

is that in religion we move in a perfectly ideal world. Yet—and this is the remarkable thing—Bender holds also that we do not move in a world of *mere* ideals. He thinks the fact that we discern a moral progress in the world, and that in the religious development we find a gradual moving upwards to the perfected religious and moral ideal in Christ, with His doctrine of the kingdom of God, of forgiveness of sins, and of a providential government of the world, leaves often the hypothesis—for it really comes to no more than this—that there truly is a Power ruling us and the whole world, with whom we dare find the guarantees of the realisation of our life-ideals, and who can accordingly be the object of our faith and worship.¹ Christianity, at the same time, is accepted by Bender only in a very expurgated form. Here Ritschlianism and Rationalism perfectly shake hands. The supernatural in every form is denied.

¹ *Das Wesen der Religion*, p. 241, etc.

² P. 295.

The incarnation, the miracles, the very sinlessness of Christ are set aside. Yet, just as in Pfleiderer, a fine symbolism is found in all the Christian doctrines, and these are to be retained in the cultus, if not in the judgment of reason. If, e.g., ‘the Church honours Christ as the overcomer of sin and evil, while it also in His individual life dramatically represents in the resurrection and ascension the process of the glorification and deification of human life, there is nothing,’ he says, ‘to be objected to this, if only two things are remembered’²—then follows the explication. The Ritschlian critics are right when they say that the first and second parts of Bender’s system do not hold together, and that what we really have is only a subjective idealism. What they do not show so clearly is, how, starting from nearly identical premisses, they can logically avoid similar conclusions.

At the Literary Table.

THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

I.

ON THE BOOK OF JONAH: A MONOGRAPH. By JOHN KENNEDY, M.A., D.D. (*Alexander & Shepheard*. Crown 8vo, pp. xii, 113.) Dr. Kennedy, who has already made some weighty contributions to the science of Apologetic, adds this as his latest and perhaps his last. But is he entitled to include a defence of the historicity of the Book of Jonah in the science of Apologetic? ‘Apologetics,’ says Professor Bruce, ‘is Christianity defensively stated.’ How does it touch Christianity to know whether Jonah is fact or fable? Dr. Kennedy’s answer is that Christianity does not begin with the first chapter of St. Matthew; and that, even if it did, the references to the Book of Jonah in St. Matthew are such as to demand either its historicity, or else a new attitude towards the Lord Jesus Christ. So Dr. Kennedy defends the Book of Jonah. And it may be said at once that he has given us the best popular account of that side of the question we are likely now to receive.

JOSEPH SIDNEY HILL. By ROSE E. FAULKNER. (*Allenson*. Crown 8vo, pp. 223.) Another missionary biography, and a good one. Not in the very front rank, not a Livingstone nor a Moffat, nor even a Paton, but in the second row one of the best and pleasantest,—for Bishop Hill was a man as well as a missionary. ‘His most marked characteristic,’ says Bishop Stuart, ‘was an incorrigible unselfishness’: and it evidently followed him everywhere. Even the letters are full of it, and many of them are very happy reading. It was a sad and sudden ending, but not to him and not to Mrs. Hill,—to them neither sudden nor sad.

ANCIENT ROME AND ITS NEIGHBOURHOOD. By ROBERT BURN, M.A. (*Bell*. Fcap. 8vo, pp. xiii, 292.) This is the most popularly written of all Mr. Burn’s books about Rome. It is not a whit less accurate than the more technical books, it is not a whit less sumptuous.

ously produced by the publishers. The maps and plans are very numerous, and the illustrations, which are mostly of the best known and best worth-knowing antiquities, are carefully and artistically executed. The worth of the book, then, rests (1) on the author's fulness of knowledge and skill in catching the essential things; and (2) on the complete sympathy between the author and his publishers. It is not probable that any visitor to the eternal city will find a more useful guide, unless the visitor is already exceptionally well furnished, or wishes to study only one feature. The features are all here, but they are here not in embarrassing detail, only in clear outline and masterly summary.

THE OFFICIAL REPORT OF THE CHURCH CONGRESS HELD AT EXETER IN 1894. EDITED BY THE REV. C. DUNKLEY. (*Bemrose*. 8vo, pp. xxiii, 788.) For the cure of insomnia there is nothing, they say, to be compared with an Official Report. But it must depend on what it is the report of, and who 'they' are. 'They' may easily find somnolescent matter in the *Official Report of the Church Congress for 1894*, for the range of subject is wide enough to run beyond the interests of the most catholic of readers. But, on the other hand, 'they' must be the miserable owners of the very narrowest sympathies, if they do not light upon some things in this volume that are far too interesting to weigh their eyelids down, or steep their senses in forgetfulness.

The range of subject is wide. Listen to the following list: Cathedrals; Biblical Criticism; Temperance Work and Legislation; the Catholic Church; Apologetics and Doctrine; Elementary Education; the Care of the Poor; the Church in Country Districts; Secondary Education and Public Schools; the Present Relations of Morals, Politics, and Commerce; Sunday Schools; the Ethics of Amusements; Church Reform and Discipline; Foreign Missions of the Church; Central Church Organisation; Church Worship; the Training and Studies of the Clergy; Clerical Ministra-tions and Church Finance; Soldiers and Sailors; Church Work and Church Workers; the Doctrine and Dispensation of the Holy Spirit; Characteristics of Christian Ethics.

The range of subject is extraordinarily wide. Surely it was by a miracle of organisation that on all these topics papers were read and addresses delivered and speeches made within the space of

a week. And yet on every one of them there is something said that was worth saying. Indeed, one cannot help seeing that many of these speakers have been saved by brevity. Give a man time enough and he will succeed in saying nothing; but confine him to ten minutes and he will be worth listening to and remembering. There are men here who would not have taken 'time enough' had it been offered them,—Sanday, Driver, Swete, Gwatkin, Ryle, Hutton, Welldon, and some more,—for there are men who cannot speak without saying something. But the rest were saved in brevity, and there is not one of these subjects, wide as their range is, but they have something said upon it which we shall consult with advantage when we have to handle it.

THE SCHOOL AND HOME LIBRARY. (*Blackie*. Crown 8vo.) Three volumes instead of two have appeared this month, for *Ivanhoe* is one of them, and it has had to be divided into two. The other is *Tom Cringle's Log*. So here is life enough for the school library, and literature enough for the home.

CHRISTIANITY AND AGNOSTICISM. BY HENRY WACE, D.D. (*Blackwood*. Post 8vo, pp. xxviii, 339.) Under the comprehensive title of *Christianity and Agnosticism*, Dr. Wace gathers into one attractive volume (1) his Church Congress Paper in 1888 on 'Agnosticism'; (2) the two articles which he sent to *The Nineteenth Century* in reply to Professor Huxley in 1889; and (3) four reviews contributed to the *Quarterly Review* between 1881 and 1888. Now, of all these papers the most important to-day is the *Quarterly* review of Salmon's and Holtzmann's Introductions to the New Testament. It is a well-informed estimate of the recent progress of New Testament criticism. And as we have had nothing of consequence in that science since 1886, it still stands a useful and trustworthy summary of the subject.

But the articles that created most interest at the time, and may still be read with most immediate enjoyment, are Dr. Wace's replies to Professor Huxley. There Dr. Wace has both the argument and the temper on his side; it is impossible to doubt or deny it. If he had also the language his victory would be signal and conclusive. But, alas, how much more potent over men are words

than arguments! Professor Huxley is probably as well aware as any of us that his reasons cannot stand. He modifies them, and even abandons them, with the utmost nonchalance. For he knows that a clever phrase will win him the victory any moment, and make the wisest argument worthless. 'The story of the Deluge in Genesis is merely a Bowdlerised version of one of the oldest pieces of purely fictitious literature extant.' What will all Dr. Wace's arguments do with that, for example? They will endeavour to show that just in being stripped of its immoral elements, the biblical narrative of the Deluge proves its spiritual origin. But will that obliterate 'Bowdlerised'?

Therefore Dr. Wace has done wisely in appealing to a steadier audience than the reader of the miscellaneous magazine. These essays stand the process of reprinting, which makes essays so often look foolish; and it is very probable that they will do something to convince serious men that the battle is not with the flippant and the phrase-maker,—at least not for ever.

THE QUIVER FOR 1894. (*Cassells.* Royal 8vo, pp. 952.) The *Quiver* should have been received for review earlier. It will still be in time, however, to secure attention to the wealth of healthy fiction it contains. There are many short papers of interest, especially expository papers, and many 'short arrows' that are more interesting still. For the school library or the parlour table they can scarcely be surpassed.

BENEATH THE BANNER. By F. J. CROSS. (*Cassells.* Fcap. 8vo, pp. 244.) Into this unbound volume Mr. Cross has gathered many moving stories of the brave deeds done and the noble lives lived by English men and women. It is a gallery of heroes which our children will need no driving to visit, and it will help to tune their character to nobleness.

AN ECDOTA OXONIENSIA. THE ETHIOPIIC VERSION OF THE HEBREW BOOK OF JUBILEES. By R. H. CHARLES, M.A. (Oxford: At the *Clarendon Press.* 4to, pp. xxviii, 184.) 'And critically revised'—so the title-page continues—'through a continuous comparison of the Massoretic and Samaritan texts, and the Greek, Syriac, Vulgate and Ethiopic Versions

of the Pentateuch, and further emended and restored in accordance with the Hebrew, Syriac, Greek, and Latin Fragments of this Book, which are here published in full.' But the greatest surprise of the work will be the revelation that Dillmann did so little for the Ethiopic text of the Book of Jubilees, or at least left so much yet to be done. Perhaps also it is a revelation of the progress that textual study has made. The method is now so marvellously searching and self-denying that it is not less than revolutionary. And Oxford deserves the credit of this revolution. What the book must have cost Mr. Charles can never be told. He himself makes no boast of his toil or restraint. But scholarship, in other lands as well as ours, will thank him for an edition of the *Book of Jubilees in Ethiopic* that one had scarcely hoped ever to see accomplished, and for a work of true scholarship that can never be set aside.

THE POETICAL WORKS OF SIR WALTER SCOTT. (Oxford: At the *Clarendon Press.* Crown 8vo, pp. 970.) The delegates of the Clarendon Press are pushing forward with their editions of the poets, which probably means that they are finding a market for them. And that is easily understood. For they are not only complete,—a feature on which stress is laid,—but also most accurately and artistically printed, and published at a moderate price. There are few editions of Scott that will hold their own against this.

THE THUMB READY RECKONER. (Oxford: At the *Clarendon Press.* Pp. 640.) It is an inch square, three-eighths of an inch thick, and (bound in leather) weighs less than an ounce. Besides the Ready Reckoner proper, you have interest tables, discount tables, British and foreign weights and measures, value of foreign moneys, and a postal guide. It is a marvel, we might almost say a miracle, of printing and publishing enterprise.

BIBLE-CLASS HANDBOOKS. FROM THE EXILE TO THE ADVENT. By THE REV. WILLIAM FAIRWEATHER, M.A. (T. & T. Clark. Crown 8vo, pp. 210.) There never was so much interest felt in the period between Malachi and Matthew as now. It is no doubt a result of the new study of the Gospels. For that

study has made this clear, that the Jews of our Lord's day, and even our Lord Himself, were the inheritors of the immediate past, the sons not of the prophets only, but also of the Pharisees and scribes. The life and thought of the men who lived between the Exile and the Advent is thus valuable to us not for its own sake only, but even more for the better understanding of the Gospels.

Now, Mr. Fairweather has made himself master of the literature of this difficult time. He has made himself master of its spirit also. His book is as fine an introduction as one is like to find for many a day. Its titled paragraphs break up the narrative in readiness for the private study or the class, yet they do not interrupt the interest. His style also is most pleasant, an evident sign of his command of the subject and himself. If the work of our Bible-classes and Sunday schools is ever to be made as thorough as it should be made, or ever to be got on right lines, this book should be taken as the indispensable and very profitable introduction to the study of the New Testament.

HOW TO READ THE PROPHETS. PART V.
ISAIAH XL.-LXVI. AND THE POST-EXILIAN PROPHETS. By THE REV. BUCHANAN BLAKE, B.D. (*T. & T. Clark.* Crown 8vo, pp. 246.) This volume completes Mr. Blake's meritorious and most successful enterprise. There is nothing in the English language that competes with these unpretending books as an introduction to the prophets of Israel; there is nothing—not even the *Bible itself*—that makes us know the prophets so easily or so well. Not even the *Bible*—for the *Bible* is here, and more. Mr. Blake's books are always divided into two parts, and the first part is the text of the prophet arranged chronologically and in paragraphs with helpful headings. In America, where Bible study of the scientific sort has more attention than here, Mr. Blake's books, we are told, have already a large circulation. It is not to be wondered at. They will circulate largely here also, as soon as the great army of Scripture students discovers them. And that their subject is the prophets is a timely thing. The higher criticism has disturbed us here and there; but it is freely allowed that the prophets have been made intensely interesting to us. And there is none of them now, with these volumes in our hands, but may become our own possession.

CHILDREN'S SERMONS. By NATHANIEL WISEMAN. (*Dickinson.* Crown 8vo, pp. xii, 322.) There are two things that have to be attended to in speaking to children—what to say, and how to say it. As to the former, Mr. Wiseman is probably right, for he gives the little ones neither theology which they could not understand, nor morality which they could not practise; but religion, which, coming first and staying last, has under its care all of the other two that is necessary. As to the manner of saying what he has to say, Mr. Wiseman returns upon the workable old method of filling their mouths with anecdotes. His pages abound in anecdotes; but he is very careful that the anecdote shall not run away with its application.

PHILLIPS BROOKS YEAR-BOOK. (*Dickinson.* Crown 8vo, pp. 366.) Mr. Dickinson has republished the *Phillips Brooks Year-Book* in this country in a binding uniform with the English editions of his other works. It is made up of selections from the Bishop's writings, to which is added on each page a poem from some other source. The selections are cleverly, perhaps lovingly, made. The poems are not so striking. The printing is beautiful. If we are to have Year-Books at all (*i.e.* Birthday Books), we may as well have this as any other, much rather than many others.

STUDIES IN THEOLOGY. By THE REV. JAMES DENNEY, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 272.) These are the lectures which Dr. Denney delivered at Chicago last April, and which raised some commotion there. It was the lecture on Holy Scripture that mainly, perhaps entirely, raised the commotion. And we shall never know why. For Dr. Denney has written that lecture over again, and made it the only lecture in the volume that is difficult to read. The others are intensely, delightfully readable, as if Dr. Denney had rediscovered the art of making systematic theology human. Certainly it is no novelty in them that carries you on, nor any expectation of novelty to come. This is the very creed Dr. Denney learned at his mother's knee. Whatever way he may have wandered in the interval, he has now wholly come back to that, and found it credible, and there is not even a trace of any *sturm* or *wanderjahre*. This is the

merit and miracle of the book. We thought he would have been so heterodox, say all the surprised reviewers; and lo! he is as orthodox as Dr. Dryasdust. And yet there is other merit in it than that, and we shall see greater miracles. For this book is so sincere and so convincing, that it will make others as 'orthodox' as its author,—that is, as scriptural and right again.

THE BOOK OF DANIEL. By F. W. FARRAR, D.D., F.R.S. (*Hodder & Stoughton*. Crown 8vo, pp. xii, 334.) The exposition of Daniel has been coming to this. Further than this it is not likely to go for some time. Canon Cheyne allows a critic to condescend sometimes to the capacities of his pupils, and will pardon him if he adopts certain positions 'for the present,' and 'from educational considerations.' Archdeacon Farrar is less lenient, at least towards himself. There are no conceivable considerations that will induce him to bate one jot, when results have been honestly got at, and may reasonably be held. So, if we wish to know what modern criticism has to say about *The Book of Daniel*, we will find it in the latest volume of *The Expositor's Bible*. And if we wish to see how wide the difference may be between two expositors of the same book of Scripture, we have but to compare Dr. Farrar's *Daniel* with Dr. Pusey's. They are only a few years apart in time; they are ages apart in attitude.

But given the attitude, and Archdeacon Farrar's exposition of Daniel is a remarkably instructive book. It does not tell us much about Daniel, for obvious reasons, but it tells us a great deal about other persons. It tells us about the fellow-countrymen of our Lord, and the life they lived some two hundred years before His coming. It tells us of their literature, as well as their daily life, their visions and their vanities. And it becomes a valuable contribution to the study of the period immediately preceding the Maccabæan, and a not less valuable introduction to the study of the New Testament itself.

ETERNAL PUNISHMENT. (*Hodder Brothers*. 8vo, pp. 72.) 'A Searcher,' who writes this book, once hoped that Annihilation would become credible to him. But he found that the meaning of the scriptural words for 'destroy, perish,' and the like, will not admit of it. And he has written the book to show that Annihi-

lation will not do, gathering into it many useful quotations, and saving others trouble.

A SCRIPTURAL INDEX TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1873-1895. By REV. S. G. BARNES. (Hartford : *International S.S. Index Co.* Foolscap 8vo, pp. 35.) This is a little book, but it must have cost much labour. And now it will prove of immense practical service to all those who possess even a few copies of the *Sunday School Times* of America (or even other periodicals that handle the International Lessons), whether they be preachers, teachers, or private students of the Bible.

THE PREACHER'S MAGAZINE. VOL. V. (*Kelly*. 8vo, pp. 576.) *The Preacher's Magazine* still leads in Homiletics, as a Wesleyan magazine has a good right to do. And there are new features in this year's volume,—literary and general features,—which some may grudge, but others will rejoice in. Mr. Gregory has the editor's instinct and perseverance.

OWIKAPUN. By EGERTON R. YOUNG. (*Kelly*. 4to, pp. 162.) It is one thing to have a story to tell, another thing to tell it. It is even of more consequence to be able to tell a story well, than to have a story to tell. But Mr. Young has both. They who know him will know what is the meaning of the unpronounceable title of this book; they will also know how fascinatingly the story of this Indian missionary's career is told.

LITERARY NOTES.

The editor of *The Biblical World* (President Harper of Chicago) has been asked to advocate the preparation by Professor Thayer of an abridged edition of his *Greek-English Lexicon of the New Testament*. But he cannot see his way. He says there are plenty of small good and cheap lexicons of the New Testament (for example, Hickie's, published by Macmillan) for those who are unable or unwilling to use an adequate lexicon. But no competent or satisfactory study can be made of the New Testament in the original without at least as much information as Thayer's *Lexicon* gives. The book should not be reduced to the level of minimum Greek Bible students, even though that class is large.

The class itself must attain to the use of the present book, if they would gain confidence and respect as teachers of the New Testament.

Professor Thayer is at present engaged upon an article for Messrs. T. & T. Clark's forthcoming *Dictionary of the Bible* on 'The Language of the New Testament.'

Messrs. Oliphant, Anderson, & Ferrier have in the press a new volume by Dr. Alexander Whyte. It will contain the lectures on the municipal and military characters of *The Holy War*, and will form the third series of Dr. White's *Bunyan Characters*.

In a few days will be issued a new edition, completing the twenty-first thousand of the first series of *Bunyan Characters*; and also a new edition—the fourth thousand—of Dr. Whyte's *Appreciation of Jacob Behmen*.

Professor Orello Cone reviews Professor Stevens' new book, *The Johannine Theology*, in *The New World* for this quarter, and reviews it with favour. For, although Professor Cone dissents from very many of Dr. Stevens' positions, he willingly admires his 'rigid application of the

exegetical method.' One of the results of this rigid application of the exegetical method is Dr. Stevens' able and lucid refutation of the doctrine of Beyschlag and Wendt; that only an 'ethical' Sonship of Christ is taught in the Fourth Gospel, in connexion with which they maintain that it does not teach His pre-existence. 'Criticism,' says Dr. Stevens, 'can only avoid the conclusion that Jesus possessed the consciousness of having personally existed previous to His life on earth in an essential life-fellowship with God, either by unnatural interpretations of the passages which speak of that relation, or by discrediting the historical trustworthiness of the Fourth Gospel.'

With this conclusion Professor Cone agrees. But he immediately uses it to discredit the authenticity of the Fourth Gospel. 'This exegesis,' he says, 'goes far enough to show, perhaps contrary to the author's purpose, the irreconcilability of the Synoptic and the Johannine Christologies. The "unity" of doctrine in the New Testament can hardly stand against this scientific and unprejudiced interpretation. The next logical step is to the admission that the Fourth Gospel represents a developed and unapostolic type of doctrine, unless one is prepared to discredit the Synoptic record as not based upon a genuine apostolic tradition.'

The Theology of the Epistle to the Romans.

BY THE REV. ARTHUR C. HEADLAM, M.A., FELLOW AND CHAPLAIN OF ALL SOULS COLLEGE,
OXFORD.

V. RIGHTEOUSNESS BY FAITH.

OUR study of the Epistle to the Romans has so far presented us with a melancholy picture. We have learnt the failure of man. We have learnt two conflicting facts:—On the one side, how man is alienated from God, how he has failed to develop his true nature, how he has fallen short of his ideal; and, on the other side, that he can in no way be satisfied with this. There is the supremacy of law demanding to be heard, coming with claims which can not be laid aside, inexorable in its character; and then there is God's declaration of judgment equally inexorable. We have learnt, too, that our own experience testifies to us that this after all is

a true account of the conditions of human life, and that the struggle by which it is represented is part of the spiritual experience of every individual. We have now to learn how God, by the gospel of His Son, has provided a remedy for the disease of mankind.

We will begin with going through the passages in which this is described. In iii. 21, St. Paul lays down two propositions. The first is that there has been a declaration, a revelation of the righteousness of God independent of this great principle of law. The second, that this is not a new departure, but is witnessed to, and is the completion and the