

tween then and now we must think away, we must forget that we have before us a printed text on modern paper. With all the appliances of linguistic and historical science the text must be comprehended as a relic of the time of Nero. Finally, we must look over the writer's shoulder and read from the fresh strokes of his pen what so moves him inwardly that he gives thanks, prays, laments, rejoices.

Yet our task is not yet complete when we have reached a purely historical understanding. Necessary as is the grammatical exegesis, and rigorously as we must carry it through in opposition to the dogmatical exegetes, it is not sufficient by itself. The Epistle to the Romans is not only an ancient, it is also a religious text. But a religious text can be thoroughly understood by us only if we bring to it a religious appreciation. Hence we must bring to our task of exposition not only grammar, lexicon, and concordance, but also our heart. Congenial sympathy and impressionableness are necessary. Even an aesthetic text we can understand only if

we have an understanding of the beautiful. One may have a thousand times understood the letter of Sophocles, Shakespeare, or Goethe, but the true understanding begins only when the clapping of the wings of their genius falls gently upon our ear for the first time. So must we learn also to reproduce pscyhologically the venerable religious texts of the classical period of our religion. Only he who brings with him a tender appreciation of the great facts of the inner life will hear the breath of the Roman Epistle and be able to look into the heart of the great apostle.

Historical interpretation and religious reproduction do not exclude one another, but go together. Historical interpretation takes, as it were, the Epistle to the Romans out of our printed Bibles, and puts it again in the hands of those to whom it was first addressed ; religious reproduction gives it back to us and admits us to the great congregation of eighteen centuries, for whom the apostle, without any possible presentiment of it, wrote during those winter days at Corinth.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE CHRONICLES OF JERAHMEEL. By M. GASTER, PH.D. (*Royal Asiatic Society.* 8vo, pp. cxii, 341, with MS. Facsimiles.)

This is the volume for 1899 of the new series of the Oriental Translation Fund. What is it? It is a translation of a unique Hebrew MS. belonging to the Bodleian Library. Who wrote or copied the MS., when it was written or copied, and where, —these are matters which Dr. Gaster discusses with sumptuous fulness in his Introduction, and dare not be attempted here. The contents of the MS. may, however, be indicated. It is a collection of apocryphal and pseudo-apocryphal books dealing with the history of the world from the Creation to the death of Judas Maccabæus. Its method of writing the history of the world is not our method. We try to get at the facts, it prefers the fictions. It has a most sublime disdain of facts and all their ways, using them only as pegs to hang its amazing clothes of imagination upon; and the clothes carry the pegs away. So, though its heroes are

mostly the familiar heroes of the Bible, their sayings and their doings are not recorded there. Take the death of Moses. ‘The angel Samael, the wicked, was the chief of the Satans. Every hour he used to dilate upon the coming death of Moses, saying, “When will the moment arrive at which Moses is to die, so that I may go and take away his soul?” . . . At length God addressed Samael, the wicked, saying, “Go thou and bring to me the soul of Moses.” Then clothing himself with anger, girding himself with his sword, and enveloping himself with eagerness, he set out to find Moses. . . . When he looked on Moses he was exceedingly terrified, and trembled as a woman in travail, so that he could find no courage to speak to Moses, until Moses himself said, “Samael, there is no peace to the wicked, saith the Lord; what dost thou here?” “I have come here to take away thy life” . . . “I am,” said Moses, “the son of Amram, who was born circumcised. On the day of my birth I found

speech; I walked on my feet, and spoke to my parents; even the milk I did not suck. When I was three months old I prophesied that I would in the future receive the Law on this day from the midst of the flames of fire."

A Defence of the Unity of Isaiah under that title and from the linguistic point of view has been written by Letitia D. Jeffreys, prefaced by Dr. Sinker, and published by Messrs. Bell (crown 8vo, pp. 56, 2s. 6d.).

THE RITSCHLIAN THEOLOGY. By ALFRED E. GARVIE, M.A., B.D. (*T. & T. Clark.* 8vo, pp. xxvii, 400. 9s.)

A full notice of this important book must follow. Let this be simply the mention of its issue. It has been understood that Mr. Garvie was engaged upon it. It is known that his grasp of the subject is unsurpassed. What now is revealed is his skill as a writer. Nothing could be clearer or, indeed, more entertaining in theological writing than this. And yet the judgments are carefully balanced, and every effort taken to avoid a one-sided impression.

An Outline of Christian Theology is not a title likely to catch the common eye, and yet when we announce that a new book by the author of *An Outline of Christian Theology* has been published, many will be interested at once. For that book has won its way in spite of its title to an immense circulation. Dr. Newton Clarke's new book is entitled, *Can I Believe in God the Father?* It is instinct with the same personality as the former book. It shows that any subject may throb with interest if the writer's mind and hand go together and throb with interest themselves. Dr. Newton Clarke is a literary artist; but first he is a living healthy theologian.

THE THEOLOGY OF MODERN LITERATURE.
By THE REV. S. LAW WILSON, M.A., D.D. (*T. & T. Clark.* Post 8vo, pp. xx, 446. 7s. 6d.)

The theology of modern literature? There is none. For theology is a science, and modern literature has not learned the A B C of it. Theology is a progressive science; it has left the place where the writers of modern literature found it, in their Sunday schools or at their mother's knee. There is a widespread impression amongst us that

Outlines of Christian Theology are out of date, that we can all learn our theology from the novelists now. But it is a mistaken impression. The novelists are artists. They were not sent to teach us theology. They are as ignorant of it as of the science of thermodynamics, and it would be as useless to them if they knew it. The theology of modern literature is not theology.

But it is a very interesting artistic phenomenon. And already all our friends are reading Dr. Wilson's book with much enjoyment. To repeat what we have said, we should get as much actual theology out of a single page of Dr. Newton Clarke's *Outlines* as out of this whole handsome book. But what of that? The readers of this book only think they are interested in theology. It is in persons they are interested. The theology is part of the personality. And the more unorthodox, that is to say, unworkable and worthless, it is, the more does it throw the person into relief and make him piquant.

Read it by all means. It is a fine book. Read it before you read this notice of it. For why should you be troubled with thoughts that you are learning no theology? You do not need to learn theology. You need to live. And there are few books of recent workmanship that will show you the way to live more pleasantly or more impressively. It is a fine, wholesome, happy book.

The new volume of *The Critical Review* may strike others as it will; it strikes us as the best volume yet issued. There is more variety in its contents; there is more independence in its judgments. There is always risk in signing reviews; some men never get over the fear of their own signature. But the editor of the *Critical* has set the fashion of firmness; and when a man catches that infection and signs his name to it, there is no review so useful. Now the *Critical* is a power, sometimes even a wholesome terror, in the land. In Messrs. Williams & Norgate's hands, to whom it now passes, we hope it will maintain its reputation.

EARLY CHRISTIANITY OUTSIDE THE ROMAN EMPIRE. By F. CRAWFORD BURKITT, M.A. (Cambridge: *At the University Press.* Crown 8vo, pp. 89. 2s. 6d.)

Mr. Burkitt has published in this volume two lectures which he delivered at Trinity College,

Dublin, on the early Christianity of the Euphrates Valley. His materials are found in certain Syriac documents, of which the most important are *The Acts of Thomas*, and the *Homilies* of Aphraates. It is a literature in which Mr. Burkitt is at home beyond almost all men. And he makes us feel at home in it. His writing is full of charm.

THE PSALTER IN METRE. (Frowde. Crown 8vo, pp. 226.)

This is the Metrical Psalter that is to go with the *Church Hymnary*. It has been prepared by the same Committee; it is destined for the same Churches. The work is most faithfully and ably executed. It is undoubtedly an improvement on all existing Psalters.

THE MORAL ORDER OF THE WORLD. BY THE REV. A. B. BRUCE, D.D. (Hodder & Stoughton. Crown 8vo, pp. viii, 431. 7s. 6d.)

The last sentence of the short Introduction is: 'Publication of these lectures has been delayed for a twelvemonth by the state of my health.' It makes the fact of death, so difficult to realize always, more difficult. The hand that has written and so carefully revised these pages is surely not still for ever. But it is his last book, and it is a great and good book. Professor Bruce loved the preliminaries of the Christian Faith. Is there a Providential guidance, is there a Moral order in the world? Some of us have no patience with such questions. We have a loving Father, a Redeeming Saviour, and a sanctifying Spirit. Professor Bruce had these also, but he had patience with the earlier questions, for he had patience with the men who cannot get beyond them. He stretched out a brotherly hand to them. Come and let us reason together, he said, about these elementary things, and you will find that none but Christ can satisfy. It is a preacher's book, not a philosopher's. The writer would by all means save some.

There are loyal Protestants to whom the word Protestantism carries a certain sense of hardness. This is partly the result of much mud-throwing. It is, however, chiefly due to the hard and barren way in which Protestantism is often advocated. It is made a matter of polemics, and polemics do not win. It is made a matter of dogma, and dogma that is divorced from spirit and life will

not fructify. No doubt this is of God's appointment. He saw that Protestantism was in need of a fiery trial, and chose its most determined advocates as its persecutors. But the end of these things is at hand. The new advocate for Protestantism is an easy-to-be-entreathed, spiritually-minded man. He is well represented in the Rev. A. Herbert Gray, M.A., of Manchester, whose *Aspects of Protestantism* (pp. 149, 1s. 6d.) Messrs. Hodder & Stoughton have published. He seeks the heart of Protestantism and finds yours also. And you say, if this is Protestantism, then Protestantism is the power of God unto salvation.

UNFAMILIAR TEXTS. BY DINSDALE T. YOUNG. (Hodder & Stoughton. Crown 8vo, pp. 287. 3s. 6d.)

Unfamiliar texts have for some men an irresistible attraction. But the gospel is in the familiar texts, and they who affect the unfamiliar must have difficulty in preaching it. No doubt there is something that every text may contribute to the fulness of the gospel. But the time is short. We shall not have gone over the great familiar texts when the Son of Man has come. And for our part we prefer to hold by them.

Mr. Young's unfamiliar texts, however, deserve a welcome. Some of them carry quite familiar truth, it is true, which might have been more naturally suggested by some familiar text. Others contain truth that is more or less neglected, and all are fresh from their very unfamiliarity. But the text is less than the sermon. Be it old or new, central or accidental, the truth is sent to us in strong earnest evangelical discourses.

Under the title of *Sonship*, Messrs. Longmans have published six Lenten addresses by the Rev. V. L. Johnstone, M.A. (pp. 80, 2s.). The subjects are: (1) The Adoption of Sons; (2) The Likeness of Sons; (3) The Inheritance of Sons; (4) The Confidence of Sons; (5) The Forgiveness of Sons; (6) The Freedom of Sons.

I Believe is the title which the Bishop of Calcutta has given to a little book he has written for boys on the Creed. He found at Harrow that boys needed guidance towards a reasonable faith. His experience, tact, and sympathy have provided the right thing. Another headmaster, now also a bishop, has said that all boys become irreligious about sixteen. This book will help them then to

get back their early religion. It is published by the R.T.S.

THE FIRST EPISTLE TO THE THESSALONIANS.

BY THE REV. G. W. GARROD, B.A. (*Macmillan.*
Crown 8vo, pp. 170. 2s. 6d.)

Messrs. Macmillan are famous for their class-books. This is a class-book for Training Colleges. At the end are quoted some papers (chiefly covering 1 Thess.) that have been set at the Religious Knowledge examinations in Training Colleges, and the book is written to enable students to write such papers. The Introduction deals with facts, adding only such colour as may make them palatable. The A.V. text is printed on one page with the R.V. variations by its side, and the notes—brief, elementary, businesslike—are on the opposite page. Throughout there is the scholar's accurate touch.

Messrs. Macmillan have published a second edition of *The State and the Church*, by the Hon. Arthur Elliot, M.P. (crown 8vo, pp. 174, 2s. 6d.). In a new preface Mr. Elliot carries the situation up to date. He does not believe that the Ritualists will seek the disestablishment of the Church of England, and he does not believe that it will come in any other way.

JESS: BITS OF WAYSIDER GOSPEL. BY JENKIN LLOYD JONES. (*Macmillan.* Crown 8vo, pp. 313. 6s.)

In his remarkable book, *The Spirit and the Incarnation*, Mr. Walker tells us that he concluded his Unitarian gospel lacked something because he found it powerless. He does not say that he found it unattractive. He only found it powerless. Mr. Jones is satisfied with his Unitarian gospel. It may be that the early Christians preached Christ crucified the power of God. Christ crucified is unattractive to Mr. Jones. He is a child of nature. He finds his sermons in the flowers, in animals, in man. ‘The holy land is not alone on the eastern shores of the Mediterranean; the holy word is not confined to Hebrew and Greek text; and He who died on Calvary is not the only son of the eternal Father.’ ‘There is no other name given under heaven among men whereby we must be saved.’ Perhaps not. Mr. Jones is not concerned with saving. He believes that ‘the primal mission of religion is to bring a realizing sense of the world.’ His book is full of nature, and catches not a little of its beauty. It only wants power.

The Catholic and Apostolic Church was discovered and distinguished by the first Earl of Selborne in a series of letters to his son, and now Messrs. Macmillan have published the letters in a beautiful little book. Clearness and restraint are the characteristics. Lord Selborne does not claim immodest things, but he holds his own firmly, and speaks with fearless transparency.

Messrs. Macmillan have issued the ninth volume of *The Eversley Shakespeare*. Its contents are the three tragedies—King Lear, Macbeth, Anthony and Cleopatra. The introductions bear evidence of independent research as well as independent judgment. The notes, both textual and expository, are cut down to the absolutely needful, that neither time nor space be lost.

MARY REED. BY JOHN JACKSON. (*Marshall Brothers.*
Crown 8vo, pp. 117, with Illustrations.)

This is the heroine of the Mission to the Lepers in India. This is the story of a life set apart through affliction. The mysterious origin of the disease, the flash of awful discovery, the calm acceptance, the whole-hearted dedication, the unswerving service—all is told simply, memorably.

A VIEW OF THE ATONEMENT. BY THE REV. J. T. HUTCHESON, D.D. (*Mowbray.* Crown 8vo, pp. 214.)

The fact of the Atonement and the explanation, we are now constantly told, are two distinct things. And for those who tell us it is well that it is so. For their explanations are so incredible that the fact would stand in jeopardy. Even when their own explanations are credible for the moment, they always begin by making all previous explanations incredible. And so if the fact and its explanation should stand and fall together, we should have to cry out against the theologians that they had taken away our Lord and we knew not where they had laid Him.

Dr. Hutcheson of Western Texas has written his explanation of the Atonement, and for the moment it is credible, though he begins by showing that all previous explanations are incredible. It is at anyrate intelligible. Even in his own statement of it, it is intelligible. He says (p. 33): ‘My view of the Atonement, briefly stated, is simply this: It was not a mighty punishment; but an infinite sacrifice, whereby, through the consciousness of the righteous Christ, expressing itself through voluntary suffering and death, has been

conveyed to us the very mind and feeling of God toward sin, and that this mind and feeling, thus conveyed to us, is the condemnation of sin.'

He makes, you observe, a distinction between punishment and suffering. That is his theory, that is his book. And in that way he escapes the moral-influence theory of Bushnell, as well as the penal theory in all its forms.

LAW AND FREEDOM. BY EMMA MARIE CAILLARD. (*Nisbet.* Crown 8vo, pp. viii, 154. 3s. 6d. net.)

The articles which Miss Caillard has recently contributed to the *Contemporary Review* she has now collected and published. No one can keep a file of the *Contemporary Review* (though some of us have tried it); no one is willing to let Miss Caillard's articles perish with the reading. There is the revelation in them of the freshness and power which the old evangelical gospel yet possesses. In this they recall the writings of Dora Greenwell. The difference between the two women is unmistakable; for the one is imaginative where the other is argumentative. But both grasp the gospel in its sincerity, both show how rich it is still in unexplored wisdom.

Christ in Possession is the title of some simple spiritual sermons which Messrs. Nisbet have published. They are written by the Rev. E. W. Moore, M.A. (crown 8vo, pp. 220, 2s. 6d.).

JACOB AT BETHEL. BY A. SMYTHE PALMER, D.D. (*Nutt.* Crown 8vo, pp. 187. 2s. 6d. net.)

Jacob at Bethel has no doubt been discoursed on to the length of 187 pages before. But the 'homiletical treatment,' so dear to the discursive preacher, Dr. Smythe Palmer's soul abhors. He writes his 187 pages on the folk-lore of the incident. He calls his book 'A Study in Comparative Religion.' It is a triumphant testimony to the reality of modern scholarship, an undeniable proof that we are wiser than all our teachers. Our fathers knew nothing of this, and yet it is as fertile in Scripture exposition as it is new. Let no man henceforth preach on Jacob at Bethel without having read this book.

HIGHER CRITICISM. BY THE REV. ROBERT SINKER, D.D. (*Nisbet.* Crown 8vo, pp. 187. 3s. 6d.)

In a series of articles in the *Record*, now re-published, Dr. Sinker set himself to ask the

questions, What is the Higher Criticism? and Where does it lead us? The answers are as hostile as an honest man can make them. For Dr. Sinker hates the Higher Criticism and all its works. Yet the answers are quite reassuring. After all, we have had worse enemies than this; and if all the ills that Dr. Sinker threatens us with should fall, we shall not fear.

ERSKINE OF LINLATHEN: SELECTIONS AND BIOGRAPHY. BY HENRY F. HENDERSON, M.A. (*Oliphant.* Crown 8vo, pp. x, 310, with Portraits. 3s. 6d.)

There is just one thing we find disappointing in this book, and we shall name it first. There is no list of Thomas Erskine's writings. On page 137 we have the works named from which the selections are made, and their dates are given. But we should have been particularly grateful for a complete list, with the various editions to date, quoting and supplementing the list found in the first volume of the Letters. One result of the omission is that the edition of the Letters themselves used by Mr. Henderson is not named. It must be the single-volume edition, which we do not possess. It is not the original two volumes, and we have had trouble in finding there the letters referred to.

But that is all. The book is a great boon, and will be a great success. Thomas Erskine has waited all this time for a capable and sympathetic historian. His life has never been really written till now; his works have never been made public. There has not certainly been wanting at any time the serious sympathetic disciple. Lectures innumerable have been delivered and essays written. But the religious multitude has remained ignorant and uninterested. We believe that in Mr. Henderson the true interpreter has come. His book is the right size, it makes the right selections, it possesses the right spirit. When the history of religion in Scotland is written (may God hasten the writing), Mr. Henderson's book will be found the most trustworthy source for one momentous period, for one gracious and gifted man.

DESIDERIUS ERASMUS. BY EPHRAIM EMERTON, PH.D. (*Putnam's.* Crown 8vo, pp. xxvi, 469, with Illustrations. 6s.)

Messrs. Putnam's Sons have begun the publication of the history of certain Heroes of the Reformation. The series is timely. We are in

the utmost need now of scientific information regarding the Reformation and the men whom it made. For we have almost been persuaded that our D'Aubigné and the rest of the Protestant historians were prejudiced and uncritical. At first astonished at the boldness of those who condemned Luther and railed at the name of Protestant, we began to think there was something in it, and some of us have ended by calling the Reformation a mistake. Professor Emerton finds that the Reformers were the true patriots of their day as well as its true prophets. And even Erasmus would have been a greater man if he had been a more uncompromising Reformer. He never was a Reformer at all. He never had any interest in the Reformation as a Reformation. His only interest was in accurate knowledge. And the Reformation profited by him just because accurate knowledge was on its side. It is not a great man which Professor Emerton describes. But it is a man who sought to walk in the light, and the power of the truth is at his back, making of even a smallish man a mighty force. What a time of mental and spiritual interest it was. And Professor Emerton makes it live and move before us.

The R.T.S. has published a beautiful and yet cheap new edition of Mr. Vernon's masterpiece and classic—*The Harvest of a Quiet Eye* (crown 8vo, pp. 285, with illustrations, 5s.).

A HISTORY OF THE JEWISH PEOPLE. BY CHARLES FOSTER KENT, PH.D. (Smith, Elder, & Co., Crown 8vo, pp. xx, 380. 6s.)

Professor Kent's *History of the Hebrew People*, in two volumes, has been noticed in these pages,

and very favourably. It is, in fact, the first history of the Hebrew people written in English that takes account of recent criticism, and it is written in good idiomatic English. Those two volumes are now placed first in a series entitled 'The Historical Series for Bible Students.' The third and fourth places in the series are to be occupied by the *History of the Jewish People*, the first volume of which is the book before us. It covers the Babylonian, Persian, and Greek periods. It is a student's book. It displays competent knowledge, and is clearly arranged. It is, however, as we have said, so well written that it may be read with pleasure by those who do not seek the student's task of remembering and reproducing.

THE SACERDOTIUM OF CHRIST. BY THE REV. N. DIMOCK, M.A. (Stock, 8vo, pp. 129.)

This is one of many volumes on Christ's Priesthood and ours which Mr. Dimock has written. They gather an accumulated argument. But on its special subject this one is wonderfully complete. Mr. Dimock holds securely by the evangelical doctrine, holding securely by Scripture, and rejecting contradictory tradition. The wonder to most of us is that so manifest a truth of revelation needs so much defending.

In a somewhat uninviting form Mr. Elliot Stock has published *A History of the Origin and Development of the Creeds*, by the Rev. C. Callow (crown 8vo, pp. 237). It is a carefully studied, seriously written book, sent forth to meet the multitudinous wants of the 'general' reader, but learned enough to please the severe student.

Consecration.

BY THE VEN. JOHN W. DIGGLE, M.A., ARCHDEACON OF WESTMORLAND.

CONSECRATION may be either conscious or unconscious. The consecration of inanimate things, such as the vessels of a sanctuary, or the lands and buildings of shrines, is an unconscious consecration ; being an act entirely wrought by external agency. Inanimate things have no power either to assist or resist their consecration ; because, being without living personality, they have no will. Hence

their consecration is mechanical, not spiritual. It is simply an official hallowing, an involuntary dedication, an external setting apart for sacred uses and holy purposes. After their consecration we may deem that God dwells in an especial manner in consecrated places and things ; but these places and things are not aware of the Divine indwelling. Their hallowing is an un-