

At the Literary Table.

THE BOOKS OF THE MONTH.

TRIGLOT DICTIONARY OF SCRIPTURE REPRESENTATIVE WORDS IN HEBREW, GREEK, AND ENGLISH. BY HENRY BROWNE, M.D. (*Bagster*, Imperial 8vo, pp. 520. 21s.)

Dr. Browne believes that every Hebrew word has one, and only one, Greek or English word to represent it. There *may* be exceptions, but he doubts it. And he is certainly nearer the truth than are those careless translators who are content with the first word that comes to them. If the Revisers had been more careful to find the right word and abide by it, their work would have been still more severely criticised but still more valuable. Dr. Browne believes that there are no such things as synonyms in any language. No two English, Greek, or Hebrew words can be placed like bricks above one another and made to fit. But there is the one word in each language made for the one word in the other. And this belief he has reduced to practice. He has prepared a Dictionary containing most of the English words in the Bible arranged in alphabetical order, and over against them in parallel columns he has placed the corresponding Greek and Hebrew word. His success is quite a surprise. To serve its purpose fully, the book should have given the Greek and the Hebrew in alphabetical order as it does the English. That would have made it three times its present size. But it is difficult to see what purpose is served by giving access to the English alone. Indeed the Greek or the Hebrew alone would have been more serviceable. For then we should have known how to translate these words; but who is likely to be occupied in translating the English back into Greek or Hebrew? There are errors in accents or the like, but their number is astonishingly few. The author's idea is a noble one, and he has gone a long way towards realizing it.

THE CORRECTIONS OF MARK. BY EDWIN A. ABBOTT. (*Black*. 8vo, pp. 355. 15s. net.)

This is the second part of a projected series of works by Dr. Abbott on the Gospels, and it assumes the conclusions of the first part, which was entitled *Clue*. *Clue* was noticed in these pages

a month or two ago. The series of works will go by the general title of 'Diatessarica.' This is 'Diatessarica,' part ii. 'The object of this book,' says its author, 'is to demonstrate that Mark contains a tradition from which Matthew and Luke borrowed, and to discuss the corrections of Mark jointly adopted by Matthew and Luke.' The 'tradition' was written, and in Hebrew. It was handled by a corrector (or correctors), whom Matthew or Luke or both followed. Unfortunately the corrector was as often wrong as right. And Dr. Abbott undertakes to reveal the blunders he made as well as the cause of them. This cause is nearly always the mistaking of one Hebrew letter for another.

For example: In Mk 1⁴⁰ we read, '... saying to him that, If thou wilt ... ?' In Mt 8² and in Lk 5¹² we read '... saying, Sir, if thou wilt.' The Hebrew for 'to him that' is לְכִי; but ל is often exchanged with ר (as Belial or Beliar) and ב with כ; whence לְכִי could become first רְבִי, that is, 'Rabbi,' that is, 'Sir.'

There are more, and there are less, striking cases than that, that is a fair and brief example. The industry and ingenuity displayed throughout the work are marvellous. In this attempt to solve the Synoptic variations Dr. Abbott is as ploddingly persevering as he is dazzlingly original.

Messrs. Adam & Charles Black have entered on the publication of short monographs, somewhat after the German manner, but attractively printed and bound. We have recently received three such small volumes of works by Harnack. And here comes a lecture on *Schopenhauer* by T. B. Saunders (pp. 95, 1s. 6d. net.). If Messrs. Black could make such a style of publication popular, they would confer a real benefit on English theology. For why must every man among us make a book or gather a dozen essays together before he can find a publisher and an audience? It is certain that one who reads this essay will have quite enough to think about regarding Schopenhauer. If he reads a larger book he may know more and think less. And he has probably no

desire to read about the Income Tax and Confucianism and all the other things that a volume of essays may chance to contain.

The cheapest book in the English language is an English dictionary, and the cheapest English dictionary is Annandale's *Concise*. It is a quarto, printed in three columns, small type; it contains 848 pages—pages, not columns; it is bound in cloth, and it is published at 3s. 6d. A new edition has just appeared. It contains an appendix of new words, among which we find 'aphasia,' surely not new, only of new and melancholy interest to us. The publishers of the dictionary are Messrs. Blackie & Son.

RABBI JESUS. By WILLIAM MACINTOSH, M.A., PH.D. (*Blackwood*. Crown 8vo, pp. 284. 3s. 6d. net.)

Dr. Macintosh's aim has been to present Jesus to young men to-day as the young men of Jerusalem saw Him in the days of His flesh. He is scholar enough to be able to hide the marks of his scholarship, and without the scaffolding his statue stands before us majestic and winning. There are many who write of the sinlessness of Jesus and leave Jesus Himself unnatural and unattractive. Dr. Macintosh makes us long to be like Jesus. The contents, the critic will cavil, are commonplace. But so are young men's minds, and all the most wholesome things in life and literature.

WITNESSES TO CHRIST. By WILLIAM CLARK, M.A., LL.D., D.C.L., F.R.S.C. (*Z. & T. Clark*. Crown 8vo, pp. 300. 4s.)

Professor Clark has revised and republished his volume of apologetics. Its position is distinct amongst apologetic literature. For Dr. Clark limits himself to the things that are essential, and then takes the utmost care neither to exaggerate nor misrepresent. If even one of the great matters here presented, if even the Resurrection of Jesus, is once established in the mind, it is an incalculable gain. That is Dr. Clark's aim. With honest hearts he is sure of success.

Messrs. James Clarke's 'Small Books on Great Subjects' have now reached their twenty-second volume. It is a volume apart. Its author is John Pulsford. He is an author apart. The title

is *Infoldings and Unfoldings* (1s. 6d.),—most appropriate, because it has just as much meaning as we are able to see in it,—and that is the way with the book. No doubt there are flashes, in the light of which anyone can see light. But for the most part God must reveal this book unto us by His Spirit.

A MANUAL OF PSYCHOLOGY. By G. F. STOUT, M.A., LL.D. (*Clive*. Fcap. 8vo, pp. 677. 8s. 6d.)

There is no branch of literature over which a greater change is passing than students' class-books. The best book is no longer the book that can be most successfully crammed. It must educate as well as inform. It must awaken the mind and touch the imagination. Examiners are not what they used to be. It is now part of their business to distinguish the mind that has acted as a sponge from the mind that has gathered as a honey bee. As Dr. Stout himself puts it, students are now expected to do riders in Psychology as they do riders in Euclid. And this is the secret of the success of Dr. Stout's own book. It has the awakening gift, a gift not picked up accidentally but most deliberately cultivated. So the book has passed out of its first edition, and a second, revised and enlarged, edition has been published.

THE TEACHERS' COMMENTARY: ST. MATTHEW. By F. N. PELOUBET, D.D. (*Oxford University Press*. 8vo, pp. xxxiv, 384. 5s.)

Dr. Peloubet has given himself for many years to the preparation of notes on the International Lessons and other aids to Sunday-school teachers. He has thus proved his armour, and comes before us without temerity as the author of a complete series of commentaries on the New Testament. The first volume is before us. In securing their publication through the Oxford University Press, Dr. Peloubet has won half his battle. For besides the prestige of that publishing house, he has at his command the Revised Version and the new marginal references. The text of St. Matthew's Gospel is printed after the Holman fashion, the Authorized and Revised Versions together. It is by far the best system of 'parallel' printing. This is the way of it—

But wisdom is justified of her children.
And by works.

A little practice makes the reading easy.

But to the commentary. The introductions are short, no criticism intrudes, nor other thing distracting to teachers and uninteresting to children. The notes are full and well packed with the right matter. Wisely there are references to books, most wisely the references are to easily accessible books, and less for fuller information than for illustration. Occasionally there is a lack of point, the words being multiplied without making the impression. Thus in the first Beatitude, who the 'meek' are no one would understand from this note. The dictionary definitions quoted are too general, and in this case misleading. If Dr. Peloubet had said that a long-suffering person does not resent a wrong, and a meek person does not claim a right, he had only to add an illustration or two and all was manifest.

There are some ordinary illustrations and some excellent maps and plans.

Altogether it is a distinct and welcome addition to our commentaries on St. Matthew, which need additions sorely.

THE MUSIC OF THE CHURCH HYMNARY.
By WILLIAM COWAN AND JAMES LOVE. (*Frowde, Crown 8vo, pp. 264. 5s.*)

The Church Hymnary has obtained so wide a circulation in Scotland that there must be many persons who would know more about its music. This volume meets that wish. It is divided into two parts. The first part gives historical notices of the tunes, chants, and special settings, not only in the Hymnary, but also in the 'Psalter in Metre.' The second part gives biographical notices of the composers. Both subjects are treated alphabetically. The information is no doubt mostly contained in Julian's Dictionary, but how many possess that expensive work, and how many of its possessors have time to dig out the information? Here it is all in clear outline and beautiful setting forth.

Mr. J. H. Burn continues to exercise his peculiar gift of anthology-maker. The latest gathering is from the writings of Canon Knox Little. Its title is *Our Reasonable Service*, and its publishers are Messrs. Wells Gardner. The volume is smaller, and we think in more artistic taste, than any of those already published.

THE COMPLETE WORKS OF JOHN KEATS,
EDITED BY H. BUXTON FORMAN. (Glasgow:
Gowans & Gray. Five Vols. 1s. each, net.)

Messrs. Gowans & Gray of Glasgow have resolved to publish a series of English classics under the title of 'The Complete Library.' The title explains itself. The first issue is Keats, and it justifies the title. The question may be raised whether it is wise to publish the complete works of anybody. But there is no question that the book-buyers want completeness. They may not read Keats or any other right through, but they rejoice to know that they can if they choose. The publishers might have called their series 'The Complete and Cheap Library,' for the books are a surprise of beauty at their price.

In the year 1843 a Chancery barrister wrote a book and called it *The Great Awakening*. In the year 1899 the Right Rev. Bishop Courtenay, D.D., edited and republished the book, and explained that the writer and the editor were one and the same (Edinburgh: Grant, crown 8vo, pp. 155). The book deals with the most momentous subject that occupies us in life—the leaving it. And it is surely something for its conclusions, sharply as they contradict our ordinary beliefs, that this scholar holds them as firmly in 1899 as he did in 1843. Its doctrine is briefly this. At death man sinks into unconsciousness, he remains in this state of utter unconsciousness till the last day. Then there shall be a 'great awakening,' and body and soul shall rise together, to life or to judgment. The proof is modestly and persuasively set forth. Perhaps the most immediate objection that occurs to the mind is the desire of St. Paul 'to depart and to be with Christ.' Dr. Courtenay believes that in speaking thus the apostle simply disregarded 'his brief plunge into darkness, his momentary hiding in the grave' (Is 26²⁰).

A DYNAMIC FAITH. By RUFUS M. JONES, M.A., D.LITT. (*Headley.* Crown 8vo, pp. 113. 2s. 6d.)

The Dynamic Faith is the faith of the Quaker. And how powerful a plea for the Quaker's faith can be made! This book will be read with intense interest. It clears away hindrances and comes close to the heart and purpose of the Redeemer. A dynamic faith is a faith that moves, that moves to loyalty, to self-surrender, to death. It has done this often, and it would do it yet more

often in the future, if that weakness could be removed which keeps Quakerism from multiplying. But apart from apology for the Quaker, this book is great. Professor Jones shows impressively that Christianity needs neither philosophy nor history in order to reap good results as soon as the soul has got into touch with the living Redeemer.

THE WRITINGS OF THE APOSTLE PAUL. By THE LATE JOHN TINDALL HARRIS. (*Headley.* Vol. I. 8vo, pp. 332. 6s.)

When Mr. Tindall Harris died in 1887 he left in MS. a commentary on every book of the New Testament. Those on the writings of St. John were published in two volumes in 1889. And now a beginning has been made with the commentaries on St. Paul's Epistles.

Our first thought is to cast the book aside. Its author believes (1) that the Second Coming took place in the period after the destruction of Jerusalem, of which we have such scanty information. He also believes (2) that the Epistle to the Hebrews was written by St. Paul and second in time of all his Epistles. He further believes (3) that the baptism which Christ sent His disciples to administer—'Go ye, and teach all nations, baptizing them'—was a baptism not with water but with the Holy Ghost.

Now a commentator who is so highly original is apt to suffer for his originality. He is apt to suffer from neglect and even contempt. But those who have looked into Mr. Harris's work on St. John know that contempt is absurd and neglect most culpable. He knew what he was about. He knew what others had said on these things, and when he was original he was so deliberately. And he could give reasons for his originality. Incredible as it will seem to those who know nothing of Mr. Harris or his books, this volume deserves to be bought and mastered.

THE SEVEN DEADLY SINS. By THE REV. JAMES STALKER, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 130. 1s. 6d.)

'Perfecting holiness in the fear of God.' It is wise of Dr. Stalker to give himself to the subject. We need more sanctification, preached as well as lived. No doubt there are those who preach sermons on Pride, Sloth, and the rest of the Deadly Sins, without ever getting into sight of the gospel or the grace of God. But that some

men do so is no excuse to others for omitting all reference to these matters. The grace of God in rescue is most necessary, but 'without holiness no man shall see the Lord.' Dr. Stalker is a model for the practical preacher of righteousness.

Clews to Holy Writ is much too indefinite a title for a book. But there are books that live in spite of their titles. The book with this title contains a scheme for studying the whole Bible in its historical order during three years. And so skilful is the scheme and so widespread the desire to know the Bible, that the book has passed through many thousand copies, and is now issued in a cheap form to pass through many thousand more (Hodder & Stoughton, crown 8vo, pp. 352, 2s.).

THE CENTURY BIBLE: ST. LUKE. By W. F. ADENEY, M.A. (*Jack.* Fcap. 8vo, pp. 404. 2s. net.)

This is the second volume of Professor Adeney's enterprise, and Professor Adeney is himself the editor. His work is always sound and modern. He is liable, as good scholars are liable, to occasional slips; there is a curious one in the preface; but one can receive the occasional slip along with the uniform insight and sobriety.

Messrs. Longman are the publishers of a most engaging edition of the *Zyra Germanica* (the first series, 2s. net.). The red line round the page sets off the soft creamy paper, and the binding in crimson and gold is in perfect keeping.

A SHORT MANUAL OF COMPARATIVE PHILOLOGY. By P. GILES, M.A. (*Macmillan.* Crown 8vo, pp. 659. 14s.)

Mr. Giles adds after his title, 'For Classical Students.' But he would not exclude New Testament students from participating in the benefit of his work. It is to be observed that one of the authors he frequently quotes, and to whom he expresses in his preface special obligations, is a distinctively New Testament scholar—the Rev. J. H. Moulton of Cambridge. Indeed, it is right to say that no reader of the New Testament in Greek can afford to lose the training which a study of this book will give him. The old opposition between Classical and Biblical Greek has broken down. But, besides that, Mr. Giles goes behind all forms and dialects of Greek and of

Latin, and lets us see the words in their process of making. We thus understand how the Greek of the New Testament is connected with the Greek of Sophocles, and we can understand it in no other way. In the preface to his new edition of *St. Peter and St. Jude* in the 'International Critical Commentary,' Dr. Bigg says: 'A point which gives the commentator much trouble is the nature of the Greek with which he has to deal.' Yes, it is the most troublesome point of all now. And yet commentators write still as if the difficulty had never occurred to them.

But about the book. It is the second edition of the best Manual of Comparative Philology in existence. It will no doubt be translated into other languages.

THE KEY OF KNOWLEDGE. By W. G. RUTHERFORD. ('Macmillan. Crown 8vo, pp. 284. 6s.)

These sermons, we are told on the title-page, were preached in the Abbey to Westminster boys. We should like to know those boys. It is incredible that Dr. Rutherford, who is neither fool nor pedant, preached sermons which they could not understand. But there are no boys we know of who could make anything of them. It is astonishing what boys can do with political addresses when they live in a political atmosphere. It is astonishing what they can do with theological discussion, when they are brought up in the midst of it. But these sermons are neither political nor theological. They are spiritual and experimental. And we cannot understand how Dr. Rutherford's boys could have entered into them. But they are good. They deserved publication. Let the boys, let us all read them and think, and seek more earnestly the kingdom of God and His righteousness.

HENRY DRUMMOND. By CUTHBERT LENNOX. (*Melrose.* Crown 8vo, pp. 260. 2s. 6d. net.)

This is no abridgment of Professor Smith's *Life*. It is what another man's eyes have seen, what another man's memory has stored. It is also most unlike an abridgment in its ease of manner and its unforced interest. To sit down to the first page is to rise up with the last. But, after all, it does not give us Drummond. It does not remove the contradictions; it does not weld the three or four men we know as Drummond into one. There is the Drummond into whose ear innumerable tales of sin were poured, and the Drummond who told

young men that in our day it is of righteousness the Holy Spirit convicts, not of sin. There is the Drummond who encouraged with transparent sincerity the keenest search for hypocrisy, and the Drummond who 'rushed' the signing of the Confession 'like the rest of us.' There was a Drummond of flesh and blood, but it seems that no biography can reproduce him, and what will posterity think of him?

A new edition has been issued of Mr. Smellie's fine book of daily meditations called *In the Hour of Silence* (Melrose, 5s.). May it reach many editions; every copy carries with it the gentle persuasiveness of the grace of God.

A second edition is also published of *Torch-Bearers of the Faith*, a book of Christian Heroes, which, with his inimitable taste and tenderness, Mr. Smellie has written—an almost unique prize or gift for boys (Melrose, 3s. 6d.).

S.B.O.T.: EZRA AND NEHEMIAH. By H. GUTHE, D.D., AND L. W. BATTEN, PH.D. (*Nutt.* 8vo, pp. 74.)

This, the new issue of Dr. Haupt's 'Sacred Books of the Old Testament,' is due to several writers. Professor Guthe is chiefly responsible for the colouring of the text as well as for the notes. But notes are added to the English translation both by Dr. Batten and Professor Haupt. And the translation itself is the work of Dr. B. W. Bacon and Mr. D. B. Macdonald. There are nine colours or shades employed besides the white text and the 'overlining.' The notes are, as always, accurate and abreast of the most recent scholarship. Articles and books published this year are noted. Dr. Haupt himself often adds a valuable discussion, especially of some obscure Hebrew form. Altogether it records the high-water mark of present-day scholarship on the text of these books.

About the year 1380 B.C. Amenophis IV. built for himself a royal city and called it Akhet-haten. In 1888 some Egyptian peasants were digging for marl near an insignificant village called El Amarna, and came upon the library which Amenophis had gathered into his royal city. The village has become world-famous, the king and his city are known only to Egyptologists. Out of that discovery a new chapter has been written in the

history of the world, a chapter of intense interest and far-reaching issues. It has been written most successfully in a little book, one of a series of monograms on 'The Ancient East,' by Carl Neibuhr (Nutt, crown 8vo, pp. 62, 1s.). The title is *The Tell el Amarna Period*. The translation is by Miss J. Hutchison.

MISSION PROBLEMS AND MISSION METHODS IN SOUTH CHINA. By J. CAMPBELL GIBSON, M.A., D.D. (*Oliphant*. Crown 8vo, pp. 332. 5s.)

The range of Dr. Gibson's book is wide, but his grasp is firm and his style clear. In the first chapter, which he calls 'The Proving of the Gospel,' he shows us the special conditions which the Gospel has to deal with in China. Then come two chapters on the Religions of China, chapters of independent value, for Dr. Gibson is no vender of other men's wares, chapters which lead us to express the hope that he will yet write more fully on that subject, misunderstood as it popularly is. Then follow eight chapters which tell the story of the preaching of the gospel in Southern China, and enter frankly into the many questions that have arisen or may yet arise regarding its method and its success. We may give it as our opinion that no source of information is more reliable than this, and that no writer has a deeper sense of responsibility to the God of truth. The impression left on us after reading the book is that there is no field so promising as China, and no easier way of 'perfecting holiness in the fear of the Lord' than by becoming a Chinese missionary.

PRAYERS FOR THE CHRISTIAN HOME. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 246. 2s. 6d.)

The Publications Committee of the (once Free now) United Free Church of Scotland has had this book in hand for many years. To give it a start many ministers made contributions. These have been sifted, sorted, accepted, rejected, recast, re-written, and now time and sane editing have given to Scottish Christian families a most suitable book of prayers for morning and evening worship. Eight weeks are provided for, and there are also prayers for special occasions. It is the family we must preserve, else our churches will fall in ruins about our ears. It is family worship we must encourage, else there will be no joy when we say 'Let us go into the House of the Lord.' If we can persuade our heads of families, by the use of

a book like this, if they cannot do without a book, to gather their children together morning and evening for family worship, there is nothing that can come to Scotland that need make us fear.

FAMOUS SCOTS: JOHNSTON OF WARRISTON. (*Oliphant*. Crown 8vo, pp. 159. 1s. 6d. net.)

There may be difference of opinion regarding the claim of 'My Lord Warristoun' to this honour, but the claim of Mr. Morison's book to a place in a most successful series will be admitted universally. There was a certain robust greatness about the man, no doubt; but the book owes its greatness to the time. Johnston had a deep hand in the affairs of Scotland during the time of Cromwell, and Mr. Morison makes that stirring time live again. Cromwell himself is here in unmistakable greatness, and the more lifelike perhaps that his portrait is drawn unconsciously.

THE AUTHOR OF THE 'PEEP OF DAY.' BY MRS. MEYER. WITH A PREFACE BY F. B. MEYER. (*R.T.S.* Crown 8vo, pp. 221. 3s. 6d.)

It is a life-story that deserved recording. The surprise of it is the introduction of Cardinal Manning and the part he plays in it. But it is a story worth recording for its own sake. For the life was one of manifold service, yet never of service beyond our own attainment. Even the popularity of the books which Mrs. Mortimer (Favell Lee Bevan was her maiden name) wrote, was the result of patient toil and self-denying service. As Mr. Meyer says: 'It was through her conscientious earnestness in teaching the young children of the day and Sunday schools within her reach that she acquired the art of artlessness, the grace of unaffected simplicity.' About the *Peep of Day* itself we are told some curious facts, among the rest that since 1863 (it was published by Hatchards in 1833) it has been translated into thirty-seven different languages and dialects.

FROM AN INVALID'S WINDOW. BY HETTIE TRAVERS. (*R.T.S.* Fcap 8vo, pp. 189. 2s. 6d.)

We see what we bring eyes to see. From an invalid's window more beautiful and comforting things were seen and are here recorded than most of us who are strong and active see all our lives long. And they are expressed with exquisite charm of language. Read these chapters to the children, one chapter at a time, they will acquire their souls thereby.

OLD HIGHLAND DAYS. BY JOHN KENNEDY.
(*R.T.S.* Crown 8vo, pp. 288, with illustrations.
6s.)

It is a little doubtful if *Old Highland Days* is the title that should have been chosen. For the book is a biography of Dr. Kennedy, and the early days in the Highlands form only a part, and certainly the least important part of it. The explanation of the title is probably this. Shortly before his death Dr. Kennedy wrote the story of his early days for the *Leisure Hour*, and that story is reprinted here. The rest is due to his son's pen. And no doubt it is filial piety that has allowed the first six chapters to appropriate the title which should belong to the twenty-four.

The book is very pleasant to read, and the publishers have done well with it. It gives us the picture of a true follower of Christ, and of a right hearty, honest Congregationalist.

Through the Religious Tract Society Canon Fleming has published an appreciation of our present Queen. The little book is artistically produced and adorned with a fine engraving of the Queen and some illustrations of Sandringham Palace (2s. 6d.).

A NEW TRANSLATION OF ISAIAH. BY THE REV.
E. FLECKNER, M.A. (*Elliot Stock.* Crown 8vo, pp.
299. 6s.)

To translate *Isaiah*, to annotate the book, to write a biography of the prophet—it must have been a fine discipline for the man who did it all. For us it is of less value. The translation is not better than the one we have in the Revised Version, the notes are obvious, and even the biography, though startling enough in some of its suggestions, is neither critical nor impressive.

EATING THE BREAD OF LIFE. BY W. H. K.
SOAMES, M.A. (*Stock.* 8vo, pp. 203. 2s. 6d. net.)

If scholarship is the unbiassed search for truth, and if there is more scholarship spent on the Bible to-day than ever before in the Church's history—and we believe both suppositions to be true in fact—then we shall not despair of seeing the end of all controversy even regarding the Supper of the Lord. To that consummation Mr. Soames has made his contribution. It is chiefly a study of the meaning and bearing of the sixth chapter of St. John. It carries the marks of true scholarship—

reverence for truth, patience to discover it, reserve in expressing it. If this book is read without bias, there is no exaggeration in the hope that it will be found to have rescued this great chapter from the shame and disfigurement of generations of misinterpretation.

Mr. Elliot Stock has published a small volume of earnest addresses by a 'Yorkshire Priest' under the title of *By the Power of the Spirit of God* (2s. 6d.). The plea is for less sensation and more spirituality.

Mr. Stockwell has published other three volumes of his 'Baptist Pulpit.' They are *A National Pentecost*, by the Rev. Frank James; *The Church and its Privileges*, by the Rev. J. D. Gilmore; and *The Enrichment of Life*, by the Rev. Frank Burnett (2s. 6d. net, each). They are fellows of the volumes already noticed, in outward form and inward loyalty.

Professor Muss-Arnolt of the University of Chicago has published (through the University Press) a record of *Theological and Semitic Literature for the Year 1900*. It is the most complete record in English, perhaps in any language. Its range, its insight, its accuracy, all are astonishing.

CHRISTIANITY AND JUDAISM. BY GUSTAF H.
DALMAN, D.D., PH.D. (*Williams & Norgate.* Crown
8vo, pp. 64.)

Why is it that the Jew, the modern, enlightened, tolerant Jew, the Jew who rejects the Mosaic authorship of the Pentateuch and the like, why is it that he refuses to embrace Christ? He knows now that there is none of the Jewish race to be compared with Jesus in moral character and moral force. Yet he refuses to become a Christian. It is chiefly the notion that Judaism is the religion of one God, while Christianity has gone back to the pagan belief in three. Professor Dalman shows in this masterly essay that that is a misconception of Christianity. And he further shows that poor enough as the actual attainments of some Christians are, it is only Christianity than can carry a man to the heights of holiness.

The Rev. G. H. Box has to be congratulated on his idea of translating the essay, and on his success in carrying it out.

The World's Epoch-Makers.

FIVE volumes of this series have already been published and mentioned. Two more are just out. Of the five already issued, the most interesting is Professor Lindsay's *Luther*. It is enough of itself to give the series a name. It is a master's masterpiece. It proves that books as well as lives may 'in short measures perfect be.'

The new volumes are *Francis and Dominic and the Mendicant Orders*, by Professor Herkless (crown 8vo, pp. 237, 3s.) ; and *Savonarola*, by Dr. G. M'Hardy (crown 8vo, pp. 283, 3s.). Dr. M'Hardy's *Savonarola* will be read first. There is no 'epoch-maker' in all the long array that so touches the universal human heart. There is room, too, for a good short biography. For want of it, many have taken to Villari's ponderous volumes and read them through. But even after Villari this biography will find a place. Dr. M'Hardy is both just and sympathetic. His sympathy enables him to understand Savonarola, his justice enables

him to understand his adversaries. But the chief merit of the book is its proportion. The great men and events are most conspicuous, the rest come in as colour and shade; and yet the least are real and distinct.

Professor Herkless has had a movement to write about rather than a man. He has conceived his duty to lie in the epoch rather than the epoch-maker. It is true that he has two notable men to handle, and he has not despised the picturesque that so readily arranges itself around them. He has given us a biography in brief both of St. Francis and of St. Dominic. But it is Mendicancy that is his subject; the Mendicant Orders have received the most thorough investigation. For the accomplishment of such a task, Professor Herkless is specially fitted. He spares no pains to get at the truth, even on the most intricate, even on the most tawdry matters of doctrine or practice. And when he has obtained a clear understanding, he spares no pains to set it clearly before his readers. His words may be unadorned, but they are unmistakable.

The Way of Life.

BY THE LATE REV. W. A. GRAY, ELGIN.

'But go thou thy way till the end be : for thou shalt rest, and stand in thy lot at the end of the days.'—
Dan. xii. 13.

THE common way of interpreting the words, 'Go thou thy way,' is to refer them to Daniel's dismissal to death. 'Depart,' they are supposed to mean, 'thy work is over, thy time is done; take thy journey across the dim borderland that separates between seen and unseen, temporal and eternal; go thy way, and may the valley be bright, the passage be easy, the entrance be full.' One might draw various good lessons from this reading. But it labours under a fatal objection. It implies that the end is immediate, just overshadowing, just impending. Whereas the end is future. 'Go thy way,' says the speaker, 'until the end.' The way, then, that Daniel must go is the way of life, not the way of death, life with its business, life with its duties, life with its work. Death and the things that follow death, these come afterwards.

Such then is the meaning we adopt,—let us see

how it fits in with the case of Daniel. What a wonderful career had Daniel's been! From being cup-bearer to the Babylonish king, he had mounted to be liberator of God's people and recipient of God's revelations. But in both aspects now his work was complete. There were no more people to be liberated. There were no more revelations to be received. There were just two things which Daniel in all probability desired. One was to return with the people to Jerusalem, to see their good, and rejoice with them in their great joy. It could not well have been otherwise. Daniel at the return to Canaan, like Moses at the entrance, must have longed and prayed to go over and see the good land beyond Jordan. 'Nay' is the answer of God. 'I have another place for thee, I have another task for thee. As cup-bearer in Babylon thou didst begin, and notwithstanding all that has happened in the interval, as cup-