. McGiffert is an accomplished scholar, of that the book makes abundant manifestation. He is therefore entitled to his competently formed judgment. But it only makes the position more uneasy that a man of his accomplishments, that a man in his place, and that especially a volume of *The International Theological Library* should claim that all the great gains on which we had been congratulating ourselves were really never ours.

It is true, Professor McGiffert's book is not an Introduction to the Literature of the New Testament. That we are happily to receive from the pen of Professor Salmond. It is true also, that as a History of the Apostolic Age it offers a vivid picture that must make a permanent impression upon our minds. But that gain cannot be reaped at first. At first we are too much staggered by the literary criticism to appreciate or even to see the general effect. And there can scarcely be any doubt that it is its literary criticism that will stand for the book in the minds of most of its readers.

THE INCARNATE SAVIOUR. A LIFE OF JESUS CHRIST. BY THE REV. W. ROBERTSON NICOLL, M.A., LL.D. (*T. & T. Clark.* Crown 8vo, pp. xii, 320. 3s. 6d.)

This book is as original as its author. To be original in the writing of the life of Christ is as difficult as in any literary undertaking. But the author of this book has proved himself fit to stand apart from literary men. And this book is as separate as he himself is. And yet it is singularly free from mannerisms. Its singleness is not in trick of style or catch of phrasing. Its originality is of the kind that might be yours or mine if we would; it lies in the author's persistent seeing with his own eyes and feeling with his own soul. His treatment of the Virgin Mary is an instance. But the effect is not from detached pictures; it belongs to the book. It is the life of Christ as one man comprehends it for himself.

And so Dr. Robertson Nicoll has read his book after all these years, and published it again. If he had written it at first off what he had read when he wrote it, he would have written it over again. For he has read much on the life of Christ since then. But he wrote it from what he was, not from what he had read, and he can issue it again as it is.

ERAS OF THE CHRISTIAN CHURCH. THE AGE OF THE RENASCENCE. BY PAUL VAN DYKE. (*T. & T. Clark.* Crown 8vo, pp. xxii, 397. 6s.)

The period in the history of the Church of Christ covered by this new volume is that of the Reformation. The title of the book is not the Reformation. It is the Renascence. For it is the wider movement, the earlier perhaps in some sense, the more providential, that Mr. Van Dyke describes. But it covers the Reformation. It describes the Reformation men as well as the men who made the Reformation necessary. It is the grand period. And it is worthy of its subject.

The period of the Renascence had to be covered in this series, and the man who got it was enviable, if he were fit, most unenviable if he were not. For even common things, not to say commonplace, had been intolerable. Mr. Van Dyke has the modesty that gives us the greatest work. He has seen into his subject far enough to see its depths, and not to dream he has fathomed them. He has also the sense not to be aggressively original. His real originality is in the success of

the book, a success dearly won, as it could not otherwise be, and well deserved. But it is also more immediately seen in the courage with which he introduces the small men and the small movements along with the great. It is a history much as our life is. The great is made up of littles. And it is the littles that touch us oftenest and most movingly.

HOW TO BECOME LIKE CHRIST, AND OTHER PAPERS. BY MARCUS DODS, D.D. (*Clarke.* 12mo, pp. 134. 1s. 6d.)

Dr. Dods' way to become like Christ is St. Paul's way: be a mirror—'reflecting as a mirror we are changed.' And the beauty of the book is the ease with which St. Paul speaks through Dr. Dods to you and me to-day. Dr. Dods does not carry us back to Corinth and the first century A.D.; he carries St. Paul forward to Britain and the very end of the nineteenth century. And he shows that even here and now St. Paul is at home and impressive; for he speaks of the things that are the same yesterday, and to-day, and forever.

THE LIFE-STORY OF A VILLAGE PASTOR. BY THE REV. JOHN J. POOL, B.D. (*Clarke.* Fcap. 8vo, pp. xi, 292. 3s. 6d.)

Mr. Pool was no more than a thousand village pastors are to-day, but he has found a son to tell his story. And it is in us all to be the subject of a life-story, if we all had the fortune or misfortune to find a biographer. Mr. Pool is a competent clever biographer. He tells much, and yet he aye keeps something to himself. He tells enough to make the story a constant delight; and when the story runs the risk of standing he applies the spur of miscellaneous anecdote.

THE STORY OF JONAH IN THE LIGHT OF HIGHER CRITICISM. BY LUTHER TRACEY TOWNSEND, D.D. (*Funk & Wagnalls.* 12mo, pp. 119.)

But the light of Higher Criticism is darkness, in Dr. Townsend's judgment, and very great is that darkness. Well, it will serve its end. There are those to whom Jonah is a hard saying. They must receive him literally, or they cannot receive him at all. But they find it hard to receive him literally. It is for them Dr. Townsend writes, and his writing will serve its end.

OUTLINES OF A PHILOSOPHY OF RELIGION. BY AUGUSTE SABATIER. (*Hodder & Stoughton*. Crown 8vo, pp. xv, 348. 7s. 6d.)

This work has been so often spoken about in our pages and so highly praised, that nothing is left for the reviewer but to record the issue of the translation. That it contains matters of surpassing interest we know. They are too new to touch on in a notice, but it is probable that some of them will occupy us hereafter. The volume is an attractive one, and the translation well accomplished.

THE REVEL AND THE BATTLE, AND OTHER SERMONS. BY GEORGE RIDDING, D.D. (*Macmillan*. Crown 8vo, pp. xii, 340. 6s.)

If sermons are published for preachers to buy, and they say it is preachers that buy them, then it is a pity that the sermons which men preach in the ordinary course of their ministry are not published rather than those of special or academic occasion. The Bishop of Southwell is no doubt an excellent preacher. This volume proves him so. And these sermons, half of which were preached at St. Mary's, Oxford, and half on other special occasions, are excellent literature and sound theology. But even St. Paul was less successful in Athens than in Ephesus. And the busy, burdened preacher of to-day would find the discourses with which he reasoned daily in the school of Tyrannus more immediately useful than the learned lecture he delivered on Mars Hill.

THE PREACHERS OF TO-DAY. THE GLORY OF THE LORD. BY THE REV. ROBERT EYTON. THE NEW LAW. BY THE REV. WM. SINCLAIR, D.D. (*Nisbet*. Fcap. 8vo, pp. 88, 107. 1s. each in paper; 1s. 6d. in cloth.)

Messrs. Nisbet's new series has been welcomed. The two new volumes will increase the welcome. The men are well known; their work is always conscientious; they are always in touch with their time, as well as with eternity.

SEVEN YEARS IN SIERRA LEONE. BY THE REV. A. T. PIERSON, D.D. (*Nisbet*. Crown 8vo, pp. 252. 3s. 6d.)

It is the story of W. A. B. Johnson, of Regent's Town—an old story, very familiar to the student of missions, but forgotten by the multitude. So Dr. Pierson tells it here again; tells it briefly with anecdote and idiosyncrasy, if by any means he may gain the ear of the multitude.

IN THE SWING OF THE SEA. BY J. MACDONALD OXLEY. (*Nisbet*. Crown 8vo, pp. 296. 3s. 6d.)

Mr. Macdonald Oxley has got into the swing of the book for boys. It is not an easily acquired gait. And it is hardest of all to manage when one is resolved to teach. Mr. Oxley here gives lessons in the taming of savages; dares to be an advocate for missions, and yet he has the right swing so unmistakably, that the wildest lad will love the book, and be himself tamed somewhat by it.

STUDIES ON BIBLICAL SUBJECTS. No. 1. BABYLONIAN INFLUENCE ON THE BIBLE AND POPULAR BELIEFS. BY A. SMYTHE PALMER, D.D. (*Nutt*. Crown 8vo, pp. 110. 3s. 6d.)

Further information on the title-page is: 'Tê-hôm and Tiâmat, Hades and Satan: A Comparative Study of Genesis 1-2.' For the life of the first two chapters of Genesis never dies. Once it was Astronomy that rushed upon them and drove them into breathless interest; then it was Geology; and now it is Comparative Religion. And the last is more instructive than the first. Dr. Smythe Palmer is a competent guide. Learned, unbiassed, popular, he threads easily through the labyrinth of Babylonian cosmogony, and shows us how the Bible laid its masterful hand upon the chaos and turned it into religion.

YET. BY THE REV. FREDERIC R. ANDREWS. (*Fisher Unwin*. Crown 8vo, pp. 284. 5s.)

A long, unwieldy title is a mischief to a book. But a title may be too short. For surely the title ought to tell us *something* about the book. If we had to buy our books from the catalogues, what should we do with 'Yet'? But of course there is the accommodating reviewer. And his business is to say that *Yet* is a volume of sermons, that the text of each sermon (said text being found by searching in the middle of the sermon) has the word 'yet' somewhere in it; and that Mr. Andrews makes these 'yet' texts tell us many most impressive lessons, which their makers knew not of nor considered. It is an honest, earnest, urgent book, but it will never get above its title.

THE VICTOR'S CROWNS, AND OTHER SERMONS. BY ALEXANDER MACLAREN, D.D. (*Christian Commonwealth Pub. Co.* Crown 8vo, pp. 316. 5s.)

Dr. Maclaren seems to be the only preacher alive who can publish a yearly volume. And it is to be noticed that, like Spurgeon, who used to be

the only preacher who could do it, he preaches without reading. He does not write at all, they say. In his head he has his 'heads,' and then the reporter takes it down as it is struck off in the heat of the moment. Thereafter it is revised for the printer, and that is all the writing it receives.

So it is not the packed thought, nor the painfully selected epithet. It is the simplicity of the truth as it is in Jesus, a universal remedy for the universal sore of sin.

THE WRESTLER OF PHILIPPI. BY F. E. NEWBERRY. (*Christian Commonwealth Pub. Co.* Crown 8vo, pp. 285. 2s. 6d.)

It is a story of the Early Christians. But its

interest (for it has interest) is human rather than Christian. It is the meeting of the sexes, when interest never dies. And the passions that evolve are rampant here, and almost undisguised.

THE CHRISTIAN PICTORIAL. VOL. IX. (*Alexander & Shephard.* 4to, pp. 332. 4s. 6d.)

Every volume outdoes its predecessor. This especially in the department of illustration. The portraits of living preachers, taken in the very act, are most successful. But the book is full of speaking portraits—so full that it is a miracle if you are not somewhere in it yourself.

LITERARY NOTES.

Many books are announced for next month, and two or three of them are of first importance. To make comparisons and show preferences beforehand is to run some risk. But the risk we run is not very serious when we say that out of them all the student of the Old Testament will choose Dillmann's *Genesis*. As long as Dillmann's *Genesis* was untranslated, the reader of German had an advantage which he has rarely been slow to make use of; that advantage is now open to every preacher of the gospel.

Professor Sayce has a new volume in the press: *The Early History of the Hebrews*. It will not be free from debatable matter, and Professor Sayce anticipates criticism. But he believes the judgment of most students who have been educated in the modern methods of historical research will not be adverse. It will in any case be new. The publishers are to be Messrs. Rivingtons.

Messrs. James Clarke & Co. have published the first part of a work which is so important that it had better be noticed here. Its title is *The Bible for Home and School*. It is the joint production of two distinguished American scholars: Professor E. T. Bartlett, M.A., and Professor J. P. Peters, Ph.D.; and the Dean of Canterbury introduces it to English readers.

It contains a new translation of the Bible, not greatly diverging from the Revised Version, but turning its archaisms into modern literary English, and selecting some renderings of difficult expressions which the revisers did not care, or did not

dare to adopt. Of these new renderings there are a few quite felicitous and impressive. Then the narrative is divided according to subject, the verse and the chapter of our versions being disregarded entirely. The story of Abraham is given as a single distinct story, and each page has its own description on the top line. Further, critical results are recognised. There is no separation into sources, with single sentences parcelled out to several writers, as we sometimes see. But, as Dean Farrar puts it, those who wish to teach the Bible and not contradict the results of criticism may teach it confidently from this work. It is altogether a most conscientious undertaking, and most ably executed. One little thing would make it more acceptable, that it were printed on thicker paper, or that the paper were more opaque.

'For thorough exegetical study of the New Testament a concordance of the original Greek is an invaluable aid. However excellent our commentaries, or even our lexicons, the independent student will often find himself driven to undertake original lexicographical work, and for this an accurate concordance of the Greek is an almost indispensable tool. It would scarcely be too much to say that progress in exact interpretation of the New Testament might be gauged by the use that is made of such a concordance.'

That is what Professor E. D. Burton, of Chicago, says in the *Biblical World* for September, and few

men have a better right to say it. He then runs over the list of concordances, from the unpublished work of Euthalius Rhodius in 1300 to the latest edition of Bruder in 1888. And he ends with a most unmistakable testimony to the superiority of the new Concordance of Moulton and Geden

over them all. 'Bruder,' he ends, 'excellent in its general plan and in its mechanical execution, is sadly defective in that it has not been adequately corrected to conform to the critical texts published in recent years. All the others suffer from this cause and from various defects of plan.'

The Historical Method in Theology.

BY THE REV. W. SANDAY, D.D., LL.D., LADY MARGARET PROFESSOR OF DIVINITY,
AND CANON OF CHRIST CHURCH, OXFORD.

A Paper read at the Church Congress, Nottingham, September 1897.

CHRISTIANITY is so much bound up with history that the first duty of the student is to ascertain, as nearly as may be, what were the historical facts. He will do so by the same methods by which he would ascertain the data in any other branch of historical inquiry. So far there is no difference between sacred history and profane. Only one caution must be given. The historical method must not be employed as a covert means of getting rid of the supernatural. Wherever it has been so used, the use is wrong. It is no longer really the historical method. In itself that method is just as applicable to supernatural facts as to facts which are not supernatural. It is concerned with them only as facts. On the question of the cause of the facts it does not enter. To reject that for which the evidence is otherwise good, merely because it is supernatural, is a breach of the historical method; and where this is done the cause is sure to be ultimately traceable to that which is the direct opposite of this method, viz. philosophical presupposition.

These main points I may assume. I may assume that every care has been taken to find out the facts, and I may go on to the next step, which is to put the facts so ascertained into relation to other contemporary facts, and to construct a living picture of the whole.

Here comes in the difference between the newer methods and the old as applied to the Bible. The old asked at once, What is the permanent significance of the biblical record? The newer method also asks, What is its permanent significance? but as an indispensable preliminary to this, it asks, What was its immediate significance

at the particular place and time to which each section of the history belongs? Clearly here there are different points of view which will need some adjustment, and I think that it may be best for me to take a concrete case in which the difference comes out rather conspicuously. I will take the case of prophecy.

It will be instructive to cast back a glance over the treatment of this subject in recent years. One who is not a specialist on the Old Testament can only profess to give what seems to him to be the main landmarks, and those only in relation to the present subject. Thus regarded, it would seem that the turning-point in the study of prophecy during the present century was the work of Heinrich Ewald. Ewald's leading works were being translated during the latter part of the sixties and throughout the seventies (*History of Israel*, 1867-1874; *Prophets of the Old Testament*, 1876-1881).

Ewald had a vivid imagination and penetrating insight; he threw himself back into the position of the prophets, and he sought to present to us the message which they delivered to their own age. He is allowed on all hands to have done this with very considerable success. The prophets became once more living figures who spoke directly to us because they spoke directly to the men of their own day. In England the popularizing of Ewald's methods begins with Dean Stanley's *Lectures on the Jewish Church*, the first volume of which appeared in 1863. But this accomplished writer caught rather the picturesque externals than the real heart of the matter. A more thorough grasp was apparent in Robertson