

At the Literary Table.

THE BOOKS OF THE MONTH.

PART II.

Doctrine and Apologetic.

MINISTERIAL PRIESTHOOD. BY R. C. MOBERLY.
D.D. (*Murray*. 8vo, pp. xxvii, 360. 14s.)

Every age has its great doctrinal controversies: this is the doctrinal controversy of our age. It has been long in dispute, it has lost none of its keen edge yet. Canon Moberly has written what is to himself only part of a larger work, to us the largest and most determined exposition of the Christian Priesthood we have seen.

We call it an exposition advisedly. It is not, however, to be called a biblical exposition. Canon Moberly deliberately refuses to be directed by exegesis alone. He holds, and he boldly says it, that Bishop Lightfoot went wrong on the subject of the ministerial priesthood because he limited himself to the exegesis or exposition of Scripture. He holds, and he boldly says it, that Professor Hort went astray in the same manner. It is not possible, says Dr. Moberly, that historical or exegetical methods can yield their best results apart from the light of the truths of dogmatic theology. You observe he says dogmatic theology. He does not say biblical theology. He does not mean biblical theology. He does not mean that your text must be interpreted in the light of other passages of Scripture bearing on the same subject. He means that Scripture itself must be interpreted in the light of Church doctrine; that dogmatic theology, which was first founded on Scripture, must be brought back and made the touchstone to interpret Scripture. In short, Canon Moberly will not deny that as interpreters of the Scripture doctrine of priesthood Lightfoot and Hort are right; he denies that the Scripture doctrine settles it.

And this position is maintained consistently, courageously throughout. What is the result? The result is a rejection of the view of Christian sacrifice and priesthood held by 'unbridled Protestantism' at the Reformation; it is equally a rejection of the views of Romanism. Between those two lies what Dr. Moberly calls the Anglican view, and that is the view he pleads for.

Is this a new position? Certainly not. But the book is noteworthy, first because of the fulness with which that position is argued, and secondly because of the candour with which its foundation is revealed.

THE SERVICE OF GOD. BY SAMUEL A. BARNETT.
(*Longmans*. Crown 8vo, pp. viii, 346. 6s.)

The service of God, says Mr. Barnett, is the service of men. If you serve God, you will serve men. If you do not serve God, you will not serve men. You may think you serve men; you may seem to serve men; you may spend your life in what you think and what seems to others the service of men, but you will not be serving men. Godless men do no good to their fellow-men.

It is a strong statement. And turning to the title-page and perceiving that Mr. Barnett is a Canon of Bristol Cathedral, you conclude at once that he is simply a bigoted Anglican. But you read his pages still. For the first one arrests you. And you speedily find that he is not bigoted; you by and by doubt if he is an Anglican. Bigoted? A bigoted Anglican? The first sentence of the second chapter—the sentence which makes its motto—is this, 'A Church without a Chapel cannot be a Catholic Church.' And in the middle of that chapter you read: 'Catholics and Protestants, Churchmen and Dissenters, alike have a voice which tells of ignorance, selfishness, and sin, more dangerous to our country and homes than any enemy's fleet, or any heresy. Each sect recognizes in the voice the rousing call of their Master to leave all and follow Him.' So now you consider again, as you read more patiently this chastened worker's well-chosen words, and you go out to-morrow to work in the service of God, not only in the service of men.

THE RITSCHLIAN THEOLOGY AND THE EVANGELICAL FAITH. BY JAMES ORR, M.A., D.D.
(*Hodder & Stoughton*. Fcap. 8vo, pp. xii, 276. 2s. 6d.)

This book should have been and would have been noticed sooner if it had not gone astray. It

went astray literally, not metaphorically. It is true that many an one has gone astray in metaphor after taking to the study of Ritschlianism. But Professor Orr is none of these. He is kind enough to Ritschlianism in all conscience, his kindness enabling him the better to appreciate the worth as well as detect the weakness of the system. But he does not bow down to worship. It is a surprisingly well-written book. For the subject is supremely difficult. It is the best popular account of the great movement that has yet been seen in English.

THE CHURCH OF CHRIST. BY THE LATE REV. E. A. LITTON, M.A. (*Nisbet*. Crown 8vo, pp. xvi, 327. 5s.)

Mr. Litton's *Church of Christ* used to be quoted—accepted or contradicted—everywhere. It has dropped out of notice of late. For it was keenly controversial, and its controversy was with Newman and Manning. But the controversy was an accident. It could be cut away and leave the book. Mr. Litton performed the operation himself; and he had just accomplished it when he died. So here it is now, an evangelical scholar's definition of the Church. It has its accidentals still. They are as little of the essence perhaps as before. But they are of to-day. Canon Gore has taken the place of Cardinal Newman. And so from age to age this book might descend, every new phase being met by a new face, the heart and soul for ever the same.

SCIENTIFIC ASPECTS OF CHRISTIAN EVIDENCES. BY G. FREDERICK WRIGHT, D.D., LL.D., F.G.S.A. (London: *Pearson*. Crown 8vo, pp. 362. 7s. 6d.)

The utility of a volume of Christian Evidences is limited by its audience. Professor Wright will displease all the believers in verbal inspiration. For, to take a single example of his ways, he holds that the sentence about Lot's wife is a marginal gloss which has crept into the text. He will also displease the advocates of an advanced criticism of the Old Testament, for he deliberately contradicts that throughout. But no doubt he will find his audience between these outposts, and find it large enough. He writes more particularly for those who are troubled with the difference between the Bible and the facts of physical science. He does not deny the difference: he only denies that it is discrepancy. And he works his way right

through the Old Testament and the New, keeping his audience and his aim in sight, striving earnestly to convert the unbeliever, or at least convict him of unreasonableness.

DISCIPLESHIP. BY G. CAMPBELL MORGAN. (*Nisbet*. Crown 8vo, pp. 113. 1s. 6d.)

The term 'disciple' has become sectarian. Mr Morgan would rescue it for the Church. He shows us what it means to be a disciple. He shows us what it demands. He lifts the word out of all partiality, and he makes us feel that if we could be disciples at home, at work, in joy, in sorrow, on earth, in glory, then would we be sons of God and heirs of all the promises.

Homiletic.

VILLAGE SERMONS. BY THE LATE R. W. CHURCH, M.A., D.C.L. (*Macmillan*. Crown 8vo, pp. xiii, 362. 6s.)

Here is proof abundantly that good sermons will find their audience. Few men can get a single volume of sermons into circulation; yet this is the third volume of these *Village Sermons*, and they have had no trumpeting as they have no glitter; they have won their way by their grace and truth. Grace and truth, we say. For these are their qualities. First the truth as nearly as one can come to it by prayer and study and a good life; and then the proclamation of it as grace graciously.

THE CLERICAL LIFE: LETTERS TO MINISTERS. (*Hodder & Stoughton*. Crown 8vo, pp. viii, 258. 5s.)

The ministers to whom these letters are sent are types. No minister ever lived like any one of them. Every minister has some touch of them all. So the letters are to you and me if we are ministers. They are the faithful wounds of friends, not the kisses of enemies. Some day these same letter-writers will write another series of letters; and they will show us that friends can kiss as well as wound, and that there is another side to the clerical life than this.

THE HOLY FATHER AND THE LIVING CHRIST. BY THE REV. P. T. FORSYTH, D.D. (*Hodder & Stoughton*. Small 8vo, pp. 147. 1s. 6d.)

The first of those two sermons was so fully noticed in these pages when it was published first, that now it needs nothing but this reference. The

second is shorter, simpler, less novel perhaps, but not less vital to doctrine and to practice.

THE METROPOLITAN TABERNACLE PULPIT.
VOL. XLIII. (*Passmore & Alabaster*. 8vo, pp. 624. 7s.)

There are many who say that Spurgeon is still their most suggestive preacher. And so every week a new Spurgeon's sermon is sent out; every month a new month's part appears; and every year a new volume is published. It is a great, handsome, attractive volume. It contains suggestion enough to last till the year is ended and the next volume ready to take its place.

YET SPEAKING: A COLLECTION OF ADDRESSES.

BY A. J. GORDON, D.D. (*Nisbet*. Fcap. 8vo, pp. 155. 1s. 6d.)

'Yet speaking'; for 'the musical voice which spoke the messages of grace contained in this little volume is silenced on earth.' It is a little book certainly, but it is sharper than a two-edged sword. There is especially one chapter on 'Personal Preaching,' which has been sent as a discernor of the thoughts and intents of the heart.

PERSONAL FRIENDSHIPS OF JESUS. BY J. R. MILLER, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 267. 3s. 6d.)

The longer I live, says George MacDonald, the more I am assured that the business of life is to understand the Lord Christ. Now, nothing reveals a man better than his friendships. Whereupon Dr. Miller takes the hint, and writes of the friends whom Jesus had, in order that we may understand Jesus Himself better. The book demands nothing of us. It gives us everything. It may even give us Christ.

COME, YE CHILDREN. BY C. H. SPURGEON.
(*Passmore & Alabaster*. Crown 8vo, pp. 160. 2s.)

This book belongs to what the publishers call Spurgeon's 'Words of Wisdom' Series. The words of wisdom here are to parents and teachers. They are as evangelical and as practical as they are wise.

THE PENITENT PILGRIM. (*Nutt*. Small 8vo, pp. 139. 2s. 6d.)

This manual of devotion was greatly admired a month ago, one desire only being expressed and unfulfilled—that it were bound. The publishers have sent a bound edition—charmingly, durably bound.

THE DEVOTIONS OF BISHOP ANDREWES IN GREEK AND LATIN. BY THE REV. HENRY VEALE, M.A. (*Elliot Stock*. Crown 8vo, pp. xxxvi., 431.)

This is a cheap edition (but how cheap we are not told) of a book that had its welcome a year or more ago, and deserved the welcome that it had.

EVERYBODY'S BOOK. BY C. H. SPURGEON. (*Passmore & Alabaster*. 4to, pp. 128. 2s.)

The title is comprehensive, but so are the contents. There is large type and small type and type between the two. There are stories and sermons, poetry and prose, and pictures to suit them all.

English Literature.

FAMOUS SCOTS. ROBERT FERGUSSON. BY A. B. GROSART. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160. 1s. 6d.)

Dr. Grosart was a good choice for Robert Fergusson. For Robert Fergusson stands apart from the rest of the Famous Scots, a singular figure, and Dr. Grosart has a singular way of writing. They go together well. A blunter, briefer biography than this would possibly have been easy to read, but the biography of Robert Fergusson would still have had to be written. Dr. Grosart has given us Fergusson's poetry as well as Fergusson himself, which also was just as well, for the Scotsmen of to-day know far too little of this famous Scot.

FAMOUS SCOTS. JAMES THOMSON. BY WILLIAM BAYNE. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160. 1s. 6d.)

The poet of the *Seasons* has been long in coming: it would be dreadful to think he had been forgotten. He *has* been forgotten by Scotsmen not a little. And now it is with much satisfaction one sees the signs of a revived attention to Thomson on every hand; it is with positive thankfulness one receives so truthful and so genial an estimate as this. There are knotty questions in Thomson's biography which no one can unravel now. But we are concerned with the poet rather than with his chronology. And Mr. Bayne has not let the trees hide the wood. He has discussed the knotty questions, but he has made us know the poet and the man.

THE CHILDREN'S STUDY. ROME. BY MARY FORD. (*Fisher Unwin*. Fcap. 8vo, pp. 245. 2s. 6d.)

It were as easy for a camel to go through the eye of a needle as for the history of Rome to be

put into a book of this size. But the promise is that with faith nothing shall be impossible to us. So it has been done, and now we can only consider the labour it must have cost. For it is all here, from Romulus to Theodosius, all in order, all as easy to read as a nursery rhyme.

IN THE OLDEN TIMES. BY THE REV. KIRKWOOD HEWAT, M.A., F.S.A. (*Gardner*. Crown 8vo, pp. 338.)

There will always be writers about the days o' auld langsyne; and there will always be readers in plenty. There is no kind of writing, indeed, that depends so little on its quality. If it tells us of 'places and people of the past'—to use Mr. Hewat's phrase—it may defy syntax and set grammar at naught. Mr. Hewat, however, can write as well as tell stories. He has had practice. And the readers of *A Little Scottish World* will turn to this richer store with an expectation that will not be disappointed.

DAVID LYALL'S LOVE STORY. BY THE AUTHOR OF THE "LAND O' THE LEAL." (*Hodder & Stoughton*. Crown 8vo, pp. 302. 6s.)

If 'David Lyall' owes something to a cleverly preserved incognito, all is not owing to that. The book itself is sufficient to make a reputation. There is a firm foundation of things seen, and there is the atmosphere all around of a healthy, sensitive, sometimes quivering, imagination.

ALL ABOUT ANIMALS. (*Newnes*. Oblong 8vo, pp. 240. 10s. 6d.)

It is not only all *about* them—it is the animals themselves. Photographs almost as large as life, and almost as alive, fill the pages of this great volume, leaving just space enough at the bottom for a racy remark on the character and whereabouts of the creature.

THE HISTORY OF EDUCATION AND OF THE OLD PARISH SCHOOLS OF SCOTLAND. BY THE REV. ALEX. WRIGHT, M.A. (Portobello: *Adams*. Crown 8vo, pp. 292. 4s.)

This is a great title for a little book. But to have prefixed 'Sketches' or 'Some Account' would have made it longer, and it is also long enough already. So Mr. Wright apologizes for it in his preface. To write to the title would demand a lifetime, he says. He writes about it. He touches it here and he touches it there, and he produces a disjointed and delightful volume. Our

schoolmasters should read it. Their position is still as trying as it should be, but it is a paradise to what it used to be.

GREAT TEACHERS. BY JOSEPH FORSTER. (*George Redway*. Crown 8vo, pp. 347.)

The Great Teachers are Burns, Shelley, Coleridge, Tennyson, Ruskin, Carlyle, Emerson, and Browning. And this will serve very well as a first—a very first—introduction to them. By the great mass of peculiar people who would like to know something about Burns and the rest with the least possible exertion, this will be reckoned a heaven-sent handbook. And its exterior fits it for presentation.

BORDER RAIDS AND REIVERS. BY ROBERT BORDLAND. (Dalbeattie: *Thomas Fraser*. Crown 8vo, pp. 310. 5s. net.)

The minister of Yarrow, who writes this book, would probably explain that it belongs to the department of religion and morals. Possibly, too, he finds that round Yarrow the reiving spirit is barely yet extinct, and writes this homily against it. To see what we might have been, as the Lord President said when he saw the murderer pass to execution, is to save us from what we may still be. And so, like a true artist, the minister of Yarrow simply tells his story, and leaves each parishioner to make his own application.

THE LIGHT OF SHAKESPEARE. BY CLARE LANGTON. (*Elliot Stock*. Crown 8vo, pp. xx, 116.)

The chief passages in which Shakespeare speaks of the Godhead, conscience, mercy, guilt, and the rest, are gathered together under these headings. A most useful book.

THE SEVENTH EARL OF SHAFTESBURY AS SOCIAL REFORMER. BY EDWIN HODDER. (*Nisbet*. Crown 8vo, pp. 195. 2s. 6d.)

Mr. Hodder, who was the editor of the great *Life* of the great Lord Shaftesbury, has written this abridgement of the social side of it. The book itself was beyond the reach of the working-man; this is the part of it he is most interested in, and this is well within his reach in every way. It is a volume for the village library or the like, healthy and good.

ON THE INDIAN TRAIL. BY EGERTON R. YOUNG. (*R. T. S.* Crown 8vo, pp. 230.)

Mr. Young is the most lively writer on missions that we know. As good as a romance of the

highest flavour, as thrilling as a Stables or a Henty, his book is nevertheless not a romance, but a story of the bearing of the Cross. There is no boy or girl who will call this tame, and it cannot fail to carry something of the love of Christ home to the hearts of those who read it.

THE CHILDREN'S SUNBEAM. (*Longley*. Large 8vo, pp. 100.)

The claims of this Children's Annual rest upon its realistic pictures of Bible scenes and other scenery, its abundant and fine-toned reading, and its earnest advocacy of Children's Homes and Missions.

Recent Foreign Theology.

New Testament Greek.

G. ADOLF DEISSMANN'S two treatises (*Bibelstudien*, Marburg, 1895; *Neue Bibelstudien*, 1897) will afford much spoil to students of New Testament Greek. He sets himself to illustrate from the great collections of inscriptions and papyrus records published at Berlin and Vienna in 1895 the orthography, grammatical forms, and especially the meanings and idioms, of the N.T. text. It is, indeed, almost a sin in Deissmann's eyes to speak of 'New Testament Greek,' for his one object is to prove that the Greek of the N.T. is just the vernacular of the day, examples of which he finds in the above inscriptions, comparing them with N.T. phrases and forms. His work assumes somewhat of a polemical aspect against Cremer's, Grimm's, and Thayer's great lexicons, which are constantly pointing out the peculiarities of the N.T. text. But it should be remembered that their point of comparison is classical or literary Greek, whereas Deissmann's appeal is to a vernacular or colloquial form of the language. These collections of inscriptions were not available for comparison to the lexicographers named. In any case, Deissmann's comparisons are full of instruction and interest. They are intended, we are told, to lead, some day,—*sub conditione Jacobea*,—to a N.T. lexicon, which will be a welcome addition to the works of worthy predecessors. We may give a few specimens from the second work.

First of all, under the head of 'Lexicon and Syntax,' our author names five words, which are said by former lexicographers to be Hebraisms, but which are found with the same meaning in the inscriptions named.

The second class contains quite a number of words and constructions usually supposed to be peculiar to biblical or ecclesiastical Greek. Deiss-

mann points out (against Grimm and Cremer) that an instance of ἀγάπη, usually regarded as peculiarly biblical, is found in Philo, where there is no proof that he borrowed from the LXX. Thayer, however, notices the instance. The unusual word ἀκατάγνωστος (Tit 2⁸) is found in epitaphs. Ἐνώπιον is generally said to be borrowed from the LXX, and to have a Hebrew colouring. Two cases of its use adverbially are quoted from the papyri, showing its use in Egypt. 'It seems to me not impossible that this adverbial ἐνώπιον was first used with the genitive by the LXX; it was as if created to be the closest possible rendering of the common Hebrew phrase.' Cremer says that καθάρῳ occurs only in biblical and (though rarely) ecclesiastical Greek. Grimm, however, notes its use in Josephus. And still more important is its use, 'in the ritual sense,' in the inscriptions. The construction with ἀπό also occurs, as in 2 Co 7¹, He 9¹⁴. Κυριακός (1 Co 11²⁰, Rev 1¹⁰) is often applied in the papyri and inscriptions to the imperial treasury. A curious analogy is also pointed out in the fact that both in Asia Minor and Egypt, according to Mommsen and Lightfoot, Σεβαστή (the Emperor's Day) was used as the name of the first day of the month. There need not, of course, have been any conscious reference to this in the name given by Christians to the first day of the week. Νεόφυτος (1 Ti 3⁶) is often described as a new word (a novice of a word) peculiar to the Bible and Church writers. It is applied in the papyri to newly planted palm trees.

Many interesting cases occur under the head of 'Technical Expressions.' Ἀθήρησις (He 7¹⁸ 9²⁶) in a technical legal sense is often found in the papyri from Fayûm, along with ἀκύρωσις, and in antithesis to βεβαίωσις; ἀναπέμπω (Lk 23⁷, Ac 25²¹) also occurs in the sense of 'to send back to a