

Literature.

THE SERMON ON THE MOUNT.

It was Augustine that gave the title of the Sermon on the Mount to that section of St. Matthew's Gospel which occupies the fifth, sixth, and seventh chapters. Augustine was the first commentator to treat of the discourse as a separate entity, and therefore the first to require a distinctive designation for it. But the title was not adopted at once. Not till the Reformation did it come into anything like general use. Its gradual adoption may be traced in the English Bibles. It is not employed by Tindale, but first appears in the Great Bible, from which it was copied into the Bishops' Bible and into the Roman Catholic version of Rheims. The use of it was apparently peculiar to England, which is no doubt the reason why the Rhemish Version copied it. For there is no such title in the Vulgate; nor is it used in the Geneva Version.

The title 'the Sermon on the Mount' must stand now. But it is neither distinctive nor appropriate. The proper title is *The Gospel of the Kingdom*. And that is the title of an exposition of the Sermon on the Mount which has been written by Dr. H. E. Savage, Dean of Lichfield (Longmans, 10s. 6d. net). Dr. Savage takes the Sermon as a single discourse—'virtually a single consecutive utterance' are his words—covering the whole ground belonging to the Kingdom of God. He divides it into seven sections. The first section is the Beatitudes, or the characteristics of the members of the Kingdom; the second, their influence on the world; the third section is the interpretation of the Law; the fourth describes the works of righteousness; the fifth asserts the importance of undistracted service; the sixth is a prophecy of the Church in the world; and the seventh is the test of true discipleship.

But the Dean of Lichfield has a definite and peculiar aim in his exposition. His aim is to interpret the Sermon on the Mount in the light of its own surroundings. He transfers himself to the first century and the Galilæan hillside. Long ago, John Lightfoot, the learned author of the *Horæ Hebraicæ et Talmudicæ*, laid down the law that 'in interpreting very many phrases and histories of the New Testament, it is not so much worth what

we think of them from notions of our own—feigned upon I know not what grounds—as in what sense these things were understood by the hearers and lookers-on, according to the usual custom and vulgar dialect of the nation' (on Mt 6⁹). Dr. Savage recovers the rule; for he also believes that the real clue to the interpretation of the Sermon on the Mount must lie in seeking to put it back into direct relationship with the ideals and the aspirations to which it refers implicitly throughout.

The exposition is accordingly as delightfully fresh as it is valuable. Take the passage which begins with the words, 'Think not that I came to destroy the law or the prophets' (Mt 5¹⁷⁻²⁰). The words and phrases are in Greek, but they are full of Hebrew. 'I came not to destroy,' He says, 'but to fulfil.' We at once think of the frequent expression, 'that the Scripture might be fulfilled.' It is the same verb, but the meaning is not the same. He does not mean here to fill to the full, but to complete, and so bring to an end, the meaning of the Hebrew (*gāmal*, Ps 57² 138⁸). But not only are the words or phrases Hebraic. The structure of the argument, which proceeds by a series of progressive parallelisms, is Hebraic also. The protest against misconception, 'think not that I came to break down,' is at once balanced by the counter statement, 'I came not to break down, but to fulfil.' Then with this breaking and fulfilling of the Master there corresponds the 'breaking' and 'doing and teaching' of the disciples, with which a step forward is made in the argument. The final statement lays down a positive standard of religious life in the Kingdom, the unfolding of which in detail occupies a large part of the subsequent teaching of the discourse: 'For I say unto you, that except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.'

THE SCOTTISH REFORMATION.

There has been so much wild writing of late about Scotland and its Reformers, so much theorizing without knowledge, and so much display of anti-Reforming paganism, that it is high time some one should come to bring the history back to fact and tell us what the Reformers did and who

they were. No man is better equipped to render this service than Dr. Hay Fleming, and no man could render it with more deliberate purpose.

Dr. Fleming has not written a History of the Reformation in Scotland. The occasion is too urgent for that, the argument is too hot. He has taken account of the perversions and misconceptions and all the culpabilities of preceding historians; and, going back to the sources that he may see for himself and let us see, he has written, as he says, on *The Reformation in Scotland, Causes, Characteristics, Consequences* (Hodder & Stoughton; 10s. 6d. net).

He is sure enough of his ground, and enough satisfied of the importance of the work before him, to speak freely. Reading over the book that he may write a preface to it, he is astonished at his own freedom of speech. But the Reformation in Scotland was *not* a political movement. It *was* due in large measure to the scandalous lives of the clergy. And he must say so. In the face of repetition of the contrary till it is almost regarded as beyond dispute, he must prove it. He does not say that the lives of the clergy were the primary cause of the Reformation, even in Scotland. The primary cause, he says, was the dissemination of the Word of God, by printing, preaching, books and ballads. But the clergy were the secondary cause. And he divides their influence into four chapters—(1) Clerical Depravity; (2) Clerical Ignorance and Irreverence; (3) The Conferring of Benefices; and (4) Clerical Credulity, Imposture, and Rapacity.

As for the Reformers, they will stand to be judged even by the standard of our time. Even in respect of the charge of church, altar, and image destruction, the last refuge of their detractors, Dr. Fleming shows that they have been grossly handled. Altogether the book is a hearty, thorough defence of the men who gave Scotland her present place, and he will have to be a well-equipped historian who hopes to trip up the author in his facts.

A SOCIAL REFORMER.

Professor Henry Jones of Glasgow has gathered together a number of papers contributed by him to various periodicals, or otherwise issued. They make a handsome and homogeneous volume, under the title of *The Working Faith of the Social Reformer* (Macmillan; 7s. 6d. net). 'The Working Faith of the Social Reformer' is the title of the

first essay, but it serves well for the title of the book, to which it sets the pace. Beneath all social effort that is to be effective there must be faith; and again upon every profession of faith there must follow earnest social effort, else it is that ancient form of faith without works which is dead.

Again, the man of faith and of social effort must be a politician. Professor Jones is a politician. He has a paper on 'The Moral Aspect of the Fiscal Question.' It is one of the longest and most earnestly worded papers in the volume, and there is no doubt of the side which in that great political question Professor Jones has taken.

There is, further, much insistence on an idealistic view of things, an idealistic view of all things. And this also was inevitable.

But the value of the book, its value for all men and all time, lies in the series of articles with which it ends. For these articles pass with no passing controversy, and take no side. They place before us those social responsibilities which are always upon us, and which we have been so long in recognizing the insistence of. The last article is on the 'Services that Society needs.' It is much too short. Now, will Professor Jones write another book, giving that his sole attention?

Marcus Aurelius.

Messrs. T. & T. Clark have issued a new volume of 'The World's Epoch-Makers.' It is *Marcus Aurelius and the Later Stoics*, by F. W. Bussell, D.D., Vice-Principal of Brasenose College, Oxford (3s.). Dr. Bussell tells us that he has been long on the book. He has been longer than he means to tell us. For a book like this is the work of a lifetime. Dr. Bussell began it when he went to school, and he has been at it ever since. Perhaps he could have written it in shorter time than he did; the actual writing is of little account. The point is that a book like this is the expression of a man's mind. It is the man himself. Dr. Bussell does not separate himself from the book by writing it, even although he may outgrow it a little.

As for the world it opens to us, the striking thing about it is its modernness. The modern preacher might take the chapter on Detachment into the pulpit with him and preach it; or again, the chapter on Selfishness; with only such modifications as that other law about 'lifting' insists upon. Not that Stoicism is Christianity, but that

the Stoic and the Christian have the same problems, though the one had no clear Christ to look to for their solution, while the other has.

With Fuller References.

We now possess *The New Testament in the Revised Version of 1881, with Fuller References* (Cambridge: At the University Press; 6s. net). The story of the book is told in a preface signed by Dr. A. W. Greenup and Dr. J. Hope Moulton. This is the story. In 1873 the New Testament Company of Revisers appointed Dr. Scrivener and Dr. William Moulton to draw up marginal references. They were ready in 1880, having been prepared on the basis of the references in Dr. Scrivener's Paragraph Bible. But it was found that the work had not all been done on the same scale. The references in the Gospels needed amplification. Dr. Scrivener and Dr. Moulton both died before this could be accomplished. In 1898, after Dr. Moulton's death, an edition of the Revised Version (Old Testament and New) was issued, containing a selection of references, under the editorship of Dr. Stokoe. But Dr. Greenup and Dr. J. H. Moulton, both pupils of Dr. W. Moulton, and one of them his son, were already engaged in completing the original intention of bringing the Gospel references up to the fulness of those in other parts of the New Testament. Now under their editorship the original scheme has been realized; and we have in our hands the New Testament with a list of references, which is the result of incalculable labour and will be of incalculable benefit. It must not be supposed that the references are overwhelming in number. To have made them so would have been to make them useless. It is the combination of fulness and appositeness that gives them their unique value.

The Papyri.

Dr. George Milligan is a student of the papyri and a preacher. His eye is on the papyri for illustration. When he strains his eyes and exercises his patience in deciphering the lining of an old Egyptian coffin, his mind is never quite out of the pulpit. And now when he comes to us with a volume of *Selections from the Greek Papyri* (Cambridge Press; 5s. net), we look for texts, for New Testament words and phrases, for illustrations of New Testament customs; and we do not look in vain.

The papyri are quoted, emended or filled out,

translated, annotated, introduced; and all is done to perfection; for it is a scholar's work, and this scholar has found much delight in it. Nevertheless the preacher will rejoice with him in the wealth of new illustrations, and will be very grateful for the excellent indexes of Greek words and Scripture passages.

Hildebrand.

The discovery seems recently to have been made that if history is to be any more read, at least after school, it must be written in detail. We have a great respect in the West for facts; but we are losing our memory for them. We are even losing something of our respect for them, unless they are accompanied with some interpretation and built up into character and conduct. Francis Parkman writes the history of the French attempt to colonize Canada, and takes sixteen volumes, according to the new edition of his history, to write it in. And no history of the French in Canada will be read in future but Parkman's.

But if history is to be written minutely it will have to be written in sections. A good section is always the life of a principal actor. The Right Rev. Arnold Harris Mathew, D.D., has written the history of *The Life and Times of Hildebrand*, and the volume has been published in a very handsome form, enriched with illustration, by Mr. Francis Griffiths (12s. 6d. net). Some may think that the book is too long for the surroundings of a single life. On the contrary, it is too short. No one who reads the book will say that one minute of the time spent upon it has been wasted. He will regret when the end comes that he has not to spend more time. The time would have been wasted, even the whole of it, if it had been a book of half the size, crowded with facts and crammed with dates. For what would have been the use of the facts and the dates even if they could have been remembered? Pope Gregory VII. is here, a man of like passions such as we are, but elected to an office which compelled his conduct to be read and seen of all men. And how could we judge him at all if we did not know the circumstances that ruled the motives, and the motives that determined the acts of his life? After the reading of this book, Hildebrand, Pope Gregory VII., is ours.

The Church and Life of To-day.

Messrs. Hodder & Stoughton have published a volume of short papers under the title of *The*

Church and Life of To-day (6s.). The authors are all clergymen of the Church of England, two-thirds of them either bishops or deans. Most of the topics of present interest are touched—novels, divorce, the parson in politics, training in patriotism, and so on. The touch is very light, the idea evidently being not to give information, but to suggest a point of view and to utter a warning. It is, of course, a somewhat depressing book; but it hurts in order to heal.

Education in Scotland.

Dr. John Kerr, formerly Senior Chief Inspector of Schools and Training Colleges in Scotland, has written a complete history of education in his native land. His title is *Scottish Education, School and University, from Early Times to 1908* (Cambridge University Press; 6s. net).

Dr. Kerr could scarcely have used his leisure to better purpose. And the work lay to his hand to do. He had the books beside him, he had the experience behind him. The surprise is that he has not taken the opportunity of indulging an old man's garrulity, but has confined himself to facts, and has gathered the whole history of the education of a fairly well-educated country into a single convenient volume.

William Fiddian Moulton.

There is a life of Dr. Moulton of the Leys in a large octavo volume. It was written for Methodists, and was published in 1899. And now there is a life of Dr. Moulton in a very small volume (Culley; 1s. net). It is written for the whole world. Professor G. G. Findlay was never happier or more acceptable. If he had not written the book, who could have told us within this compass how charming a man Dr. Moulton was? Who could have introduced us to so many men whom we know and love? Who could have cast so pleasant a spiritual atmosphere over it all, so healthy an atmosphere of literature?

The Hebrew Prophets.

So thorough was the review of the first volume of *The Hebrew Prophets for English Readers*, edited by Mr. F. H. Woods and Mr. Francis E. Powell, written for THE EXPOSITORY TIMES by Mr. G. H. Gwilliam, that it will be enough to say simply that the second volume is out. For the same scholarly care and sense of what is useful

are carried throughout it. This volume deals with the prophets Zephaniah, Nahum, Habakkuk, and Jeremiah (Clarendon Press; 2s. 6d. net).

Revelation and Inspiration.

The editors of Messrs. Duckworth's series of 'Studies in Theology' did a wise and a courageous thing when they invited Professor Orr of Glasgow to write a volume on *Revelation and Inspiration* (2s. 6d. net). A courageous thing—for all the popular writing on revelation and inspiration at present seems to be in the way of denying the existence of both, and the editors knew that Dr. Orr would vigorously maintain their existence and assert their overwhelming importance. And a wise thing—for the time had come to retrace our steps and begin again with a more positive view of the structure of the Bible, with a clearer recognition of a true supernatural revelation in its history, and with a belief in the inspiration of the record. The time had come for us to *begin* with these things and see what that would lead to. The result justifies the wisdom and the courage of the editors. You may say there is no 'sunder' book in the series than this. You may also say that there is no book in the series likely to outlive it.

A Supplement to Jamieson.

Mr. Alexander Gardner of Paisley, courageous and patriotic, has issued a new edition of Jamieson's *Dictionary of the Scottish Language*, and along with it a *Supplementary Dictionary*, by Dr. Metcalfe. The Supplement may be bought separately (6s. net). It runs to 263 close-printed small-type double-column large octavo pages, and it contains an enormous quantity of slowly gathered facts in the use of the Scottish tongue which had escaped Jamieson and his editors. They are gathered from original sources by virtue of painstaking purposeful reading, though Dr. Metcalfe has used Murray and Wright occasionally. Among the rest we notice a few words from 'Johnnie Gibb' which had eluded previous gleaners. And we notice also some interesting etymologies, such as 'manure' from 'manœuvre,' that is, to work with the hand, already suggested by Trench, and now accepted by Metcalfe.

The Evangelization of the World.

There has been for some time an uneasy feeling that it is no longer possible to trace through the

Old Testament any kind of continuous purpose. A scholar's book which has just been published should go a long way towards setting that uneasy feeling at rest. The Rev. Arthur J. Tait, B.D., Principal of Ridley Hall, Cambridge, has published a book under the title of *Christ and the Nations* (Hodder & Stoughton; 5s.), in which he traces the purpose of God to redeem the nations of the earth throughout both the Old Testament and the New. There is no doubt of Mr. Tait's scholarship. He is conservative, but he never fails to take account of recent critical studies. His conservatism never strikes one as if it were obstruction. And the result is that from the Protevangelium right on to the great Commission a clear purpose of God can be followed through prophecy, poetry, and history, linking together the books of the Bible and revealing the mind of God in this matter as the same yesterday, to-day, and for ever. Hence it may be said that Abraham rejoiced to see not only the day of Christ on earth, but our day also; not only the sowing of the seed of the Kingdom, but also the hour before the harvest.

Christian Science.

To the Christian scientist, Miss Georgine Milmine says: 'Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.' It may not be pleasant for the Christian scientist, and it may not be pleasant for us, but it is necessary. For it does not seem possible to understand Christian science at all without knowing something of its origin. It does not seem possible to understand its fascination without knowing that wonderful woman who sent it on its career and sustains it. Miss Milmine writes *The Life of Mary Baker G. Eddy, and the History of Christian Science* (Hodder & Stoughton; 6s. net).

Whether the author's own attitude is acceptable to Christian scientists or not, we cannot tell. But we are not dependent on the author. She has made us independent of herself by quoting documents, and by furnishing illustrations. Very likely the Christian scientist of to-day would like to leave behind a good many of the things that are here. And he would be quite entitled to do so if he could. But it does not seem to be possible to pick and choose. A case of healing is quoted from the *Journal* of October 1887: 'Our dog was bitten by a rattlesnake on the tongue a short time ago, and the verdict, as is usual in such cases, was

death; but through the understanding of God's promise that we shall handle serpents and not be harmed, if we but believe, I was able to demonstrate over the belief in four days. The dog is now as well as ever.'

That cannot be removed from the *Journal* or from Christian Science. For the *Journal* is full of cases of the kind, and Christian Science does not seem to discriminate between them. And indeed there are much more serious mistakes than that. There are references that make one shudder. On one page we read that Mr. Day called his sermon, 'Sheep, Shepherd, and Shepherdess,' and he considered in turn the disciples, Christ, and Mrs. Eddy. And on the same page there is a quotation from the *Journal* of April 1889: 'To-day Truth has come through the person of a New England girl. . . . From the cradle she gave indications of a divine mission and power which caused her mother to "ponder them in her heart."'

St. Paul.

Dr. Garvie has succeeded in writing a clear and complete account of the *Life and Teaching of Paul* within the compass of a volume of the 'Century Bible Handbooks' (Jack; 1s.). He has been able to accomplish it because he had his mind made up already on all the problems, and had entered already into all the Christian experience.

Evolution and the Fall.

Several books by Professor Francis J. Hall, of the Western Theological Seminary, Chicago, have already been published in this country and have been reviewed in THE EXPOSITORY TIMES. His new volume deals with the everlasting problem of sin. Its title is *Evolution and the Fall* (Longmans; 5s. net).

Professor Hall seems to have been led to the consideration of this subject by the reading of Dr. Tennant's books. Like Dr. Tennant, he accepts the doctrine of evolution as 'the best available working hypothesis of the origin of species,' and as applicable to the human species among the rest. But he does not believe that the theory of evolution accepted means the doctrine of the Fall rejected. And accordingly he differs from Dr. Tennant at many points, and criticises him. He believes still in a doctrine of original sin, when that doctrine is properly stated. Evolution may be irreconcilable with the Calvinistic

doctrine of original sin, and even with the Augustinian doctrine, though not with the true Catholic doctrine.

What, then, is the true Catholic doctrine of original sin? The essential thing is stated at the outset of the discussion. It is that the word 'sin' in the phrase 'original sin' does not signify either actual sin or personal guilt, but is employed in a secondary sense to describe an inherited defect of nature.

The English Catalogue of Books.

Messrs. Sampson Low, Marston & Co. have issued *The English Catalogue of Books for 1909* (6s. net). To those who have to do with books, whether as writers, sellers, or readers, it is a necessity of life. For it saves the writer from writing books which have been written already. It saves the buyer from buying books that are out of date, or inferior to other books on the same subject, and—the bookseller does not need to be told in how many ways it is indispensable to him. For our own part we have it in constant use for reference—names, dates, editions, and all the rest.

Pentateuchal Criticism.

Mr. Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law, has published a volume of *Essays in Pentateuchal Criticism* (Elliot Stock; 3s. 6d. net). The volume is a reprint of articles which appeared in the *Bibliotheca Sacra* during the years 1908 and 1909. The criticism of the Old Testament is as hateful to Mr. Wiener as it is to Professor Orr. And he is even more thorough in his hostility to it. But he does not wield the pen of the ready writer, and he does not give us half the pleasure in the reading that Professor Orr did. Mr. Wiener's method may be wrong, but he is certainly painstaking and most particular in the exercise of it. His great argument is that in the criticism of the Old Testament the importance of the versions has been forgotten. He thinks that if Astruc had taken them into account he would never have troubled the world with his different names for God implying different documents. Accordingly, with the versions in his hand he works right through the

Pentateuch, disapproving of Astruc and Wellhausen and all their followers at every step.

A New Edition of the Hebrew Bible.

Dr. C. D. Ginsburg is preparing an edition of the *Old Testament in Hebrew* to correspond with Dr. Nestle's edition of the New Testament in Greek, as part of the great editorial scheme for celebrating the centenary of the British and Foreign Bible Society. The superintendent of the translating and editorial department has sent out the Book of Isaiah to let us see what the whole Bible will be. The page is 11 by 7½ inches; the type is large and beautiful; the textual notes occupy on an average about a third of the page. It is going to be the most handsome edition of the Hebrew Bible ever issued in this country.

Adamites and Pre-Adamites.

Messrs. Robert Banks & Son have published a large volume with the title of *The Proscribed and the Chosen of God* (5s.). The author is Mr. Joseph T. Wheeler, who goes back to the very beginning. He is convinced that mankind is all descended from a common stock, but he is equally convinced that Adam was not 'its progenitor'—'for all Biblical students are forced to admit that he was a Caucasian, and evolution cannot work backwards. Even had he been a black man, the first Negro had to have his progenitors in still more primitive beings.'

So there were Pre-Adamites first, and there were Adamites afterwards. The Pre-Adamites lacked cohesive qualities, and were primarily a nomadic people. They therefore needed an inspiration from without, and the Adamites came among them as agriculturalists and as rulers, 'and behold Cain built the first city.'

Now this accounts for our ancient mistake about the Flood, that it was a universal deluge. 'It is quite evident,' says Mr. Wheeler, 'that the Noachians believed themselves to be the only people left on the earth,' and accordingly we used to believe it also.

Well, there is much more to the same purpose in the book. We recommend it for both entertainment and edification.