

not suffered them to learn to walk by themselves. Let the gospel be preached in its simplest, most essential, most universal form, as we have it in the record of its revelation. Let the missionaries do the work of an *evangelist*. Explain where explanation is required. Remove everything that would hide the grace and truth that came by Jesus Christ. Let the heathen see and hear Jesus—Jesus only. As to questions which spring out of the preaching of the gospel, let them be treated as in the Epistles of the New Testament—in the light of Christ, under the influence of the Holy Spirit, and under the guidance of these inspired examples. These letters should be the *vade-mecum* of the missionaries in regard to the teaching of converts, and the settlement of questions which will inevitably arise

wherever the gospel is received. Creeds will come of themselves. They will be a late product. They will be faulty and fragmentary. Old heresies will reappear, possibly also heresies that are entirely new. There will be confusion and conflict for many a day. But we can no more save them from this experience than we can save a child from an occasional tumble in learning to walk. Even when the conflict and confusion are ended, the resultant theology will not be the *facsimile* of ours, but it will be the expression of thought and faith beat out by the converts themselves. In its ultimate form it may add new conceptions of the truth of Christ, whereby the universal Church in later days may be enriched. But liberty is a first essential before anything can be done.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

A CRITICAL HISTORY OF THE DOCTRINE OF A FUTURE LIFE. BY R. H. CHARLES, D.D. (*A. & C. Black.* 8vo, pp. x, 428. 15s.)

This handsome volume contains the Jowett Lectures for 1898-1899. If the Jowett Lectures rise always to this height we shall receive a series of volumes which will rival in value any lecture-ship in existence. For this is a thoroughly capable treatment of perhaps the most difficult subject in theology. It makes ancient and obsolete most of the writings on eschatology that have been published even in our day. It takes more than a step, it takes a stride forward. We shall modify here and there, we shall supplement, but it is quite certain that we shall never go back to the old notions of eschatology after this. The old notions were without form and void. This is science.

Professor Charles owes much, of course, to predecessors. He is lavish in acknowledging his obligations. The Old Testament scholar has already traced the history of the doctrine of a future state through the Old Testament, the New Testament scholar through the New. Scholars like Davidson and Salmond, Smend and Marti, have done so after considering the relative date of the books and even of the religious ideas

contained in them. They have believed in and carefully traced a development of idea, a genealogy in doctrine as well as in life. But Professor Charles is the first to make chronological development the one regulating factor and to carry it throughout Old Testament, Apocrypha, and New Testament. It is the method we believe in at present. It is the method which has given us most. Its risks are enormous. But they are met by the credibility of the result, they are atoned for by the harmony that is introduced into the character of God and the destiny of man.

In the field of the Apocrypha Professor Charles has less acknowledgment to make to predecessors, for that field is mostly his own. And in the department of eschatology it is the most important field of all. If our conceptions of the New Testament eschatology are to be seriously altered, and it seems they are, it is due mainly to the study of the Apocrypha. No one will therefore blame Dr. Charles, and say that he has given to the Apocrypha disproportionate space. If he had been writing a handbook of dogmatics, the blame would have been well founded. He is not writing on dogmatics. He is delivering us from the tyranny of dogmatics. He is showing us how the doctrines of the New Testament gained their

shape and form, in order that we may not mistake the form for the substance, the figure for the fact.

CHRIST THE PROTESTANT. BY H. H. ALMOND, M.A., LL.D. (*Blackwood*. Crown 8vo, pp. xviii, 330. 5s.)

The title is startling in these days. What will the *Church Review* think of it? But even the editor of the *Church Review*, fiercely as he denounces the name, is a Protestant himself, and cannot help it. And Dr. Almond shows quite plainly that the Lord Jesus Christ was what he calls Him. The sermons are sermons to boys. By a layman, they are untheological and unconventional. They manifest a fine discrimination, however, both in judging character and applying the right spiritual remedy.

SERMONS AND ADDRESSES. BY ROBERT FLINT, D.D., LL.D. (*Blackwood*. 8vo, pp. 333. 7s. 6d.)

Some of us feel that we can scarcely *preach* the same sermon twice. Professor Flint is able to *publish* it, and he is right. Only the ardent admirer or the mere book-collector has copies of the old issues, and these sermons have wisdom enough to make their republication imperative. Wisdom, we say, sanity, the wholesomeness of the gospel in its breadth and firmness—all Professor Flint's sermons have that. Many of these are new, and for once the old cloth and the new go together without rent or disfigurement. For in the earliest and in the latest Professor Flint makes 'Christ Crucified' the centre, and 'Jesus Christ' the great circumference. Outside 'Jesus Christ' he knows nothing, but 'Jesus Christ' embraces the universe.

The Syndics of the Cambridge University Press have begun the issue of a series of texts of the Fathers, to be called the 'Cambridge Patristic Texts.' The general editor is Dr. Mason, and of the first issue he is the particular editor as well. It is *The Five Theological Orations of Gregory of Nazianzus* (crown 8vo, pp. xxiv, 212, 5s. net). The work is done exactly after the manner of our best modern commentaries on Greek and Roman classics, with introduction, notes, and indexes. As a mere piece of scholarship it is attractive, but it has its worth as a treatise, and if the Greek and

Roman classics are left alone for a bit, while our best scholars give us editions of the Fathers like this, they and we will be greatly advantaged thereby.

Three new volumes have been published together of the 'Cambridge Bible for Schools and Colleges.' It could only be the determination to cover the whole Bible that braced the publishers to the issue of Chronicles. But they were wise in their choice of editor; and Dr. Barnes has in this brief space given us a commentary on Chronicles that none of us dare neglect (pp. xxxvi, 303, 4s.). His estimate of the historical value of Chronicles is higher than we have seen it given of late. 'In short,' says his last sentence, 'the main facts recorded by the Chronicler are all probable in themselves, and taken together give a consistent picture of the history of Judah.'

But if Dr. Barnes is comparatively orthodox in his *Chronicles*, Archdeacon Perowne is superlatively so in his *Proverbs* (pp. xxxvii, 196, 3s.). He tells us, with only the qualification 'speaking generally,' that as far as 22<sup>16</sup> the Book of Proverbs was written by Solomon. Striking is the contrast between this opinion and the opinion of a weightier book, and we fear a weightier scholar—Dr. Toy's *Proverbs* in the 'Critical Commentary,' just issued, where all the Proverbs are placed long after the Exile.

But the third is conservative also. It is the Greek edition of the Pastoral Epistles, and the editor is Professor Bernard of Dublin (pp. lxxviii, 192, 3s. 6d.). For in Dr. Bernard's belief, and he gives good cogent reasons, the Pastoral Epistles are in their entirety both Pauline and Paul's. In short, Dr. Bernard and Dr. Barnes are abreast in scholarship and in position, Dr. Perowne is somewhat behind them in both. The notes are too meagre also in Proverbs. They are fullest and richest in the Pastorals. But Dr. Barnes has some acute original remarks in Chronicles.

CALVINISM. BY A. KUYPER, D.D., LL.D. (*T. & T. Clark*. 8vo, pp. 275. 4s.)

A striking change has recently come over the fortunes of Calvinism. It used to be held up on all hands to obloquy. It is not so now. The very men who in their own earlier youth made merry over its incredibilities are sometimes become

its stoutest champions. What is the reason of this? The reason is, first, that these men have since their early youth come to know what Calvinism is; and secondly, that they have found no other theological system fit the facts so well. It seems therefore that for all of us the first thing, even before we belabour Calvinism, is to find out what it is. And it is in our power to do that easily and pleasantly now since Dr. Kuyper delivered the six 'Stone' lectures in Princeton, and published them in this volume.

THE INTERNATIONAL CRITICAL COMMENTARY: PROVERBS. BY CRAWFORD H. TOY. (*T. & T. Clark.* 8vo, pp. xxxvi, 554. 12s.)

Preachers rarely take their texts from the Book of Proverbs. Even the Broad Church preachers rarely take their text from the Book of Proverbs, so that it is not because it is filled with 'mere morality.' It is because good commentaries on the Book of Proverbs have been so scarce. Why that is so, they can tell us who have tried to write a commentary on it. The difficulty is almost insurmountable. One needs to know the Hebrew language well and in its periods; the mind and method of the Hebrew poet also, so difficult to discern; one needs to enter into the conditions of religious sentiment that produced the Wise in Israel; and one must lay all this alongside the language, poetry, religious sentiment, and even folk-lore of other nations. It is possible to have half a commentary on Proverbs—like Malan's, which gives the folk-lore only. But the full commentary needs all those.

Has Professor Toy done it? We think he has. The only element we are not sure about is the last. He refers to Malan rather there. But of the rest there is no doubt. He has given himself most fully to the poetry. That needed fullest handling and repays it well. Often the mere poetical arrangement is a complete comment. We see the meaning when we see the parallelism. He has also been greatly exercised over the exact renderings. And one fruitful result of that care is that the Book of Proverbs is found to gather itself round great characteristic words, which are in themselves sermons. One of these, the most prominent perhaps, is FOOL and FOLLY.

But enough. We must test the book now by the use of it.

THE CHRISTIAN SALVATION. BY THE LATE JAMES S. CANDLISH, D.D. (*T. & T. Clark.* 8vo, pp. x, 263. 7s. 6d.)

Out of the whole mass of the late Professor Candlish's lectures on theology, these have been chosen for preservation. They have been chosen by his successor, Professor Denney. They deal with five great subjects: the Work of Christ, the Doctrine of the Church, the New Life, the Sacraments, and Eschatology. It is easy to see that on every one of these subjects Professor Candlish has fresh, striking things to say. It is also true, however, that in each case we have a treatise on the subject, lucid, connected, and fairly complete. The lectures on the Sacraments, for example, cover the ground in its essential matters, and do not repeat the author's well-known work on the subject. Professor Candlish had clear views on the Sacraments, we see at once what he means; and they were rich, we gather more and more from them as we read them more attentively.

TRUE RELIGION. BY F. W. FARRAR, D.D. (*Free-mantle.* Crown 8vo, pp. 205. 3s. 6d. net.)

The fourteen sermons in this welcome volume are preceded by a fine portrait of the author and a vigorous vindication of his doctrine. The sermons are not controversial or even 'ecclesiastical' in any special sense. It is true that Dean Farrar is not the man to pass the time of his sojourning here a mere spectator of the Church's conflicts. But he refuses to be carried away by strife from the preaching of the gospel. While the battle rages round the use of incense there are souls to be saved, and Dean Farrar gives himself here to that.

A HISTORICAL COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS. BY W. M. RAMSAY, D.C.L. (*Hodder & Stoughton.* 8vo, pp. xi, 478, with Map. 12s.)

We shall do no more this month than announce the issue of Professor Ramsay's new book—which elbows Toy's *Proverbs* for the first place among the books of the month. In a long railway journey we have been able to read it, and commentary though it is, the railway journey was short. For it is a commentary by Ramsay. We have marked many things to speak about. About one of them we hope to have a word this month on another page.

A BOOK OF FAMILY WORSHIP. BY W. ROBERTSON NICOLL, M.A., LL.D. (*Hodder & Stoughton*. 8vo, pp. 370. 5s.)

Dr. Robertson Nicoll has not written *all* the prayers, we are not sure if he has written any, for he gives twelve names of authors, and his own is not among them. He has selected the passages of Scripture, no doubt, and edited everything. And so, from first to last, there is originality in the book almost to excitement. There is originality in the choice of the passages, in the brevity and point of the prayers, in the very paper, which is soft and white, in the very boards, which rest the eye and please the hand. As the paging shows, there is a passage and a prayer for every morning in the year.

THE GOSPEL OF CERTAINTY. BY D. J. BURRELL, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 246. 3s. 6d.)

When American sermons are published in this country, they are sure to be very American. Mere sermons we can write ourselves. Now the very American sermon is absolutely fearless in taking of the things of Christ and showing them to the man on the street. And it is yet more fearless in allowing the man in the street to take many things and show them to Christ. For the East has the gospel, and the American receives it gladly. But the West has many inventions which the East must accept in return. We call that kind of sermon sensational. But it is sensational only to us. It is American. Dr. Burrell of New York is a typical American. He is more biblical perhaps than we look for. But he is very practical and very bold.

THE NEW EVANGELISM. BY HENRY DRUMMOND. (*Hodder & Stoughton*. Crown 8vo, pp. 210. 5s.)

Those papers, the first of which gives the book its title, are, with one exception, gathered from Professor Drummond's manuscripts. They are not always complete, for we are told that not only were they not published, but they were not intended for publication. Their incompleteness is not, however, such as to cause annoyance. As they stand they are of much interest, we think also of considerable importance. They may not add largely to the sum of our knowledge, either of God or of the world, but they place familiar truth in interesting connexions, and they reveal the

mind of one of the most interesting personalities of our time. In this volume we have the best means yet offered us of ascertaining Drummond's real religious opinions.

CHRISTIAN CHARACTER AS A SOCIAL POWER.

BY THE REV. JOHN SMITH, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 246. 3s. 6d.)

This is a book for the times. It is character we want. It is character we believe in. We all believe in it now. Some of us believe in nothing else. And it tells. It tells socially just at present beyond everything else. Yes, character is the social power. And Dr. Smith has caught the spirit of his age and written a book for the times.

He has written it, too, in his own fervent manner. The sentences tremble with emotion. The truth is eternal truth, and man neglects it at his peril—at peril of his eternal loss. New as the matter is, the spirit is quite that of the ancient prophet. And it is all so wholesome. Even the chapter on Purity you can read aloud without a moment's fear. It is faithful and courageous and modern, and yet it is sweet as the moorland violet.

THE CHRISTOLOGY OF JESUS. BY THE REV. JAMES STALKER, M.A., D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xii, 298. 6s.)

Dr. Stalker is not to be caught out of the fashion. He abhors all modern nervousness about the gospel and all frantic efforts to make it attractive. He knows that its eternal attractiveness is itself. He is also too good a theologian to be carried away with the latest vain speculation about the Person of Jesus. And yet he separates his study of the teaching of Christ into three parts quite after the modern method, and calls his first part by the extremely modern title of *The Christology of Jesus*.

We are at once thrown into the presence (at least in thought) of Wendt, Beyschlag, and the rest, from whom we have learned so much, and of whom we are so suspicious. But of Dr. Stalker we need have no suspicion. His temper is too conservative, his training is too severe, to allow him to handle the Gospels as they do. He has drunk too deeply of the well of spiritual experience to permit the liberties we dread. His new book is therefore that happy union of the new method with the old spirit which has always given the

Christian Church its most enduring theology. He may sift his audience of the unstable left and of the unbending right, but he will appeal to the great responsible centre with the force of freshness and honest thought.

This volume, which is the Cunningham Lecture for 1899, is to be succeeded by a second on the Ethic of Jesus, and a third on the Teaching of Jesus in St. John.

THE CHRISTIAN USE OF THE PSALMS. BY THE REV. T. K. CHEYNE, M.A., D.D. (*Isbister*. Crown 8vo, pp. 273. 5s.)

It is sometimes thought that the spirit of the critic and the spirit of the prophet are hostile. Professor Cheyne combines both. That he is an eminent critic we know. That he has the prophet's consideration for the people, willing that they should receive the benefit of his critical conclusions, he has shown before and shows once again in this volume. He has two purposes. First to ask why the Church of England should go on repeating an antiquated and obsolete translation of the Psalms. And secondly whether the Psalms chosen for the special festivals in the Church of England are really suitable now. It demands some ingenuity to show them suitable, but Dr. Cheyne is for the most part successful. But apart from its purpose the book is a storehouse of critical exposition of these proper Psalms, the like of which we shall not find until Dr. Cheyne himself publishes his new edition of the Psalter.

THE DOCTRINE OF SAINT JOHN. BY WALTER LOWRIE, M.A. (*Longmans*. Crown 8vo, pp. xx, 216. 5s.)

There is an amateurish flavour about this book which prejudices it somewhat. The impression that the author is feeling his way is difficult to dismiss. It is partly due to the clumsy sentences he constructs. In reality the book is faithful and capable, a good sound account of St. John's doctrine, and may profitably be used by those who do not care to undertake so large a book as Professor Stevens' *Theology of St. John*.

THE FUNDAMENTAL IDEAS OF CHRISTIANITY. BY JOHN CAIRD, D.D., LL.D. (*Maclehose*. Post 8vo, Two Vols., pp. cxli, 232, 297. 12s. net.)

We need not now ask whether the Fundamental Ideas of Christianity belong to Natural Religion

and to the Gifford Lectures. We take them thankfully. These are the Gifford Lectures delivered to the University of Glasgow in 1892-3 and 1895-6. Their subjects are the Christian Idea of God, the Relation of God to the World, the Origin and Nature of Evil, the Possibility of Restoration, the Incarnation, the Atonement, the Kingdom of the Spirit, and the Future Life. Sufficiently theological to meet our uses, they are also perhaps sufficiently philosophical to satisfy Gifford's will. In other words, Principal Caird was a philosophical theologian, the appointment was in keeping, the lectures are his own.

It would be absurd to say that there is a great original contribution either to theology or to philosophy in these lectures. No such thing was attempted. But there is an originality of personal conviction and personal power. The combination of theology and philosophy may seem to weaken both. Not with Dr. Caird. The life he lived was based on the combination; the message he had drew its strength from it. His religion indeed was what ours is also, a union of the theory and the practice, but more systematically, more openly. You may say that the union of theology and philosophy always breaks down. If it does you have always to build it up again. And the strength of the man it made here is its most impressive message.

The Master of Balliol has written the memoir of his brother. It fills 141 pages of the first volume.

Messrs. Macmillan have published the *Charge* which the Bishop of Winchester delivered in October (8vo, pp. 205, 2s. 6d. net). Its wider subjects are Private Confession and the Holy Communion.

Messrs. Macmillan have begun the issue of a new History of the English Church, and the beginning is most attractive and promising. The series is to consist of seven volumes, each written by a special student of the period, and all under the general editorship of the Dean of Winchester (Dr. Stephen), and the Rev. W. Hunt, M.A. The size is crown 8vo; this volume contains 450 pages, and is published at the very small price of 5s. net.

This volume is written by Mr. Hunt. It carries the History of the English Church from its foundation in 597 down to the Norman Conquest in 1066. It is the work of an ardent historian, a

lover of the Church of England, and a specialist. The writing is plain and straightforward. A trifle more colour and fervour would have been welcome. But the book is not written to catch mere popularity. It is authoritative. It is scientific. It appeals to the student and lover of the literature that lives.

THE REVELATION OF JESUS. BY G. H. GILBERT, PH.D., D.D. (*Macmillan*. Crown 8vo, pp. 375. 5s. net).

It is St. Luke that divides the work of Jesus into what He did and what He taught. But St. Luke had probably no intention of separating the two parts of the Messiah's work into knowledge-tight compartments. Christ taught in what He did: He did in all His teaching. So when Professor Gilbert writes on the Revelation of Jesus he does not confine himself to what we call His teaching; he covers the whole ground of what Jesus began both to do and to teach during His earthly ministry, only he treats it not as historical incident but as new knowledge or revelation. He seeks to answer the question: What did Jesus tell us that we did not know before? It is, as he calls it, 'a study of the primary sources of Christianity.' And we would we had more such studies. For besides the natural ability and spiritual insight which every writer must begin with who works here, there is the combination of fearless research and profound reverence which must be together present at every step if the study of the life of Christ is to produce any true result.

THE BLIND SPOT. BY THE REV. W. L. WATKINSON. (*H. Marshall*. Crown 8vo, pp. 278. 3s. 6d.)

This is the sixth volume of the 'Present-Day Preachers,' edited by Mr. F. A. Atkins. Mr. Watkinson deserves his place. Few men can fix the attention of an audience and hold it to the end as he can. Few have so unmistakable a message to deliver. Few can deliver it in so forcible language. And Mr. Watkinson is more than a present-day preacher. He will last. His sermons look before and after. They prefer man to manner, the eternal truth to the fleeting fashion. In the ninth sermon there is the great distinction made between Spirituality and Civilization. We think that distinction has especially to be made in our day. It has to be made in every day and generation. It is made here memorably.

OLD TESTAMENT TYPES AND TEACHINGS. BY HANNAH WHITALL SMITH. (*Nisbet*. Crown 8vo, pp. 373. 5s.)

It is a wonderful book. We mean the Old Testament. It passes through the purgatory of criticism. It passes through the Gehenna of symbolism. It is as fat and full of sap as ever. Where is the book that can be taken to pieces as this can, its verses distributed among innumerable authors, and retain its vitality and vigour? Where is the book that can be made to mean anything in heaven or on earth or under the earth, and yet with unwavering finger point to our Lord and His Christ? When Mrs. Smith has found her types, what then? It is all clearer in the New Testament itself, and they are superseded. But no doubt as an exercise in pious ingenuity, as a superior children's game for Sunday, it has its place.

But it is a wonderful book. And now we mean the one before us. For in spite of its typology, it carries most searching lessons—a great company of them—and sends them home to heart and conscience quite impressively.

EGYPTIAN CHRONOLOGY. BY F. G. FLEAY. (*Nutt*. 8vo, pp. xiv, 167. 7s. 6d. net.)

The Egyptian chronologists are like the Hebrews before they got a king, every man does that which is right in his own eyes. Consequently, the date of Menes varies in our text-books from 2429 B.C. according to Wilkinson, to 5735 B.C. according to Mariette. But now there has been raised up a chronological king in the person of Mr. F. G. Fleay (whom we have known in former days as a fellow-student of Shakespeare). His new book is a reduction of chaos into order. It leaves no elements unrecognized, it spares no pains to reach a sane and harmonious conclusion. It is the authority for the present on the chronology of Egypt.

'Sir, we would see Jesus!' It is the first clear cry of the awakening soul; it is the last calm prayer of the departing spirit. On that text Mr. Miller of Lenzie writes six discourses, and publishes them through Messrs. Oliphant (crown 8vo, pp. 77, 1s. net). The little book is delicate workmanship within and without, though the thought is strong, and the binding secure. It is a New-Year gift to be given to the appreciative.

FAMOUS SCOTS: THOMAS CAMPBELL. By J. CUTHBERT HADDEN. (*Oliphant*. Crown 8vo, pp. 158. 1s. 6d.)

Is Thomas Campbell a famous Scot? Scot enough, but is he famous? Not now, surely. It is true that Mr. Hadden makes a good deal of him here. But it is chiefly things of ordinary life, not famous things at all, nor stamping the famous man. And as for his being a famous poet—we quote him (when we do not know that we should find it better in someone else), but even Mr. Hadden lays no claim to fame for Campbell as a poet. We have a keen feeling that Mr. Hadden has been wasting his time and ours. If Campbell had to come at all, less of him would have done than this.

CHRIST IN THE OLD TESTAMENT. By C. H. SPURGEON. (*Passmore & Alabaster*. 8vo, pp. 714. 7s.)

Has Spurgeon begun to grow old? Nothing grows old sooner than sermons. And the better for its purpose the sermon, the sooner it will grow old and vanish away. For it is addressed to the men and women in the very pews there. It gives itself wholly to them, and it passes away with them. It may be safely said that no sermons which supremely moved one generation were sermons to the next. Is Spurgeon passing away? The first hint we have had is in this volume of sermons on the Old Testament. From some of them we are already passing. We do not treat the Old Testament historically just as Spurgeon does here, still less ceremonially, and least of all prophetically—for the book has all these three divisions. But even if this is so, no one need be alarmed for Spurgeon. The gospel is here in might. And the personality of the man is here. And these two make these sermons pungent still—good reading and good preaching for many days to come.

Messrs. Passmore & Alabaster have also published *Gospel Extracts from C. H. Spurgeon* (crown 8vo, pp. 94, 1s.).

MARTIN LUTHER. By HENRY EYSTER JACOBS. (*Putnam's*. Crown 8vo, pp. 454, with Maps and Illustrations. 6s.)

The aim of the series called 'Heroes of the Reformation' is not to write what is called *popular*

biography, because popular biography is careless of the facts. It is to present the actual facts of the great Reformers' lives, so far as they can be discovered, in a single, convenient, and attractive volume. The writers are chosen for their knowledge of the subject, not for their 'popular gifts.' Every aid that modern art can bring is added to the writing. The writing itself is vigorous. The result is an impressive and memorable picture.

One volume of the series has been noticed already. This, however, is the first and sets the fashion to the rest. Serious purpose, deep reverence, untiring research,—all these are its characteristics. It furnishes us with the best handbook we have to Luther's life and work.

Messrs. Rivingtons must be finding a demand for their Oxford Church Text-Books. They are coming in rapid succession. The two this month are Mr. Burney's *Outlines of Old Testament Theology* (pp. 132, 1s.), a clever sketch, up to date, far-seeing, and proportionate; and the second half of Mr. Kidd's *The Thirty-Nine Articles* (pp. 296, 1s.), not quite so wide in its outlook, but painstaking and devout. Some say that creeds are good to have but better to hide. This is not the opinion of those whose creed is the Thirty-Nine Articles. For book after book is written about them, and there is always another on the way.

THESE HOLY MYSTERIES. By THE REV. C. CLEMENTSON, M.A. (*Rivingtons*. Crown 8vo, pp. 150. 3s. 6d.)

One of the titles by which, in ancient times, the Eucharist was known was 'the Holy Mysteries.' Hence the title to Mr. Clementson's book. The addresses it contains bristle with matters of controversy. How could they help it? But they are clear, orderly, well-informed, and fair.

THE PSALMS IN VERSE. By THE REV. R. J. SPRANGER, M.A. (*Rivingtons*. Crown 8vo, Vol. I., pp. lvi, 670. 7s. 6d.)

Mr. Spranger, sometime Fellow and Tutor of Exeter College, and a close friend of Keble, spent his life in turning the Psalter into metre. He finished the work the day he died, and his daughter was left (able and willing) to publish it. This volume contains the Psalms according to the Prayer-Book version and according to Mr. Spranger,

with sundry introductions and appendixes. The next will contain the critical and explanatory notes.

Now it is a new version of the Psalms that Canon Cheyne tells us is most of all needed at present. But Canon Cheyne does not mean a version like this, for there is no criticism of Canon Cheyne's kind here—that kind of criticism Mr. Spranger's soul abhorred. It is the hidden meaning in the Psalms that Mr. Spranger looked for and drew out. He follows or agrees with the Fathers. The plain meaning is not much. Get into the Psalm. Find Christ. Find Christ in some office or aspect in every line. Draw that out. Express it in your version. That is what Mr. Spranger spent his life in doing. The verse may not be much. But Christ is everything.

THE LUTHERAN CYCLOPEDIA. EDITED BY HENRY EYSTER JACOBS, D.D., LL.D., and JOHN A. W. HAAS, B.D. (New York: Scribners. Royal 8vo, pp. 572.)

This fine volume gives an account of all that is of interest to the Lutherans of America. The articles are written by specialists whose names are signed. There are a hundred and eighty different authors. The articles are brief, for the plan includes persons and places as well as subjects, but they are well packed and shorn of all superfluities. A large number of the names are quite unknown to us, but they are no doubt known to the Lutheran Church of America, and it was right to make the book cover all the authors in the Church as well as its leading preachers. The subjects are of interest to all. No doubt we can get them handled more fully and more familiarly in other cyclopædias. But here alone we have the special doctrines of the great Lutheran Church explained succinctly, clearly, and in detail. To students of theology it will be a real boon, saving labour and giving information. Thus the article GOSPEL, which occupies three columns, shows how that central word lost all meaning in the Catholic Church, how it was restored by Luther, and how he and other Reformers differed in their conception of it. The work is well done, and it must have cost enormous labour to do it. We should be right glad if some courageous editor or editors would give us companion cyclopædias of the other great Churches of Christ.

Mr. Elliot Stock has issued a cheap, unbound edition of the Rev. Henry Linton's *Christ in the Old Testament*.

There is no deeper-rooted or more disastrous mistake than the fancy that doctrinal preaching is distasteful. It depends on the doctrinal preaching. Make it clear by the choice of simple words and orderly arrangement, and keep it human, and there is no congregation that will reject it. The Rev. A. Ernest Simms, B.D., offers an excellent example in four addresses on *The Atonement* (pp. 87, 1s. 6d.), published by Mr. Elliot Stock.

THE KING AND HIS SERVANTS. BY EDITH M. DEWHURST. (Stock. Crown 8vo, pp. 246. 5s.)

This is the title given to some simple short meditations on the Collect, Epistle, Gospel, and proper lessons for the Church's year. A special text is chosen for each day's meditations, round which the chief thought gathers, and there are also choice verses to illustrate it.

THE APOSTLE PAUL'S REPLY TO LORD HALIFAX. BY THE REV. WALTER WYNN. (Stock. 8vo, pp. 342.)

The Apostle Paul's reply to Lord Halifax is found in the Epistle to the Galatians. So this is an exposition of that Epistle 'with a practical tendency.' Mr. Wynn is bold enough to put his exposition into St. Paul's mouth, so that it is as if the apostle himself wrote another letter enlarging and explaining the first. But he is also careful enough to make the second letter say the same as the first, to make it actually an exposition. And in so doing he inflicts the severest castigation on all those that would limit the fulness and freeness of the gospel. If you do not give *all* the right of access, and if you do not give it *on faith alone*, you must make up a new New Testament and leave the Epistle to the Galatians out.

The volume of *The Church Worker* for 1899 (S.S. Institute, 8vo, pp. 192, 2s. 4d.) is not attractive to the first glance without or within. But it means business. The lessons are practically explained and illustrated. And, besides that, there is a sharp eye watching the progress of the kingdom of God at home and abroad, and making notes of it.



Mr. C. J. Thynne, of 6 Great Queen Street, has published an edition of *The Secret History of the Oxford Movement* at the wonderful price of one shilling.

The seventh, which is the last volume of the translation of Harnack's *History of Dogma*, has been published by Messrs. Williams & Norgate. In a prefatory note Mr. Gilchrist, the translator, regrets the lack of Dr. Bruce's revision, but he must have been extra careful himself, the volume is not inferior to its predecessors. It contains the third Book of Part II. of Harnack, and the General Index to the seven volumes. It completes a great undertaking which had to be attempted, and which scarcely could have been better done.

THE FIRST THREE GOSPELS IN GREEK. BY COLIN CAMPBELL, M.A., D.D. (*Williams & Norgate*. 8vo, pp. xvi, 223. 5s. net.)

Dr. Campbell's synoptical arrangement of the first three Gospels has reached a second edition. It has therefore been found useful. That means that its scholarship is sound, and its plan workable. We have not had the first edition, and have therefore missed the advantage of working with it. But we have taken time to examine this edition. And we are struck with its accuracy as well as its simplicity. While the parallel sections are open to the eye, each of the Gospels may by an easy device be read in its entirety. There is much originality and sound judgment shown in the placing of the paragraphs, and the accurate adjustment of phrase with phrase must have involved enormous labour. But good work rarely misses its reward. We hope to see this synopsis in the hands of all serious New Testament students.

A FREE ENQUIRY INTO THE ORIGIN OF THE FOURTH GOSPEL. BY P. C. SENSE, M.A. (*Williams & Norgate*. 8vo, pp. 456.)

Mr. Sense has come to the conclusion that 'Cerinthus, the Gnostic Christian of the first century, was the author of the Fourth Gospel,'—which he must pardon us for saying is not sense. Mr. Sense has not studied the subject enough yet. Not that there is much to hope from him, if he gave further study to it. For his method is wrong. A great fallacy lies under the word 'free' in his title. His enquiry is not free. He tells us on the

very first page of his book that he was caught by such a straw as the coincidence between the dove of Cerinthus and the dove in St. John, and then went deliberately to prove that the Gospel of St. John was the Gospel of Cerinthus. He has not found, of course, that all the Gospel was written by Cerinthus. There are supernatural stories in the Fourth Gospel which were written by other people, of whom he has a poor opinion. 'I find the nameless stipendiary apostles and prophets who fabricated the supernatural stories of ecclesiastical Christianity to be knaves and rogues pure and simple.' Yet he has no difficulty in believing supernatural stories which he finds elsewhere. 'I have a very strong suspicion,' he says, 'that the miracles of the cure of the blind man in chap. 9 and of the cure of the impotent man in chap. 5, are imitations of the *miracles* (his own italics) actually performed by the Roman Emperor Vespasian in Alexandria in 70 A.D. That Vespasian accomplished the instantaneous cure of a blind man and of a paralytic man there can be no reasonable doubt. The account of Tacitus is most explicit.' These cures were wrought by faith-healing, he believes, and the miracles in St. John have been worked up off them. And this is a fair specimen of the freedom of Mr. Sense's enquiry and of the worth of it.

The twentieth volume has been issued of *The Young Men's Christian Magazine* (Glasgow, pp. 236). It contains news, notes, reports from the secretaries, and the like that are perishable; but it also contains a series of practical papers by Dr. Stalker on the various aspects of 'A Young Man's Life,' short biographies with portraits of some Scottish preachers, Epochs of Scottish Church History by various writers, and other matters that will stand frequent reading and give us more the more we read them.

From the Aberdeen University Press there comes a small volume of Lectures on the Lord's Prayer with the title *God's Altar Stairs*. It is an example of the way ministers of the Church of Scotland are teaching their people that the gospel is practical and to be practised. The whole range of daily duty is brought within the Prayer. The preacher is the Rev. L. Maclean Watt, B.D., of Turriff.