

## At the Literary Table.

### THE BOOKS OF THE MONTH.

THE SACRED BOOKS OF THE OLD TESTAMENT. BY EDWIN WILLIAMS, M.A. (Carnarvon: C.M. Book Agency. Crown 8vo, pp. 243.)

This is the Davies Lecture of 1898. The Davies Lecture was founded in 1893 among the Welsh Calvinistic Methodists. Its subject is religion. That subject is wide enough. But it is well understood that the lectureship was founded in the interests of the Christian religion, and it is not likely that a lecturer will ever be chosen by the Welsh Calvinistic Methodists who will forget that. It is therefore highly significant that one of the earliest lecturers should be Professor Williams of Trevecca, and that Professor Williams should deliver and publish a most sympathetic account of the Higher Criticism of the Old Testament. The book contains nothing that will be new to students of the Higher Criticism. There is no new analysis of chapters, no new arrangement of sources. Its value lies in its own source in the first place, and in the second place in its frank and fearless search for the truth. Professor Williams makes only one stipulation. The Higher Critics must believe in revelation. After that he will accept anything,—anything that they can show to be more probably true than the old traditions,—let the traditions be as venerable as the Captivity. It is an introduction to the criticism of the Old Testament, as competent in knowledge as it is reverent in spirit. And the language is forcible, though there is an occasional sentence that reveals the writer's nationality. Such is this sentence on page 212: 'Having made Moses a shadowy personality, naturally what lies behind is still more shadowy.'

Messrs. Deighton, Bell, & Co. have issued a second, revised and enlarged, edition of Bishop Andrewes' *Greek and Latin Devotions*, as edited by the Rev. Henry Keale, B.A. One is heartily glad that the book has reached a second edition already. For it is a student's book, and Mr. Keale's is the best student's edition, most carefully arranged and supplied with full and accurate glossaries (crown 8vo, pp. xxii, 468, 7s. 6d.).

WHAT SHALL WE THINK OF CHRISTIANITY? BY W. N. CLARKE, D.D. (*T. & T. Clark*. Crown 8vo, pp. 157. 2s. 6d.)

Dr. Clarke's *Outline of Theology* had a reception rarely recorded to an American book, and the sale is briskly proceeding. The new little book is written in the same charming simplicity of language; and its thoughts are so great and simple that it is likely to find a like warm welcome beside its elder brother. There are three chapters: (1) The Christian People; (2) The Christian Doctrine; (3) The Christian Power. The last is the greatest.

DESTINATION, DATE, AND AUTHORSHIP OF THE EPISTLE TO THE HEBREWS. BY H. H. B. AYLES, B.D. (*Clay*. Crown 8vo, pp. vii, 174. 5s.)

It may be stated at once that in the belief of Mr. Ayles the Epistle to the Hebrews was written by St. Barnabas, about 64 A.D., to the Church at Jerusalem, in order to counteract certain specified dangers. And it may at once be added that if one is not committed to some other author's date and destination, a complete conquest is almost sure to be made. For Mr. Ayles is a consummate pleader. What he does not effect by weight of evidence, he accomplishes by flattery of concession. It is when he seems to concede most that he is gaining most. And he is open to consider every man's theory on its merits, from Luther's faith in Apollos to Mr. Welch's claim for St. Peter. We take it to be a student's thesis with the ring of genuine conviction added.

By the way, we already have the 'Johannean' and the 'Johannine' theology, is Mr. Ayles going to add another form? In any case Dr. Stevens does not call his book *The Johannic Theology*.

CHRISTIANITY WITHOUT THE CONSCIENCE. BY THE REV. JAMES TAIT. (Montreal: *Drysdale*. Crown 8vo, pp. 208. 4s. 6d.)

Mr. Tait believes that the much-deplored 'leakage' in church membership and 'shrinkage' in church attendance is due to the fact that

preachers no longer preach to the conscience. There are few hearers now who get as far even as Felix. They do not tremble, because there are no Pauls to preach of righteousness, temperance, and judgment to come. Well, we agree with Mr. Tait. And the sooner we leave alone the universal fatherhood and indiscriminate love of God, and preach that our God is a consuming fire, the sooner will the Revival come. We do not need to blacken either God or man in doing it. God *is* love, but not to the workers of iniquity yet. And the workers of iniquity must be told that 'jolly good fellows' cannot inherit the kingdom of heaven.

Messrs. Hodder & Stoughton have published the sixth edition of Dr. Henry van Dyke's *Gospel for an Age of Doubt*. It is shortened and cheapened. There are few apologetics that so unerringly touch the sore of popular unbelief. And there is a liberal literary flavour round the book which will give it entrance at many doors that would be closed to a volume of mere theology.

THE GOSPEL FOR A WORLD OF SIN. BY HENRY VAN DYKE. (Hodder & Stoughton. Crown 8vo, pp. x, 192. 5s.)

When Dr. van Dyke published his *Gospel for an Age of Doubt*, the criticism was made upon it that it ignored the great facts of sin and atonement. In the preface to the new edition of that book Dr. van Dyke admits the justice of the criticism. So he has written a 'companion volume,' and calls it *The Gospel for a World of Sin*. It is a greater theme the new book handles. Dr. van Dyke admits it is greater. Doubt is the mist that covers the chasm between us and God, he says; sin is the great gulf itself. Doubt is of one age, as the mist melts to give place to another cloud; sin is of every age and in every age the same. So the antidote for doubt is the preacher's presentation, it may apply or it may not as he is capable, the antidote for sin is the truth he presents, always applicable, always effective.

Some said Dr. van Dyke was unorthodox. In an apologist that seems to be a merit. But he repudiates the flattery. And in this volume he speaks unreservedly of the Lamb of God whose blood cleanseth from all sin.

THE EVANGELICAL SUCCESSION. BY THE REV. T. F. LOCKYER, B.A. (*Kelly*. 8vo, pp. 154. 2s. 6d.)

Mr. Lockyer believes that Apostolical Succession is an unspiritual and a poverty-stricken doctrine. But it is definite and comprehensible. It has caught the mind if it has not touched the heart of very many in our day. So it is useless, he thinks, to rail against it. Nay, he is not an advocate of railing. His motto is, 'Behold, I show you a more excellent way.' And so he chooses *The Evangelical Succession* as the title of the Fernley Lecture for 1899, and preaches and publishes that which he believes to be the truth as to succession and inheritance. It is a way so much more excellent than so-called 'Apostolical Succession' that as soon as its meaning is discerned, he believes that Apostolical Succession will flee away, and there shall no place be found for it any more.

Mr. Lockyer's difficulty will be to get those who hold the high and dry doctrine of Apostolical Succession to read his book. If he could get them to read it, we believe he is right in thinking that they would discern a more excellent way in it. For it gathers all that is good in Apostolical Succession, and has much to give besides. He writes, as we have said, charitably. If he is jealous, it is with a godly jealousy. His earnest desire and prayer to God is that all Englishmen should enter into the inheritance and become joint heirs with Jesus Christ.

*The Eversley Shakespeare* approaches its end. Vol. vii. is out. It contains Henry v., Henry viii., Titus Andronicus, and Romeo and Juliet (Macmillan, globe 8vo, pp. 521, 5s.). Vol. viii. is out also. It is smaller, for it contains but three plays; but it is greater, for these three are Julius Cæsar, Hamlet, and Othello (pp. 417, 5s.). The 'Eversley' Shakespeare is probably the most successful effort yet made to combine a beautiful edition for the bookcase with a handy edition for the pocket.

THE STUDENT'S LIFE OF JESUS. BY G. H. GILBERT, PH.D., D.D. (*Macmillan*. Crown 8vo, pp. viii, 412. 5s. net.)

It is a triumph of unassuming, undeniable scholarship that Dr. Gilbert's *Student's Life of Jesus* has found an English publisher and an English market. During the three years of its publication we have used it constantly and recommended it

incessantly. It is wholly free from trembling apologetics, it is wholly free from blustering patronage. It is simply a life of Jesus, as the average of believing scholarship reads the life to-day. And it is given in a form suitable for serious study.

Messrs. Marshall Brothers of Keswick House, Paternoster Row, have published four evangelical addresses by the Rev. Dyson Hague, M.A., under the title of *The Life Worth Living*.

More important (though the four addresses are searching and satisfying) is a volume of *Nightly Notes and Morning Memories*, a kind of daily text-book, written or gathered by George R. Wood. It takes religion seriously, and makes religion life.

AUTHORITY AND ARCHÆOLOGY. EDITED BY DAVID G. HOGARTH. (*Murray*. 8vo, pp. xvi, 440, 14s.)

It has long been felt that some competent person should sift the gains and gatherings of archæology and tell us what is wheat and what is chaff. For few studies are in themselves more difficult to keep up with, and few have been more complicated for party purposes. The competent person has been found for the Old Testament portion in Professor Driver, and we cannot be too thankful to Dr. Driver for turning aside to do it. No one is more capable, and we do not think it could have been better done. But the editor of this volume had a larger idea than that. He has sifted the archæology that touches the Old Testament, but he has then proceeded to deal with the archæology that touches the classical literatures of Greece and Rome. Each part of his subject he has placed in competent hands. Mr. Griffith has done Egypt and Assyria; Mr. Hogarth himself, Prehistoric Greece; Professor Gardner, Historic Greece; and Mr. Haverfield the Roman world. And not content with all that, the editor has found Mr. Headlam ready to appreciate the value of the archæological evidence for the early history of Christianity. It is a strong book. It is many-sided, but held together by the one supreme purpose of determining what is true and what is false in the early records, so far as the monuments tell us. That is the question that each man answers. And all the while he is answering also the more delicate question, what is true and false in the monuments themselves.

We shall not characterize or criticize the volume further. Already we have spoken of one of its many-sided interests. We shall have more to speak of presently. Meantime we encourage its perusal. It will repay the most careful study.

MEDITATIONS FOR QUIET MOMENTS. BY THE REV. J. H. JOWETT, M.A. (*R.T.S.* Fcap. 8vo, pp. 128. 1s. 6d.)

Many men have published Meditations for Quiet Moments, or something similar, for the titles of these things are much scarcer than the things themselves; and it would take a genius to get his 'Meditations' separated from the crowd, like Hervey's 'Meditations among the Tombs.' Mr. Jowett has some of the glints of genius, but he has not done that yet. Nevertheless, his 'Meditations' are thoughtful, and provoke thought. Under the heading 'Feeding his Flock,' and the text 'I will feed my flock' (Ezk 34<sup>15</sup>), he quotes, 'I will feed thee with the bread of tears,' and says, 'Tears as bread! I do not think it means the tears that we shed because of our own grief, but tears shed because of the grief of others.' But he finds our own tears good for food also. For in the next paragraph he quotes, 'I will feed thee with the bread of adversity,' and says, 'Not only sympathy for others, but personal grief of thine own: the bread of hardness!'

Through the Religious Tract Society Mr. Frederick Langbridge has published a pretty little volume, which he calls first *Little Tapers*, and then more intelligibly 'A Day-Book of Verses.' Mr. Langbridge's *Cluster of Quiet Thoughts*, issued last year, was much appreciated. It is a vein too choice to spread far, but this volume seems not inferior. For example—

*It is the Trifles Matter Most.*

God sends great angels in our sore dismay,  
But little ones go in and out all day.

*Heaven Covers All.*

When the world's weight is on thy mind,  
And all its black-wing'd fears affright,  
Think how the daisy draws her blind,  
And sleeps without a light.

Dr. S. G. Green has written *The Story of the Religious Tract Society* for one hundred years (*R.T.S.*, crown 8vo, pp. 212, 2s. 6d.). It is the story of a great literary as well as a great philan-

thropic enterprise. The genesis and exodus of such periodicals as the *Leisure Hour*, the *Sunday at Home*, the *Girls' Own*, and the *Boys' Own* might be expected to afford entertaining reading, and the entertainment is added to by the woodcuts and other illustrations. It is the story, further, of a great national movement for the cheapening of good literature and the improvement of cheap literature. That movement has been focused at the offices of the R.T.S., and the names of the men who conceived and carried out the ideas that are now so familiar deserve to be in our mouths as household words.

IN THE TWILIGHT SIDE BY SIDE. BY RUTH LAMB. (R. T. S. Crown 8vo, pp. 191. 1s. 6d.)

This somewhat poetical title introduces an unbound volume of personal talks with girls, which were first of all published in the *Girls' Own Paper*. They have texts like sermons, and they are sermons, much more so (for *sermo* means speech) than the stately essays some pulpits send us to sleep with. They are addressed to girls, but the audience would be found to contain boys also if it were a visible one, and they would be drawn by the sermon, not the girls. For there is a sincerity and straightness about these sermons. They are sent to accomplish something. The stories are not there lest you fall asleep, nor that you may find pleasure in the writer's range of reading—they are feathers for the sharp arrows. And as for the

doctrine, it is mainly this: a 'more excellent way.' 'And yet show I unto you a more excellent way'—that, says Ruth Lamb, is the most successful kind of doctrinal preaching that I know.

But to publish a book like this in paper covers is simply to throw it away.

Messrs. Rivington have published three small books in historical theology. One is a lecture by Mr. W. H. Hutton on *The English Reformation* (crown 8vo, pp. xvii, 44, 1s.); the other two are volumes of the Oxford Church Text-Books. Mr. Hutton's lecture is decidedly egotistical, as he admits, and decidedly controversial, as he will not be persuaded. There is even a flashing and slashing of swords in it that makes one shudder; but we are assured, when we remember that we are not Roman Catholics. One of the Text-Books is also by Mr. Hutton. Its title is *An Elementary History of the Church in Great Britain* (12mo, pp. 99, 1s.). But it is not elementary, and it is not a history. It is too crowded with facts for the one, it is too much of an apologetic for the other. Why should Mr. Hutton be so anxious for the Catholicity of the English Church? Of course, it is Catholic. And if the Roman Catholics will not admit that, it is all the worse for the Roman Catholics. Mr. J. H. Maude's *History of the Book of Common Prayer* (pp. 134, 1s.) is better. It is quite as Catholic, but less nervously, and it is more readable and scientific.

#### FORTHCOMING BOOKS.

After the inevitable article on 'The "Hearing" at Lambeth on Incense,' the *Church Quarterly* for the quarter ending September contains a long and painstaking article on the second volume of the Bible Dictionary. It is a review that one learns something from, especially in the art of recognizing genuine scholarship under any name and from any quarter. The same number contains an appreciative article on Dr. Waterman's *Post-Apostolic Age*, a volume of the series entitled 'Eras of the Christian Church'; and (to mention only other two out of a somewhat tempting list of subjects) there are instructive articles on 'The Beginnings of the Reformation' and on 'The Three Creeds.' The former is immediately suggested by Mr. G. M. Trevelyan's *England in the Age of Wycliffe*. On the subject of the latter there have recently

appeared several notable books. The writer names Burn's *Introduction to the Creeds*, Zahn's *The Apostles' Creed*, Gregory's edition of Jackson's *Commentaries*, Ommaney's *Dissertation on the Athanasian Creed*, and (because of the necessity of constant reference) Pearson's *Exposition*, the 1869 edition.

Messrs. T. & T. Clark promise another volume of 'The International Critical Commentary' for the autumn season. It is Professor Toy's *Proverbs*. There is no book in the Bible that is more in need of scientific exposition than the Book of Proverbs, and Dr. Toy was a good choice for it. From the same publishers we are to have an exposition of Ritschlianism by the Rev. A. E. Garvie, B.A., B.D., who has studied at many universities, and is

likely to give us an account of this subject both capable and sympathetic. Ritschl's own work is at last to appear in English in something like completeness.

Mr. Murray's most promising theological announcement is the Gifford Lectures delivered at Aberdeen in 1889-1891 by Professor E. B. Tylor. The title is to be *The Natural History of Religion*. For several good reasons it must be kept separate in one's mind from Dr. Mackintosh's *The Natural History of the Christian Religion*, which was published by Maclehoze in 1894.

Dr. Law Wilson of Belfast has seized a good opportunity. For we are all ready to receive a book on *The Theology of Modern Literature*. If it is well done it will be one of the most successful books of the season. Stopford Brooke has given us all a great appetite for such work.

Other books to be looked for, and even waited for, are Inge's Bampton Lectures of 1899 on *Christian Mysticism*, to be published by Methuen; a new edition of Moulton's *Literary Study of the Bible*, to be published by Isbister; a volume of Essays on the Teaching of the Church of England, entitled *Church and Faith*, to be published by Blackwood.

## The Spirit of God in the Old Testament.

BY THE REV. A. B. DAVIDSON, D.D., LL.D., PROFESSOR OF HEBREW, NEW COLLEGE, EDINBURGH.

THE following notes, of course, make no pretension to be exhaustive. The subject is very obscure, and in the estimation of many writers of little importance, because in their view the Old Testament teaching regarding the spirit of God is merely an aspect of its teaching regarding God. Hence in some Old Testament theologies no special chapter is devoted to the Spirit.

There are two questions which one feels have to be put: *first*, What is said of the spirit of God in the Old Testament? and *second*, What is that spirit of God of which such things are said? The answer to the second question will be the general conclusion to be drawn from the answer to the first, if, that is, any certain conclusion can be drawn.

The first question, What is said of the spirit of God? has two branches: *first*, What is said of the spirit of God *ab intra*—within God Himself? and *second*, What is said of the spirit of God not within God Himself, but *ab extra*, in connexion with the world or human life?

As to the first question, considering that what is said of God is of necessity for the most part analogical, a reflexion back upon His being and application to Him of what is said and thought in regard to men, it may be useful to look at the general idea connected with 'spirit,' and at what

is said of the spirit of man in man. There is a passage in Isaiah (31<sup>3</sup>) which perhaps comes nearer expressing the idea of 'spirit' in a general way than any other: 'Now the Egyptians are men, and not God; their horses are flesh, and not spirit.' The general scope of the passage is to show the impotence of the Egyptians—they are men and not God, their horses are flesh. Flesh is weak and liable to decay, it has no inherent power in it; spirit is power, or, has power. This seems everywhere in the Old Testament the idea attached to 'spirit.' It is possible that the idea is not primary but derived. The physical meaning of spirit (רוח) is breath. Where breath is present there is life and power; where it is absent there is only flesh and weakness and decay. And thus the idea of life and power may have become connected with *ruach* by observation. But if we should suppose this to be the case, the connexion of the idea of power with 'spirit' is of such ancient date that it precedes that use of language which we find in the Old Testament.

Now in harmony with this general idea of 'spirit' is all that is said of the spirit of man in man. The original sense of spirit is breath. This was the sign of life, or was the principle of life. But by a step which all languages seem to have taken, this merely phenomenal life or visible sign