

Purity has an original connotation, for Christian Ethics lays stress not only upon outward chastity, but inward cleanness of heart (S, chap 3).

Such virtues, original or developed, receive a special colouring from the Christian atmosphere in which they are found. Heaven lies about them; they catch its glow and warmth, as flowers draw their brightness from the influence of the sky. Hence the happy part played in Christian morals by Hope and Joy. Hope springs from the confidence of the new relation between mankind and God through Christ. Joy, which is the message of the Incarnation, and reaches its proper climax in the thought of the Resurrection, is, notwithstanding the sorrows and trials of life, a permanent note of Christian experience. As a fruit of Christian Ethics, Joy stands in striking contrast to that pessimistic spirit which is not absent even in Epicureanism (K, chap 13). This seems the more singular since Christians own as a Master a Man of Sorrows and One acquainted with grief. But their sorrow, like His, according to His own gracious figure, grows up into Joy, and this joy is inalienable, eternal.

Christ, therefore, is not only the supreme pattern in morals, but He is the source of its strength. This fact imparts to Christian Ethics an element of unquenchable aspiration, and of undying life. This makes its study not only a noble pursuit in itself, but fruitful, if rightly and reverently followed, in every good word and work.

It will remain for students to examine with care the chief passages in the New Testament in which the first principles of Christian Ethics are determined. The following list of such passages is by

no means to be regarded as exhaustive. The references rank from the merest hints to explicit directions for Christian conduct. In the Gospel narrative they appear patent in miracle, latent in parable, luminous in the Sermon on the Mount. In the Epistles they are mainly observable at the close or postscript resting upon the solid ground of doctrine. Sometimes they occur, as in the Pastoral letters, as describing the qualities which mark a vocation for ministerial offices. Often they are so subtle as to elude anything but the most careful attention. But this is always rewarded by the discovery of ever fresh instances by which the separation is seen to be impossible between doctrine and practice.¹

- i. St. Matt 5, 6, 7; St. Luke 6²⁰⁻⁴⁸.—Beatitudes on distinctive features of the Christian character.
- ii. 1 Cor 13.—The panegyric of Love.
- ii. Gal 5¹⁴ to 6⁹.—The fruit of the Spirit.
- iv. Eph 4²⁶ 5 and 6 to v.⁹.—The morals of the family.
- v. Phil 4.—Joy as a note of Christian experience.
- vi. Col 3.—The discipline of the character in social life.
- vii. Philemon.—The attitude of Christianity towards slavery.
- viii. Heb 13.—Christian Ethics and self-discipline.
- ix. The Epistle of St. James.—Christian Ethics in relation to religious belief.
- x. 1 St. Peter 5.—Christianity in relation to citizenship and to domestic and married life.
- xi. 2 St. Peter 1⁸ to 3¹⁴.—Christian Ethics and Church discipline.

¹ Students must note the broad distinction between Christian Ethics and Dogmatics. The latter is concerned with the central facts of the Faith, with evidence and inferences. The former assumes these, presenting them in their practical application, regarding all such truths as teaching men what is morally good, and as moving the will to realize it.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE LIFE OF JOSEPH. BY THE REV. THOMAS KIRK.
(Edinburgh: Elliot. Crown 8vo, pp. 320. 3s. 6d.)

Mr. Kirk's way with the Patriarchs is well known, for this is the third volume of Old Testament biography he has published. He reads the writings of specialists in criticism and archæology (especially in archæology), but he is not anxious to be the first to publish a discovery or an

emendation of the text. He reads criticism and archæology, but he reads the Bible more. His aim is edification, not instruction. He chiefly tells us why the story of Joseph was written, not when or where. He is a preacher, and as the writer of the history of Joseph was a preacher also, he probably gets very near that writer's purpose, telling his story somewhat as he himself would have told it had he lived in our day.

MENTAL INDEX OF THE BIBLE AND A COSMIC USE OF ASSOCIATION. BY THE REV. S. C. THOMPSON. (*Funk & Wagnalls*. Crown 8vo, pp. xvi, 280. 6s.)

The title is not perfectly luminous, but it is daylight to the midnight darkness of the book itself. After much distracting research, we have come to the conclusion that Mr. Thompson's purpose is to enable us to go from home without a concordance. And the way to do that is to learn by heart a volume of unconnected and separately meaningless sentences like this: 'Firemen and Fasters are involved in the calamity.' We have also to remember that 'Firemen,' 'Fasters,' and 'involved' are printed in clarendon type, that 'and' and 'are' are in roman type, and that 'in the calamity' are in italics; also, that 'Firemen' and 'Fasters' have capitals, while the rest have not. It would surely be almost as easy to carry the concordance. But Mr. Thompson will not allow that. He says we can carry a whole chapter in our head (which goes with us in any case) if only we take the trouble to commit to memory the sentences that describe it (together with their variety of type, capitals, parentheses, and other things). Thus the complete concordance to the 25th chapter of Acts is ours if we learn the following sentences (and remember them): 'XXV. **Infesting** (Festive, Feasting) **Pork** (Beasts) **associate** with *Porcius Festus*. (A Seized Heron associates with *Herod Agrippa*.) The **Imperial Head** was **appealed** to.' And for our encouragement it is promised that our 'poetic and scientific imagination' will be stimulated as we persevere.

Messrs. Funk & Wagnalls have published a third series of Dr. Pierson's *Miracles of Missions* (crown 8vo, pp. ix, 265, 4s.). Dr. Pierson knows where the good missionary stories are to be found, and they do not suffer in his telling. There are realistic illustrations also. It is a book that will arrest the eye, and perhaps convert the soul, when more elaborate arguments and more responsible statements would fail.

STUDIES IN EASTERN RELIGIONS. BY ALFRED S. GEDEN, M.A. (*Kelly*. Fcap. 8vo, pp. xii, 378. 3s. 6d.)

Mr. Geden is best known yet, and will perhaps always be best known, by his share in the Moulton and Geden *Greek Concordance to the New Testa-*

ment. But two years ago he published a volume of *Studies in Comparative Religion*, which was well received, and showed him capable not only of the niceties but also of the generalizations of scholarship. To follow that so soon with a volume of *Studies in Eastern Religions* seems to prove that the Concordance was an *obiter factum*; this is the serious work of life. For no man can write on the Eastern Religions—write anything that is worth reading—unless he makes the study of religion the business of life. Mr. Geden might have epitomized some larger book without much knowledge, but he would not have got off with that. We can read the large books now as easily as the small. Great scholars have learned how to write. He has not done that. He has gone to the sources, to the Eastern Bibles, and given us the impressions which they have directly made upon him.

In all such study of Comparative Religion there is a risk on either hand. On the one hand, there is the risk of treating all religions except the Christian as 'inventions of the devil'; on the other, there is the risk of finding one religion to be as good as another for its own worshippers. Professor Geden has escaped both Scylla and Carybdis.

Messrs. Longmans have issued Edersheim's *Life and Times of Jesus the Messiah* (the complete edition, in two handsome volumes of 1568 pages aggregate) at the price of 12s. net. This is ample atonement for the original price of two guineas. It was that price, we have always believed, that kept the book from the popularity and circulation which it deserved. It is true, Edersheim had not Farrar's skill in setting things out to best advantage, but the style is not heavy or awkward, and the matter has all the advantages of the finest scholarship and the deepest spiritual insight. Readers of Dr. Sanday's article JESUS CHRIST in the *Dictionary of the Bible* will remember that among existing Lives of Christ he places Edersheim first, and remarks on its 'very ample illustrations from Jewish sources.'

A HISTORY OF GREECE. BY J. B. BURY, M.A. (*Macmillan*. Crown 8vo, pp. xxiii, 909. 8s. 6d.)

A complete History of Greece, from the heroic age to the death of Alexander the Great, competently written, fully illustrated, and in one

handy volume—that is what Professor Bury has given us, and that is just what we were most in need of. There are small histories in existence, but they are incomplete or out of date; there are large histories that look well on bookshelves, but cannot be read for lack of time. Professor Bury's volume has all the appearance of a student's manual, and it has no doubt been written for students. But they also who have joyfully left the days of examinations behind them will read it.

A HISTORY OF THE ENGLISH CHURCH. III. THE ENGLISH CHURCH IN THE XIVTH AND XVTH CENTURIES. BY W. W. CAPES, M.A. (*Macmillan*. Crown 8vo, pp. xi, 391. 7s. 6d.)

The second volume of this History of the English Church was undertaken by the general editor, the Dean of Winchester, but 'various hindrances' have kept it from being ready, and the third is issued before it. The period covered by the third volume is a most difficult one. The great name is Wyclif. Canon Capes has evidently worked through the 'sources' for himself, even read much manuscript, and formed conclusions that carry with them the weight of thorough knowledge and great impartiality of judgment. His treatment of Wyclif is full and on the whole admirable. But it is the time, not the men, that he has to deal with. He does not attempt to separate individual biographies; he draws a picture of the period, and inserts its small men and movements as well as its large. The degree of minuteness he allows himself is surprising. But there is no confusion. And every chapter may be read with pleasure, and without turning back a single page. There is no rhetoric, for this series is not meant to catch the eye of the lazy general reader, but the style is clear and good. If we mistake not, this volume will prove that the series to which it belongs is to become the Standard History of the Church of England. There is a science of history, and this volume belongs to it.

In the year 1864 (some of us were not born then) the Bampton Lectures were preached by the Rev. Thomas Dehany Bernard, M.A. There is no record of an overflowing audience, it took the book nearly ten years to get into a third edition. But many careful students had made a discovery. Year after year *The Progress of Doctrine in the*

New Testament went on selling; other two editions were exhausted, and many new friends were made. And in this year 1900, thirty-six years after their delivery, Messrs. Macmillan have published a fifth edition (crown 8vo, pp. xxvi, 236, 6s.), telling the author, as they did so, that 'the demand, though not large, was still fairly steady.' All those who hope to publish books would like a record such as this. The average life of a book is three months. Five thousand copies in thirty-six years is better than thirty thousand copies in three months. The one is a sensation, the other an education.

SOME THOUGHTS ON THE BIBLE. BY FRANCIS HALES, B.A. (Melbourne: *Melville, Mullen, & Slade*. Fcap. 8vo, pp. xvi, 156. 4s. 6d.)

Archdeacon Hales of Launceston is a bold man, or else Tasmanian church-people are tolerant. He has prefixed to this volume an essay on Inspiration, which frankly says that much in the beginning of the Bible is mythical. He follows it by papers on the earliest chapters of Genesis, and traces the mythical element from verse to verse. It is disconcerting till one is accustomed to it. Probably his hearers are accustomed to it. There is an evident determination to be open and honest at all costs. And we heartily believe that the truth will always hold its own whenever, as here, it gets the chance.

CHAPTERS FROM ARISTOTLE'S ETHICS. BY J. H. MUIRHEAD, M.A. (*Murray*. Post 8vo, pp. xiii, 319. 7s. 6d.)

If it is possible for 'the general reader' to profit by Aristotle's *Ethics*, this is the book that has made it possible. The Aristotelian scholar usually despises the general reader. He is a Pharisee. He says, 'This people that knoweth not Aristotle's *Ethics* is accursed,' and makes no effort to acquaint him. Professor Muirhead has broken away from that sect. An ardent accomplished Aristotelian, he has deliberately written this book for 'the people of the land.'

It is mostly translation—crisp, clear translation, good Greek turned into good English. But the portions chosen to be translated are just the portions that should have been chosen. And they are 'introduced' and linked together so carefully and so masterfully that the book is no gathering of selections, it is a book readable and captivating.

If the Aristotelian Pharisee has usually scorned 'this people that knoweth not Aristotle,' this people has paid back the scorn in indifference. Who is Aristotle, and what has he done for the life that I must live? But the life that we must live is an ethical life; and Professor Muirhead has shown that even Aristotle has much to give us by means of which we shall be able to live our life the better. Is it not the great discovery of our day that only socially is ethical progress possible? The individual by thinking cannot add a cubit to his ethical life,—to his 'progress in grace,' if he calls it so. He adds his cubits by forgetting himself in service for his fellow-men. But is not this the very truth that Aristotle discussed long ago, and insists upon beyond all other truths?

PAUL OF TARSUS. BY ROBERT BIRD. (*Nelson*. Crown 8vo, pp. 515. 6s.)

Dr. George Matheson has been recently pointing out that the characters in the Bible are without time or circumstance. You can make them live now; for there is no generation they can call their own; you may clothe them in your own garb, for they have no distinctive clothing. Mr. Bird gives them their time and clothing. He does not bring them down to our day; he does not put on them our tailor-made garments. He tries to discover the clothes they would have worn, the circumstances they must have moved in. He makes vivid the Scripture narrative, not as the Bible does, by appealing to the universal imagination, but by appealing to the eye and the ear—the things that are most real of all to most of us, while they last. So 'Ananias the glutton, the men from the council, and their lawyer rode their slow-footed asses, in the melting heat, back to Jerusalem'; and 'When Paul appeared in the palace, it was to stand with naked feet on the floor of coloured tiles, under a gilded roof that rested upon marble arches, while Felix and Drusilla reclined on silk couches, with their servants round them.' Paul 'could see the muscular arms and face of a slave in Felix; while in the deep red cheeks, the dark eyes, and the black hair of the princess he saw a true daughter of his own race, as she lay smiling, in pale-lined robes, with jewels at her throat and wrists, her slave-girls fanning her with feather fans.' And Paul himself, 'wearing a gilded tunic, his grey hair covered with a traveller's striped kerchief that shaded his piercing eyes, stood in the doorway.'

It will not live as the Bible will, but it is a fascinating book to-day.

OUR NATIONAL CHURCH TROUBLE. BY A. S. LAMB. (*Nisbet*. Crown 8vo, pp. 77. 1s.)

Mr. Lamb believes that the only way to escape the Disestablishment calamity is to insist on the radical protestantism of the Church of England. In the best spirit he insists on this. He will not persuade the 'Romanisers,' but he hopes to persuade the Evangelicals that even 'Romanising' is better than Disestablishment.

Mr. Nister has published a Birthday Text-Book made of quotations from the writings of the Rev. C. M. Sheldon, and has called it *In His Steps*.

SERMONS. BY THE REV. RAYNER WINTERBOTHAM, M.A., LL.B., B.SC. (*Oliver & Boyd*. Crown 8vo, pp. 492. 5s.)

Mr. Winterbotham does not count his sermons worth publishing, but his congregations do, and it is they that have published this volume. They are worth publishing. There is directness of vision in the eye that looks at Scripture, there is moral earnestness in the voice that carries the message to us, and when these things are there, the sermons are always worth publishing. Once and again there is originality in the study of Scripture, and it is so undisguised as to touch the border of eccentricity. But it takes nothing away from the moral earnestness—that is the note of the book.

Messrs. Simpkin, Marshall, & Co. have published in a single volume a revised edition of Professor Kirk's *Papers on Health*, a very well-known series of volumes, which have taught not a few to be their own doctor. The new edition is admirably edited by the author's son, the Rev. E. Bruce Kirk, of Barrhead.

WHAT I HAVE TAUGHT MY CHILDREN. BY MARTIN R. SMITH. (*Williams & Norgate*. Crown 8vo, pp. 329. 3s. 6d.)

Mr. Smith is a member of the Theistic Church. He reached that Church after much conflict in his mind between Reason and Faith, in which he thanks God that he found Reason was stronger than Faith. He then taught his children (in lectures) the things he had come to hold, and on the advice of Mr. Voysey, published what he

taught. The strength of the lectures is their morality—a lie is a lie everywhere and always; their weakness is the want of motive. For though it may be true that Mr. Smith's children tell the truth because it is the truth, many other men's children do not, and it has been found by large experience that the best way to get them to tell the truth is to fill their hearts with the love of Christ. But no one need find fault with the book (except for the incredible way it gets rid of the Gospel miracles). It proceeds from first to last on a fallacy, a fallacy expressed in the preface, that Faith is the opposite of Reason; but it proceeds harmlessly, and even tenderly, trying to bring us near to God—as near as we can get without the Cross.

A number of pamphlets have been issued lately. In the multitude of books it is difficult to find room for pamphlets either in our notices or on our shelves. Yet some of them deserve attention and preservation. They include *Primitive Christianity and Sunday Observance*, an essay by a theologian of originality and power, the Rev. J. R. Milne, M.A. (Norwich: A. H. Goose); *The Vision of*

Isaiah, by Dr. E. W. Bullinger (Eyre & Spottiswoode); *Actual Experiences in a Sickroom* (Marshall Brothers); *Pocket Notes on the International Lessons*, by F. Spooner, B.A. (S.S. Union); *In the Shadows*, thoughts for mourners, by May Wynne (Marshall Brothers); *The Aim of a Congregational Church*, by D. Macfadyen, M.A., an address of much catholicity and loyalty; *Miniature Gardening* (Wells Gardner); *Two Sermons*, by the Rev. C. B. Waller, M.A., the one on the 'Material Creation,' the other on the 'Spiritual Creation' (Unwin); *For Young Communicants and Christian Beginners*, by the Rev. J. Robertson, D.D. (R.T.S. of Scotland)—a third edition of a very good guide to the first steps in the new life; *Our Church's Holy Days*, by E. A. Strong (Stock); *The Holding of Truth*, by the Bishop of Rochester (Macmillan); also *Transformation and Experimental Religion* (Marshall Brothers). It ought also to be mentioned that Messrs. Passmore & Alabaster are publishing every month a sermon by the Rev. C. Silvester Horne, M.A., under the title of 'The Kensington Congregational Pulpit.' They are sermons great enough to make a preacher's reputation, but this preacher's reputation is made already.

Mercy.

AN EXEGETICAL STUDY.

BY THE REV. JAMES WELLS, D.D., GLASGOW.

III.

MERCY in God, mercy in Christ, mercy in man,—these three are the sum of Christian theology and experience. Mercy in God, as unfolded in the Old Testament, has been studied in the two foregoing papers. It is covenant mercy; it is what may be called temple-mercy, that is, bestowed at the mercy-seat in the temple; and it is godlike in both its quality and its abundance.

We are now to consider

I. Mercy in Christ.

The Shorter Catechism (question 87) makes 'the apprehension of the mercy of God in Christ' the turning-point in a man's spiritual history. Dr. Denney, in his *Studies in Theology*, tells us that a

Hindoo society was formed which tried to appropriate all that, in their view, was good in Christianity, and to drop the rest. They accepted the definition of repentance in the Shorter Catechism, with the exception of these two words, 'in Christ.' They saw that these two words contained the essence of Christianity: 'they felt that here was the barb of the hook, and as they had no intention of being caught, they broke it off.'

All the mercy of God comes to us 'in Christ.' He is the Revealer of the Father. His mission was an errand of mercy. His history is an embodiment of mercy; His cross is the climax of mercy. A mistake here is fatal, and one would naturally think that such a mistake is scarcely