

At the Literary Table.

THE BOOKS OF THE MONTH.

OBJECT SERMONS IN OUTLINE. BY THE REV. C. H. TYNDALL, M.A. (*Allenson*. Crown 8vo, pp. xii + 240. 3s. 6d.) Here is the great Kindergarten on Sunday, and within the walls of the Church. But there are two difficulties. First, we could not easily, and some of us could not at all, manage to introduce a living spider and its web, or manage them when we had. Secondly, we should doubt if it had been for edification when all our trials were over. Is this what the sermon was meant to be and do? But if a sermon cannot be preached,—and no doubt there are men who could manage a spider who could not preach a sermon,—then this is a way for them.

SCHOPENHAUER'S SYSTEM IN ITS PHILOSOPHICAL SIGNIFICANCE. BY WILLIAM CALDWELL, M.A., D.Sc. (*Blackwood*. 8vo, pp. xviii + 538. 10s. 6d. net.) If Professor Caldwell will allow us to call this a *popular* study of Schopenhauer, then we shall be free to call it the most serious and sustained popular study in English. For it ranks midway. It takes for granted *some* knowledge of Schopenhauer; such knowledge, say, as Wallace's *Britannica* article will give us; but it appeals to the literary rather than the philosophical reader. In his recent book of trifles, called *The Religion of a Literary Man*, Mr. R. le Gallienne says: 'No philosopher so readily explains himself as Schopenhauer. His philosophy was simply the formation of his own special disease, the expression of his own ineffably petty and uncomfortable disposition. He was a small philosopher with a great literary gift.' Thus Mr. le Gallienne knows a little about Schopenhauer, but not too much. So you may say that Dr. Caldwell addresses himself to Mr. Richard le Gallienne; and there are many le Galliennes about.

Dr. Caldwell believes in Schopenhauer. He almost believes in his system of philosophy. He believes at least that it *is* a system. He believes that it is a whole, that it has roots and branches and stem, a historical, not merely a personal, foundation, a life not merely a disease, not even a weed but a flower of the philosophical garden.

And it is the man that believes in Schopenhauer, and he alone, who has any power in writing of him. Why, it is the man, who believes in Satan, and no other man who should write about *him*, though the one suggests the other chiefly because they both begin with *S*. And as no one has *believed* in Satan since Milton, no one has written things worth reading about him since Milton's *Paradise Lost*.

The book is the outcome of the Shaw Fellowship. As Lectures under that foundation it was delivered in Edinburgh in 1893. But the lecture is lost in the book (if it ever existed apart from it). No systematic book maker, with a good subject and belief in it, ever more systematically wrote his book as a book. And what Professor Caldwell tries to answer is just the question we have all been asking: What can Schopenhauer or his System do for us to-day? For our own part we do not think, with all ability and conscience in his labour, that Dr. Caldwell has proved he can do much. But he has proved that his philosophy deserves that name, and was not simply 'the expression of his own ineffably petty and uncomfortable disposition.'

DOGMATIQUE CHRÉTIENNE. PAR JULES BOVON, D.D. (Lausanne: *Bridel*. 8vo, pp. 584. 12 francs.) Professor Bovon proceeds courageously with his great Study on the Work of Redemption. Readers of previous notices will remember that this is the second volume of the second part, whose special topic is Dogmatic. Two more volumes remain, the third part, and then the work is finished. We are slow to accept our *theology* from abroad, however forward to take up with foreign criticism. It will be some time before Bovon will be known and used and built upon by English and Scottish theologians. But the time will come. For he is a capable writer. He knows his subject in all its vast breadth and intricacy. He holds it firmly in his grasp. And like all the theological writers in French, he expresses his meaning with a most delightful clearness.

OLD TESTAMENT HISTORY FOR SCHOOLS. BY THE REV. T. H. STOKOE, D.D. (Oxford: *At the Clarendon Press*. Fcap. 8vo, Part II. pp. x, 326, with Maps. 2s. 6d.) You observe the slight alteration in the title of Part II. When Part I. came out a month or two ago, it was called *Old Testament History for Junior Classes*. Yet there is no difference in the style of the book or the treatment of the subject. But Dr. Stokoe has been assured, and very truly, that his idea is at least as suitable for the higher classes as for the junior. Indeed, he took it for granted that our junior classes 'knew their Bible' better than we fear they do.

This is the idea. Selected parts are printed in chapters, in chronological sequence, and in clear type, on one page, while on the opposite page Dr. Stokoe prints his own explanations or refers to other sources. The books may be used by private students, but they will be of most service where a master is present to guide the pupil and supplement the explanation.

THE STUDENT'S HANDBOOK TO THE PSALMS. BY JOHN SHARPE, D.D. (*Eyre & Spottiswoode*. 8vo, 2nd edition, pp. xxvii + 440. 12s.) Even if the number is diminishing as rapidly as men say, the number must still be very large in England of those who hold by the titles of the Psalms and the authorship they imply. Of these the late Dr. Sharpe was one of the most painstaking and consistent. And it is no exaggeration to say that his *Student's Handbook* takes at once the first place in conservative scholarship on the Psalms.

But the book is not an appeal to the conservative instinct only. It is too conscientious and independent for that. Ranging over the whole field of the Psalter, it handles many a topic where no difference of standpoint is discernible, and then it appeals with acceptance to all. The three opening chapters are thus uncontroversial and of very great interest. Their subjects are the Structure of Hebrew Poetry; Some Characteristics of Hebrew Poetry; and Poetic Imagery and the Treatment of Nature. Again, they are few and captious who will resent the attitude of the chapter on the Life beyond the Grave, the chapter on the Messianic Hope, the chapter on the Moral Teaching of the Psalms, or the Appendix on the Use of the Psalms in the New Testament.

A word on this Appendix. Appendixes are often an afterthought, and foolish and inconvenient. This Appendix is an essential part of the volume. For the testimony of the Messiah and His apostles is surely of importance apologetically as well as doctrinally to us. We come to the Psalter through them indeed, and do not wish to come to it otherwise. Besides, the treatment of this subject in Dr. Sharpe's volume is thoroughly scientific. He works on the text of Westcott and Hort, and he is in line with the best New Testament scholarship.

All in all, the book is a great storehouse of fact conscientiously gathered, and of inference consistently drawn.

SCRIPTURE AND ITS WITNESSES. BY JOHN S. BANKS. (*Kelly*. Fcap. 8vo, pp. 221. 2s. 6d.) Under this title Professor Banks has given us a new handbook of Apologetic. Now, the science of Apologetic is in one respect unlike every other science. In every other science you do well if you understand your subject and can write. But in this science, though you know more than all your teachers, and have the pen of a very ready writer, you still must fail completely unless you know and answer the special difficulty of your day. What, then, is the special difficulty of our day? It is the genuineness and authority of Holy Scripture. There are two questions that men are asking: Why do you believe in the genuineness of the Scriptures? and, Why do you believe in their divine origin and authority?

Well, these, and just these, are the questions Professor Banks sets out to answer in his little book. First of all, he gives a clever comprehensive sketch of the history of Apologetic. Next, he describes the kind of evidence we should look for, and the degree of certainty we should expect. And then he sets the limit to his inquiry, naming the two questions he intends to answer. And as he answers them, he carries our assent and sympathy along with him. It is essential to success that he should do so, and he does it fully, whatever our attitude may be. For he moves within the range of modern science, and gives reasons for every step he takes, reasons or authorities that we cannot question.

IN THE BANQUETING HOUSE. BY MARK GUY PEARSE. (*Kelly*. Crown 8vo, pp. 187. 3s. 6d.) 'A Series of Sacramental Meditations'—so the author calls these charmingly written and beautifully printed chapters. They are both spiritual and literary; the fruit of long mastery of the English language and of long fellowship with God.

LECTURES ON THE COUNCIL OF TRENT. BY JAMES ANTHONY FROUDE. (*Longmans*. New edition, crown 8vo, pp. 339. 6s.) Of the three courses of lectures which Mr. Froude lived to deliver in Oxford after he was chosen to be Regius Professor of Modern History in the room of Edward Freeman, this is the first. The others were on Erasmus and on the English Seamen of the Sixteenth Century. Of the three, Erasmus was at once the best and the worst. It suited the mind of the historian best, it offered best opportunity for his weakness. This course cost him most, however. It never was Froude's way to spend laborious days with fruitless facts. But he gave both time and patience to this supremely difficult and intricate subject. And if, after all, he took not everything into account, he made many things more credible, and the whole matter clear and comprehensible. To the casual reader, the Council of Trent was nothing but a name till Froude wrote. He made it part of our everyday knowledge. The new edition, uniform with the other works, is every way attractive.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. EDITED BY WILLIAM KNIGHT. (*Macmillan*. Globe 8vo, vol. v. pp. 399. 5s.) This is the fifth volume of Macmillan's charming *Wordsworth*. Now there are beautiful editions of Wordsworth that are critically worthless. And there are critical editions of Wordsworth that are ugly and ungainly and repulsive. This is the edition in which the best of texts and the best of forms unite together.

PRAYING IN THE HOLY GHOST. BY THE REV. H. C. G. MACGREGOR, M.A. (*Marshall Brothers*, Fcap. 8vo, pp. 94. 1s.) Amid the multitude of handbooks to all the sciences, is it not strange that the Handbook to Prayer has not been written? It is one of the exact sciences. It

is extensive enough. It is constantly enlarging its borders through discovery and experiment. It is the most practically useful of all modern sciences, being indeed profitable unto all things both for this life and that which is to come. Yet its Handbook is not written. John Owen wrote its Treatise long ago. And now Mr. Macgregor has written its Primer. But we want a book between these two.

Mr. Macgregor has written the *Primer of Prayer*. He has worked on John Owen to write it, and in so doing he has done that which it was his duty to do. But he has worked with his own hands. For 'more things are wrought by prayer than this world dreams of,' and this is one of them—the skill to write on prayer. As all Primers ought to be, it is simplicity's self. It does not attempt to hold the ocean of prayer in its little cup. But its cup is full and most convenient, and if any man thirst he may well come here and drink.

SMALLER BOOKS AND PAMPHLETS.

1. THE HAGGADAH, ACCORDING TO THE RITE OF YEMEN; TOGETHER WITH THE ARABIC-HEBREW COMMENTARY. BY WILLIAM H. GREENBURG, Ph.D. (*David Nutt*. 8vo, pp. xxv + 55 + 80. 4s. 6d. net.)

2. THE TARGUM OF ONKELOS TO GENESIS. BY HENRY BARNSTEIN, Ph.D. (*David Nutt*. 8vo, pp. x + 100. 3s. 6d. net.)

These books appeal to a limited circle, but to that circle they will not appeal in vain. Both are the work of scholars, and both are executed with praiseworthy accuracy. The second, though not superior in merit to the first, is particularly timely and attractive.

3. THE ROMAN CATHOLIC DOCTRINE OF INTENTION AND ANGLICAN ORDERS. BY G. F. HODGES. (*Rivingtons*. 8vo, pp. 32. 1s.)

A clear statement and merciless exposure.

4. THE REDEMPTION OF THE BRAHMAN. BY RICHARD GARBE. (Chicago: *Open Court Pub. Co.* Crown 8vo, pp. 82. 25 c.)

5. ON GERMINAL SELECTION. BY AUGUST WEISMANN. (Chicago: *Open Court Pub. Co.* 8vo, pp. 61. 25 c.)

Both belong to the 'Religion of Science Library.'

6. THE BIBLE. BY DANIEL FRASER, M.A. (*Gardner Hitt.* 8vo, pp. 65.)

7. A GREAT SCHOLAR. BY THE REV. KIRKWOOD HEWAT, M.A. (Perth: *Cowan.* 8vo, pp. 24.)

The scholar is Boyd of Trochrig, of an ancient house of great learning.

8. BRYANT. BY CAROLINE H. KIRKLAND. (*Putnams.* Fcap. 8vo, pp. 74. 5 c.)

One of a delightful series called 'Little Journeys to the Homes of American Authors.'

9. CHRIST NO PRODUCT OF EVOLUTION. BY THE REV. G. HENSLOW, M.A., F.L.S., F.G.S. (*Stoneman.* Crown 8vo, pp. 68.)

It is the one great argument for the Supernatural in Nature, and it is not refutable.

LITERATURE FOR THE 'LITERARY SOCIETY.'

In not a few Church Literary Societies the practice has arisen of substituting for the old-fashioned 'literary paper,' which usually began nowhere and ended at the same place, the systematic study of some English classic. The gain is incalculable. For the miscellaneous knowledge which the literary paper was supposed to furnish never is of much use in this world. What is of use is the discipline which study gives—the well-formed habit of attention and reason and reserve.

The first necessity of profitable study is the possession of a good text-book. The editions of our great English classics are very numerous now, and the choice is by no means easy. So steady, however, has been the progress in usefulness, arising mainly from a steady progress in the science of education, that a fairly safe guide in the choice of a text-book is the simple plan of

choosing one of the latest. A new edition of an English classic means an improved edition—it would not otherwise be accepted by any publisher in the day of keen scrutiny and fierce competition.

The latest editions of two of our greatest classics are Mr. Verity's editions of Shakespeare and of Milton, which are published by the University Press of Cambridge. Technically, they belong to the Pitt Press Series. The Plays of Shakespeare are issued separately in red-bound volumes of some two hundred pages each, and at the uniform price of 1s. 6d. each volume. Up to the present moment only four volumes have appeared, *A Midsummer-Night's Dream*, *Twelfth Night*, *Julius Caesar*, and *The Tempest*. Milton appears in two forms. *Paradise Lost* is bound in six comfortable volumes, two Books in one volume, and all are ready but one. The *Minor Poems* are in three volumes of a distinct and more ambitious binding. And so the prices vary also, though only from 2s. for the *Paradise Lost* to 3s. for the *Arcades and Comus*.

Besides the text, which is printed from a standard edition (Masson's 'Globe' edition is of course the standard for Milton, as Wright's 'Cambridge' edition is the standard for Shakespeare), each volume contains Introduction, Notes, and Glossary. And in each of these all the externals that are necessary will be found in their place, and very well set forth there. But the value of the books is not in their externals. And the value of Mr. Verity's editions will be found not in the accurate etymology of words, not in the luminous illustration from contemporary life, but in the spiritual discernment he himself employs and teaches us to employ also. For weary, stale, flat, and unprofitable are all the uses of grammar and etymology, if we do not discover that the words which an author utters are in their degree like the words of the Master, both spirit and life.