

unity and continuity of ministry, but will help to awaken a livelier interest both in the service itself and in the home reading of our people. I am persuaded that much of our reading is lost upon many of our hearers because we assume that they are acquainted with all the circumstances under which the selected passage was written. Might we not therefore take for the first lesson a consecutive theme, such as, *e.g.*, the story of Israel as it is illustrated by the Prophets? Beginning with Amos, one might in a few words explain the stirring events which called forth his prophecy, and then read a passage which gives the spirit of the whole book. Hosea, Isaiah of Jerusalem, Jeremiah, etc., might be treated in the same way, and the congregation be urged to make these prophecies the subject of their home reading. This might be followed by consecutive readings, say, on the great themes of the Psalmists and other writers, *e.g.* Songs of trust; Songs of sorrow; Songs of joy; Songs of the law. The best rule for the reading of these passages is given in the Bible itself (Neh 8⁸), 'And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.'

The second lesson might then be chosen to illustrate the theme of the sermon.

For the evening service I would retain the liturgical and devotional use of Scripture. I feel increasingly that in Churches where many of our worshippers attend twice every Sunday, the didactical and the intellectual ought to have a minor place, and that emphasis should be laid upon methods and passages which serve the ends of simple worshipful feeling. Every exercise for the evening service might be subservient to one theme; some old yet ever-new appeal to the heart of love and penitence, trust and hope. This should be

the motive of the whole service enforced by hymn, Scripture, prayer, and every spoken word.

XIII.

By the Rev. George L. Hurst, A.T.S., St. Austell.

Mr. Taylor's question can hardly be answered by an appeal to ancient tradition and personal preference. If we agree with his stupendous assumption 'that in the reading God is speaking to man,' we cannot legitimately escape his conclusion that the Scripture should be systematically read from beginning to end. But the assumption has against it all that critical and theological study have done in recent years, as well as the settled convictions of enlightened Christian feeling. Wherever these effects of the Divine Spirit's activity are accorded their due influence, the instructed scribe will bring from his treasury that which will meet the needs of the souls he serves undismayed at the charge of 'an unintentional degradation of Scripture.'

But Mr. Taylor unintentionally raises a question much more weighty and urgent than the one he asks. The question, namely, whether much of the Old Testament ought not to be frankly abandoned from the public service of Christian worship? Those services are justified by their spiritual value, and it is open to dispute whether we do worship the Father in truth, or find grace to help by reading the abrogated laws, the crude theologies, the barbaric sociology, and the imperfect morality which attach to the primitive Hebrew history. Probably spiritual thinking and holy living are hindered, and our appreciation of the glory of the Gospel is lessened by the attention bestowed on those things which Jesus superseded and Paul fearlessly renounced.

At the Literary Table.

CONSTANTINOPLE.

CONSTANTINOPLE. Painted by Warwick Goble. Described by Professor Alexander van Millingen, D.D. (*A. & C. Black.* 20s. net.)

In any series of volumes about the East a volume on Constantinople should have a place. Probably

in recent years the Sultan's capital has suffered for the Sultan's evil repute; but this cannot affect its character as one of the most picturesque cities, not only in Europe, but in the world. It is said to be especially true of Constantinople that 'distance lends enchantment to the view,' and that a closer acquaintance with its streets tends to modify first impressions. In the series of more than sixty

illustrations in colour to this volume, drawn by Mr. Warwick Goble, the author, with his trained instinct, has depicted the picturesque and striking features of the city in the Golden Horn and its incomparable situation. He has seized upon beautiful sunrise and sunset effects when Constantinople seems like an enchanted city of 'cloud-clapped towers and gorgeous palaces'; he has drawn many characteristic street scenes, and not a few of the more notable scenes in the interior of the mosque of St. Sophia. Dr. Alexander van Millingen, the author of the book, is Professor of History at Robert College, Constantinople, and has written the chequered history of the famous capital with fulness of knowledge. The Turk, he tells us, is becoming more and more a European in his outward appearance, and if this were true of his general manners and customs it would be a welcome change. But as it is true chiefly of his dress he has lost much of his Oriental picturesqueness. This change is apparent also among the Turkish women. A Turkish bride belonging to a wealthy family wears a wedding-dress like that worn by brides in Western countries, and similar changes are apparent in other domestic affairs. Dr. Millingen has much to say of the churches that have been and that still remain in Constantinople, and of the religion of its people. The outward forms of the latter he describes as exceedingly impressive. There is no more impressive religious service in the world than that celebrated under the dome of St. Sophia. And yet it is a service of silent prayer.

Books of the Month.

DR. H. F. LECHMERE TAYLOR, medical missionary at Jalalpur, in the Panjab, has written a sketch of the work accomplished by the mission with which he is connected, the Mission of the Church of Scotland in the Panjab, under the title of *In the Land of the Five Rivers* (Edinburgh: R. & R. Clark). Did we say the work accomplished? Dr. Taylor is much more concerned with the work that has yet to be done. It is the cry, 'Come over into India and help us,' sent home by forcible writing and vivid illustration.

The First Christians, by the Rev. Robert Veitch, M.A. (James Clarke & Co.; 3s. 6d. net), is a study

in Christian Ethics. But Mr. Veitch does not make out a code of Ethics from the rules of living laid down by the New Testament writers; he describes the life which the first Christians actually lived. For example is better than precept, and the victory that overcometh the world in our day, and is likely to overcome it for many days to come, is not our profession of faith, but our practice of it. 'This is the victory that overcometh the world, even our faith'—yes, but we must show our faith by our works, in this age of the world at least. Mr. Veitch shows that that is just what the first Christians did. He shows that their life was better than even their theology. It was a joyous life, a life of goodness, a life of love, a complete life, a life with infinite riches, a life with a future, and much more than all that.

To Messrs. Dent's series, 'English Men of Science,' Professor J. Arthur Thomson has contributed the volume on *Herbert Spencer* (2s. 6d. net). It is a book of less than 300 pages, yet it gives us Spencer as we have never had him popularly presented before; and more than that, a clear and comprehensive account of all that has been going on during the last fifty years on the borderland between Science and Philosophy. We understand that this is the first volume of the series. It ought at once to give the series such a name and popularity as will secure its success. It is a thoroughly sane book, sympathetic on every side. For it is written by a scholar of eminence, who is able both to praise and to blame, and yet be above the suspicion of partiality.

To his volumes on *Samson, Saul, Joseph, and Jonah*, the Rev. Thomas Kirk has added *Daniel the Prophet* (Edinburgh: Andrew Elliot). Again the narrative is accepted just as it stands, and the spiritual lessons it contains are set forth with conviction and confidence.

Mr. Henry Frowde, of the Oxford University Press, is now the publisher of 'The World's Classics,' formerly published by Mr. Grant Richards (1s. net each). He has just issued George Borrow's *The Bible in Spain* and *The Romany Rye*.

Mr. Francis Griffiths has started a series called the *Quest of Faith*. And that is the title of its first volume (2s. net). Its first volume is

written by the Rev. Thomas F. Lockyer, B.A. An incomparable book it is to put into the hands of an inquiring young man or woman.

Mr. Griffiths continues to publish his 'Essays for the Times' (6d. net). Some of them are new and some of them are old, but they are all worth publishing or republishing. Professor Cheyne has brought his essay on *Reform in the Teaching of the Old Testament* up to date. It first appeared in the *Contemporary Review* for August 1889. Professor Schürer is content to add a postscript to his essay on *The Fourth Gospel*, which was written in 1891. Of those that are absolutely new let us mention Principal Adey on *The Virgin Birth and the Divinity of Christ*, Mr. Tennant on *Original Sin*, Mr. Moinet on *The Consciousness of Jesus*, and (though we have been disappointed with it) Dr. Edwin Abbott's *Revelation by Visions and Voices*.

Ezekiel is one of the least of the Prophets for the preacher's purpose. Yet in the *Biblical Illustrator* the volume on Ezekiel fills 574 close-packed octavo pages (Griffiths; 7s. 6d. net).

The only serious fault which men found with the revised edition of Smith's *Dictionary of the Bible* (apart from the great and unaccountable fault that only one of the volumes was revised) was that some of the writers were critics and some were not; some of the articles were sufficiently advanced and some were amazingly conservative. Of all the conservative articles the most conservative was Dr. Charles H. H. Wright's 'Isaiah.' Dr. Wright is not ashamed of that article. He has republished a number of essays contributed to various publications, and among them appears the article on 'Isaiah' from Smith's *Dictionary of the Bible*. It takes the first place. The volume is named after it—*The Book of Isaiah and other Historical Studies* (Griffiths; 6s. net). The author himself says that it is in some respects the most important essay in the volume. Of the rest of the essays some are fairly new and some are very old. One is as recent as 1892; two are as ancient as the *British and Foreign Evangelical Review*, 'a journal,' says the author, 'which has been for some years extinct.'

The Rev. F. W. Orde Ward, B.A., has published

a volume of papers which look like sermons, and one day must have been so, however altered now. For they are unrelated to one another; their topics are found in texts; and in every one of them you feel that the writer is not simply writing, but asking himself the preacher's characteristic question, 'Do I now persuade men?' One of the papers has the curious title of 'Oxford v. Cambridge.' Its beginning is curious also. 'This match has been played ever since the promoted or developed amœba, thanks to the care and cleverness of its wet-nurse Evolution, began to differentiate itself from the environing cosmos and call itself human, and will continue when the names of the two great sister Universities are no more than a beautiful tradition.' But what is the match? Oxford v. Cambridge is light against law, it is 'the classical temper and sense of curve and colour and line and form, the devotion to principles and poetry and light,' against 'the veneration of the law and servile submission to mathematical proof and the barren letter.' Whatever the sermons are, they are not commonplace. Whenever Mr. Ward has nothing to say he does not say it. For the most part, however, he has too much to say. For, with all his command of unconventional language, he has so many new modern thoughts that it is hard to follow him sometimes, even in reading. The title of the book is *The Keeper of the Keys* (Griffiths; 5s. net).

A new history of the Lollards—*The Lollards of the Chiltern Hills*—has been written by the Rev. W. H. Summers (Griffiths; 3s. 6d. net). No man living is fitter to write it. Mr. Summers has sympathy and catholicity. He has knowledge and he has outlook. The book is probably meant to be popular, and may God grant it popularity. But it is the kind of popular writing that the keenest scholar will delight in.

The new volume of Dr. Maclaren's *Expositions of Holy Scripture* (Hodder & Stoughton; 7s. 6d.) completes St. Mark's Gospel. It contains a great variety of paper—sermons, outlines of sermons, Sunday-school lessons, and expositions. But it is all Dr. Maclaren's, and that is enough for us.

Of the thousands who love to sing, and to hear sung, the hymns contained in Sankey's *Sacred Songs and Solos*, there are doubtless many who

have often wished to know something of the origin and history of these hymns, and also something of the man whose singing of them first made them so popular. And now their wish can be gratified. Messrs. Hodder & Stoughton have published this month a book for the very purpose, as it were. It is *My Life and Sacred Songs*, by Ira D. Sankey. The 'Life' occupies a comparatively small, but a most interesting, part of the book. It relates his early life, his conversion, his meeting with Moody, their first visit to this country, in connexion with which some good anecdotes are related; and it concludes with a reproduction of the music and words of the author's three favourite hymns—'Hiding in Thee,' 'There'll be no Dark Valley,' 'Saved by Grace'—and of the universal favourite, 'The Ninety and Nine.' The rest of the book is occupied with the 'Sacred Songs,' and many of the stories told here lend an added interest, sometimes a pathetic interest, to the hymns already so widely known and so popular.

The most masterly thing in Lightfoot's Commentaries, as everybody discovers, is the paraphrase of St Paul's thought. Each paragraph is paraphrased before it is commented on. And very often the paraphrase makes the comment almost unnecessary, with such perfect clearness does it reproduce the Apostle's meaning. Messrs. Macmillan have reprinted these paraphrases by themselves under the title of *Analysis of Certain of St Paul's Epistles* (1s. net).

The Vine of Sibmah (6s.) is the title of a novel sent this month for review by Messrs. Macmillan. It is written by Mr. Andrew Macphail, author of *Essays in Puritanism*; and this book might be called a 'novel in Puritanism,' dealing as it does with Puritan life of the time immediately succeeding the restoration of monarchy. The hero of the story is Captain Nicholas Dexter, who had commanded a company of Cromwell's Ironsides, and who, after the Restoration, is saved from imprisonment only by the intervention of Alderman Sherwyn, whom he had once delivered from highwaymen. He escapes to New England; and in following his career and that of the heroine, Beatrix, the ward of Gilbert Sherwyn, we are brought into contact with many and varied characters—Puritans, Quakers, Jesuits, pirates, and savages—some of them made more real to

us, perhaps, by the six illustrations which the book contains. But we never lose our interest in the story. And when, after many adventures and hairbreadth escapes, he discovers Beatrix among a New English savage tribe and the desire of his heart is fulfilled, our joy almost equals that of Nicholas Dexter himself.

Many are the 'Instructions in Prayers for the Use of Candidates for Confirmation,' but there is always room for more; and *The Sevenfold Gifts*, by the Rev. Wolseley-Lewis will find a place (John Murray; 2s. 6d. net). It is not too elaborate, but it gives the candidate work to do.

Keble's *Christian Year* and *Lyra Innocentium* have been added to Messrs. Newnes' thin-paper classics (each 2s. 6d. net in lambskin). They belong, of course, to the devotional series.

From the manse at Whittingehame, Mrs. Robertson has edited and issued *Nyono*, the story of an African boy (Oliphant; 1s. net). The story was contributed originally to the 'little blue Magazine' of the Mission Press at Blantyre in Central Africa, by Mr. James Baird, one of the missionaries there. *Nyono* is worth knowing.

There is at least one good purpose served when a home missionary publishes his evangelistic addresses. He has to go and prepare new ones. But by the publication of Mr. C. H. Marten's *Plain Bible Addresses* (R.T.S.; 2s.) another purpose is served. Other home missionaries will find the making of addresses easier and more profitable.

Messrs. Sands & Co. have published a volume of sermons to boys by an American Jesuit, which, in the difficulty of finding or preparing good sermons to boys, is well worth looking at. The sermons are Catholic enough not to be offensive to a Protestant. Their thought is within the range of boys' interests, and yet it goes out into all Christianity. The title is *The Parting of the Ways*. The author is the Rev. Herbert Lucas, S.J. (3s. 6d. net).

Books on religious education are the books of the hour. They are best when they have no relation to our present controversies. Professor

Garvie's *Religious Education* (Sunday School Union; 1s. net) has no such relation. It is a marvellous book for the money, so much thought being packed into it, and the thought so true and appropriate.

Messrs. Williams & Norgate have published a revised edition of *How to Teach the Bible*, by the Rev. A. F. Mitchell, M.A., vicar of St. Augustine's, Sheffield (2s. 6d. net). Get it. Study it. Practise it.

Contributions and Comments.

A Modern Jonah?

THE Rev. A. Lukyn Williams puts a question in the June number (p. 429 f.) regarding a statement of mine in Hastings' *D.B.* ii. 750 (art. 'Jonah'). The answer, as far as I am able to give it, is as follows.

According to English newspapers, whose account was reproduced in the Canadian *Aurora*, the following incident occurred in 1891. The whaling-ship *Star of the East* found herself at the end of February on the coast of the Falkland Islands. She sent out two boats, with the usual complement of men, to kill a fine whale which had been descried far off on the horizon. The huge creature was speedily overtaken and mortally wounded. While it rolled about in its last throes, it struck with its tail and overturned one of the boats. The men fell into the water, but were all, with the exception of two, picked up by the other boat. Search was made for the two that were missing. The dead body of the one was soon discovered, but no trace could be found of James Bartley. When the whale had ceased its struggles, and the men were convinced that the monster was really dead, they towed the carcass to their ship and commenced the cutting-up process. This work continued a whole day and a whole night, and was resumed the following day. But then what was their astonishment when, on opening the stomach of the whale, they found their missing comrade, James Bartley, entombed alive, but unconscious, in the mammal's belly. The sailors had great difficulty in restoring this new Jonah to consciousness. For many days he was a prey to violent attacks of mental wandering, and it was impossible to extract a word from him. It was only after three weeks of nursing that James Bartley recovered his reason, and could speak of his wonder-

ful experiences. 'I still remember quite well,' said he, 'the moment when the whale hurled me into the air. Then I was swallowed, and found myself in a smooth, slippery passage whose contractions forced me always lower down. This feeling had lasted only a moment when I found myself in a huge sack; and, as I groped around me, I became aware that I had been swallowed by the whale and now lay in its belly. I could still, however, draw breath, although with difficulty. I felt an indescribable heat, and believed I should be boiled alive. The terrible thought that I was doomed to perish in the belly of the whale, filled me with consternation, and this terror was aggravated by the peace and quiet that reigned around me. But at last I lost consciousness of my frightful situation.'

James Bartley, says the source of our information, is well known as one of the boldest of whalers, but the mental emotions he underwent in the belly of the whale were so violent that he not only lost his reason for a time, but continues to be troubled with fear-inspiring hallucinations. He imagines himself to be constantly pursued by a whale, which swallows him afresh. Through the action of the gastric juice of the whale, the skin of this modern Jonah has become like parchment. But his general health has not been seriously impaired by his enforced sojourn in the quarter in question. By the way, the captain of the whaling-ship informs us that it is not such a rare thing for infuriated whales to swallow a man, but that this is the first occasion when the victim of so fearful a fate has been known to emerge from it alive.

I myself should be interested if the source and the certainty of the above narrative could be established. Meantime, as my article in Hastings' *D.B.* shows, I do not base the interpretation of the Book of Jonah upon it. ED. KÖNIG.

Bonn.