

and His will and service? Do these leave them less fitted for prayer and praise, less faithful as Christ's servants, less brave as His soldiers? Do they make love less warm, and faith less clear? Do they make that less possible which is the very root and marrow of the spiritual life, the communion of the soul with the God who gave it? Then, according to St. John, these things in their entirety are for us 'the world,' and with this world we must break on peril to the spiritual life.

Both caution and comfort flow from these considerations.

The warning is this. The world has a voice, and in this, its outward expression, it is perhaps most dangerous to average Christian experience. The world expresses itself in a low standard of public opinion. The follower of Christ has to face public opinion, that common stock of thought and sentiment which is the outcome of the society in which he is thrown. For every one, good and bad alike, help to form such an opinion. While, then, he recognizes truths in it, he has to learn to distrust it when it travels out of its own sphere and invades the sphere of faith. The life of many a promising saint indicates what public opinion may do for a man who listens to it and takes it for his guide. It takes the heart out of his religion,

and leaves him with the husk and shell, which is bare worldliness, for it is then something apart from God.

The comfort proceeds from the apostle's sublime suggestion with which this passage closes. Neither here nor elsewhere is his teaching merely negative. The apostle takes it for granted that all men must love. If not in them the love of the Father, then the love of the world; there will be either the love rightly placed, or the love misplaced. Some object there will be to draw man's highest affections. He emphasizes a broad truth of natural law and of philosophy, as of the spiritual experience, when he implies that there is within the human heart a pent-up energy, potent either for good or evil. Hence the noble and inspiriting idea with which he presents his readers. He tells them what becomes of the man who loves the world. The world, and even the passion for it, pass away. But the new love, the love of the Father, like every high affection, has an expulsive power, casting out that which offends. What becomes of him who loves the Father? He loves; and because he loves, he works: and love and service are by nature linked to an eternity of happiness.

'The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.'

## At the Literary Table.

### THE BOOKS OF THE MONTH.

ANOTHER volume has been issued of 'The International Theological Library,' and again its author is an American. Thus out of the first seven volumes of this great series five have come from the *other* nation—Smyth's *Christian Ethics*, Fisher's *History of Christian Doctrine*, McGiffert's *History of Christianity in the Apostolic Age*, Allen's *Christian Institutions*, and Washington Gladden's *Christian Pastor*; and only two from this nation—Driver's *Introduction* and Bruce's *Apologetics*. Well, the American books are good. McGiffert certainly is forward enough, but McGiffert's scholarship is above suspicion and his motive beyond reproach, and all the rest are volumes of the very first order of faith and learning—indispensable additions to our theological equipment. But they are American, and there is

just a something in that. And so the proportion seems unreasonable.

The new volume is Washington Gladden's *The Christian Pastor* (T. & T. Clark, post 8vo, pp. xiv, 485, 10s. 6d.). It we do not grudge to America. For from England and by Dr. John Watson, we are by and by to have *The Christian Preacher*. The two will fit together. And if Dr. Watson discovers an acquaintance with the inner things of his subject as Dr. Washington Gladden does here with his, the two books will furnish the most satisfactory and scientific account of the ministerial office in the language. Dr. Gladden has an exalted conception of the pastoral office, and he impresses that conception upon us; but he insists upon this, that the successful pastor is the man who, having that exalted conception,

thereupon gives attention to trifles. He counts nothing, of all the working details of a working church, below his notice. Nor does he leave us asking who is sufficient for these things. He shows us clearly enough that he who does one thing is he who is able to do two.

Mr. Macpherson of Findhorn has written on many subjects, but there is one subject he knows best of all, and he has written on that at last. It is Christian Dogmatics. His *Christian Dogmatics* (T. & T. Clark, post 8vo, pp. viii, 467, 9s.) is not one of the volumes of 'The International Theological Library,' but the publishers, as if to hint that it might have been, have had it bound in the style of that series. There is no announcement yet of an 'International' volume on Christian Dogmatics. And on the whole we think it will not be announced in a hurry now.

Messrs. Macmillan have published a new edition of Archbishop Alexander's *Leading Ideas of the Gospels* (crown 8vo, pp. xxxi, 335, 6s.). It is the third edition, not seriously altered from the second, which, however, was a new book when compared with the first. It is one of the books which give English scholarship its eminence; it is fearlessly scientific and frankly devout. Indeed, it is one of the books that prove to us that we cannot be devout unless we are scientific—unless we have a conscience for the literal truth.

It seemed for a time as if the pre-eminence in Bible production had been snatched from Samuel Bagster & Sons. But that ancient and reputable firm has just produced a Bible that is so new and useful that it is easy to promise a speedy return of the market. It has two features, either of which would suffice to secure attention. The one is within, the other without. The one is a system by which every proper name in the Bible has its pronunciation clearly marked, so that the reading of even the sixteenth chapter of Romans will henceforth be an unheroic adventure. The other is a perfectly flexible binding, by means of which the book may be converted into a roll and stowed away in a moderately capacious pocket. And we have proved that after much rolling it always returns unharmed to its flat and open form. In addition to these two grand features, the edition before us contains the 'Illustrations' and the

'Helps' of Bagster's Comprehensive Teacher's Bible, so that it is perhaps the most serviceable teacher's Bible in existence at the present moment. We have only one small criticism to make. The binding of this copy, flexible and unbreakable as it is, has a certain commonness about it which would interfere with its choice as a gift. But no doubt there are other and more daintily bound editions than this.

It was very fitting that just when Dr. Alexander Whyte was marking a stage in his wonderful career by sitting in the Moderator's Chair of the General Assembly, his publishers should issue another volume of his *Bible Characters*. For the personality of the man is irresistibly impressive, and they who heard him in the Moderator's Chair would hear again that musical emotional voice in every sentence of his brilliant volume. How characteristic of the author these *Bible Characters* are! The volume runs from Gideon to Absalom (Oliphant, crown 8vo, pp. 245, 3s. 6d.), and be it Gideon or be it Absalom, let it be even the Queen of Sheba—it is always Dr. Whyte.

Messrs. Wells Gardner have recently made an unmistakable impression in theological circles. Their theology is thoroughly modern. Its latest addition is even daringly modern—a volume of short sermons by Canon Bright on *The Law of Faith* (crown 8vo, pp. 344, 5s.). Who would have run the risk of even a title like that some time ago? Law seemed to have swept the universe and found no place for faith; or faith had cleansed its little house and cast all law and order forth. But it is a return to the age of St. Paul. The law of the Spirit of life was then, and it is still, the Christian certificate from the law of sin and death.

The interest of a memorial volume is generally intense within its circle, but its circle is generally small. Once and again, however, the memorial volume bursts its bonds and becomes a biography, with an interest that tells on many. And then the publisher, who sent forth the volume like Agag walking delicately, is surprised into a great edition. Messrs. T. & T. Clark have published a memorial volume of the late *Dr. James Walker of Carnwath* (post 8vo, pp. lvi, 33s. 6s.). With most commendable courage they have given it the

finest paper, binding, and general finish that any book can have. They have opened the way and let it go forth into a memorable biography if it will. Now Dr. James Walker was a memorable man. A scholar of finest accomplishment and evangelical in his heart's core, he was chosen to propose the name of William Robertson Smith for the Chair of Hebrew in the Free Church College, Aberdeen. A student of Church History of wide sympathy and minute knowledge, he was chosen to write on Tertullian in a remarkable volume of *Essays* by ministers of the Free Church of Scotland, and then to deliver the Cunningham Lectures on the 'Theology and Theologians of Scotland.' The paper on Tertullian is in this volume. It is as masterly a succinct account of that Father as may be found outside the dictionaries. The speech on Robertson Smith's appointment is here also. There are other papers and sermons of great excellence. In short, this memorial volume is sure enough to pass beyond the bounds of personal friendship and enter the world of literature. In the history of the Scottish Church it cannot be overlooked.

Mr. Fisher Unwin has published in two fine volumes a new book of proverbs. The full title of the book is *Proverbs, Maxims, and Phrases of All Ages* (crown 8vo, pp. 665, 602, 7s. 6d. each). Its compiler is Mr. Robert Christy. Its singular excellence consists in the union of completeness and convenience. No book of universal proverbs can be absolutely exhaustive, but Mr. Christy has searched some out-of-the-way and unexpected places, and his arrangement, under innumerable subject headings, is the best that could be devised.

In the *Hittites and their Language* (Blackwood, crown 8vo, pp. x, 312, 7s. 6d.) Col. Conder has returned to an early love. He will find that the Hittites have lost a little of their interest, but he will do something to bring that back again. He will find, too, that his own theory of the linguistic relationship of the Hittites is no nearer general acceptance, but he may do something by this handsome and determined volume to open its way. It is certainly a tempting theory. It has certainly many striking supports. But the experts persist in rejecting the Hittite affinity with the Mongols, and we must wait a little yet. Meantime this volume will be received as one of the most fully illustrated

as well as most persistently argued in a subject that has been remarkably well served both with illustrations and with arguments. It will be used also as a student's manual; for all the great Hittite texts are here, with decipherment, translation, and notes.

The second volume has just appeared of Mr. Hassall's 'Periods of European History.' Its period is *The Empire and the Papacy* (Rivingtons, crown 8vo, pp. 526, 7s. 6d.). Its author is the distinguished professor of History at Owen's College, Mr. T. F. Tout, M.A. The purpose of the series is educative. Every volume is meant to be a student's volume. This volume is so quite successfully. It is not unreadable or unintelligible to the eye of the general. But it has to be read more slowly, more searchingly, than the general eye cares for, if all its wealth is to be gathered. Unquestionably it will decide any waverer that may remain that this series is to take a high and permanent place in our historical literature.

Professor A. S. Geden, who made for himself a name by his New Testament *Greek Concordance*, has just proved the variety of his gifts by the issue of a small manual of Comparative Religion. Its title is *Studies in Comparative Religion*. It appears in Mr. Gregory's series of 'Books for Bible Students' (Kelly, foolscap 8vo, pp. xiii, 312, 2s. 6d.). Professor Geden has succeeded in being short and popular; his narrative is clear, and, so far as we have seen, his judgments are just. It will not carry anyone far, but it will give an appetite.

If it were not for that matter of Church government how easily could we all agree about the history of early Christianity. Whether that matter will ever be settled and Christian science count it fixed, we cannot at present tell. But all the rest is fixed. Since Harnack made his last concessions all other great matters are undisputed by the overwhelming body of Christian believers. Mr. Leighton Pullan, who writes the new volume of Messrs. Service & Paton's 'Popular Biblical Library,' makes that quite plain. His volume is *A History of Early Christianity* (crown 8vo, pp. 306, 3s. 6d.). It is a deliberate defence of what he calls Orthodoxy. But it seems honest and verifiable, and will serve its popular purpose very well indeed.

*Studies of the Soul* is a fine general title. Under it some men would have gathered almost everything. But Mr. Brierley has actually studied the soul, and all his 'Studies' are of it. Eight and thirty studies, and they are all easily, chatingly, but charmingly psychological. We have read them in the *Christian World* already, but they stand the test of a second reading. The last is a poem, and a brave one, as this single verse will testify—

Say'st thou the Christ's in tomb,  
And that He from its gloom  
Broke forth is only fond disciples' dream?  
Not so, for myriad lives  
In whom His spirit strives  
Proclaim His risen deathless power in them.

A copy has been sent us of the third edition of Dr. Edward White's *Life in Christ*. It comes appropriately after Dr. Petavel's Letter to Professor Agar Beet, and in the midst of quite a movement in Conditional Immortality. But we shall not review the book. It does not call for that now. We will say only that we are sure there is no one, however he may think Dr. White mistaken, will grudge the welcome that his book has received, will regret that it is passing through so many large editions. For it is the shaking of the torch of truth. Mr. Elliot Stock is the publisher.

The Public Worship Association of the Free Church of Scotland has just published *A New Directory for the Public Worship of God* (Macniven & Wallace, crown 8vo, pp. xvi, 238, 2s. 6d. net). It is a beautiful book, and good, and cheap. But why was it so long in coming? Some of us would have welcomed its modest suggestiveness years ago, when we were entering upon the conduct of the public worship of God and stretched out weak hands for help. Now we have found our form and fixed it. But there are men beginning every year; and we do not doubt that with this *Directory* in their conscientious hands they will pass us easily by, in the richness and the strength of their conduct of the public worship of God.

The year 1898 will be memorable in the history of religion in Scotland—for what? For the adoption of *The Church Hymnary*. It is a most significant event. It is a volume of hymns authorized for use in public worship by the Church of Scotland, the Free Church of Scotland, the United Presby-

terian Church, and the Presbyterian Church in Ireland (Frowde, crown 8vo, pp. 652). In a few months it will have circulated in many thousands of copies. In a few years it will be the most powerful factor in shaping the theology, as well as directing the devotion, of almost the whole of Scotland and a considerable part of Ireland. And it is worthy. It has cost many anxious patient hours, but it is worthy. Of admirable size, it is also admirably varied. And the children's portion is the best of its kind we have seen.

Messrs. Burns & Oates have published a volume of *Notes on St. Paul* (crown 8vo, pp. 455, 7s. 6d.) as one of their 'Quarterly' Series, all the volumes of which are written or edited by 'Fathers of the Society of Jesus.' This volume is written by Mr. Joseph Rickaby, S.J. And Mr. Rickaby has scholarship and candour. He is limited by his popular purpose, and he is hampered by having to work on the Rhemish translation, but as he is not afraid to follow Lightfoot, we may do worse than consult him.

Mr. Gladstone's death has recalled his last and, some will have it, his best literary work—the work he did on Butler. It has recalled Butler himself for the moment, and the undying interest of the *Analogy*. And it is just at this time that a new criticism and condemnation of the arguments of the *Analogy* has been issued by Messrs. Kegan Paul. It is written by the Rev. Henry Hughes, M.A., the author of *Religious Faith*. Its title is *A Critical Examination of Butler's Analogy* (crown 8vo, pp. xvi, 276, 6s.).

Every scrap about John Knox is of interest, for he will ever be the most interesting of Scotland's sons. Mr. C. J. Guthrie, Q.C., F.S.A., has gathered together a highly delightful and historically very valuable series of Notes on *John Knox and John Knox's House*, and Messrs. Oliphant Anderson & Ferrier have published them in a neat volume (crown 8vo, pp. 140, 1s. net), with many useful illustrations. It is a book over which all the lovers of Knox (and they are more in Scotland to-day than they have been for many a day) will revel in enjoyment.

The Bishop of Stepney has written the preface to a volume of *Advent Sermons on Church Reform*

which has been published by Messrs. Longmans (crown 8vo, pp. xvi, 215, 4s. 6d.). The sermons are by different preachers—fourteen sermons by fourteen preachers—and they differ in many ways. But they all agree in one thing, that in the Church of England there is pressing need for reformation. Mr. Headlam looks for aid to Parliament; Principal Robertson has more hope from the individual member of the Church; but there must be reformation. Now the recognition of a great need is the first step to its satisfaction. These sermons cannot but do good.

Of the rest of the month's books, a simple record will suffice at present.

Messrs. A. & C. Black have issued a new volume of their 'Guild Library,' *Hymns and Hymn Writers*, by the Rev. Duncan Campbell, B.D., and a new 'Guild Text-Book,' *Church Ministry and Sacraments*, by the Rev. Norman Macleod, D.D., of Inverness.

Messrs. T. & T. Clark have published *Cyprian: His Life and Times*, by Sir William Muir, and another volume of the 'Bible-Class Primers,' *Elijah and Elisha*, by the Rev. Ronald G. Macintyre, B.D., of Maxwelltown.

Messrs. J. Clarke & Co. have added Dr. Horton's *The Conquered World* to their 'Small Books on Great Subjects,' and they have published another book by the same keenly interested writer, *England's Danger*, which handles the growth of Roman Catholicism in the land.

From Messrs. Gay & Bird comes *Penelope's Experiences in Scotland*, a story by Mrs. K. D. Wigin that has already rushed into extensive circulation.

The second series of 'Helps Heavenward,' being *Saints of Christ*, by the Rev. T. F. Lockyer, B.A., is published by Mr. Kelly.

A year or two ago Wijnkoop's *Hebrew Syntax*, was translated into English and noticed here. Now his *Hebrew Grammar* is translated by Dr. C. van den Biesen, and published by Messrs. Luzac.

Messrs. Macmillan have issued two more volumes of Professor Moulton's *Modern Reader's Bible*, containing Psalms and Lamentations; and the last volume of the 'Eversley' edition of the Holy Bible. They have also published a startling book by Dr. Blass, which is dealt with elsewhere, and *Four Lectures on the Early History of the Gospels*, by the Rev. J. H. Wilkinson, M.A., unequalled as

a simple reliable introduction to the study of the New Testament Canon.

Messrs. Passmore & Alabaster have published a little book by the Rev. W. A. Allan, *Is Jesus' Cross the Way to Peace?*

A people's edition of F. W. Robertson's sermons would once have been counted a calamity; now it is everywhere hailed as a boon and a blessing. The first series is out. Messrs. Kegan Paul are the publishers.

*Best Methods of Promoting Spiritual Life* is a welcome edition of two papers by Bishop Phillips Brooks issued by Messrs. Service & Paton.

The Hebrew and Greek words for Eternity have often been examined. Another examination is made by H. W. Vowles, and published, under the title of *For Ever and Ever*, by Messrs. Swan Sonnenschein, who also publish an inquiry into the teachings of the great religions of the world by Mr. Claude George, under the title of *Unity in Religion*.

The Rev. P. W. de Quetteville, M.A., has given a volume of sermons the title of *Short Studies on Vital Subjects*, and left their texts out. Mr. Elliot Stock has published the volume; together with a book that is more to our mind, *The School System of the Talmud*, by the Rev. B. Spiers—an authoritative introduction to the study of Jewish education; and a new edition of Mr. Bennet's delightful little volume of sermons to boys, *Be True*.

*The Divines of Mugtown*; or, *The Story of the Romoanglicongrebaptimethodical Church*, may be had from Mr. Stockwell.

The sunny side of Home Mission work is painted most pleasantly by Mr. Thomas Cochrane in *Fifty-one Years in the Home Mission Field*, published by Mr. Thin.

Mr. Fisher Unwin has issued a new edition of Dr. Horton's Yale Lectures on 'Preaching,' with the new title, *The Word of God*. He has also published an attractive volume of *Thoughts from Gladstone*, arranged by E. S. Dalton.

### 'David Brown, D.D., R.R.D.'

PROFESSOR BLAIKIE has been unmistakably successful—he has almost made a hit—with his Memoir of Principal Brown (Hodder & Stoughton, crown 8vo, pp. 364, 6s.). The materials were scanty, for Dr. Brown kept no diary and preserved no letters. The life was not lacking in

incident, even in adventure. Witness Dr. Brown's two years' close connexion with Edward Irving, his lead in the Robertson Smith case, and his place in the New Testament Revision Committee. But these incidents or adventures were by no means easily worked into a memoir; some of them demanded the most delicate handling. And above all, Dr. Brown had a personality, the essentials of which it was most difficult to fix and classify. Professor Blaikie had no easy task; yet he has been entirely successful. His book is a constant pleasure to read, a frequent delight. His judgment has rarely missed, rarely shown its own natural bias. One can see certainly, in regard to the Robertson Smith matter, not merely where Dr. Brown was, but where Dr. Blaikie was as well. One feels, in fact,

that if the thing had had to be done over again, Dr. Blaikie would have stayed on the same side, while Dr. Brown would have gone to the other. But that impression is not thrust on us. On the contrary, Dr. Blaikie has striven to be, and has almost succeeded in being, a wholly impartial historian.

Though the beginning of the book is the best of it, the chapters that describe the correspondence with Cardinal Newman and with Dr. Martineau are full of interest at once for their own sake and for the light they cast on the personality of Dr. Brown. The closing scenes are faithfully and sympathetically described. Miss Hannah Brown's unwearied devotion is just mentioned. Perhaps more could not easily be said. One wishes it were possible to say more some day.

## An Archaeological Commentary on Genesis.

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

XXX. 6. Dan, 'the judge,' is a Babylonian deity. The sun-god is often entitled 'the supreme judge (*Dânu*) of heaven and earth.'

11. Gad was the god of destiny and good fortune (Isa. ltv. 11), whence the name of Baal-gad (Josh. xi. 17).

13. Asher, 'blessed' or 'favourable,' is the Assyrian *asiru*, an epithet of Bel-merodach. The feminine Asherah is the name of the old Canaanitish goddess Asherah (written Asirti and Asrati in the Tel el-Amarna tablets), the goddess of fertility, whose name is mistranslated 'grove' in the A.V. The Assyrian *asirti* and *esrêti* signified 'a sanctuary.' In the Egyptian *Travels of a Mohar*, 'the mountain of User' is placed between Ecdippa and Shechem, just where the tribe of Asher afterwards dwelt.

14. The word *dûdîm*, 'mandrakes,' is found in an Egyptian papyrus of the nineteenth dynasty, under the borrowed form of *dudmutu*, 'fruits of which love-philtres are made' (see Maspero, *Du genre épistolaire*, 14). There was a tree called *dud* in Egyptian, which Brugsch identifies with the apple, and a species of cider termed *dudu*.

20. The Assyrian *zabâlu* means 'to carry,' more especially 'to bring rent' or 'perform

service'; hence *zabil*, the title of the officer who was appointed to receive the tribute of a conquered country, and to govern its frontier.

21. Dinah is the feminine corresponding to Dan.

24. As has already been noted, Mr. Pinches has found the name of Yasupu-il or Joseph-el, of which Joseph is an abbreviation, in Babylonian contract-tablets of the Khammurabi period, and Joseph-el (Yoshep-el) is the name of one of the places in Palestine conquered by Thothmes III. It follows immediately the name of the Har or 'mountain' of Ephraim. The biblical writer is uncertain as to the origin of the name, and accordingly gives two different etymologies of it. In Assyrian, *asipu* is 'a diviner,' *isipu*, 'a prophet'; and in the time of Esar-haddon, Milki-asapa was king of Gebal. In that of Assur-bani-pal, one of the sons of Yakin-il, king of Arvad, was Ba'al-yasupu.

19. Dr. Neubauer has suggested that *teraphim* is a *tiphel* formation from the root *râphâ*, 'to be feeble' or 'dead.'

47. The Aramaic *yegar* is the Assyrian *igaru*. The double name, Aramaic and Hebrew, indicates that 'the mount of Gilead' was the line of division between these two Semitic dialects.