

2 S 3³⁵ seems to imply such a fast as was natural on the occasion, and to record an equally natural though futile attempt of the people to induce their king to take requisite nourishment. Jer 16¹⁷ is satisfactorily explained by Duhm: 'As funeral guests at the present day try to hinder a Jewish widow from rending her garments, so in Jeremiah's time they sought to prevent the son from following his father to death, offering him food and drink to bring him back to the life which he seemed to be abandoning by abstaining from needful sustenance.' Not improbably the custom which Dalman refers to is a survival of the practice which is reprobated in such verses as Dt 26¹⁴. Very frequently in these songs a Bedawin cries, 'For thine eye!' 'The Bedawin performs his heroic deeds in honour of his beloved. Ere riding forth to battle he makes a brave show on horseback before her and utters this cry.' It reminds us of the

days of chivalry, when the knight dedicated all his exploits to the glory of the lady whom he had chosen. The two facts that a mother-in-law expects her son's wife to relieve her of work, and that in several districts of the Holy Land a bride, before entering her new home, receives a lump of dough, and sticks part of it on her forehead and part on the lintel, are mentioned as explaining the Song to the Bridegroom's Mother¹—

O, Mother of the Bridegroom, be glad to sleep,
To thee comes a bride like Bedr of Ne'am.²
We brought her from the South and are here at last,
We have put the dough on the hair of her brow.

It will be a great surprise to us if the *Palästiner Diwan* does not become a standard work, highly esteemed.

J. TAYLOR.

Winchcombe.

¹ P. 192.

² A legendary beauty.

At the Literary Table.

THE BOOKS OF THE MONTH.

ARCHBISHOP BENSON ON THE ACTS.

The late Archbishop Benson delivered a series of lectures to a congregation of ladies in Lambeth Palace Chapel from 1887 to 1892 on the Acts of the Apostles. The addresses were never written out, being spoken from notes, but some of the listeners took reports from the first, and after a time a professional reporter was employed. These addresses have now been edited by one of the Archbishop's daughters, and in a remarkably handsome volume they have been published by Messrs. Macmillan.

Dr. Benson's object was not to give his hearers a general conception of the times and circumstances in which the Acts of the Apostles took place. He was not the man to be content with the mere external history, nor was his audience likely to thank him for an account of the state of the Roman Empire in the days of the Apostles. He gives a good deal of historical and political information, but it is always caught up into the region of the moral and the spiritual, and made to

serve the ends of spiritual nourishment and growth in grace.

Dr. Benson is neither an exegete nor a critic in these addresses. Occasionally he stays his hand to bring out the force of some participle or the distinction between two nearly synonymous words. For example, he translates Ac 19¹⁵, 'Jesus I perceive, Paul I know,' and gives the explanation that the evil spirit in saying 'Jesus I perceive, Paul I know or thoroughly understand,' showed 'an awful sense of the enormous difference between even St. Paul and Jesus.' But his purpose is practical guidance. He is a preacher first and last.

And his practical guidance is not always obvious or even immediately acceptable. Continuing the use of the same incident in Ac 19, in which the seven sons of Sceva took upon them to name over a man with an evil spirit 'the name of Jesus whom Paul preacheth,' and were roughly handled for their pains, Archbishop Benson says that the mistake which the seven sons of Sceva made was to try to do good by way of example. Turning out an

evil spirit, he says, is never easy work, but when it is attempted as a good example to others, then it is quite impossible. Dr. Benson tells us that we should not give up anything which we ourselves do not feel to be wrong merely that we may by our example lead others to give it up. 'I was startled once,' he says, 'by the vehement utterance of a well-known person, who finished a sermon with the words: "To do good for the sake of setting an example is simply silly." Such an utterance is useful; and I feel inclined to say that to do good for the sake of setting an example is more than silly.'

That the ladies who listened to these addresses appreciated them is evident. The Duchess of Bedford, for one, writes an introduction to the volume, and not only expresses her appreciation without reserve, but also indicates clearly wherein the value of the addresses lay. Her estimate corresponds with that which we have formed on reading the volume. 'We find,' she says, 'an almost startling perception of the relation of the great Christian doctrines to the fundamental characteristics of human nature which issue in the familiar facts of human life. . . . The common tendency to regard the truths of the Christian religion as an addition to rather than as an integral part of life in its ordinary manifestations, had no place in the Archbishop's mind.'

POSSESSION.

Demonic Possession in the New Testament is still an unsolved problem. That sentence in italics opens the introduction to a new work on Demonic Possession by Dr. W. Menzies Alexander (T. & T. Clark). It is not only unsolved, it is a problem which few expositors are anxious even to touch. It is the point at which the difficulties of the supernatural in the New Testament concentrate. To give it up is easy—both the problem and the Possession—but it is unsatisfactory. Jesus believed in it, and if it was a delusion He could be deluded. Or He did not believe in it, and if it was a sham He helped its propagation. It is easy to deny Possession—but after?

Demonic Possession is still an unsolved problem. Perhaps the solution has been improperly attempted. It has been attempted either by theologians, who have generally received it, or by historians who have hesitated, or by medical

writers who have mostly denied it. Could we not find a man who has the qualifications for coming to it from all these sides at once? Dr. Menzies Alexander is such a man. His degrees are M.A., B.Sc., B.D., C.M., and M.D. He has studied the subjects that are touched by the problem, he has most patiently studied the problem itself. His book is more than a contribution to the subject, it brings the subject of Possession into line with our latest medical, historical, and theological knowledge.

LIFE AND LETTERS IN THE FOURTH CENTURY.

The method of study most commonly used in respect of the early Church writers is to measure them by the standard of orthodoxy. Professor Glover has chosen a new method. He calls it 'reading across the period.' He has chosen the writers of the fourth century and studied their writings; he has also studied the writings of others about them, both early and late. And he has set himself to consider, not what the Orthodox Catholic Church thinks of them, not where ecclesiastical historians have placed them, but what they actually contributed to the solution of the problems of life which emerged in their day. Professor Glover has probably little interest in orthodoxy and little concern for the opinion of the Catholic Church. Certainly he never commits the folly of condemning orthodoxy because it is orthodox. He simply lets it alone. He strikes across it, to use his own expression, neither running with its stream nor rowing against it. And thus he produces a series of studies of the men and women of the fourth century which are very fresh, and he adds something to our knowledge of those problems of life which are ours as well as theirs.

His method is, of course, not absolutely new. Julian has been studied by the 'cross-reader' times without number. Yet it is the study of Julian that has given us most pleasure in reading Professor Glover's book. For in this brief chapter Julian is set amidst the great processes of his day with a detachment which reveals with memorable distinctness his incapacity for the tremendous task he set himself, and yet Julian's amazing failure is recognized as the judgment of the great God.

The book is not only literary and unecclesias-

tical, it is popular. The titles of the chapters, such as 'Greek and Early Christian Novels,' are meant for 'the man in the street.' And in that the Cambridge Press has rendered a gracious service to us all. For we must get the average Englishman to understand that the triumph of Christianity was really due to its being on the side of the nature of things, and that interested ecclesiastics were neither its authors nor effectual promoters. We must get the average Englishman to read the history of the Church, and this is the book in which the fourth century may be read with most joy and gain.

THE FORMATION OF CHRISTIAN CHARACTER.

Dr. W. S. Bruce, whose study of *The Ethics of the Old Testament* had a gratifying reception a year or two ago, has now published, through Messrs. T. & T. Clark, a study in *The Formation of Christian Character*. It is a fuller and riper study than the other; it deserves a yet heartier reception.

The book comes in time. Never was stress more unreservedly laid on the value of character; never was it more generally admitted that the noblest character is the character of Christ. It comes also under the influence of the right method. There has been a slight tendency of late to let go the historical method, or at least dilute it with the imaginative. But our great gains have been made along the historical line, and Dr. Bruce adheres to it faithfully. And, better than all, he has laid the only true foundation. Of course he has not tried to describe that New Birth from which Christian character springs, for his book is not theological. But he starts from the New Birth. He does not hang his character in the air. And starting from the New Birth, he has the Spirit of Holiness with him, and is able to show how character is made, —to show it, one might say, in the making.

Dr. Bruce has not exhausted his subject. It is too great for that. He has not given his points the relative prominence which other men would in every case have given them. He has not attempted to make an original contribution to the science of Ethics. But the follower of Christ who sits down with this book in his hand will find himself in a wealthy place. And the preacher,

above all, will revel in fresh matter for the pulpit, clearly arranged and pointedly expressed.

THE WORLD BEFORE ABRAHAM.

This is an able and useful book, with a misleading title. It is an introduction to the critical study of the Hexateuch. It states—very lucidly, and thoroughly enough for a popular book—the principles of the Higher Criticism, and then applies them in detail to the first eleven chapters of Genesis. But one must stand back and take a much more comprehensive survey of the materials before he can gain a clear conception of the world before Abraham. When we are past the title, however, the book is right and highly opportune. There is no other book we know which will more readily give one an idea of what the Higher Criticism has done to the Hexateuch. And is not that just what the thousands of thinking Church people are asking? Nor does it demand excessive toil. While the notes give the opportunity of almost endless further study, the body of the book is easily read. Perhaps its most welcome feature is its quiet reasonableness. A follower of Driver, Professor Mitchell can quote Sir William Dawson with appreciation. The publishers are Messrs. Constable of Westminster.

PRAYER.

The 'Oxford Library of Practical Theology,' which Messrs. Longmans are publishing, would have been very incomplete had it not included a volume on Prayer. For prayer is theology. The old saying, *pectus facit theologum*, 'It is the heart that makes the theologian,' might be turned, 'He only is a theologian who is on his knees in prayer.' And prayer is practical theology—the only pity is that it is so little practised. Prayer had to be included, the only question was, Who is to write the volume on *Prayer*?

The choice fell on Canon Worlledge of Truro. We cannot make comparison between the work which Canon Worlledge has done and the work which another might have given us. We can only say that the editors of the series must be highly gratified with the issue of their confidence. We do not agree with all that Canon Worlledge says; we find omissions, and we find over-elaboration here and there. But it is a strong full book; it

penetrates into the heart of the great subject, and never for one moment does it offend by irreverence or presumption.

The difficulty has been to meet various classes of readers. Canon Worlledge is strongest when he speaks to the most devout; his answers to the objector are less impressive. But who would do better with the objector after all? Is not the only answer to the objector to prayer, Try it? 'Can any good thing come out of Nazareth?' 'Come and see.' There is no answer but that.

More things are wrought by prayer than this world dreams of. And yet many things more might be wrought by prayer, if we would pray more, if more of us would pray. This book will teach us to pray as John also taught his disciples. For this man has tried the power of prayer ere he could write of it with power, such power as this book carries.

THE CHURCH OF CHRIST.

'The Church of Christ, her Mission, Sacraments, and Discipline' is the full title of Professor Tyrrell Green's volume, which belongs to 'The Churchman's Library' edited by Mr. J. H. Burn and published by Messrs. Methuen. The sub-title is curious and interesting. Why its Discipline? It is well chosen for all that. Professor Green understands by the 'Church of Christ' a very definite organization in this life, and knows that organization must have the power of discipline. In short, the Church of Christ, in Professor Green's conception, is what would now be called—the word is used in utmost reverence, though it is not easy to use it so—a Club. Now a Club has a mission, to its own members certainly, perhaps to those also who are without its membership. It has also its sacraments, which are the exercises whereby its corporate life is expressed and perhaps maintained; and of course it must reject as well as take in, suspend, or otherwise exercise the right of discipline.

Is the Church of Christ a Club then? Professor Green calls it, with less risk of misunderstanding, a Society, a visible Society on earth. He believes it is a Club. Its President, its officers, they are all well known to him. And so he will not have the notion that the Church is an Invisible Body, its head the Invisible Christ, its members in heaven as well as on earth. The Church is the

visible Society of outwardly professing Christians. And they must be accepted in due form into the Society by the proper officials, as they may be rejected by the same on contumacy or misconduct.

One weakness of this conception lies, as we all know, in its test of membership. The risk is that the will of the officers rather than the worth of the individual be the basis of decision. No doubt the officers are more and more making their will square with character, but after all there are so many without the society whose fitness to be within is never questioned. It is not a perfect conception. Perhaps Professor Tyrrell Green knows that it is not.

His book is thorough. There is little space for digressions, facts rather than processes are given, results rather than proofs. That makes it possible to cover the whole great subject within the hand-book space. It is a book to do credit to author and editor.

CHRIST OUR LIFE.

Professor Moberly's influence is not extensive, but it is intense. The circle of admirers, or even readers, of a man who could preach such sermons as this volume contains, cannot be a wide one. Their plainness of style and their obviousness of thought may be popular enough. But no preacher can be popular in these days who insists so mercilessly on practice, how much less one who will have practice cost pain, and least of all one who demands that this painful practice be not of duty but of love. Dr. Moberly's mind is pre-Reformation. A man is justified by the deeds of the law. But the deeds of the law take him out of bed very early in the morning and watch him rigorously all the day, and if the most minute of all the precepts is done without the glow and the grace of love within, its doing is mere damnation. Dr. Moberly's saint is mediæval, but he ruthlessly takes away all his saint's joy in prayers said and penance done. Who is sufficient for these things? The multitude of believers will do, more readily than believe; but if there is no chance of being accepted in the doing, what comfort can it bring? Surely Dr. Moberly must hold that a man is justified by faith *without* the deeds of the law, or else hold that deeds done with less than the purest motive, if there are enough of them, will make a man practically sure of heaven.

Wherein lies the keen interest one feels in reading or hearing these sermons? In their reflexion of the speaker's personality, in their searching psychology, or in their deep demand? They are not evangelical, nor are they Broad Church. But is there a third position possible in theology or in practice? That is the question they make us ponder.

ABRAHAM AND MOSES.

Two volumes of the new edition of the Rev. F. B. Meyer's works have been issued by Messrs. Morgan & Scott this month. The one is entitled *Abraham; or, The Obedience of Faith*, the other *Moses, the Servant of God*. They are alike in the manner in which they handle their subjects, for Mr. Meyer is always far more edifying than critical, yet the individuality of the two patriarchs is by no means lost. The simplest way to express the special excellence of both books is to say that 'Christ is all and in all' in them. Even Abraham and Moses would be nothing to Mr. Meyer if he did not find Christ in them. The most eloquent sentence about him whom critics call 'the mythical progenitor of the Hebrew race' is 'your father Abraham rejoiced to see my day and he saw it.' And yet, again, it must not be thought that Mr. Meyer has no sense of perspective. He finds Christ in the Old Testament, but he knows the difference between the faith of Moses and the love of John. Let it be remembered that this popular writer, who seems to ignore scholarship, is himself a scholar, and does not stumble forward but selects his footing deliberately. Nor is his strength impaired by his choice, which reaches its highest when he is dealing with the things that are nearest the Throne.

BIBLICAL AND SEMITIC STUDIES.

Messrs. Charles Scribner's Sons have published in New York a volume of essays by members of the Semitic and Biblical Faculty of Yale University. The essays are described as 'Critical and Historical.' There are six of them. The first is on 'The Tribes of Israel,' by E. L. Curtis, Ph.D., D.D., Holmes Professor of the Hebrew Language and Literature; the second is on 'The Growth of the Israelitish Law,' by C. F. Kent, Ph.D., Woolsey Professor of Biblical Literature, and F. K. Sanders,

Ph.D., D.D., Professor of Biblical History and Archæology; the third is on 'The Yeşer Hara, being a Study in the Jewish Doctrine of Sin,' by F. C. Porter, Ph.D., D.D., Winkley Professor of Biblical Theology; the fourth is on 'The Significance of the Transfiguration,' by W. G. Moulton, B.D., Ph.D.; the fifth is on 'Stephen's Speech: its Argument and Doctrinal Relationship,' by B. W. Bacon, Litt.D., D.D., Buckingham Professor of New Testament Criticism and Interpretation; the sixth is on 'The Mohammedan Conquest of Egypt and North Africa,' by C. C. Torrey, Ph.D., Professor of the Semitic Languages. It is a book of much importance, and we hope to deal with it next month at greater length. The English publisher is Mr. Edwin Arnold.

LEADERS OF RELIGIOUS THOUGHT IN THE NINETEENTH CENTURY. By S. H. Mellone, M.A., D.Sc. (*Blackwood*).—The essays which this volume contains have the outward appearance of being what newspaper editors with shocking rudeness call 'pot-boilers.' But we have no business to judge by the outward appearance and go so utterly astray. Newman, Martineau, Comte, Spencer, Browning—their subjects may be suspiciously like 'thrown-off' magazine articles. And there is no doubt that they may be separately read with comfort. But they are not separate. A great and serious purpose runs throughout. It is to discover how each of these leaders of religious thought faced the question of the belief in God. How did they reach it and rest on it? How do they agree and differ in their belief, and why? And it is not merely a series of interesting discussions of this question. Dr. Mellone comes to definite conclusions. One conclusion is that belief is the fruit of experience; another, that experience must be rationally interpreted before it can be relied on. But the chief conclusion is that experience does not come through contemplation but through Work (the capital is to be noticed)—through activity and energy of spirit. The last and greatest study is Browning.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. THE PSALMS. By A. F. Kirkpatrick, D.D. (Cambridge: *At the University Press*).—The Cambridge Press has done a graceful thing in issuing Dr. Kirkpatrick's three volumes in one. The size is somewhat larger, the paper

thinner (964 pages are contained in a volume of comfortable thickness), and altogether this edition is more convenient than the other. Let us add that it is at present without doubt the one commentary on the Psalter through which the English reader will most surely and most immediately get at the meaning of the original.

OUTLINES OF TEXTUAL CRITICISM OF THE NEW TESTAMENT. By C. E. Hammond, M.A. (Oxford: *Clarendon Press*).—The study of textual criticism must be getting popular. Mr. Hammond's *Outlines* has reached the sixth edition, although there have been many competitors in the field for some time now. The sixth edition has been largely rewritten, the wonderful gains and more wonderful guesses of the last ten years being all made use of. The success of Mr. Hammond's book is due, we fancy, in no small measure to its elementary character. More even than Mr. Lake's tiny volume, it is a beginner's book. Nothing is taken as known, nothing is pursued into technicality. Moreover, it is a good teacher's book, and that no doubt also counts for much.

THE WORLD'S EPOCH-MAKERS: PLATO. By David G. Ritchie, M.A., LL.D. (*T. & T. Clark*).—In the original intention of this series Plato and Aristotle went together to form one volume. Professor Ritchie himself approved of the plan, and tried to work it out, but he found that the treatment would be too slight for any service, so Plato comes out alone, with the promise that Aristotle may follow. Professor Ritchie fears that as it is the book may be too condensed. We do not think so. Plato's position among the world's epoch-makers can be told without describing every argument in everyone of the dialogues. There is information enough in this volume for its purpose. We are thankful that so ardent a student of Plato was compelled to make a selection of his materials, and give us to understand, without wearisome detail, what Plato has done *pro bono publico*.

THE TEACHINGS OF DANTE. By Charles Allen Dinsmore (*Constable*).—Mr. Dinsmore, by this delightful and instructive book, lets one see what can be done in the study of Dante without a knowledge of Italian. Mr. Dinsmore was in-

debted for his first affection to Longfellow's rendering of the 'Inferno,' and even now he acknowledges that his pleasure in the great poem has come through Longfellow's and Norton's translations. There may be deeper studies of Dante than Mr. Dinsmore's, but there is no book on Dante more likely than this to catch the interest of the unlearned and ignorant. Dante is seen as a prophet, and all his message is a prophet's message. Therefore it is that his message is so applicable to-day. For no prophet ever spoke to his own generation only. The sins which Dante sees and smites are our sins, their punishment falls on us. We may be separated by more than centuries from the theology of the theologians of Dante's day, but Dante is close at hand. And even our discoveries he made before us, as that great and dreadful discovery that it is not for our sin we are punished, but in our sin and by it. Take this volume and a good translation, if you can do no better, and in the spare minutes of a month's holiday you will be a devoted Dante student.

THE BOOK OF ISAIAH. Edited by A. B. Davidson, D.D., LL.D. (*Dent*).—This little work is the last that occupied the mind of the late Professor Davidson of Edinburgh, and small as it is, it proves how sensitive to the least ray of the light of truth his mind was, up to the very end. The Introduction is a series of perfectly cut cameos, and even the Notes, though mostly but a line, contain a scholar's precise selection and decision. It raises questions of the world to come. Knowledge passeth away—but we see it passing even in this book, the knowledge of the head passing into the knowledge of the full stature of manhood in Christ.

Messrs. Dent have also published the volume of the Temple Bible, which contains Hebrews and the General Epistles of James, Peter, and Jude. The editor is Professor Herkless of St. Andrews. The reader of these commentaries wishes to know what scholars hold, not why they hold it, and Dr. Herkless has simply said that this and this is so and so. And he knows quite well what scholars hold, though such a statement as 'In the judgment of the vast majority of scholars 2 Peter was not written by St. Peter,' is just strong enough. The latest and greatest English commentary on 2 Peter says it was.

ON THE ATONEMENT. By the Rev. P. Barclay, M.A. (*Hunter*).—Dr. Rashdall has just been telling us that a silent revolution has taken place regarding the Atonement. No one now (no one worth calling anyone) speaks of Substitution. The Atonement is an atonement of sympathy. And here comes Mr. Barclay to answer Dr. Rashdall. The Atonement of Sympathy is nothing, the Atonement of Substitution is all in all. And Mr. Barclay is nearer the natural sense of Scripture, in spite of the revolution. Nor does he offend by denying a place for Sympathy, or by making an immoral idol of Substitution.

HEBREWS. Edited by A. S. Peake, M.A. (*Jack*).—Was Priscilla really the author of the Epistle to the Hebrews? When Harnack uttered it and arrayed his arguments, most men read with a smile. But here is Professor Peake, a clever critic, a thoroughly informed and sagacious scholar, and he says Harnack's identification is the most probable that has yet been proposed. To think that the advocates of the higher education of women never knew this argument and the use that might be made of it! Professor Peake has done well by this Epistle throughout. His commentary is always pointed and often incisive. He never uses words like nature to 'half reveal and half conceal the thought within.' Few commentators have more unreservedly shown the contrasts between this Epistle and the Old Testament, yet none have written on it less offensively.

SCENES AND STUDIES IN THE MINISTRY OF OUR LORD. By the Rev. J. H. Rigg, D.D. (*Kelly*).—There are many ways of preparing the sermon for the pulpit. Dr. Rigg's way is to make studies, just as a painter makes studies for his great picture. And as the painter's studies and sketches are sometimes published and fetch good prices, so here Dr. Rigg has published his 'Scenes and Studies,' and they are worth their price. That they are studies with the pulpit constantly in mind is evident. For example, when Dr. Rigg 'studies' the Woman of Samaria, he says of the phrase, Jesus 'must needs go through Samaria,' that the 'must needs' means more than that the road lay that way; 'it is more than lawful to believe that the Saviour at this time chose that way for high spiritual reasons.' Again, in the study of 'the Woman that was a Sinner,' it is said

that our Lord's Parable of the Two Debtors does not compare the woman with the Pharisee, but with 'an imaginary fifty-pence debtor.' This also is rather homiletical than expository, and so is the severity of the judgment on Simon. They are studies for the pulpit; let us rather say they are sermon sketches in the study.

PATRISTIC STUDY. By Henry Barclay Swete, D.D., Litt.D. (*Longmans*).—The second volume of the new series of books entitled 'Handbooks for the Clergy,' is written by Professor Swete of Cambridge. It is a guide to the study of the Fathers. What has Dr. Swete set before him? He has set it before him to reveal to the younger clergy the wealth of wisdom that lies in patristic writings, telling them that it will repay them to spend time on this study; he has also set it before him to do nothing that would make his book a substitute for study. Now when Dr. Swete has a task before him he lets no ease or indolence prevent him from accomplishing it. This work could not be done better. The knowledge is most intimate; the tact in selection, the skill in presentation, are both a constant delight. The book is at once a student's stimulus and a scholar's ready reference.

THE MINISTRY OF CONVERSION. By A. J. Mason, D.D. (*Longmans*).—Canon Mason has the rare combination of accurate scholarship and frequent surprise of happy thought. It is the combination that produces the most valuable work. And Canon Mason's books are sought for by the discerning at all cost. He is at his best when he undertakes a volume on Conversion. For Conversion is pooh-poohed by the uneducated Anglican as a preserve of Dissent. Canon Mason chooses it for his volume in the 'Handbooks for the Clergy' series out of his scholarship and love of fresh thought. He treats the subject sympathetically—not dwelling on generalities, but weighing words and gathering definite results—and makes it quite manifest that the believer in Baptismal Regeneration and Confirmation does not need to reject the doctrine of Conversion, but rather dare not.

THE ELIZABETHAN PRAYER-BOOK AND ORNAMENTS. By Henry Gee, D.D., F.S.A. (*Macmillan*).—Dr. Gee has made a small

portion of the reign of Elizabeth his special study. He has studied that portion for a special purpose, the purpose of discovering what was done in the matter of Prayer-Book and Church Ornaments revision. He has been led to overthrow the accepted history out and out. He has then reconstructed what he believes to be the true history. The eventful year is 1559. In that year the Prayer-Book of 1552 was passed with three alterations, and the Ornaments Rubric was superseded by 'Provisos' and 'Orders.' Subsequent years only carried these changes into effect. Dr. Gee goes over the ground cautiously, and gives documents. His work is possible only in such a time as this when the keenest interest is felt in the least detail in the history of the Prayer-Book and the Ornaments Rubric, when the very fate of true religion is felt to turn on that history.

WORDS AND THEIR WAYS IN ENGLISH SPEECH. By J. B. Greenough and G. L. Kittredge (*Macmillan*).—Since Archbishop Trench wrote, there has been no study so universally popular as the study of words. And it is inexhaustible. Words are often compared to coins, and they have as many sides and edges and interests. Professor Greenough and Professor Kittredge stand on Trench's shoulders and see farther than he did. They are also more scientific, and discover more complexity of association in the ways of words. Yet they write in almost as entertaining a manner, and are almost as sure of a great audience. They are not so 'moral' as the Archbishop, who was at his best when he was drawing out the deep lessons of linguistic degeneration. But they are more philosophical. They trace their word with a larger outlook on the influences that shaped or sharpened it, and they recognize the imperative operation of the laws of the human mind. Perhaps their greatest achievement, as they discuss separate words so easily, is their demonstration that words are not separate, and cannot be separated from their own history or the human mind.

Messrs. Macmillan have published other two volumes of their most attractive edition of Thackeray—*The Virginians* and *The History of Henry Esmond*. Each of these novels is contained in a volume of convenient size, and there is neither excessive thickness to displease the eye

nor excessive thinness of paper to weary it. A more pleasing volume to read we have never had in our hands. Thackeray's admirers will ask no dearer, and will be content with no cheaper, edition than this.

HOME IN THE WORLD BEYOND. By the Rev. George Philip, D.D. (*Marshall Brothers*).—'Set your affection on things above.' Dr. Philip fulfils the apostolic precept gladly. He has discovered that he has not here an abiding city, and already he has his conversation in heaven. How vast is the difference between one who cries, 'Is this the end? Is this the end?' seeing only darkness and uncertainty beyond, and one who like Dr. Philip knows that it is but the beginning, and sees the home of light and joy and peace above. This book is the reward of many years of the closer walk with God. It will lead others to that closer walk, and then to the opening of the golden gates.

THE OLD TESTAMENT NARRATIVE FOR SCHOOLS. By Marcus Dods, M.A. (*Nelson*).—Mr. Dods (there is a Marcus Dods we know better than this yet) has published in this volume a history of the Old Testament times in the language of the Authorized Version. Each incident has its own title, and is printed in ordinary paragraphs without the familiar chapter and verse divisions. The whole narrative almost is given, with just a few inevitable omissions—in- evitable to one who looks upon them as unfit for schoolgirl reading. And the outcome is a book of the best stories the world ever heard, with the living God as their soul and centre.

THE POEMS OF JOHN MILTON. (*Newnes*).—The paper in this 'thin-paper edition' of Milton is so thin that 526 pages are compressed within half an inch. Yet it is quite opaque and no interference is permitted from the other side. The type is good sized and clear cut. The reading has been done with utmost care. It is an edition of Milton to be inquired after.

TENNYSON'S 'IN MEMORIAM.' (*Newnes*).—The 'Caxton' Series has been made richer and will probably be made better known by this edition of *In Memoriam*. In outward and inward appearance the book is all that modern skill can make

it. But its great attractiveness lies in its illustrations. They are daringly original. Wide eyes will open wider, only wondering. But the penetrating student of nature will find that these hints and bold surfaces awaken echoes of the past and hopes for the future, stirring the deepest things in life.

MEN OF MIGHT IN INDIA. By Helen H. Holcomb (*Oliphant*).—Messrs Oliphant, Anderson & Ferrier of Edinburgh have taken a most honourable place as the publishers of mission literature. To them application should be made by those who desire to instruct or interest mission work-parties. Their latest issue is a popular account of the great Indian missionaries from Ziegenbalg to Kellogg. Each biography forms a 'reading' of about 30 pages, and as the book is written in a spirited popular style, it may be safely chosen. There are thirteen biographies in all.

THE BAPTIST PULPIT. (*Stockwell*).—Mr. Stockwell has published two more volumes of his 'Baptist Pulpit,' which has now reached its twentieth volume. The one is *The Gospel: What it is and what it does*, by the Rev. W. Ingham-James; the other is *Christ the Centre*, by the Rev. H. C. Williams. There is no dispute as to the earnest desire of both preachers to know nothing save Jesus Christ and Him crucified. Both seek the conscience rather than the understanding, or rather the conscience through the understanding, for it must not be supposed that the graces of style are forgotten.

BUILDING IN SILENCE. By the Rev. James Black, M.A., A.T.S. (*Stockwell*).—It is the application to the niceties of daily conduct that is the test of the gospel. At home, at play, its glory is greatest or its shame. Mr. Black seeks to make it enter in at these lowly doors. He finds it applicable to all circumstances, all experiences, all tempers. It tells best in silence, in that quietness and confidence in which we have the promise of winning our souls. And he urges silence with great plainness of speech, silence in building, and silence even in taking down.

SERMONS FROM A LITTLE-KNOWN PULPIT. By the Rev. Solon Rees (*Stockwell*).—There is surely a taste of humour in the title

Mr. Rees has given his volume of sermons. As if to be from a little-known pulpit made them singular. It is the little-known pulpits that have given us almost all the sermons that live, and that is the hope by which so many preachers preach and wait. These sermons will not make the pulpit in the Church of Bethany at Aberaman well known, they are too simply solidly of the evangelical type for that. But they will serve their purpose as sermons, rousing some out of forgetfulness, cheering others along the way to the rest that remaineth.

FAITH AND LIFE IN INDIA. By R. L. Lacey (*Stockwell*).—This is the gospel in its application to the necessity of the case in India. The sermons are evangelical to the core, but they contain more 'Apologetic' than the ordinary evangelical sermon at home. They are also illustrated out of the preacher's experience. And in that lies their virtue for us. Many a text will be made more impressive when seen in the light of Indian life and thought. 'The man of India—likewise the woman—covets a son, because only a son can deliver the soul of father or mother from hell, they say. Well, Unto us a Son is born.'

THE ALABASTER BOX. By the Rev. Joseph Pearce (*Stockwell*).—'The Alabaster Box' is the title of the first sermon. The title of the second would have been more striking, 'The Gospel in a Grumble.' Its text is, 'The Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.' The sermons are as outstanding as their titles in fitting language and felicitous division.

THE GOSPELS AND THE GOSPEL. By G. R. S. Mead, B.A., M.R.A.S. (*Theosophical Pub. Co.*).—In this volume Mr. Mead investigates the historical sources of Christianity. His sub-title is 'A Study in the most recent Results of the Lower and the Higher Criticism.' He is not an expert in either form of criticism, but he possesses a good general knowledge of both. His interest, however, is not in criticism but in religion, not in facts but in ideas. And this is at once the strength and the weakness of his book. For he is right to emphasize the helplessness of scientific facts to make or prove a religion; he is right in pointing out that to religion itself all our progress in physical science

has added nothing. But then, his comparative indifference to historical fact makes him follow leaders in historical science who are not trustworthy, and adopt positions which are not tenable. He supposes that all the Synoptics were written somewhere in the reign of Hadrian, while on the date of the Fourth Gospel he is afraid to trust himself away from the actual words of Schmiedel. And worse than that, he confounds indefiniteness with toleration. He claims to have no axe to grind as others have, and then ends his book with this characteristic sentence: 'No longer should we be anxious to declare ourselves Christians or Buddhists, Vedantins or Confucianists, Zoroastrians or Mohammedans, but we should strive to be lovers of truth wherever it is to be found, and candidates for Baptism into that Holy Church of all races, climes, and ages, that true Communion of Saints, whose members have been aiders and helpers of all religions, philosophies, and sciences which the world may have from time to time required.'

WHAT A MAN OF FORTY-FIVE OUGHT TO KNOW. (*Vir Pub. Co.*)—This is one of a 'Self and Sex' Series, which has been well commended. The information is valuable, is necessary indeed, and it is put inoffensively. Without doubt these books will do something for the physical and moral well-being of the community. Their extensive circulation should be encouraged.

MR. GLADSTONE AS I KNEW HIM, AND OTHER ESSAYS. By Robert Brown, jun., F.S.A. (*Williams & Norgate*).—Besides the essay which gives the book its name, Mr. Brown has republished in this volume 'The General Election of 1900, and After,' 'John Leland in Cornwall,' 'Studies in Pausanias,' 'Samuel and Teiresias,' 'Sappho, a Retrospect and a Reverie,' and 'Victoria.' The only one with a direct biblical interest is the fourth. In that essay Mr. Brown discusses the religious value of the Witch of Endor and the Rising of Samuel with welcome

detachment from professional interest and with much curious and illustrative lore. His conclusion is that Sheol was not so dreary an abode as we, who listen to Hezekiah's despondent cry, imagine, but that it was 'not unaccompanied by thoughts of quiet, peace, and rest; nor wholly accepted as the ultimate goal and final abode of the hopeful and aspiring soul of man, but was at times bravely questioned whether its mysterious abysses did not contain a secret which should link the Eden of the past with a Paradise to come.'

The essay on Pausanias is most after Mr. Brown's manner, and most valuable. But the political essays are good and sometimes searching reading. The first gives many examples of Mr. Gladstone's ability to detach himself from politics at the most engrossing and anxious times, and express his mind on men and things that went to rest long, long ago.

The Books of the Month include also:—*How to Please God*, by the Rev. George Everard, M.A. (Drummond); *I Hope*, by the late Bishop Ryle (Drummond); *A Gift from God*, by J. Forbes Moncrieff (Drummond); *A Help to the Spiritual Interpretation of the Penitential Psalms*, by A. B. Bailey-Browne (Longmans); *Life Everlasting*, by John Fiske (Macmillan); *A Tale of Red Peking*, by Constancia Serjeant (Marshall Brothers); *Me First*, by Florence A. Markham (Marshall Brothers); *Light for Life's Eventide* (Marshall Brothers); *St. Mark's Gospel*, by A. E. Rubie, M.A. (Methuen); *The Evangelistic Hymn-Book*, by I. D. Sankey (Morgan & Scott); *A Great Salvation*, by E. Marriott-Ford (Nisbet); *Thoughts on the Penitential Psalms*, by Ethel Romanes (Rivingtons); *The Devil and his Angels* (Stock); *Talks with Young Christians*, by W. Ridley Chesterton (Stockwell); *A Plea for the Old Faith*, by J. Tuckwell (Stockwell); *The Poor Minister's Dream*, by Stanley Frazer (Stockwell); *Reasons why I am a Catholic*, by C. M. Yonge (Wells Gardner); *The Touch of Faith*, by A. F. Winnington-Ingram, D.D. (Wells Gardner).