Finally, the theory is opposed alike to reason and revelation, to justice and common sense. It is a simple matter of fact that the consequences of our errors affect succeeding generations. It is a very different thing to assert that any man is guilty of the sin of an ancestor whom he has never seen. It is the acceptance of this doctrine which renders the commentaries of most modern writers on this Epistle such a painful contrast to those of the Greek Fathers.

H. H. B. Avles.

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Unchangeable.

Wherein lies the philosophical obstacle to prayer? 'Not in the unchangeableness of nature. That is the scientific obstacle. It lies in the unchangeableness of God.

But is God unchangeable? Dr. Henry Churchill King, President of Oberlin College, denies it. Certainly the Shorter Catechism uses the word—'God is a Spirit, infinite, eternal, and unchangeable'—it occurs in the sublimest definition ever given of God, outside the Scriptures. But Dr. King holds that this one word is a mistake, at least as we now understand it. 'God is unchangeable,' he says, 'in the consistency of the meaning of His nature and of His loving purpose. But instead of this making it true that there can then be no change in Him answering to our need, it rather ensures such adjusting activity as His love requires.' And he adds, 'This whole false notion of unchangeableness in God goes back to a metaphysically false and abandoned notion of an ever-identical stuff or substance, and should no longer be allowed to obscure our religious thinking or living.'

President King's new book is The Seeming Unreality of the Spiritual Life (Macmillan; 6s. 6d. net).

Bagshot.

Those who do not read the Westminster Gazette know not Bagshot. Bagshot is not to be seen in the flesh any more. But his friend Mr. J. A. Spender has been quoting him, and has republished the quotations, with his own explanations, in the form of a little book called The Comments of Bagshot (Constable; 2s. 6d. net). Here is one of Bagshot's comments. It will illustrate that text about being through fear of death all our lifetime subject to bondage:

'Ve The Greeks named the hemlock ἐνδορρίς the good food. So we speak of "death the healer," "death the comforter," "death the good angel," in a pathetic effort to propitiate the power we dread. Our attitude towards pain and death is a constant euphemism—a kind of whistling in the dark.'

The Dogs.

In his Life of Dr. Stewart of Lovedale, Dr. Wells recalls an incident in the experience of Robert Moffat. He tells it in this way: 'Dr. Moffat was once asked to conduct worship in a Boer family. He suggested that the Kafir servants should be brought in. "Oh," said the farmer, "let us bring in also the baboons and the dogs" Moffat read the words of the Syro-Phenician woman in Mt 15:27, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." "Wait," said the farmer, "and I'll bring in all my Kafirs." At the close the farmer said, "You took a hard hammer, and you have broken a hard heart."

Dr. Wells uses that story to illustrate the motives which made Stewart of Lovedale (of whom Lord Milner said that he was 'the biggest human in South Africa') a missionary. What these motives were, will be found in The Life of James Stewart, D.D., M.D., by James Wells, D.D. (Hodder & Stoughton; 5s. net). In reality there was only one motive—I can do no other. Or, as James Chalmers of New Guinea expressed it: 'I do hope that we shall for ever wipe the word sacrifice as concerning what we do, from the missionary speech of New Guinea. Wherever there are men the missionaries are bound to go.'

Arthur Warwick.

Mr. Melrose has done a service for which every curious student of English literature will thank him in republishing Arthur Warwick's Spare Minutes (1s. 6d. net), with a pleasant introduction by Mr. Cranston Metcalfe. The edition is a reprint of
the sixth, 1637, and is agreeable to look upon and
to handle.

'I cannot see two sawyers work at the pit but
they put me in mind of the Pharisee and the
Publican: the one casts his eye upward, while his
actions tend to the pit infernal: the other standing
with a dejected Countenance, while his hands and
heart move upward. 'Tis not a shame to make
show of our profession, so we truly profess what we
make show of; but of the two I had rather be
good, and not seem so, than seem good, and not
be so. The Publican went home to his house
rather justified than the Pharisee.'

That is one of the paragraphs in Spare
Minutes. Who was Arthur Warwick? Nobody knows. He
wrote one book, an hour's reading, and died when
only half of it was published. That is all.

Books Wanted and Offered.

This new corner is furnishing much entertain­
ment. Clearly there are men who can buy books
in spite of the depression in trade, though there
are some who want to sell. There were many
demands for Hobart's Medical Language of St.
Luke. The first came from St. Joseph's Seminary,
New York. But it was not without its gratifica­
tion that by far the greatest number of demands
(some by wire) were for the first volume of The
Expository Times. The offerer was a layman.
He might have got more money than he asked
for it, although he asked rather more than the
published price.

Perhaps it might be useful to remind offerers
that no reply means that the book is disposed of,
and that a stamp should be enclosed for trans­
mission. One correspondent writes: 'I ought to
have thanked you before for the assistance you
have been in aiding me to dispose of Parts 1-20
of the Hibbert Journal. I secured 15s. for them
at once, whereas the chief Oxford bookseller
refused to buy them at any price. Again, many
thanks.'

With desire I have desired.'

There was a note on these words in last issue,
have none. And vanity does not really add to a
man’s greatness. And the one
received. Dr. Haupt is here, but where is Dr.
Hilprecht? Professor Kronecker has a place, but
not Professor König. Dalman and Deissmann
are both here, but neither Dottin nor De Groot.
The Englishwoman’s Year-Book and Directory
(A. & C. Black; as. 6d. net) has changed editors.
Miss Emily Janes, in these days of political and
social stress for women, has been called away to
other duties. Miss G. E. Mitton has undertaken
the editorship. And with the new editor there are
new features. First, an article on Journalism, by
Miss Dora D’Espaigne Chapman, of the Lyceum
Club Journalists’ Board; an article on the new
Irish Universities, by Miss Hayden, M.A.; on
Motoring and Camping, on Ice Sports, on Poultry
and Bee Keeping, each by a specialist in the
department. There is no book that we know of
which gives a better impression of
women’s capacity for serious progressive work.
There are two more volumes to mention—
Who’s Who Year-Book (1s. net) and The Writers’
and Artists’ Year-Book (1s. net). It is enough to
mention them.

The Old Testament.

One of the blessings inherited by those branches
of the Church which derive their spiritual lineage
from John Calvin is a deep and abiding reverence
for the Old Testament.—JAMES STALKER, The
Atonement, 1908, p. 47.

The Great Text Commentary.
The best illustration this month has been found
by the Rev. W. Wright, Seacombe, to whom a copy
of Graham’s Grammar of Philosophy has been sent.
Illustrations for the Great Text for February must
be received by the 1st of January. The text is Dt
33.47

The Great Text for March is Dt 34.6—So
Moses the servant of the Lord died there in the
land of Moab, according to the word of the Lord.
And he buried him in the valley in the land of
Moab over against Bethpeor: but no man knoweth
of his sepulchre unto this day.’ A copy of Barton’s
Ecclesiastes or Chadwick’s Pastoral Teaching of
St. Paul will be given for the best illustration.
The Great Text for April is Rev 1.8.9—‘Unto
him that loveth us, and loosed us from our sins by
his blood; and he made us to be a kingdom, to
be priests unto his God and Father; to him be
the glory and the dominion for ever and ever.
Amen.’ A copy of Professor J. Arthur Thomson’s
The Bible of Nature or Rutherford’s St. Paul’s
Epistles to Colossae and Laodicea will be given for
the best illustration.

The Great Text for May is Rev 10.1—‘I was in
the Spirit on the Lord’s day.’ A copy of Clark
Murray’s Handbook of Christian Ethics or of
Professor J. Arthur Thomson’s The Bible of
Nature will be given for the best illustration.
The Great Text for June is Rev 11.18—‘And
when I saw him, I fell at his feet as one dead.
And he laid his right hand upon me, saying, Fear
not; I am the first and the last, and the Living
one; and I was dead, and behold, I am alive for ever
more, and I have the keys of death and of Hades.’
A copy of Fairweather’s The Background of the
Gospels or any recent volume of The Expository
Times will be given for the best illustration.

Those who send illustrations should at the
same time name the books they wish sent them if
successful.

BOOKS WANTED.
Any early dictionary of English.
Early numbers of Jewish Quarterly Review.
Scrivener’s Authorized ed. of the Eng. Bible.
Mayor’s Latin Heptateuch.
Mayhew and Skeat’s Concise Dict. of Middle English.
Sweet’s History of English Sounds, or any parts.

Any early vols. (XV.)
Bacon’s Life (Spedding’s edition, or any vols.); Berkeley’s
Works (Fraser); Hume’s Philosophical Works.

Jülicher’s Introduction to N.T.; Hawkins’s Horse Synoptice ;
Expository Times, any early vols.

Any books published in the sixteenth century or beginning
of seventeenth, or reprints of each.

Payne’s New World, vol. ii.

BOOKS OFFERED.
Scrivener : Novum Test. Greecum, India paper ed., leaved
writing paper. Edited by Nestle, 1906 (pub. 10s. 6d.
net), publisher’s brown morocco binding (new), 6s.

Any numbers (XV.)
Controversia Veritatis: Essays by Six Oxford Tutors (1902), 5s.
Six Oxford Tutors (1902), 5s.

Tischendorf’s Nov. Test. Grrecum, ed. minor, full
morocco, 2s. 6d. (L)

J. P. Bradley’s Concordance, 5s.; Buxtorf’s Heb. Concordance,
2 vols., 1851, 4s.; Michaelis Heb. Bibie, 1720, 2s. (M)

Offers or books.

(N)

Macmillan’s Parnassus Library of Greek and Latin Texts
(Iliad, ed. by Walter Leaf; Æschylus, by Lewis Camp­
bell ; Sophocles, by R. Y. Tyrrell; Catullus, by A.
Palmer; Horace, by T. E. Page; Virgil, by T. E. Page),
parchment, good as new, 6 vols. in box, fine set (pub.
3s. 6d.), 12s.

(O)

Sonnenschein’s Bibliography of Theology (1897), 4s. 6d.
Sunday Mornings at Norwood, by S. A. Tipple (1908), 2s.
Cassells’ Family Prayer Book (1908), 6s.

(P)

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