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*SURVEY OF RECENT BIBLICAL LITERATURE.*

INTRODUCTION.—In connection with the text of the New Testament much good work has been done in our time, but probably that which will be most conspicuously monumental is the edition of the Vulgate by Bishop Wordsworth and Vice-Principal White. The editors have the satisfaction of knowing that their work need never be done over again, and that theirs will be the critical edition for all time. With such reward, scholars such as they are compensated even for the enormous labour spent upon this edition. Great credit is due also to the Clarendon Press for the perfect form in which it is issued. The part now issued [Partis Prioris Fasciculus Tertius] contains the Gospel according to St. Luke. The title of the whole is *Novum Testamentum Domini Nostri Jesu Christi Latine secundum editionem Sancti Hieronymi*.

A not ignoble rivalry between the Oxford and Cambridge University Presses is productive of great advantage to the public. The *Oxford Bible for Teachers*, which in previous editions has become so deservedly popular is now issued in a form which should secure for it a still wider acceptance with all English-reading peoples. The *Helps to the Study of the Bible* are issued in a separate form, but even when bound up with the beautifully printed Bible, they do not swell the volume to an inconvenient size, indeed scarcely to an appreciable extent. But the size does not measure the importance of these *Helps*. In this edition whatever accuracy and whatever completeness are possible have been attained. This will be understood when it is mentioned that among the contributors are numbered such authorities as Canon Churton and Mr. Deane, Canons Maclear, Rawlinson, and Girdlestone, Dr. Stubbs, and Professors Earle and Skeat, and from the British Museum Drs. Murray, Wallis Budge, and Maunde Thompson. That the knowledge of these and kindred authorities should be put within reach of all classes of the community is a triumph of enterprise and probably the greatest achievement hitherto made in the popularizing of recondite information.—Less cannot be said of *The Cambridge Companion to the Bible*, which includes among its contributors Bishops Westcott and Perowne, Professors Davidson, Robertson Smith, Lumby, Stanton, Armitage Robinson, Gwatkin, and Ryle, and others of almost equal emin-

ence. If these men cannot give us an account of the contents of the Bible, which is scholarly and up to date, we may look in vain for it elsewhere. Whatever part we examine, Antiquities, Geography, History, Introduction, we find the same evidence of perfect familiarity with the subject, and the same skill in presenting precisely what the ordinary reader requires. With such a *Companion* a Bible Dictionary may almost be dispensed with. Though it has not the illustrations which adorn the Oxford *Helps*, the maps are beautifully executed, and in every respect the volume is one which does credit to the Cambridge University Press and which will certainly be prized by all lovers of the Bible.

Mr. W. E. Barnes, B.D., Theological Lecturer at Clare College, Cambridge, has issued a small volume entitled *Canonical and Un-canonical Gospels* (Longmans, Green & Co.). It contains a brief but well-judged argument in favour of the truth and early origin of the narrative contained in our four canonical Gospels. The witnesses adduced are those which are uniformly relied upon in every argument for the genuineness of the Gospels; but their testimony is cited for a purpose somewhat more special than that which is usually cherished by Apologists. The writer justly considers that he proves that after 180 A.D. our four gospels occupied the place of authorities throughout the Christian world; that other gospels are quoted as inferior authorities; that the gospels publicly read in Justin's time were in substance identical with our St. Matthew and St. Luke, and that there are indications that Justin was acquainted with St. Mark and St. John; that the authorship of St. Mark and its dependence on St. Peter are attested by one who was in all probability a personal disciple of the Lord; and that the Apostolic Fathers and the Epistles of Paul witness to the same story as our four gospels narrate. Another argument for the authenticity of our gospels is vigorously and conclusively conducted by one of the Professors of Stonyhurst College, in his *Recent Evidence for the Authenticity of the Gospels: Tatian's Diatessaron*, by Michael Maher, S. J. (Manresa Press: Rockhampton). In this tractate of eighty-four pages the Author republishes two articles from the *Month*. Nowhere, not even in Hemphill's volume, can the English reader get so full an account of the Diatessaron, or find so convincing an exposition of its bearing on the integrity and authenticity of the canonical gospels.

Prof. Maher has mastered the literature which has so rapidly sprung up around this precious find, and his criticism is of a calibre not unworthy of being matched against Harnack. The publication is convenient, accurate, and useful.

*The Synoptic Problem for English Readers*, by Alfred J. Jolley (Macmillan & Co.) is not intended to popularize the history of the attempted solutions of the Synoptic Problem, nor to bring before English readers the critical detail which its investigation has brought to light. The writer's object is rather to present the few main factors which enter into the composition of the gospels, and on these to base a theory of their origin. Mr. Jolley's theory is that about the year 66 A.D. the floating reminiscences of the words and deeds of Jesus took shape under some unknown hand. This Primitive Gospel was in Aramaic but was shortly translated into Greek. It contained no history of the Birth, the Passion, or the Resurrection of the Messiah. These events were first recorded in the gospel of Mark, who freely used the Primitive Gospel, but mainly relied on his knowledge of St. Peter's teaching. Our first gospel is a somewhat modified reproduction of the Primitive Gospel to which a traditional narrative of the birth of Jesus has been prefixed, while Mark's account of the Passion and Resurrection has been added and expanded. St. Matthew cannot have been the author of this gospel, and it was written after the year 70 A.D. The third gospel is by Paul's companion, Luke, and is based on St. Mark expanded from the Primitive Gospel, a lost Ebionite Gospel, and tradition. This theory, it will be seen, is but a slight modification of the current two-sources hypothesis.

EXEGESIS.—The late Canon Liddon left an *Explanatory Analysis of St. Paul's Epistle to the Romans*, which he intended for publication and which is now published (Longmans, Green & Co.). With the instinct of a practical teacher Canon Liddon perceived that what was wanted by English students was not a minute verbal commentary giving an account for the hundredth time of unimportant words and turns of expression, but an analysis which should present an outline of the argument and show the relevancy of each part, and call attention to the important points either in substance or expression. This is an example which, it is to be hoped, will be largely followed. By omitting all notice of things self-evident, room is secured for ample treatment of the really significant. Great attention is given to the language, and it is

needless to say that Dr. Liddon here, as in his other works, betrays his fondness for theology and his knowledge of its history. Apt quotations from Augustine occur on almost every page, while Aquinas, Bernard, and the Greek Fathers seem as familiarly known as the great English divines and the modern German critics and theologians. With his well-known proclivities and firmly held opinions it was impossible that Canon Liddon should write on this doctrinal epistle without provoking dissent at several points. His justification of Paul's statement about the connection of the race with Adam by supposing a break between Pre-Adamite man and the present denizens of earth, will hardly convince the scientific. On p. 153 his argument from the use of the article is not sound; and on p. 128 the inference regarding the Scotist view of the necessity of the Incarnation is not justified. But a more inspiring and trustworthy guide through the epistle the student cannot desire, and is not likely to find. The method is beyond praise and the application of it is excellent.

In the department of popular exposition some valuable contributions have been made. To the Expositor's Bible Principal Rainy has added a volume on *The Epistle to the Philippians* (Hodder and Stoughton). It is massive and spiritual, and interspersed with passages of rare insight and beauty.—Dr. Joseph Parker in his *People's Bible* has reached the New Testament and has already published three volumes on the Synoptic Gospels. Here he is on familiar ground, and indeed he has naturally and justifiably adopted into the volumes now issued much of what he had already given to the public in "The Inner Life of Christ." After all that has been written on the gospels a fresh voice is heard in these volumes. —*From Advent to Advent* by C. E. Stuart (E. Marlborough & Co.) is really an exposition of the Gospel according to Luke. It is intelligently written and will be found useful either for private reading or Sunday-school work.—Messrs. Williams & Norgate have issued in three volumes a study of the four gospels entitled *The King and the Kingdom*. It is an attempt to get at the real meaning of the gospels irrespective alike of dogmatic prejudices and hostile criticism. The anonymous writer is evidently sincere and earnest, but the task he has undertaken demands preparation of a still severer kind than he has given.

To the series of "Books for Bible Students," edited by the Rev. Arthur E. Gregory, and published by Charles H. Kelly, Mr.

Thos. F. Lockyer, B.A., has contributed an exposition of *The Gospel of John*. Without exhibiting the process of minute verbal analysis and examination of the Greek text, Mr. Lockyer gives the results which such study yields, so that the English reader is put as nearly as possible on a level with the scholar. Deductions of a practical kind and brief applications of the text are not wanting, and altogether Mr. Lockyer's small volume forms a handy and trustworthy exposition of the Fourth Gospel.

Considerable care has been spent by R. Milner on the compilation of a series of *Lessons to an Adult Bible Class on the Life of Christ* (vol. i., Elliot Stock). The volume now issued overtakes only a third of the material. This is too bulky for ordinary use: and a more attractive form would have given the book a better chance of sale. But the Lessons, although rather wanting in brightness and illustration, are substantial and sometimes suggestive.—Few, if any, books have ever been published more likely to promote the practical study of the Bible than *Clews to Holy Writ* by Mary Louisa Georgina Petrie, B.A. (Hodder and Stoughton). The volume has arisen out of the endeavour to guide the study of that vast host of alumni who are now connected with the "College by Post," and each of whom devotes half an hour daily to the study of the Bible on some regular system. Miss Petrie arranges the Bible chronologically and divides it into nine terms to be overtaken in three years. Each term is furnished with dates, the names of the books of scripture included in the period, a good bibliographical guide, tabular views, and in short, everything that a student can desire. Here and there statements occur which will provoke question, as when she assigns seventy Psalms to David—a much wiser extreme than its opposite—or when she boldly speaks of "the now generally accepted hypothesis of an original oral gospel." But these are trifles. The book as a whole is most satisfactory. It is what it professes to be, a real help to the study of the Bible, affording precisely the aid which has practically been found needful.—After long experience of Bible-class work, Mr. Alexander A. Cuthbert has issued a small volume of five hundred *Questions on the Holy Scriptures* (James Maclehose & Sons). These Questions follow no order and are very miscellaneous and sometimes grotesque; but they are ingenious and thoroughly test one's knowledge of the facts of scripture. They are a welcome contribution to Sunday-school literature, and will keep many

a family well employed and heartily interested on Sunday evenings.

Three notable works have recently appeared, which, although they rather belong to the department of doctrinal than of exegetical theology, yet so materially aid our fuller understanding of the New Testament that it cannot be considered out of place to notice them here. One of these is Principal Fairbairn's *The Place of Christ in Modern Theology* (Hodder and Stoughton). This volume has at once been recognised as of the greatest importance. It aims at building up a theology on the foundation of Christ's consciousness of God. After exhibiting the insufficiency of the theologies which were determined by other elements, and after showing the process by which criticism has brought Christ and His consciousness to the front, he sketches the main features of this Christo-centric theology. The determinative element in the consciousness of Christ, and therefore in the theology founded upon it, is the Fatherhood of God. And from this, Dr. Fairbairn, with admirable clearness and firmness, develops all the principal doctrines of the Christian creed. He modestly calls it "a sketch of the first lines of a Christian Theology," but many important principles and truths and arguments are not only indicated or tentatively put forward, but receive their final and most felicitous expression. Among the parts of the book which seem to be most complete and final are the discussion of the relation of paternity to sovereignty, the exposition of the doctrine of sin, and the chapters on the Church. But the whole volume is one to be read and re-read by the theological enquirer. It meets the needs of our time by availing itself of the results of past investigation. It is written by one whose mind is strong enough to move independently though burdened with the knowledge of all preceding philosophies and theologies. Learning so lightly carried is as rare as the ability which puts the study of theology on new lines and not only points the way to others, but itself pushes to the limit of enquiry. For the study of theology nothing could be more promising than the publication of a work so fresh and attractive, so timely and well-informed, so able, reasonable, and convincing.

Another theological work to which reference may be allowed is *The Christian View of God and the World as centring in the Incarnation*, by James Orr, D.D. (Edin.: Andrew Elliot). This volume contains the first course of Lectures delivered on the Kerr Founda-

tion in connection with the United Presbyterian Church of Scotland. The aim of the Lecturer is to justify the Christian View of the World or "Weltanschauung" in the face of other theories which either wholly or partially contradict it. This opens up, as will be obvious, a very wide field; and in point of fact Dr. Orr's book is practically a guide to and criticism of the philosophies and theologies of modern times. The Christian view, affirming the existence of a Personal, Ethical, Self-Revealing God, is established in the face of all the modern systems which deny this. Affirming the creation of the world by God, His immanence in it and transcendence over it, and His holy and wise government of it for moral ends, affirming the self-revelation of God in the history of Israel, the Incarnation of the pre-existent Logos, the redemption of the world by the Atonement, this Christian "Weltanschauung" is carried round the whole circle of modern thought, and wherever a denial is elicited, an enquiry into the grounds of it is instituted and carried through. The student is thus furnished with a complete map of modern thought, while the lay reader will find himself captivated and drawn on to read the whole by the superlative clearness of the exposition and the importance of the subjects brought under review. More thoroughly equipped for the work he undertakes, no writer could well be. Dr. Orr shows a minute and familiar acquaintance with every modern movement of importance in philosophy and theology. The only part of the book in which disappointment is likely to be felt is that which discusses evolution in its bearing on the origin and sin of man. Dr. Orr's caution, which serves him so well elsewhere, may be thought to hamper him here; and many readers will be of opinion that instead of denying the descent of man from the beasts, he might rather have shown us that the Christian View is independent of theories of the origin of man. In the present state of scientific investigation it is unsafe to join the Christian faith to the doctrine of "a pure beginning of the race," or to pronounce with any confidence that evolution as applied to the origin of man "is not likely to be proved." Regarding the antiquity of man Dr. Orr is conservative in his opinion, but surprises us by declaring: "I am not aware that the Bible is committed to any definite date for the appearance of man upon the earth." In fact this whole chapter, and not least the authorities cited in it, manifest that Dr. Orr is more at home in philosophy than in science.

But the work as a whole will take rank with the best theological writing of our time. There was great need of a trustworthy pilot to buoy out the channel for us, and save faith from shipwreck, and by discharging this function Dr. Orr has earned the cordial gratitude of all interested in theology.

A third work of importance is Prof. Edward Caird's *Evolution of Religion* (2 vols., James Maclehose & Sons), being the Gifford Lectures delivered before the University of St. Andrews in sessions 1890-91 and 1891-92. It is generally believed that hitherto the Gifford endowment has been considered rather a reward for past services than an incentive to fresh effort. The present series effectually removes that reproach. The results reached by Prof. Caird will not be generally acceptable, but there can be no hesitation in admitting the very great philosophical ability with which the investigation is conducted, and the abundance of fruitful thoughts suggested to the reader. As the title which he has chosen for his book indicates, Prof. Caird believes that all forms of religious belief from the lowest to the highest are connected, as the tree at each stage of its growth is connected with the seed, by a natural development. This development is governed by the law of human thought in accordance with which man is first conscious of the objects present to sense, then of himself as the subject distinct from these objects, and lastly, of the higher principle in which subject and object are reconciled. Christianity is the highest type of religion, because "God is now conceived, not, as in all objective religions, as a merely natural power, or as the unity of all natural powers: nor again is He conceived, as in subjective religion, as a spiritual Being outside of nature, and dominating over it. He is conceived as manifesting Himself alike in the whole process of nature, and in the process of spirit as it rises above nature. In other words, God is to Christianity a spirit, as in subjective religion; but He does not exclude nature, nor is He external to it, except in the sense that He is not limited to it. He is immanent in nature, as in objective religion, but He also transcends it, and makes it a means to the higher life of spirit." It is no doubt satisfactory to find that the most thorough-going philosophy of the day accepts Christianity as the highest type of religion; but this satisfaction is considerably modified when Prof. Caird explains what he understands by Christianity. It is a Christianity without miracle and without

a Johannine or Pauline Christ. He thinks that Paul, by ascribing Divinity to Christ, went far to undo the essential lesson of the life of Jesus, the union of the human and the Divine. It is certain that the Christianity here expounded is not the Christianity of the New Testament, nor that which has been generally accepted by Christians, and which has made itself felt in the world. Can the theory be correct which requires that Christianity be so pared down before it will fit it? And what is true of Christianity is true also of the other religions, for Prof. Caird declines to attempt to exhibit them as precise stages of his scheme of development. Unfortunately this has always been the vice of the philosophical school he represents; nothing can be more fascinating than the theories devised, but the historical facts refuse to be accommodated to them. The theory of evolution here put forward is too purely psychological to explain so complex a phenomenon as religion. At the same time Prof. Caird's book is one of the most stimulating in modern literature. It is serious, sincere, and full of insight. Above all, it gives a clear and authoritative statement of the attitude which the most influential modern philosophy must assume towards Christianity.

MISCELLANEOUS.—The Rev. W. L. Paige Cox, M.A., in *The Scientific Study of Theology* (Skeffington & Son) makes a praiseworthy and in part successful attempt to show how the study of theology may be prosecuted on the same method as that which is applied to the inductive sciences. "Such doctrines as the Fatherhood of God, the Divinity of Christ, and the existence and influence of spiritual beings, are to be examined with reference to the teachings of science and experience, so that it may be ascertained whether there is a reasonable basis for belief in them." This amounts very much to a building up of what goes under the name of Natural Theology. But Mr. Cox allows more weight to the character of the enquirer than perhaps the purely scientific mind will be disposed to allow; for one of his principles is "that in the investigation of the subject matter of religious belief very high authority is to be attached to the opinions of men of the most approved wisdom, and the most conspicuous purity of life." Mr. Cox's book is well worth reading, if only to remind us how many of the fundamental Christian positions can be plausibly made good by reason. Some parts of the volume, as the chapter on miracles, are less satisfactory than others, and no reader may accept all the

author's reasonings; nevertheless a residuum of probability remains.

*Survivals in Christianity*, by Charles James Wood (Macmillan & Co.), is a book which may be read with interest and profit. It contains six lectures delivered before the Episcopal Theological School at Cambridge, Mass., in 1892. The writer is convinced that there survive in Christian Theology incongruous and alien elements, derived from ethnic religions and popular superstitions, and that these survivals must be eliminated if we would retain in its purity the Christian Revelation. The method by which these survivals may be discovered and discarded is exhibited in connection with the fundamental articles of the Christian Creed. A book so hearty, progressive, reverent, and learned must always find a welcome with sincere enquirers; and if it remain doubtful whether all that is here branded as incongruous survival be really alien to the Christian faith, there can be no question that the method of study is a sound one, and that Mr. Wood has excellently discharged the function of pioneer. He opens, if not an absolutely new, yet a comparatively unwrought field, and has collected an amount of material which will be most useful to future students, and which makes his book well worthy of elaborate and serious criticism.

The welcome given to Mr. Wilfrid Ward's volume on his father's connection with the Oxford movement has encouraged him to supplement it by another entitled, *William George Ward and the Catholic Revival* (Messrs. Macmillan & Co.) This is a work of extraordinary interest. The biographer's task has been executed with the very perfection of skill. From first to last the attention is enchained. The very singular figure of the English landowner who could not ride, and did not know the difference between wheat and barley, and preferred burying himself in Hertfordshire and teaching candidates for the Romish priesthood, to living on his estate, who equally fascinated Cardinal Newman and Prof. Huxley, and received tributes of regard from the Pope and from John Stuart Mill,—this most attractive personality almost eccentric in its simplicity and blunt candour, and large enough to combine apparently opposite qualities, is drawn for us in this volume with a steady, skilful, and remarkably unobtrusive hand. In many recent volumes of reminiscences the interest largely consists in the abundant anecdotes of celebrated contem-

poraries; in the present volume, although many of the best known men of our time are introduced, it is always in Mr. Ward himself that the interest centres. But while the interest of the book is mainly personal much light is shed on Romanism in England, and the uninitiated will be especially surprised to find how deep are the clefts that divide parties in the Church of Rome.

Mr. Lewis Sergeant has contributed a well-informed, vigorous, and sympathetic biography of *John Wyclif* to Messrs Putnam's "Heroes of the Nations." The name of Wyclif has stood out, according to Mr. Sergeant, "for five centuries like a patch of warm colour from the neutral tints of the later middle ages." And it has done so because being himself a theologian he joined hands with the statesmen of his age and admitted the right of laymen to reform abuses in Church and State. Wyclif's relation to the schoolmen, and their relation to the Reformation, have especially interested Mr. Sergeant, and if he takes his ideas of the schoolmen too exclusively from Ockham and Marsiglio, this is better than the ignorant abuse of the whole body of mediæval theologians which is still sometimes met with. The volume is profusely and suitably illustrated and holds the interest of the reader from first to last.

In *Hebrew Idolatry and Superstition; its place in Folk-lore*, Mr. Elford Higgs (Elliot Stock) has collected some interesting facts which have a bearing on early Semitic religion. The small volume may be considered an Appendix to Prof. Robertson Smith's great work, but there is too little critical sifting of the information conveyed, and too little elaboration of argument to make the book as serviceable as it might have been.—A second edition of Mr. Charles Newton Scott's *Foregleams of Christianity* (Smith, Elder and Co.) has been called for. The purpose of the book is to show that all the elements of truth contained in previous religions and philosophies are gathered up and unified in Christianity. The accomplishment of this task leads the author into many interesting regions, and his volume will be read certainly with instruction and probably with pleasure by all who are interested in the history of religions.—Spiritualism has found a convinced and cordial advocate in a clergyman of the Church of England, who records his experiences in a small volume, *Do the Dead Return?* published by Mr. T. Fisher Unwin. The narration is simple and straightforward and evidently truthful, but it is so scanty in detail that

it is quite impossible to judge whether the writer has or has not been the dupe of others. The rooms in which the séances took place and the persons who took part in them should have been more exactly described. As the volume stands it may be read with interest, but it will not advance the cause.

*The Superhuman Origin of the Bible inferred from itself*, by Henry Rogers, has reached an eighth edition (Hodder and Stoughton). It is now enriched with a memoir of the author by Dr. R. W. Dale, who was one of his most intimate friends. The biography, as was to be expected, is written with a lively interest that betrays both knowledge and affection. A book in the eighth edition needs no recommendation. But it may be said that the varied information and fluent style of Henry Rogers were never used with greater effect than in this his last publication. The thesis of the book is that "the Bible is not such a book as man would have made if he could, or could have made if he would." By the "Bible" is meant all it contains, the teachings of Christ and His Apostles, so that really it is rather the superhuman origin of Christianity that is dealt with. Many parts of the argument are impressive, and the whole is pleasant reading. *The Pastor in Prayer* (Elliot Stock) is a selection of the late Mr. Spurgeon's Sunday morning prayers in the congregation, chiefly from the years 1878-80. They are fluent and warm, but betray no careful pondering of the less obvious wants of men.

Messrs Samuel Bagster and Sons have issued a very handy little edition of Bunyan's *Pilgrim's Progress*, with the quaint cuts which so took the fancy of Mr. R. L. Stevenson.—It is a triumph of condensation which the Rev. John Macpherson has achieved in furnishing us with an *Universal Bible Dictionary* in 350 large octavo pages. (Messrs. Hodder and Stoughton.) He has aimed at including the names of persons, places, and articles in the Old Testament together with the principal names of places and persons occurring in the Apocrypha. Doctrinal terms are not included. Mr. Macpherson acknowledges his indebtedness especially to Riehm, but also to Schenkel, Winer, Smith, Fairbairn, and Kitto. The work has been carefully and intelligently executed and should be in the hands of all who do not own one of the larger dictionaries.—Messrs Hodder and Stoughton judiciously continue their Devotional Library by issuing Bishop Hall's *Christ Mystical*. The book, which has always been prized for its own sake by devout

readers, is here reprinted in a beautiful form by R. and R. Clark of Edinburgh from General Gordon's copy, and with a reproduction of his marginal markings and a brief sketch of his religious character by the Rev. H. Carruthers Wilson. The volume is in every respect attractive.—Mr. Frank Ballard has done well in publishing two addresses on *The Penitent Prodigal and his Elder Brother*. (S. W. Partridge and Co.) They are characterized by vigorous thinking, sound sense, tenderness and warm Christian feeling.

Readers of Sermons will welcome a new volume from Dr. Hugh Macmillan. It is entitled *The Mystery of Grace, and other Sermons* (Hodder and Stoughton) and is an excellent specimen of the preacher's work. No one so abundantly or happily illustrates spiritual truth by the laws and phenomena of nature or by the facts of life and history. In the sermons now published Dr. Macmillan draws upon an apparently inexhaustible store of antiquarian, historical, and scientific observations, and in his skilful hands facts interesting in themselves receive an added interest from their analogy to facts in the spiritual world.—Canon Newbolt's *Penitence and Peace* (Longmans, Green & Co.) is a small volume of addresses on the fifty-first and twenty-third Psalms, the work of a devout, keen, and intelligent mind warped and blinded by ceremonialism. Nothing could be better than his diagnosis of the disease (unless it tend to a morbid introspection): nothing could well be worse than parts of the treatment he recommends. There is much in the little volume that is beautiful, moving, stimulating, much also that will repel and grieve many intelligent Christians. The man that can bewail the loss of extreme unction has been born too late. Canon Newbolt should study Paul's teaching, and should ask himself whether the High Church use of the word "priest" is in a true Apostolic succession to Paul's use of the word "presbyter."—Dr. John Pulsford has issued through Messrs. Simpkin, Marshall & Co., the second volume of his *Loyalty to Christ, These Sayings of Mine, and His Parables*. In these pages the reader never finds what he expects, but often what is much better. In interpreting the parables the obvious meaning is passed by, and some unthought of significance found in an unimportant word. As a contribution to exegesis the book cannot be recommended, but as nourishment for the devout spirit it stands high.—In Messrs. Macmillan's reprints of

Maurice's writings we have five of his most valuable works: the *Patriarchs and Lawgivers of the Old Testament*, the *Gospel of St. John*, the *Kingdom of Heaven* (which has frequently been reprinted), *Lectures on the Apocalypse*, and a fifth edition of *The Friendship of Books and other Lectures*. This volume contains some of Maurice's most spontaneous writing, and appeals to a wider public than his more theological writings. We trust the publishers will find that the public appreciates their enterprise in reprinting these valuable books which certainly should hold their own even among the numberless products of contemporary writers.

The *Sermon Bible* issued by Messrs. Hodder and Stoughton has reached its eleventh volume, and will be completed by one more. The present issue contains sketches of the best sermons on texts from that part of the New Testament which lies between the Epistle to the Colossians and the Epistle of James. The editor of the volume is not named, but he has done his work with praiseworthy industry and judgment, and if weary preachers are to use any helps in preparing sermons, no better aid can be recommended than the *Sermon Bible*.

[Prof. Bovon's *Theologie du Nouveau Testament* (Vol. I.) and Prof. Godet's *Introduction au Nouveau Testament* (Vol. I.) have come to hand, and will receive separate notice.]

MARCUS DODS.