

idealises it; for the Bible in its representation of the Hebrew of David's day stops short of giving him a conception of Christ, the God-Man. To him the coming Deliverer meant a Prince who should be the Saviour of his nation. Saul's misery was, therefore, quite explicable.

But although Browning here exercises his imaginative faculty, it is with the penetration of the great poet who has a *heart-grip* of his characters. Through the Bible we get more than a *glimpse* into the heart of David. One may enter. Browning has done so, and from the heart moves him; there every word David utters has its source. At the time of those visits to the king, it was a heart as yet free from the burden of any heavy sorrow; and it was pure, so that he saw God; sometimes to witness to His 'Glory' in the birth of day, or to His Omnipotence, when by night he would look up from the hillside unto the heavens to say 'What is man?' But the lilies just untwined from his harp tell of the 'still waters,' with their strips of green pasture, to feed on which, with all a shepherd's love and care, he would often lead his sheep. Then, as he guided them tenderly thither, caring for the stragglers as for erring children, his thoughts would turn to his own helpless dependence upon God. If any shadow of oreboding did cross that usually sunny spirit,

it would soon be dispelled by the presence of a characteristic thought, now the keynote of his words to Saul—God's heart is infinitely richer in love than is the heart of humanity. And in maturer life, looking back on these days, he wrote: 'The Lord is *my* Shepherd, I shall not want.' Although during his inspiration David retains his individuality,—he reasons as he reasoned before,—yet one may regard this as a supreme moment in his life, I venture to add—admirably caught and presented to us by Browning. Ruskin speaks of such portraits. 'They have,' he says, 'caught the trace of all that was most hidden, and most mighty, when . . . the call and claim of some divine motive had brought into visible being these latent forces and feelings, which the spirit's own volition could not summon, nor its consciousness comprehend, which God only knew, and God only could awaken.'

And Browning's conception of the God-Man, as Saul's deliverer, has given completeness to the ethical teaching of the poem. It is pleasing to listen to a beautiful tribute paid to music as a purifier of the soul's atmosphere: that the soul need not decay with the body, and that the influence of a human life is all but eternal are pieces of good news; but for the healing of sinful and suffering humanity there must needs be a Christ.

At the Literary Table.

THE BOOKS OF THE MONTH.

PART I.

The Old and New Testaments.

ILLUSTRATED TEACHER'S BIBLE. (*Eyre & Spottiswoode.*)

THE Queen's Printers proudly and justly claim to be the inventors of the Teacher's Bible. The first Teacher's Bible appeared in 1875: it was then the only book of its kind. And so the Queen's Printers are resolved to keep their hold of the Teacher's Bible, and wisely decide that the best way to do so is always to have the best Teacher's Bible on the market. They have just issued a new one. The feature that makes it new is a fine Appendix, which goes by the title of 'Monu-

mental Illustrations of the Holy Scriptures, edited, with Autotypes of Antiquities and of important Biblical Sites and Cities, by the Rev. C. J. Ball, M.A.' That Appendix is a work both of art and science. The illustrations are artistic, the choice and description of them thoroughly scientific. And in a Teacher's Bible such an Appendix must be of great service. To be speaking of the Exodus, and then to be able to show the class, in the very Bible one is using, a portrait of the Pharaoh of the Exodus, is to waken the dullest girl and settle the most restless boy into instant and lively interest. So this new edition is a model for other Teacher's

Bibles to follow. One thing only it lacks—a perfectly opaque paper.

THE BIBLE STORY RETOLD FOR YOUNG PEOPLE. BY W. H. BENNETT, M.A., and W. F. ADENEY, M.A. (*Clarke*. Fcap. 8vo, pp. xiv, 419, with Maps and Illustrations. 5s.)

The question is sure to be asked, Does the Bible story *need* to be retold for young people? To which these editors would be sure to answer, It depends on who you are who ask it. If you are content with the Bible story as it stands for yourself, you will be content with it for your children. But if you find it will not do as it stands, if you find that it is mixed and misunderstood as it stands, then you will be glad to have it retold for your young people. So it is to believers in the 'higher criticism' generally and to their children that this volume is addressed. Professor Bennett writes the Old Testament portion, Professor Adeney the New. Both had to write within the fetters of little space; both make marvellous work notwithstanding. For both men have intimate accurate knowledge, and the practised skill to set it out.

A LITERAL TRANSLATION OF THE BIBLE. BY ROBERT YOUNG, LL.D. (*Young & Co.* 8vo. 8s. 6d.)

Dr. Robert Young was one of the men who made the Revised Version of the Bible, though he was not one of the Company of Revisers. He was perhaps as often rejected by the Revisers as he was accepted; but he was there. He was there in his great *Concordance*, or he was there in his *Literal Translation*. And now that we have the Revised Version in our hands, Dr. Young's *Concordance* and Dr. Young's *Literal Translation* are as useful and as indispensable as ever. This is a revised edition of the latter.

THE HOLY BIBLE. INTRODUCTION BY J. W. MACKAIL. (*Macmillan*. Vol. IV. Globe 8vo, pp. 408. 5s.)

This volume covers the Poetical Books from Job to Canticles. It has all the beauty of its fellows, and the beauty seems increased by the very fact that this is poetry, and is printed as poetry.

THE BIBLE FOR HOME AND SCHOOL. BY E. T. BARTLETT, M.A., and J. P. PETERS, PH.D. (*Clarke*. Crown 8vo, pp. 687-920. 1s.)

This bold and capable enterprise has got to the end of the Old Testament with this part. How

will it handle the New? Will it reconstruct that also?

SAYINGS OF THE JEWISH FATHERS. BY CHARLES TAYLOR, D.D. (Cambridge: *At the University Press*. 8vo, pp. viii, 192, 51. 10s. 6d.)

This is the second edition of one of the most valuable—we might even say invaluable—books to the biblical student in the English language. And in issuing it Dr. Taylor says with surpassing modesty that it is a reprint of the first edition, with a section of Additional Notes. Why, it is a new book, it is so greatly improved and enlarged. The section of Additional Notes is a book in itself, for it fills sixty closely printed pages, and fills them with the most precious illustrative matter. There are other Notes interspersed throughout the pages also. And the work is enriched by two facsimile pages of the fragment of Aquila's Version which was brought by Mr. Schechter so recently from Cairo. Let us repeat it, this is a book of priceless value to the student of the Bible.

THE EARLY HISTORY OF THE HEBREWS. BY THE REV. A. H. SAYCE, LL.D. (*Rivingtons*. Crown 8vo, pp. xvi, 492. 8s. 6d.)

Although Professor Sayce's new book is starting on one side of it,—a side which is dealt with in another place,—it is certain to be recognized as a most courageous attempt to write an archaeological history of Israel, most courageous and most interesting. With more system and self-denial than in any previous volume, Professor Sayce has here told us all that can be soundly told of the early history of the Hebrews by one who believes only in the confirmation of the Monuments. This volume carries the history down to the establishment of the Monarchy. Whether it is possible to carry it systematically further on the same principles, and whether Professor Sayce is to do so, we cannot tell. But he may be assured that no lack of encouragement from a book-reading public will stand in his way.

THE PARALLEL HISTORY OF THE JEWISH MONARCHY. BY R. SOMERVELL, M.A. (Cambridge: *At the University Press*. 8vo, pp. xii, 109. 2s.)

This is Part I. of the whole undertaking, which furnishes the matter that belongs to Samuel or Kings on the one hand, and Chronicles on the other, in parallel columns, and in the words of the

Revised Version. This part covers the reigns of David and Solomon, and contains an introduction reprinted from Driver's *Literature of the Old Testament*. The work is beautifully as well as carefully done.

THE SMALLER CAMBRIDGE BIBLE FOR SCHOOLS. EZRA AND NEHEMIAH. BY HERBERT EDWARD RYLE, D.D. (Cambridge: *At the University Press*. 12mo, pp. 93. 1s.)

Ryle's *Ezra and Nehemiah* in the larger form combines scholarship and interest beyond almost all the volumes in the series. This edition has to sacrifice the interest of the story to the limitations of space; but it retains the scholarship unblemished. It is the only pocket commentary on these books worth having.

THE NEW TESTAMENT TRANSLATED FROM THE LATIN VULGATE. (*Burns and Oates*. Crown 8vo, pp. 495. 2s.)

There have been seven or eight great Protestant versions of the New Testament in English: there has been but one Roman Catholic version. For as soon as the Protestant finds his version go out of fashion, he makes another: the Roman Catholic never lets his go out of fashion. This is the Rhemish Version of 1582, and yet it is more modern than the Revised Version of 1881. The differences between this reprint of 1898 and the original issue of 1582 are mainly in the words. Such ventures as 'prepuce' and 'parascue' are discarded; our Lord is no longer said to have 'exjanited him self' (Ph 2⁷), He simply 'emptied himself'; and the frequent 'wench' of 1582 becomes a 'damsel' or even a 'girl' in 1898. But the difference is most conspicuous in the Notes. Take one example. At Jn 5³⁹ ('Search the Scriptures') the Rhemish Version of 1582 has this note: 'Catholics search the Scriptures, and find there Peter's and his successors' primacy; the real presence; the priest's power to forgive sins; justification by faith and good works; virginity preferred before matrimony; breach of the vow of continency damnable; voluntary poverty, penance, alms, and good deeds meritorious; diverse rewards in heaven according to diverse merits; and suchlike.' The Rhemish Version of 1898 has no word of this, it has only a note giving preference to 'you search' over 'search the Scriptures.' In short,

the one is controversial, the other seeks to be scientific.

THE GUILD LIBRARY. OUR LORD'S TEACHING. BY THE REV. JAMES ROBERTSON, D.D. A FAITHFUL CHURCHMAN. BY THE VERY REV. A. H. CHARTERIS, D.D. (*A. & C. Black*. Crown 8vo, pp. xvi, 188; vi, 208. 1s. 6d. net each.)

Dr. Robertson's book has been before us already in its 'primer' form. This is a better form, and it is a larger book besides. Three new chapters have been added, together with some literary and explanatory notes. The new chapters are so timely and so good that they make this edition double the value of the other. The first is on Christ's Teaching about Himself; the second, on His Teaching about Prayer; and the third, on the special character of the Teaching in St. John's Gospel.

Dr. Charteris's volume is new. It is new to this series, at least. It is however, as he tells us, an abridgement of the Life of Professor Robertson which was published in 1863. It is a judicious abridgement. It omits and it adds, to suit the men of to-day, the young men especially. So it is an earnest and eloquent Churchman's fully persuaded judgment that the Disruption of 1843 should *not* have taken place; it is that in the shape of the life of one of the men who opposed it.

FOOTPRINTS OF THE SAVIOUR. BY W. BOYD CARPENTER, D.D. (*Allenson*. Crown 8vo, pp. 164. 2s. 6d.)

Great lessons from the Life of Christ, grouped round the cities in which He did His mighty works, and illustrated by great artists, are told here simply for simple folk. It is a new edition of a foremost favourite of the sick-room or prayer-meeting.

PETROS. BY THE REV. Z. H. LEWIS. (Cardiff: *Henry Lewis*. Crown 8vo, pp. 317. 5s. net.)

A course of six-and-thirty short expository chapters on the life of the Apostle Peter, published 'for a number of the many admirers of the impulsive, sometimes erratic, yet loyal and affectionate, Apostle of the Circumcision.' The English is a little uncertain and the printing agrees with it, but the doctrine is immovably evangelical.

Church History and Biography.

C. H. SPURGEON'S AUTOBIOGRAPHY. Compiled from his Diary, Letters, and Records. BY HIS WIFE AND HIS PRIVATE SECRETARY. (*Passmore & Alabaster*. 4to, pp. 373. 10s. 6d.)

It is an immense book, well printed on excellent paper, and handsomely bound. And so before we read a word of it we say it is quite a surprise of cheapness. But it is not only an immense book; after reading it, or even a portion of it, we are driven to the glad confession that it is a great book. It is called an autobiography, but it is not wholly that. And it may be that the effort to make it that is the cause of the only discomfort we feel in it—the want of an occasional date or place or circumstance, or at least the want of it just where we should wish it to be. But it is a trifling matter. And all that we miss savours of mere curiosity, it does not belong to the man, it does not detract from the book.

The book, so far as this volume has gone at least—there are three to follow after—gives us the man most worthily, and that is the chief end of a biography. It gives him truthfully, we do not doubt. For indeed it would have been impossible to have hidden anything from the record of Spurgeon's life, he lived so openly, and all his life, in the blaze of popularity and detraction. We know it gives him truthfully, for we knew him well before; and it is just because this volume confirms the impressions we had formed of him that we pronounce it true. It confirms our impressions and deepens them. He was 'rounder' than was generally known, he had more interests and especially keener pleasures—perhaps he was a greater sufferer than ever we had dreamed.

But this is only the beginning. Spurgeon is in the making here. We shall see what other volumes will bring forth.

It is wisely done on the part of the publishers to issue this great work in parts as well as in volumes—monthly parts at one shilling.

THE STORY OF THE CHURCH OF EGYPT. BY E. L. BUTCHER. (*Smith, Elder, & Co.* Crown 8vo, Two Vols., pp. xvi, 497, 448. 16s.)

It is extraordinary that a great chapter in the history of the Christian Church has never been written till now; it is more extraordinary that now it has been written by a woman. The Coptic Church has a history which began in the sub-apostolic age. It has a Patriarchate, whose suc-

cession can be traced from possibly an evangelist and disciple of our Lord, in unbroken series, through one hundred and twelve persons, down to the present day. It has a record which some Western Churches would be proud of, a record of persecution and even of purity. And yet the history of the Church in Egypt has remained untold in any entirety, with any sympathy, until this woman arose and gave herself to the task.

The task was not an easy one. All the 'bits' of histories had to be gathered and read. Being written by aliens—aliens in nationality or in creed, or in both—their statements had to be sifted. The land had to be examined, the people understood. It was not an easy task, and Mrs. Butcher does not claim that she has accomplished it finally. But she has written a great book; she has added a great chapter to the history of the Church; she has won for herself a great and enduring name.

THE BEGINNINGS OF ENGLISH CHRISTIANITY. BY WILLIAM EDWARD COLLINS, M.A. (*Methuen*. Crown 8vo, pp. 209, with Map. 3s. 6d.)

This is the first volume of a series of small books to be edited by the Rev. J. H. Burn, B.D., and to be called 'The Churchman's Library.' The series might have begun with a more showy book but not easily with a more appropriate or reliable one. 'The Churchman's Library'—the English Churchman's Library—should begin at the beginning of English Christianity, and it should stand upon patient investigation. Professor Collins is not a dazzling litterateur; he is a conscientious historian and a good Churchman. If his little book takes some time to get a hold, we prophesy that it will keep the hold it gets.

ERAS OF THE CHRISTIAN CHURCH. THE ANGLICAN REFORMATION. BY WILLIAM CLARK, M.A., LL.D., D.C.L. (*T. & T. Clark*. Crown 8vo, pp. 482. 6s.)

There is no portion of the history of the Christian Church on which Englishmen are so far astray as the Anglican Reformation. It is not for want of telling. And it is not for lack of knowing. But the telling has been so contradictory and the knowledge is so unconnected, that the Englishmen are few indeed who can say exactly wherein a Reformation was required, and what the Reformation amounted to. Dr. William Clark, who is outside the present strife of tongues, can see the Anglican Reformation as a period in history. It

is true he is keenly interested, and keenly appreciates the issues that have led us in these days into such contradictory attitudes. But if he writes with passion, it is the dispassionate passion of a true historian, who strives earnestly to let the truth take the place of what he wishes to be the truth. His interest is not small selfish interest. His passion does not blind him. He sees clearly what the greatest issues were, and succeeds in showing them to us. And especially he is able to represent to us how great the time really was, and how great were the things that were secretly and silently done in it—let the loud and public ones be little as you will.

TEXTS AND STUDIES. CLEMENT OF ALEXANDRIA'S *QUIS DIVES SALVETUR*. BY P. M. BARNARD, M.A. THE HYMN OF THE SOUL. BY A. A. BEVAN, M.A. (Cambridge: *At the University Press*. 8vo, pp. xxx, 66, 40. 3s. and 2s. net.)

The first of these two issues of 'Texts and Studies' is a much-needed edition of the text of Clement's *Q.D.S.* How much it was needed we did not know till this edition came; and scarcely even how important it was to have an accurate edition. It is edited by Mr. Barnard with great care, and he has surrounded his text with valuable Introductions and Appendixes; especially a general Introduction on the text of Clement's works, and an Appendix on Clementine fragments. The Notes are textual; we could have taken some that were exegetical also.

The other volume is one of the thinnest issues of the 'Texts and Studies'; but it is very precious. It contains the text, translation, and explanation of a Hymn which is found in a single Syriac MS. in the British Museum. The MS. contains a collection of Lives of Saints, and this beautiful and mystical Hymn is embedded in the middle of them. Professor Bevan has taken it out and edited it with utmost skill and every helpful apparatus of scholarship.

THE DECIAN PERSECUTION. BY JOHN A. F. GREGG, B.A. (*Blackwood*. Crown 8vo, pp. 304. 6s.)

The period in the history of the Church which this volume covers is short, but it is momentous. Moreover, it touches some of the most difficult questions of historical research, such as those which concern the 'Libellus.' It was therefore wise to offer the Hulsean prize for its thorough

and impartial investigation. Mr. Gregg gained the prize. This is the essay with which he gained it. Now prize essays are rarely welcomed by a reading public. But Mr. Gregg has not only thoroughly investigated this period of history, he has written a clear and attractive account of it. He has succeeded in making his book fit both for learned and unlearned; he has advanced our knowledge of the subject he had in hand; he has given us a volume that it is a pleasure for all of us to read.

JOHN VAUGHAN AND HIS FRIENDS. BY THE REV. DAVID DAVIES. (*Clarke*. Crown 8vo, pp. 336. 4s. 6d.)

'Now what takes all need of shame from the Christian minister is that he *rightly divides the word of truth*, or as our dear old Mr. James Davies used to translate it, *cuts it straight*. I cannot help thinking—although I do not find one Welsh commentator agree with me—that Paul here uses what was a very homely figure to him as a tentmaker, namely, *cutting the canvases straight*. You may depend upon it that Paul had learnt his trade thoroughly, cutting included. He well knew how many tents had been utterly spoiled by bad cutting. Why, it is exactly so in our trade.'

So John Vaughan the shoemaker talks with his friends. Racy, homely, godly conversation it always is; and the man is better and godlier still.

FATHER JOHN OF THE GREEK CHURCH. BY ALEXANDER WHYTE, D.D. (*Olyphant Anderson & Ferrier*. Crown 8vo, pp. 83. 2s.)

It is sometimes said that the Protestant Church has no Calendar of Saints. It is not so. Her Calendar is a more Catholic one than that of any Church. She accepts the Saints all other Churches have canonized—if they are saints—and adds her own. She has also a canonizing Pope, and at present his name is Dr. Alexander Whyte. Moreover, the Protestant Church, having more faith than her sisters, canonizes her saints sometimes before they die. The last was Teresa the Spaniard, dead and canonized already; this is John the Russian, living and canonized by the Protestant Church alone yet.

Father John of the Greek Church, an Appreciation—it was not possible for our fathers. Had they a keener conflict than we have; and were they driven to make the issues sharper? You

cannot even conceive of Dr. Candlish writing such a book as this. But it is certain that the judgment of this canonizing Pope will be accepted. He has made it clear to us all that Father John is a sinner washed white in the blood of the Lamb, and that is enough.

A CENTURY OF MISSIONARY MARTYRS. BY THE REV. S. F. HARRIS, M.A., B.C.L. (*Nisbet*. Fcap. 8vo, pp. xvi, 143. 2s. 6d.)

A new 'Actes and Monuments.' A shorter martyrology than Foxe's, but not less true and scarcely less entrancing.

A Wave of Hypercriticism.

BY PROFESSOR W. C. VAN MANEN, D.D., LEIDEN.

II.

THAT this wave of hypercriticism is rejected by the 'best critics of Germany' is, as Dr. Davidson assures us, quite true. One could not expect anything else from the 'right' wing. Men, so conservative as the German Gloël and the Frenchman Godet, who dare to defend the authenticity of the whole Pauline writings, who take it very much amiss that Dr. Davidson and those whose disposition is congenial with his, dare to express opinions adverse to the supposed Pauline origin of the Epistles to the Ephesians and Colossians, Timothy and Titus, will not easily look with an open eye upon scruples raised by us against the accepting of a pure Pauline origin, not to mention the authenticity, of the leading Epistles. That the 'left' wing, the school calling themselves by preference critics, should, with a single exception, express themselves very unfavourably about this 'wave of hypercriticism,' excites more amazement. Gloël remarked rightly, in his controversy with Steck, *Die jüngste Kritik des Galaterbriefs auf die Berechtigung geprüft* (Leipzig: Deichert), 1890, p. 24, that it would have been ever so much more consistent of them to take an opposite attitude, for the agreement between the leading Epistles is no greater, and the difference between them no less, than the agreement and the difference between the leading Epistles on the one side and most of the smaller Pauline Epistles on the other. But when one looks closely at the matter, the attitude adopted by the 'best critics of Germany' is—I do not say justified, but at least partly explained. Their knowledge of the Dutch language is usually slight, and the way in which they read Dutch books very faulty. They passed Pierson's *Sermon on the*

Mount and Loman's *Quaestiones Paulinae* almost without taking any notice of the contents. The *Verisimilia*, written in Latin by Pierson and Naber, unless some of their sharpness was to be taken off, were not in the least fitted to convince those who for many years had believed in the *non plus ultra* of the Tübingen criticism, or to bring them in the direction of the line of thought which F. C. Baur had begun but untimely broken off.

Der Galaterbrief, published by Rud. Steck, was, for a great many people, a thunderbolt from the clear sky. One feels the mood to which this book led not a few people in the title of one of the first criticisms, *Die Echtheit der paulinischen Hauptbriefe gegen Steck's Umsturzversuch vertheidigt von R. Lindemann* (1889), which it called forth from those from whom one might have expected a calm and impartial examination of the contents. One can imagine the terror which seized many at the painful thought that there might perhaps be some truth in this 'wave of hypercriticism.' This appears in the sad and ironically sounding sigh of Holsten with which he began his controversy with Steck in the *Protestantische Kirchenzeitung*, 1889, No. 15. 'So then my Julius, the base whereon critical theology since Semler has by a difficult and laborious work, carried on for a hundred years, built up her view of the development of the oldest Christianity, has been mere quicksand. A light footstep of two or three men—the sand shook, yielded, sank away, and the building collapsed.' The fear of having 'ins Leere gelaufen,' as Hilgenfeld expressed it, when he spoke his whole mind in sad discomposure about his Bern colleague (*Zeitschrift für wiss. Theol.*, 1889, pp. 485–494), worked certainly in a perplexing way.

People who thought they already knew the