

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark,

38 George Street, Edinburgh) will send a copy of Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books:—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE CHRISTIAN VIEW OF GOD AND THE WORLD. BY JAMES ORR, D.D. (Edinburgh: *Andrew Elliot*. 8vo, pp. xxxii, 541. 10s. 6d.) It is hard to say whether author or publisher is most to be congratulated upon the issue of this volume. It is hard to say whether we should congratulate the author on finding his book so worthily issued, or the publisher on having so worthy a book to issue.

It is the first series of lectures under the Kerr Foundation in connexion with the United Presbyterian Church of Scotland, and it is likely to make that lectureship somewhat widely known at once. The range of subject is extensive, as the title of

the volume seems to indicate; nevertheless, the treatment is not discursive or superficial. Professor Orr has the literature of modern apologetic at command; he separates the things that are essential from those that are merely subsidiary with a quick perception; his thought is clear and orderly; and his language is a facile instrument to convey his meaning. Moreover, the whole wide subject is gathered into unity and precision by the fact, which is stated on the title-page, that all is made to "centre in the Incarnation."

Professor Orr's conclusions are catholic and historical, but he works towards them with candour. He is too well-furnished either to hurry

or fret. He deals fairly by those from whom he differs most fully. His book is modern; he is himself steeped in modern continental thought; yet he has kept himself free from all taint of continental arrogance; he never offers you a "thus saith Professor Orr" in room of fair argument or appeal.

Some points in the book are marked for future reference. Let this brief estimate of the scope and spirit of it suffice for the present.

THE CHURCH AND THE ROMAN EMPIRE. BY W. M. RAMSAY, M.A. (*Hodder & Stoughton*. 8vo, pp. 494. 12s.) Professor Ramsay's volume, which the publishers have produced in an attractive form, with two excellent maps and three illustrations, consists of two parts. The first part, which runs to 170 pages, discovers St. Paul's traces in Asia Minor, but it is the second part to which the title of the book properly belongs, and to which Professor Ramsay seems to attach the greatest importance.

The first part is the most original portion, and it is also the most profitable. For here, so different from almost invariable experience, the work is profitable in proportion as it is original. And that is because its originality arises, not from mere idiosyncrasy, but from the author's personal observation as a travelling scholar in Asia Minor. It is enough to say of this part of the book that henceforth it must be consulted by every writer on the Book of the Acts, and ought to be consulted by every preacher.

The second part is also original, though not to the same extent as the first, and its importance is not so fully in line with its originality. It contains a history of the Church between the years 64 and 170. Not, however, an exhaustive history, not even a quite connected or consecutive history. It is rather a series of discussions in a fairly observed chronological order of the leading points under debate at present in that part of the history of the Church. Hence, if it is less systematic, it is even more interesting than its title leads us to expect. Indeed, this part of the volume is much more easily read than the first, though we must repeat that it is less original and important. Perhaps its familiarity makes it more easily followed. But if it is more easily read, that does not mean that it

commands assent more easily. The subjects with which it deals are the old and almost insoluble problems of this most obscure and difficult period in the life of the Church; and if there is a general consent of opinion upon any of them, an orthodox position as it were, Professor Ramsay is just as likely as not to assail that very position and drive us at once into open revolt.

THE GREAT ENIGMA. BY WILLIAM SAMUEL LILLY. (*Murray*. 8vo, second edition, pp. lvi, 334. 14s.) "Mr. Murray informs me that the thousand copies of this work, published two months ago, are sold, and that a second edition is called for." And yet the work is merely a collection of essays, most of which have already been circulated in popular reviews, to which a long summary of contents and a short index of subjects have been given to make it more like a serious book, while the price is fourteen shillings. What does it signify? It simply signifies this, that Mr. Leslie Stephen and the vivisectioning surgeon in Tennyson have both of them spoken too soon. They say that Christianity has been "found out," and that "the Good Lord Jesus has had His day"—"Had? Has it come? It has only dawned; it will come by and by."

If, then, that is the lesson of Mr. Lilly's book, what is its purpose and aim? It is to hasten the dawn of that day; or, if that day has dawned already, to make it more bright and clear. Does it fulfil its purpose?

It has just been called a mere collection of essays. That was not meant as a disparagement. It was only meant to make the wonder appear that after circulating largely in popular reviews, it still should find so large and ready an audience. As a collection of essays it may serve its purpose better than if it were a closely jointed treatise.

It probably does serve its purpose better. For its first purpose is not to make the day dawn brighter, but to make the brightness felt in one of the coldest regions on the face of the earth.

And here is at once the strength and the weakness of Mr. Lilly's book. Mr. Lilly has deliberately chosen his audience out of that exceedingly cold country where the inhabitants live and move and have their spiritual being in the monthly reviews. They are intensely in-

or fret. He deals fairly by those from whom he differs most fully. His book is modern; he is himself steeped in modern continental thought; yet he has kept himself free from all taint of continental arrogance; he never offers you a "thus saith Professor Orr" in room of fair argument or appeal.

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terested both in science and in religion, but alas! they go not for either beyond the conflicting and counsel-darkening contributions to the *Nineteenth Century*.

Professor Davidson speaks of a certain commentator whose work "is perhaps the most prejudiced and ill-informed thing ever written even on Ezekiel. At the time of writing it, however, he appears to have read only Smend's Commentary; *when he comes to read the prophet's own writings, he will do better.*" But the trouble with Mr. Lilly's audience is that they never come to read the prophet's own writings. So the strength of his book lies in this, that he has deliberately chosen his audience, and it is an audience he can speak to. He knows their language; he waits for their understanding; he never lays a greater burden upon them than they are able to bear.

But it is the weakness of the book. For if you have happened even once to have read the prophet himself, you find Mr. Lilly's movements slow and his course perplexingly uncertain and circuitous. You may even be tempted, though without disrespect, to think he has taken you a voyage in a dredging-machine. You never really get out to sea, never feel the keen breeze which tells of progress made. You are become a partaker in what you may acknowledge to be useful and even imperative labour, but the sounds are unmusical, and the flavour is unwholesome, and the touch is a little unclean.

JESUS CHRIST. BY THE REV. FATHER DIDON. (*Kegan Paul*. Post 8vo, second edition, 2 vols., pp. lxxxiii, 493, 481. 12s.) It is no surprise that Père Didon's *Life of Christ* should have reached a second edition already. It may owe part of its popularity to the exceptional circumstances of its birth, for there is no denying that these circumstances were exceptionally piquant and interesting. As soon as we heard of it, we cried, "Can any good thing come out of France? and especially, Can a *Life of Christ* that shall be worth our looking at come out of the Roman Church there?"

But it owes the larger and most enduring part of its popularity to its own considerable merits. These are mainly a faultless style, a fearless criticism, and an unflinching personal devotion.

The style is no surprise. Nor is it much surprise that it should have been given to us in clear and forcible English.

The greatest surprise was, of course, the fearlessness of the criticism; since we had not doubted that in such matters we were the people and wisdom would die with us. But here let it be at once understood that the criticism is *not* fearless as Renan's was. It is fearless of consequence. And it will not for a moment allow that there is no honest and impartial criticism, but that which overturns half the verdict of history. But it is never fearless of God.

But if the candour of its criticism was its greatest surprise, its most abiding worth lies not there, but in its strong and personal devotion. It may be that that devotion would have availed nothing without the candour; for how could it have made good its claim to our attention without that? But it is, at least, equally certain that no bravery of investigation would have made the book so truly fertile, and even convincing to us, had there been weakness of faith in the Son of God, or coldness of heart towards the Man Christ Jesus.

RELIGIOUS SYSTEMS OF THE WORLD. (*Sonnenschein*. 8vo, third edition, pp. 824. 10s. 6d.) One of the earliest and most serious difficulties which the editor of an encyclopædia has to face is this: Should the various systems of religion be described by believers in these systems or by unbelievers? Much may be said for both methods. If Parsism is described by a Parsi there is no risk of unfair depreciation, but there is the risk that it will not be made intelligible to those who are not Parsis. If, on the other hand, it is described by one who is not a believer in Parsism, there is a strong chance that, however fair, it will not be accepted as authoritative, and may even break down, however well informed, through lack of sympathy with the inner secret of the religion. The Committee of the South Place lectures and the editors of this volume have chosen that, as far as possible, every system should be described by a believer. And so we have the Parsi religion, for example, described by a Parsi, the now well-known Hon. Dadabhai Naoroji, M.P. And the choice is ratified by the public, for the book has already reached its third edition. There are over fifty writers, and yet some of them write of more than one system, so that the number of professed religions here dealt with is very great. But it should be borne in mind that the word "system" is somewhat loosely employed: for it is hard to

describe the Mass, and perhaps still harder to describe Scepticism as in any sense a system of religion.

RELIGION AND MYTH. BY THE REV. JAMES MACDONALD. (*Nutt.* 8vo, pp. 240. 7s. 6d.) Mr. Macdonald writes on ethnology and folklore, matters which long residence in Africa have made interesting and familiar to him. But he does not draw from the stores of his own experience only. To his travels in the Dark Continent he has added excursions into the land of books, and confesses freely that his debt is considerable to Mr. Frazer's *Golden Bough*, and the like. He writes, it must be confessed, in a somewhat monotonous style, but his book can scarcely be called dry reading; he sets down everything he knows with far too absolute an independence of Mrs. Grundy for that. The chapter we have found most absorbing is the last. It discusses the problem of the modern savage. What shall be done with him? Mr. Macdonald has heard various answers. He has heard the gospel of work proposed, and the gospel of clothes, and even the gospel of gin and rum. But his experience has led him to believe in none of these, but only in the gospel of Jesus Christ. Yet he speaks with freedom, and after a long discussion of the right method of applying the gospel of Jesus Christ, he closes his book in this way: "The Church that first adopts for her intending missionaries the study of Comparative Religion as a substitute for subjects now taught, will lead the van in the path of true progress."

ALEXANDRIAN AND CARTHAGINIAN THEOLOGY CONTRASTED. BY REV. J. B. HEARD, A.M. (*T. & T. Clark.* Crown 8vo, pp. 362. 6s.) Mr. Heard has made claims upon our attention by his previous works, claims so imperative that we cannot pass this new work by without an interested examination. But if it were not that we know him already, and know him so favourably, it is scarcely likely that the present volume would receive the attention it deserves. For its title is unattractive, and it contains no index of any kind whatever, nor any guidance through a difficult and almost distracting country except the briefest chapter headings. This severity is unfair, and especially to the author himself. What he wishes to tell us is that Augustinianism

will not do. He has made the discovery that its antiquity is nothing to boast of in comparison with the other, and that, in short, it is an *afterthought*, and one that no man's mind should have been allowed to entertain. There are three tests of "Afterthoughts": (1) they are unprimitive; (2) they are irreconcilable with higher light yet to break forth from God's Word; and (3) they represent a metaphysical stage of thought. And these three tests, you perceive, are three condemnations.

The book contains the Hulsean Lectures for 1892-93. You do not look for levity or even light-heartedness. You find gravity and hard-thinking. Your only objection is, that it is made harder than nature ever really intended it should be.

THE GOSPEL OF THE KINGDOM. BY C. H. SPURGEON. (*Passmore & Alabaster.* 8vo, pp. 263, 6s.) This is the work upon which Mr. Spurgeon spent the last days of his life. Yet no sign can be discerned of the weakness of an old man's child. For, indeed, he never was an old man. The Commentary—it is a Commentary on St. Matthew's Gospel—is much after the manner of Mr. Spurgeon's own work in the *Treasury of the Psalter*, and the volume is bound in harmony with that book.

RELIGION AND THE PRESENT HOUR. (*Hodges.* 8vo, pp. 262.) Perhaps the title of this book sufficiently explains its meaning. If not, nothing that we can say about it will explain it. No quotation we could make from it would make it one degree clearer; nor if we quoted the whole book would you be one whit wiser. The author has plenty to say, but he never succeeds in saying it. And the disappointment of it is, that he seems always on the verge of saying it. You read on, fully persuaded that before you get to the bottom of the page, the light will break forth upon you. Then you are confident that you have only to turn the next page. And so you are led on. But it never comes. You get to the end of the book without one glimpse of the author's intention. Only you feel that the fault is yours, not the author's, and you have a strong desire to read it all over again. If any one does that, will they kindly tell us what the result has been?

THE HIGHER CRITICISM OF THE HEXATEUCH. BY C. A. BRIGGS, D.D. (*T. & T. Clark*. Post 8vo, pp. 259. 6s. 6d.) Notwithstanding that Dr. Driver has been before him, Professor Briggs believes that there is room for his new book over here. And it may be so. For he does not write for scholars or students of the subject as Dr. Driver did. He writes for the intelligent general reader. And certainly he has the skill to do it beyond most. He is intelligible always, and always very practical. Moreover, he remembers that our delight is with the sons of men, and he always has something to say about men, as much at least about the men who are higher critics as about the the thing which is called higher criticism.

THE EXPOSITOR'S BIBLE. THE FIRST BOOK OF KINGS. BY F. W. FARRAR, D.D. (*Hodder*. Crown 8vo, pp. 503. 7s. 6d.) The *Expositor's Bible*—then, where is the exposition? We have been driven to give the word a fairly wide range; but if it reaches as far as this, what place have you for history? Here is no text expounded, nor any passage. From the first chapter to the last we have simply a rewriting of the history in this First Book of Kings. It is a most interesting rewriting, full of Dr. Farrar's character and style, full of his wide reading and marvellous control thereof, a most interesting and instructive book throughout. But it is not an exposition; that is the one fault to be found with it. It is a right book, but it has a wrong name.

THE EXPOSITOR'S BIBLE. EZRA, NEHEMIAH, AND ESTHER. BY WALTER F. ADENEY, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 404. 7s. 6d.) Professor Adeney's volume, which has followed so soon after Dr. Farrar's, offers as complete a contrast as could be found in two volumes in the same series of books. For, in the first place, Professor Adeney's style is simple, straightforward, unimpassioned. He has no kinship, it seems, with "literary epicures who prefer flavour to substance"; he suspects that "the method of melting down their materials, and recasting them in the mould of their own style, must gravely endanger their accuracy"; and he has himself plainly resolved that he will be accurate, whatever may be said of flavour and of style. But in the next place, he

writes exposition and not history. And this is the more striking in the light of Archdeacon Farrar's work, since the materials of both authors are so nearly alike. Professor Adeney had all the temptation to rewrite his historical books that Dr. Farrar had, and something more, on account of the unfamiliarity of his portion of the history of Israel. But he was set to write exposition, and he has written it. So if he has done it less brilliantly than his colleague, he has the satisfaction of knowing that he has done that which it was his duty to do.

THE HOME AND SCHOOL HYMNAL. (Edinburgh. Pott 4to, pp. xxiv, 552. 3s. 6d.) Under this title the Praise Committee of the Free Church of Scotland has issued a new Hymnal for children. As a volume it is handsome beyond most Hymnals even for adult use. It contains no fewer than 392 tunes, revised by Sir Joseph Barnby, and nearly as many hymns, carefully, and we are bound to say judiciously, and for the most part even most felicitously, chosen by the Committee. The only risk is the risk of the needle in the haystack, and we wish the Committee had marked, say, a hundred of the most immortal for our superintendents' sakes.

Besides this large paper edition, there is one with two-part music at 6d., and one with the words only at 2d. When will the profit begin to come?

THE SYNOPTIC PROBLEM. BY ALFRED J. JOLLEY. (*Macmillan*. Crown 8vo, pp. 124. 3s. net.) Mr. Jolley knows what the problem is, but he has not solved it. It is doubtful, indeed, if it can be solved in this way; for it is not a Synoptic problem, not a problem with which the first three Gospels alone are concerned, but a problem in which John has his interest also—in short, a gospel problem. Mr. Jolley has nothing new to say, and he knows that also. He writes for the "English reader," and from his book the English reader will clearly perceive the conditions of the problem, and the way Mr. Jolley thinks it will be solved.

BUNYAN CHARACTERS. BY ALEXANDER WHYTE, D.D. (*Oliphant*. Foolscap 8vo, pp. 281. 2s. 6d.) Whatever else this book contains, it contains a wealth of paper and binding. That much one may see at a glance. And the publishers have

to be thanked for giving us so much and so exquisitely for so little money. No doubt they mean to find their recompense in a wide and generous sale. And they are not likely to be disappointed. For the matter is no less precious than the outward show. Dr. Whyte is a genius as well as John Bunyan. He has the skill to read the great tinker's heart as well as his books, and he has added to that almost as surpassing a gift as the tinker had of setting his story forth. "Peter examined Dante in heaven on faith, James examined him on hope, and John took him through his catechism on love, and the seer came out of the tent with a laurel crown on his brow. I do not know who the examiner on sin will be, but, speaking for myself on this matter, I would rather take my degree in that subject than in all the other subjects set for a sinner's examination on earth or in heaven." That is Dr. Whyte. That might have been John Bunyan, with a difference in the phraseology. Why does not Dr. Whyte write a *Pilgrim's Progress* for us himself? No doubt because, in the first place, the thing has been done already; and, in the second place, because he has a strong and steadfast conviction that it is more profitable for us to read John Bunyan's *Pilgrim* than the most accomplished story of the way that could be written now. So he gives himself to commend Bunyan, and he does not give himself in vain.

THE RELIGION OF THE FUTURE. BY THE REV. A. W. MOMERIE, D.Sc., LL.D. (*Blackwood*. Crown 8vo, pp. 141. 3s. 6d.) If Dr. Momerie had not been in holy orders, he would have been received everywhere with gladness as an eminent champion of the faith. His scientific distinction would have given weight to his religious profession, and we should have got into the habit of quoting him against Professor Tindall or Mr. Herbert Spencer. But being in holy orders Dr. Momerie does not seem to be received with gladness anywhere. For an eminent man of science, men of science think he grants too much to the clericals; for a clergyman of the Church of England, his brother clergy think he concedes far too much to scientific unbelief. Dr. Momerie is not received heartily anywhere, and he knows he is not. He knows it, and feels it somewhat keenly. This book is written in defence. True, it seems by its title to have to do with the religion of the *future*, and as you read you hear much prophecy of that

kind; but it is really the religion of the present that is the question in discussion, and Dr. Momerie's attitude towards it. So it is personal and interesting—most interesting and even entertaining throughout, and very rarely in the least degree offensive. If Dr. Momerie had not been a clergyman of the Church of England, we should all be quoting it in our sermons.

WHO ARE ISRAEL? BY MRS. STEVENSON. (*Nisbet*. Foolscep 8vo, pp. 189. 2s. 6d.) Mrs. Stevenson is already known to students of the Apocalypse as the author of a most sensible and fertilising volume, which suffers by its unfortunate title: *The Symbolic Parables of the Apocalypse* (T. & T. Clark). This new book is as sensible and suggestive as that, and yet more timely. Its text is, "They are not all Israel which are of Israel." If all those who spend laborious days in measuring the times and seasons for the fulfilment of prophecy in the restoration of the Jews would bear that simple and most Christian text in mind, and apply it with Mrs. Stevenson's scientific fearlessness, they would endure fewer disappointments, and inflict less misery on their fellow-men.

THE FINAL PASSOVER. BY THE REV. R. M. BENSON, M.A. (*Longmans*. Foolscep 8vo, pp. 425. 5s.) This is Part I. of the third volume of Mr. Benson's whole work, and its special title is "The Divine Exodus." The work consists of a series of meditations on our Lord's passion, meditations conceived in the Spirit of the *Imitatio Christi*, and even recalling much of its phraseology and flavour.

CHRISTIANITY AND THE ROMAN EMPIRE. BY W. E. ADDIS, M.A. (*Hare*. Crown 8vo, pp. 221. 3s. 6d.) This is a volume of the series of Biblical Manuals which Professor Estlin Carpenter edits, and which is published by the Sunday School Association. We have examined several of these volumes, and think this should rank alongside the best of them. Of course, the spirit of inquiry is free, utterly unfettered by historical or dogmatic prepossessions, except the inevitable one, that, whatever happens, the Church was wrong in reckoning Jesus the Son of God. But, that admitted, it has all the qualities of a book of science, careful research, patient sifting, sober statement.

THE PATH OF THE REDEEMED. BY A. MOODY STUART, D.D. (*Macniven*. Crown 8vo, pp. 243.) These are the sermons which caused the Disruption of the Church of Scotland fifty years ago—these and the like of them. And these are the sermons which the Free Church preached in yet greater impressiveness after the Disruption took place. These are the sermons she preached and lived, and so came very close to a continual realisation of Jacob's utterance, "This is none other than the house of God, and this is the gate of heaven!" We do not preach them now. We even see defects in them. We see that they found the gospel as readily in Ecclesiastes as in John, and as fully and finally. We see that they knew naught of the perspective of Scripture; that they swallowed up history and life in one over-mastering feeling for doctrine, and victoriously rejected the first verse of the Epistle to the Hebrews. But we know that we are further off from heaven than when we were boys and heard such preaching as that; heard it and doubted not, but did many things and heard it gladly.

THE FOREGLEAMS OF CHRISTIANITY. BY CHARLES NEWTON SCOTT. (*Smith, Elder, & Co.* Crown 8vo, pp. 223.) Mr. Scott's essay is a chapter written to supplement Maurice's Boyle Lectures on *The Religions of the World and their Relations to Christianity*. That is its openly-avowed intention, and Mr. Scott is proud to own it. Nor can it well be doubted now that Maurice's book is worth this attention, that it both needs such supplementing, and also well deserves it. We have gone a long way since Maurice delivered his Boyle Lectures, and Mr. Scott has kept his eye persistently on the masters who have spoken since, even up to the latest magazine articles by Mr. W. S. Lilly. We have gone a long way, but we have gone in the direction which Maurice pointed out. So Mr. Scott's essay is welcome. It has been hard for us to conquer our Christian exclusiveness, and admit the claim of fetichism, pantheism, polytheism, and the like, to even a grain of truth, and even a step in the march of progress. But the demand is too urgent now to be put aside; and this essay in its revised edition will take its place in the great and fascinating course of study that lies before us—the study of comparative religions.

ETHICS. BY F. RYLAND, M.A. (*Bell & Sons*. Crown 8vo, pp. 220. 5s.) Mr. Ryland has made for himself a name as an accurate writer on psychology, and now he has issued this manual of ethics for the use of University students. The new book will increase his reputation. It is as painstaking as his *Handbook of Psychology*; it is as sound and sober-minded. Mr. Ryland's *Ethics* is just such a manual as all our preachers and students should master before they assail the specific subject of Christian Ethics, now grown so popular and imperative.

PALESTINE. BY REV. ARCHIBALD HENDERSON, D.D. (*T. & T. Clark*. Crown 8vo, second edition, pp. 227. 2s. 6d.) It has long been urged that nothing short of a revolution was demanded in our methods of learning geography; that tables of names and piles of isolated facts were no part of a true education at any time, and revealed no more at best than an acrobatic agility of memory; that the geography of a country must be studied in closest relation to its history, which it had so much to do in shaping, and in no other way whatever. Dr. Henderson recognised this when he wrote his historical geography of *Palestine* for the "Handbooks" series some years ago. And now it must have given him pleasure to revise it for this new edition, and to know that there was no call upon him to recast it from the foundation. He has not recast it, but he has carefully corrected it in minute details, and brought it up to date. It is the only geography of Palestine within reasonable compass (or unreasonable either for that matter) worth taking into our hands at present.

THE PREACHING OF THE OLD TESTAMENT TO THE AGE. BY GEORGE ADAM SMITH, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 60. 1s.) "This lecture was delivered as an Inaugural Address on the author's induction to the Chair of Hebrew and Old Testament Exegesis in the Free Church College, Glasgow." But the subject is too large for a single lecture, and even Professor Smith, with all his incomparable skill as a lecturer, has scarcely wrought a real success. He sweeps along, and sweeps you along with him, characteristically enough, but you pant a good deal, and feel at the end of it that you have no sufficient reward for your exhaustion.

The lecture is full of clear insight expressed in language that dances with life and brilliancy. We could quote phrases that could not easily be mended and judgments that might become historical. Indeed it is gold throughout, and beaten gold; but the gold is beaten too thin to cover too large an area.

THE EPISTLES OF ST. JOHN. BY F. D. MAURICE. (*Macmillan*. Crown 8vo, pp. 347. 3s. 6d.) This is the present month's volume of the new and uniform series of Maurice's works, which his publishers are offering us at so cheap a rate.

THE TELL AMARNA TABLETS. BY C. R. CONDER, Major R.E. (*Alexander P. Watt*. Crown 8vo, pp. 212.) No "find" in all the romantic history of Egyptian discovery has been a greater surprise than that which the Arab peasant woman made at the mound called Amarna. Our Assyrian scholars have already pulled out some of the plums for our delight. Now Major Conder makes the whole series of tablets accessible in an excellent English translation. And to the translation he adds Appendixes, which are more immediately interesting than the translation itself, and an admirable geographical index.

THREE POETRY BOOKS. COMPILED BY M. A. WOODS. (*Macmillan & Co.* Foolscap 8vo, vol. i., pp. 276, 2s. 6d.; vol. ii., pp. 484, 4s. 6d.; vol. iii., pp. 517, 4s. 6d.) These three do not strictly belong to the books of the month (except in so far as they are books for all time), but they have come into our hands this month, and they deserve so hearty a welcome that we must not pass them by. Well, they have been tested, thoroughly weighed in the balances, and found delightful. The gradation is as real and surprisingly accurate as the selection is unassailable. Then the publishers have done their part in a way that is quite befitting.

THE PENITENT PRODIGAL AND HIS ELDER BROTHER. BY FRANK BALLARD, M.A., B.Sc. (Brighton: *Friend*. 16mo, pp. 64. 4d.) The independence of the title is carried throughout the little book. There is life and vigour in every page. We cannot think that the

interpretation is right; we think the interpretation of the elder son is altogether astray. Nevertheless the book lifts one so utterly out of the groove of unthinking and unprofitable acquiescence, that it will well repay the brief time spent upon the reading of it.

SYNCHRONISM OF THE PASSION DAYS.

BY DAVID DUKE, M.R.C.S. (Easton Magna: *From the Author*. 8vo, pp. 28. 1s. 6d.) The investigation into the difficulties is full and painstaking. But the chart which accompanies the little book is so wonderful that it ought of itself to save the little book from forgetfulness.

CHURCH BELLS. SPECIAL PART. (*Church Bells Office*. 4to. 8d.) Very welcome always are the Special Parts of *Church Bells*. They are welcome, because they give us a complete course of sermons by some great preacher,—this time Canon Body, and the course is his recent Lenten sermons on "The Life of Repentance,"—and they add to that such comments and criticisms as a half-dozen numbers of *Church Bells* will furnish beyond most papers, and all at a ridiculously low price.

PAMPHLETS. Let the following be named: (1) *Thoughts for Sunday*, by the Bishop of Liverpool (Hunt, 3d.); (2) *The Teaching of Tennyson*, by E. H. Blakeney, B.A.; (3) *Slippery Places*, by P. Barclay, M.A. (Hunter, 6d. net); (4) *Our Place in History*, and (5) *The Urgency of Missions*, by H. de St. Dalmas (Calcutta: Newman & Co.); (6) *Found Out*, by E. C. Millard (Marlborough, 1d.).

LITERARY NOTES.

FOR several years, students of the Bible have waited for the new edition of Smith's *Dictionary*. It is announced at last. And if ever an announcement caused profound disappointment it is this. Only the first volume has been or is to be revised. One can scarcely believe it. Thirty years have elapsed since the complete work was issued, and thirty thousand copies of it have been sold. Surely it was time, and that was encouragement, for less enterprising and less substantial publishers than Mr. Murray to give us a new edition, revised

throughout. Yet the announcement is made. The first volume is revised, but the other two are to stand as they have stood these thirty years.

Canon Cheyne's new work, *Founders of Old Testament Criticism*, is now definitely promised to appear immediately. It will give a biographical history of Old Testament Criticism from Eichhorn and Geddes to Robertson Smith, Sayce, and Driver, and a detailed survey of the present state of critical study. The publishers are Messrs. Methuen & Co., who published Canon Driver's recent volume of sermons.

Another part of the late Professor Kuenen's *Onderzoek* has appeared in Holland.

Messrs. T. & T. Clark have now placed the first volume of Godet's *Introduction to the New Testament* into the hands of an English translator, and we may expect the translation next season.

The same publishers announce a new work by Dr. Peter Bayne, the biographer of Hugh Miller. His subject is most appropriately the Disruption. Few men know the meaning of the conflict better, or understand the motives of the men who had their part in it. And he can write. This is to be one of the Jubilee works—which, after all, are not nearly so numerous as they might have been. The title is not yet definitely fixed, but will probably be—"The Free Church of Scotland: Her Origin, Founders, and Testimony."

Short Expository Papers.

A Note on St. Matthew xxii. 29.

πλανᾶσθε μὴ εἰδότες τὰς γραφὰς.

IF, as I believe is the case, the distinction between οὐ and μὴ in Greek is this, that whereas οὐ is the *objective*, μὴ is the *subjective* negative, we may perhaps find some light thrown on the above-quoted passage, provided we keep this distinction carefully in view. Our Lord, in His answer to the cavilling Sadducees, rebukes them on the ground of their ignorance of the Scriptures. This might, at first sight, appear strange to us, as we are not accustomed to connect ignorance with sin. But, observe, our Lord in nowise finds fault with mere ignorance, but rather with a persistent *wilful* ignorance. This is exceedingly brought out in the Greek. Accurately rendered, the words in St. Matt. xxii. 29 run thus:—"Ye do err, from *refusing to know* the Scriptures." The particle now receives its proper subjective significance, as it should also in St. John iii. 18, ὁ μὴ πιστεύων ἤδη κέκριται—he that *refuseth to believe* stands already condemned (force of the perfect), because he hath not believed in the name of the only begotten Son of God.

E. H. BLAKENEY.

South-Eastern College, Ramsgate.

Nicodemus.

ST. JOHN iii. 1-15, vii. 50, xix. 39.

THESE three passages contain all that we really know of Nicodemus; but the glimpses of him that they give us supply suggestive hints as to the growth of discipleship in one who is amongst the many interesting figures standing in the background of the Gospel picture.

I. John iii. 1-15. At the outset, the little link-word δέ (R.V. "Now") in iii. 1 sets Nicodemus in direct and favourable contrast with the people mentioned in ii. 23-25, to whom "Jesus did not trust Himself," their profession of faith notwithstanding. Here is one with whom He dealt far otherwise, as being so sincere and humble-minded an inquirer.

Certainly he "came to Jesus by night," a circumstance which has been allowed considerable prominence in the brief portraiture (see again in xix. 39). A cautious and timid man; the type of many to whom for divers reasons the cost of the first steps has appeared great. (Naaman craved pardon for bowing in the House of Rimmon.) Bolder and more ardent spirits have always been more or less impatient with such. But "nunquam non recipit Christus ad se venientes" (Bengel);