

into the old Scotch tones of his early days: 'Division—na, na. Upstairs and doonstairs are no so far apart!' Two storeys, but one roof! Two chambers, but one house! Blessed are the saints that live in the Lord. Blessed are the saints that die in the Lord. And if they make their home in the same Lord, they cannot be far from each other. Yes, brethren, we may say, though in a different sense, of the saints in glory what we say of their living Head, 'Who shall ascend into heaven,—that is, to bring them down from above? Who shall descend into the deep,—that is, to bring them up from the dead?' For they are nigh, mystically but really nigh, to all whose hearts are engaged in the same worship, to all whose love goes forth to the same Lord. For in worship and in love are the true means of fellowship, and there are no means elsewhere. Let the worship be holy. Let the love be warm. And in spirit we shall see our departed, in spirit we shall recover our dead. And of this we have a figure in Nature. I look up to the heavens by day. No stars in the vast dome yonder,—the

space is empty, the blue is bare. But I lean on the parapet of some ancient well. And there, in the watery mirror, where the sky reflects itself, one star swims out, and another, and another, orbs which though hitherto hidden had been shining all the time.

So with the spirits of the just men made perfect. Though they shine as the brightness of the firmament, and as the stars for ever and ever, they are often hid,—hid from sight and hid from sense. But stand by the brink of some well of salvation. And there, in the living water of a gospel worship, gospel ordinance, gospel truth, their images gradually steal forth to cheer, enlighten, and bless. You will realize that just where you look they look, though they look from more tranquil homes, though they look with serener eyes,—to the self-same facts of redemption, to the self-same mysteries of grace. And thus you are brought together.

Oh blest communion, fellowship Divine!
We feebly struggle, they in glory shine,
Yet all are one in Thee, for all are Thine,
Hallelujah.

At the Literary Table.

THE GREAT MARQUESS.

Oliphant, Anderson & Ferrier, 10s. net.

MANY are called to the office of writing history, but few are chosen to be historians. In Scotland there has recently arisen an army of writers who have made their own country their theme, but as yet we can scarcely point to any who have made a name to live. Mr. Willcock promises well. Lately he wrote the history of Sir Thomas Urquhart of Cromartie, and managed a difficult subject with unquestionable skill. Now he has attempted a far more trying task, a task which none of us can estimate the difficulty of; he has undertaken to restore the Marquess of Argyll to the place which he ought to occupy in the esteem and affection of his countrymen.

One test of a great historian, as of a great poet, is the choice of a worthy theme. Mr. Willcock's is worthy. For various reasons, some purely accidental perhaps, the Marquess of Argyll has never come by his own. We call it accidental

that the writing of the secular literature of our country has been largely in the hands of those who have felt no sympathy with the cause with which Argyll was identified. Sir Walter Scott starts to one's mind at once. It was accidental, not that Sir Walter Scott wrote and was so popular, but that his sympathies were on the other side. What he would have made of Argyll had he believed in Argyll's policy, we can guess. It is certain that he made less of Argyll than impartial history demanded, and he has been diligently followed and surpassed. So there was need for this book; its theme is great enough and urgent enough.

Another test of a historian's greatness is his faith in his theme. Mr. Willcock has faith in his theme. He believes that God and the nature of things are with him. This man was on the side of righteousness, he believes; on the side of what makes a nation great. He believes that he suffered for righteousness' sake, and by the temporary triumph of the evil that is in the world

(seen, incarnated almost, in that most perfidious and pernicious monarch, Charles the Second). So, in restoring Argyll to his rightful place, Mr. Willcock serves the cause of progress for which Argyll stood.

A third test is courage. Mr. Willcock has bravely avowed from the start his intention of doing the best he can for Argyll. He has laid himself open to the enemy's retort that he is an advocate and no historian. And he has gone against the stream. It is all the other way with the hopeful historians of Scotland at present. With the most confident of them at least, the Covenant and all it stood for is an abomination, Melville is a sneak and Knox a liar.

And then, last of all, Mr. Willcock has proved his competency, his impartiality, and his good judgment, by seeking the sources of his history for himself, by acknowledging the good where he finds it in the enemies of Argyll, even in Charles the Second, and by never flagging in the use of that grand style which a great subject demands of the man who has the outlook and the insight to handle it worthily.

THE SHROUD OF CHRIST.

Constable, 12s. 6d. net.

Is it possible in these days to believe in a relic? In the year 1898 an exhibition was held at Turin. It was an exhibition of Fine Art, and everybody felt that it would lack its greatest ornament if the Sacred Shroud was not shown. But the Sacred Shroud had not been seen for thirty years. It lay in a metal casket, secured by many locks, and could not be taken out except at the express command of the King of Italy and with the consent of the archbishop. It was last seen at the marriage of Prince Humbert in 1868. Nevertheless, the king ordered, the archbishop consented, the Shroud was exhibited, and unexpected consequences followed.

The keepers of the Shroud claim that it is the very linen cloth in which the Lord's body was wrapped when He was taken down from the Cross. They believe that it then received and still retains the impress of His body, His very features being traceable upon it. So they call it the Shroud of Christ.

You laugh at this. So did nearly all sensible scientific persons, until the Shroud was exhibited

at Turin. But then the Shroud was photographed. It was a bold adventure on the part of the Royal House of Savoy, its custodians since the middle of the Fifteenth Century. But the result justified it. When the photograph was taken, it was found that the picture on the Shroud was a photographic *negative*. Now, suppose that it is an imposture, no representation of Christ's features but a picture painted in the Middle Ages whence it certainly has come down—where was the painter then who could paint it? And how could he produce a pictorial negative?

The matter got wind, reached scientific circles, was denied, affirmed, debated, discussed, and then after a year and half Dr. Paul Vignon (a D.Sc., understand) produced a book about it, showed himself a firm believer in its authenticity, and sought to make proselytes. His book has been translated. It is published in this country by Messrs. Constable in most sumptuous fashion, with all the plates and other illustrations.

Now, what we feel about it is this. It is like Verbal Inspiration. Those who believe in Verbal Inspiration hold that not our present text but the original autographs of all the books of the Bible were inspired. But if so, if God took such care with the words of the Bible as that, why did He not continue His care over them and see that they passed uncorrupted down the centuries? Once there occurred a fire where the 'Shroud of Christ' was kept. As it lay in the box in its many folds, the fire burned a corner. Hastily it was snatched and hastily dashed with water. And now when it is all unfolded we see the marks of the fire, in lines all over, which correspond with the folds, and we see the marks of the water in spots that lost their colour. If God was so careful that this linen cloth should receive the impression of the features of our Lord, why did He not preserve it from fire and water? It is scarcely possible to see the impression now; and if it had not been for the photograph, and its 'negative' result, it would have been restored to its box without our ever hearing of it.

But about this negative? Dr. Vignon has no explanation of the negative to give, except that it is a genuine impression. And that leads him at once, by a rapid movement which it is not easy to follow, to the conclusion that the impression on the Shroud is the impression made by the body of Christ when He was taken down from the Cross.

THE ENGLISH THEOLOGICAL LIBRARY: HOOKER'S ECCLESIASTICAL POLITY. BOOK V.

Macmillan, 10s. 6d. net.

There is first of all a welcome piece of news, just received from the publishers. In order to bring the Library within the reach of candidates for ordination, and others, it has been decided to reduce the price of each volume. So Hooker, Book V., which was published only a few days ago and marked 15s. net, is to be sold at 10s. 6d. net; Butler at 4s. 6d. net for each of the two volumes; Laud's Controversy with Fisher, and Law's Serious Call, each at 4s. 6d. net; and Wilson's Maxims at 3s. 6d. net. Only they who have seen the volumes know what these prices mean, only they who have studied them know that this is now the cheapest series of standard theology in our tongue.

The Fifth Book of Hooker fills an octavo volume of 862 pages. The text is printed from the *editio princeps* of 1597, with the punctuation and the spelling made modern. All Keble's notes are retained, the Greek and Latin quotations in them being translated. When a passage of Scripture is referred to, the passage is generally copied out, for Mr. Ronald Bayne (we should have said that this volume is edited by the Vicar of Holy Trinity, Greenwich) does not believe that men will turn up the references for themselves. The quotations are made from the Geneva Bible of 1560 (Mr. Bayne gives 1562 as the date, but that is the date of the second edition, in folio), which was probably the version Hooker had before him. When they are not copied out, a sufficient explanation is given of the reference. Mr. Bayne adds notes of his own, distinguishing them from Keble's. They do not greatly swell the volume's bulk, but they greatly increase its value. He also gives us an Introduction of 124 pages, containing a Life of Hooker, the Appendix to the Fifth Book, the style and characteristics of Hooker, Disciplinary Puritanism, and Hooker's Doctrine of the Lord's Supper. And he closes the volume with a glossary.

Of Hooker's style Mr. Bayne says this in a footnote: 'The second volume of *Modern Painters* was written when the influence of Hooker's style upon Ruskin was strong and fresh. The reader who is not interested in theological controversy, and inclined to think Hooker hard, will be helped

to understand the beauty of his style by Ruskin's imitation. The modern has been nobly sensitive to the music of his master and to his felicities in the use of language, but when by Ruskin's help we have learned to appreciate Hooker, the modern style, by the side of the gravity, strength, and simplicity of its older parent, seems self-conscious, voluble, and florid.'

Mr. Bayne's conception of his own work is expressed in this way: 'In all editorial matter an effort has been made to maintain a strictly historical method. To recover the mind and meaning of a great writer of our greatest time will help us more in all our difficulties, than any weak and useless attempts to read our own feelings into his words, and to get him on the side of our own particular party in Church or State.' In the light of these words read any of the notes or dissertations, but read especially the invaluable brief account of Hooker's Doctrine of the Lord's Supper.

Study the First Book of Hooker's *Ecclesiastical Polity* first, and of course in Dean Church's edition. Study the Fifth Book next, and (equally of course) in Mr. Bayne's edition.

BIBLICAL AND LITERARY ESSAYS.

Hodder & Stoughton, 6s.

Professor Paterson has edited another volume from Professor A. B. Davidson's papers. It contains thirteen essays, five of which we have seen before in the *Expositor*, while the rest are published for the first time now.

It is a notable book, as all Dr. Davidson's books must be. The range of subject is very wide, and so is the range of time. From a popular paper on Mohammed and Islam, it passes to a searching interpretation of the 72nd Psalm; from 'The English Bible and its Revision,' written before the Revised Version was heard of, it comes down to 'The Uses of the Old Testament for Edification,' a recent College lecture. In this range lies one of its chief uses. We see this rich mind, not developing, as we should expect, and leaving the things which are behind, but settled and grounded at the very beginning, never wavering in its own convictions, and never needing to cry shame upon its own past. We may have left some of these subjects, we may not be interested in them now, but he is the same, seeing into the heart of things and saying what he

sees, throughout the years, and over all the range of topic.

The paper that has touched us most is the next to last, on 'The Rationale of a Preacher.' For in spite of all that has been said, in spite of all that he himself said, Professor Davidson was a preacher first and a preacher most. In the preacher we found the man. And here he tells us quite simply, and all the more impressively, what a preacher has to be. 'The preacher who, being a Christian, is most a man, will be the best preacher. If I could venture to say so, humanity is before Christianity; it is not broader, but it is prior.' But the book had better be read, and this paper especially.

Books of the Month.

SUNDAY MORNING TALKS. By Frederick Hall Roberts (*Baptist Tract and Book Society*, 3s. 6d.).—Sermons to children, and nothing else. Therein lies their greatness. No one can preach to children and at the same time prove how great a preacher he is. He must preach to children and do nothing else just then. Mr. Roberts did so and made himself great, and we are all children again and delighted as we read him.

The Baptist Tract and Book Society has published *Studies in Romans*, by Margaret F. Bean. The Epistle is dissected, as Professor MacLellan, who introduces it, says; dissected in every paragraph and verse, that no one may read for mere reading's sake.

MAN'S PLACE IN THE COSMOS. By A. Seth Pringle-Pattison, LL.D. (*Blackwood*).—The new edition of Professor Pringle-Pattison's volume of essays is enlarged by the addition of two new papers, and the old papers have been revised. The new are (1) 'The Venture of Theism,' a review of Professor Campbell Fraser's Gifford Lectures; and (2) 'The Life and Opinions of Friedrich Nietzsche.' The second is the best short account of Nietzsche we have seen. It is short, but it is quite sufficient.

The Church Newspaper Company has published a commentary on the Apocalypse by the Rev. T. W. Peile, M.R.A.C., calling his book *The Revela-*

tion of Jesus Christ Unveiling the Divine Purpose of the Ages (3s. 6d.). We read and were considerably impressed by the book as it appeared in chapters in *Church Bells*. But it is very difficult to explain the Apocalypse.

The yearly volume of *Morning Rays* (R. & R. Clark, 1s. net) just missed last month's notices. It is as healthy as ever.

The centre of all apologetic is the Person of Christ—not His theological 'Person,' but the impression of His Person—of Himself—which the Gospels make upon us. That is the centre of Mr. Frank Ballard's book on *The Miracles of Unbelief* (4th edition, 6s.); and, being urgently entreated, Mr. Ballard has published that chapter by itself—*Jesus Christ: His Origin and Character* (T. & T. Clark, 6d. net). For the hundreds and thousands of doubting and inquiring young men this is the thing.

DAY BY DAY OF THE CHRISTIAN YEAR (Oxford: *At the University Press*, 2s.).—Published with all the taste—the almost unapproachable taste—of the Oxford Press; prepared with an unerring feeling for the true and the abiding in devotional thought, this book stands apart from the numerous books of Daily Readings. It is to be chosen at once and ever afterwards appreciated.

THE EARLY EUCHARIST. By W. B. Frankland, M.A. (*Clay*, 5s. net).—Mr. Frankland received the Hulsean Prize in 1900 for an essay on the Eucharist in the First Two Centuries. He has now expanded and revised the essay, and published it through the Cambridge Press. He has changed its title to *The Early Eucharist*, because he goes no farther than Irenæus. The ground he covers, then, is 30–180 A.D. His method is first of all to print the text and his own translation of all the passages within that period which bear upon the Supper of the Lord. He next analyses the evidence thus laid before us. Then he draws his conclusions from it, under the name of 'Synthesis of Evidence.' And, last of all, he discusses some difficult matters in four Additional Notes.

Mr. Frankland is stronger in analysis than in synthesis. When he draws his conclusions, it is

impossible to agree with him always, for he is not always consistent. Now he is cautious to futility, now positive to perversity. He insists upon the literality of Christ's, 'This is My body; this is My blood,' with Lutheran vehemence. Still, there is no book we can think of which gives us the opportunity of drawing our own conclusions as this does. It rises out of the mass of recent literature on the Lord's Supper as something that we cannot do without.

WORDS OF COUNSEL. By the late H. W. Dearden, M.A. (*Deighton*, 3s. 6d.).—This volume of Pastoral Theology—if we may impose so imposing a name on a delightfully free and easy series of addresses to students—has greatly charmed us by its toleration, combined with conviction. Ah! to be able to 'know and be persuaded' and yet to 'speak the truth in love,' as Mr. Dearden did. After all that has been written about Evolution, the two chapters in this book will be found worthy of the attention both of expert and ignoramus.

Dr. E. W. Bullinger is one of the most acceptable evangelical writers of our day. He writes often in pamphlets,—the only kind of literature, they say, that has a future,—and his pamphlets have a great circulation. The latest is on the Intermediate State, and the union of subject and treatment will secure it a very wide welcome. The title is *The Rich Man and Lazarus; or, The Intermediate State*. It is published by Eyre & Spottiswoode.

Messrs. Gibbings have published an edition of the *Pilgrim's Progress* (6s.), which will win attention in the crowd of editions which every year brings forth. Its feature is its illustrations. They are by Charles Bennett. Every figure is a type, and yet every figure is an individual. This is the very triumph of art—seen in poetry in Browning and scarcely in another: seen in art as rarely as in poetry. As 'pictures' the illustrations are nothing. They are mere outlines, without background or perspective. But as suggestions they are everything. You meet no man just like 'Timorous'; for this, as Bunyan intended, is a type; and yet you feel you might meet him round the corner; for this, as Bunyan also intended, is a man.

MANUAL OF EGYPTIAN ARCHÆOLOGY. By G. Maspero, D.C.L. (*Grevel*, 6s.).—Professor Maspero's *Manual*, translated into English by Miss Amelia B. Edwards, was published in 1887. 'I foresee,' said Miss Edwards, in issuing the first edition, 'that *Egyptian Archaeology* will henceforth be the inseparable companion of all English-speaking travellers who visit the valley of the Nile'; and her prophecy has been fulfilled. Consequently, four editions have been used up, and this is the fifth.

Professor Maspero has not himself revised the fifth edition, but his English editor has done so, and done it thoroughly. He (or is it not *she*? is it not Miss Bradshaw?) has also added a chapter, which Professor Maspero has read and annotated. This chapter records the results of the last five years' work, most momentous years, most important work. So now the book is up to date again, and ready for the next batch of 'English-speaking travellers who visit the valley of the Nile.'

SOJOURNING WITH GOD. By Robert Rainy, D.D. (*Hodder & Stoughton*, 6s.).—Those who desire to know the greatest living Scotsman, and cannot see him at the annual General Assembly, should buy this book. It is only a volume of sermons, but they are such sermons as are published only once or twice in a generation, and so are worth securing for their own sake. And they are characteristic; Principal Rainy is found in them. They are such sermons (for they are like himself, and he is such a man) as persuade you to be and to do *anything* for Christ's sake. Read them: they will move you to the best you are fit for. Yet you may never be able to tell what is the secret of their power with you. It is the secret of personality. This man has consecrated the might of his humanity to Christ, and now photographs himself in his sermons. There is in some of the sermons, notably in the sermon on the 'Child Element in Christianity,' an insight into the gospel so original and so true that we are driven to ask whether direct revelation has really ceased to be made to man.

THE THEOLOGY OF CHRIST'S TEACHING. By the Rev. John M. King, D.D. (*Hodder & Stoughton*).—Dr. King was Principal of Manitoba College, Winnipeg, from 1883 to his

death in 1899. The chapters which form this book were class lectures. Their subject was not Theology, and not Biblical Theology, but, more limited and manageable, the Theology contained in the Teaching of Christ. Professor Orr, who contributes a helpful 'appreciation,' points out that the lectures do not take account of the criticism of the Gospels, nor separate the Fourth from the others. He admits that their method is old-fashioned. But he is right to claim that still they have much merit. And those who are familiar with recent criticism can disallow the use of this passage and that which may be less strongly 'attested,' or separate the Fourth Gospel texts for themselves; while those who have not followed recent criticism are wise to let it alone and accept this method as still the best for them.

Dr. King calls his work the *Theology of Christ's teaching*. That means no more than that the sayings of our Lord are gathered under great theological headings—God, Miracles, the Person of Christ, Sin, Life, Prayer, and the like—and so set forth for acceptance; not discussed, never disputed, simply exhibited, that they may be seen and obeyed. It is admirably done. Dr. King is free from the fetters of system surprisingly; he is always intelligible; he nearly always convinces us that he has the mind of Christ.

FIFTY-TWO CHEERY CHATS. By M. von Hochfeld (*Houlston*, 2s. 6d. net).—Too much good advice is worse than none, so read but a little of this book at a time. And good advice has to find the right person, and find the right person in the right mood, so see that you discover your own chapter and wait till you are ready for it. The advice is plentiful and it is excellent. What a knowledge of the world M. von Hochfeld must have, or else how *one* the women of the world must be. The 'chats' are all for women (old and young), no mere man has a moment's consideration in them.

THE POETRY OF PLANTS. By Hugh Macmillan, D.D., LL.D., F.R.S.E. (*Isbister*, 6s.).—How rare a gift has Dr. Hugh Macmillan, to be able to see in Nature Nature's God and never lose the naturalist in the theologian! And more than that, to be able to make us see what he sees himself. Even on the cold printed page we rejoice with him in the exhaustless beauty and truth of

the things that are around us. His new book stands out of the month's production as the book to sit down with first and finish.

It is a sign of the times, we are not sure if it is a good sign, that Wesley's *Journal* should be published in selections, each selection being as short as possible and introduced by a catching title. We will not read the *Journal* as it stands then? Why not? Its good is got only when it is persevered with and read through. Are selections, however interesting, edifying? Do they make us? Do they train the intellect, steady the will, lay open the life to spiritual power? They do not. We have got into the way of reading for the moment's indulgence. The innumerable host of sensational magazines have done it. And Wesley's *Journal* has no chance now of being read unless it is published in snatches, with titles like 'Wesley in Danger,' 'A Mob at Wednesbury,' 'Bonfires Everywhere,' 'A Shower of Stones,' 'A Terrible Dream,' and all the rest of it. If we will have it so, the publishers (Isbister in this case) say we may. And even Augustine Birrell's 'Appreciation' is cut up into twelve sections with catching titles, though it occupies only as many pages.

THE WISDOM OF JAMES THE JUST. By the Right Rev. W. Boyd Carpenter, D.D. (*Isbister*, 5s.).—'Choice extracts,' says Bishop Boyd Carpenter, 'are well enough in their way, but they can never take the place of complete works'—(an apposite commentary on the book just noticed from the same publishers). Accordingly, he writes a complete exposition of the Epistle of James, sends it first to *Good Words* in monthly portions, and then publishes it in this volume. Now the Bishop of Ripon can both speak and write intelligibly. We may not always agree with him, but we always understand him. More than that, he can write emotionally. And when we find simplicity and emotion combined in prose writing, we have our sincerest joy in reading. Bishop Boyd Carpenter is neither a mystic nor a theologian. He could not expound either John or Paul to our fullest satisfaction. But James suits him. He is practical and he is poetical, as the General Epistle of James is.

In front of the exposition he has given us four chapters to prepare for it: 'The Self-Revelation

of the Writer,' 'His Philosophy of Life,' 'His Thoughts about God,' 'The Writer and those to whom he Wrote' are their subjects. Under the first he says that after some of St. Paul's outbursts the words of St. James sound cold and tame, but it is due to his restraint and reticence, not to any coldness of nature or lack of love for the Lord. Let him but mention the name of Jesus and he too can overflow with devotion and delight.

THE GOSPEL ACCORDING TO ST. MARK. Edited by Henry Barclay Swete, D.D., Litt.D. (*Macmillan*, 15s.).—This is the second edition. Commentaries on the Greek text, commentaries which cost so much money, do not always, and do not often, reach a second edition. Dr. Swete's *St. Mark* is, however, apart. It is the best commentary on St. Mark in existence, in any tongue. It is also a pattern to other commentators, so faultless is the scholarship, so rich the spiritual insight, so catholic the doctrine. For the new edition the new literature has been used—Dr. Swete names Dr. Chase's and Dr. Salmond's articles in Hastings' *Dictionary of the Bible*, the second volume of Zahn's *Einleitung*, Sir John Hawkins' *Horæ Synopticæ*, and Mr. P. M. Barnard's *Biblical Text of Clement of Alexandria*. Reviews also have been read, and letters, and everything has been reconsidered. It is a new edition in respect of minutiae, the spirit and the personnel of the book are unchanged.

AN ANCIENT HISTORY FOR BEGINNERS. By G. W. Botsford, Ph.D. (*Macmillan*).—In spite of being told so often that we cannot hope to know everything before we die, we all hanker after universal knowledge. No book will be more popular when it comes than a well-written universal history of the world. Men will give money for it. It will be found in working men's cottages. Professor Botsford has taken the step next to that. He begins with the first dawn of civilization, and he closes with Charlemagne and 800 A.D. He has not the grand style which the Universal History when it comes will have, but he is delightfully easy to follow, never forgetting that he writes for those who know nothing about it; and the moment the ear is tired the eye gets in, with a freshly coloured map or a deep-cut ancient illustration. It is a book for beginners, he says. He means scholars at

school. And for them are the black-type divisions, the 'topics for reading,' and other things. Let it be read in schools by all means, it will be found most 'teachable,' we believe; but let it also be read by the hearth; it is a pleasant book, and may be depended on for accuracy.

The annual volume of *The Monthly Visitor* (Edinburgh: 'Monthly Visitor' Office) should have been mentioned last month, but was missed. Its contents are strikingly original. We pass 'tracts' by when we are searching for literature. But these tracts, bating no jot of their intense gospel insistence, are written by scholars and men of letters—Newman Hall, F. B. Meyer, D. M. McIntyre, James Wells, and others.

THE CELTIC CHURCH IN BRITAIN AND IRELAND. By H. Zimmern (*Nutt*, 3s. 6d. net).—Professor Zimmern's article on the Celtic Church in Britain and Ireland in the *Realencyclopædie für prot. Theologie und Kirche* was a contribution to Church History of much independent value, and Mr. Meyer was well advised to have it translated into English. No historian dared neglect it before; now no reader of British history need be ignorant of it.

MORE BIBLE STORIES WITHOUT NAMES. By the Rev. Harry Smith, M.A. (*Oliphant*, 1s. 6d.).—This is the way to teach the Bible. This is education, not instruction. Captivating story catches the attention, and as soon as the mind is alert, it is set to think out problems and search out answers for itself. The questions are here and (in an appendix for the teacher) the answers also.

The Master of the Science of Right Living is the grand title of a little book of practical Christian ethics by that popular American author, Dr. Newell Dwight Hillis. *The Majesty of Calmness* is more advanced, and more exacting. Both rest their ethics on the sure foundation, and both are made possible for us all. The second book is written by Professor W. G. Jordan. Both are published by Messrs. Oliphant, Anderson & Ferrier.

THE RELIGION OF A MATURE MIND. By George Albert Coe, Ph. D. (*Revell*, 5s. net).—A discussion took place recently in the Upper

House of Convocation on the dearth of Candidates for the Ministry. The Bishop of Exeter held that the determining cause was scepticism. He said that the decision had to be made at an age when the intellect was supreme and probably tyrannical. Its difficulties were not yet met and balanced by the experience of life. Get them to wait ten years, and they will enter the ministry. But they cannot be got to wait. So the next best thing is to lay before them the experience of others. This is what Professor Coe has done. He is very honest and very capable. He writes in a fine temper. He does not let things essential slip through his fingers, nor does he demand assent to things non-essential. He gives the intellect its place, but refuses to accept its tyranny. There is more in man than mind. But, above all, he invites young men to read history. It is not any single man's experience, all history says that a liberal loving Christianity is the great power on earth. And he analyses a liberal loving Christianity. It is a living thing; it is always under process of transformation; but it always means essentially a sense of sin and a Christ of personal experience.

THOUGHTS FOR SILENT HOURS. By John Edgar M'Fadyen, M.A. (*Revell*, 2s. 6d. net).—We have all some thoughts that are worth publishing. If we are preachers, we put them into our sermons, and sometimes the sermon is too long to listen to, and the thought is lost. Professor M'Fadyen publishes his thoughts apart. They are just such thoughts as sermons are made of. They are biblical and experimental. And being published apart, in clearness and conciseness, they will be read by everybody.

PROPHETIC IDEAS AND IDEALS. By W. G. Jordan, B.A., D.D. (*Revell*, 3s. 6d. net).—Here is a new book on the Prophets, and beside all the books on the Prophets we possess, we must find room for this one. It has all the attraction of 'some new thing,' and it has the worth of that which 'liveth and abideth for ever.' For its novelty is in its antiquity. It catches the spirit of the ancient prophet so sympathetically, that it makes the prophet himself new to us. Listen to the titles of some of the chapters: 'The Prophet's Defence' (Amos), 'The Prophet's Comprehensive Word—Mercy' (Hosea vi. 6), 'The Prophet as Disciple' (Zephaniah), 'The Prophet

as a Failure' (Jer. xviii. 18-23), 'The Prophet's Protest against Smallness' (Jonah).

Miss Jessie M. Oliver has gathered a bookful of 'Thoughts' from the 'teachings' of the late Rev. H. R. Haweis, and Mr. Elliot Stock has done his part as publisher most perfectly.

The Rev. N. Dimock, M.A., made a sensation at the Fulham Conferences by his unflinching Protestantism and by the learning with which he upheld it. He has just written a book on *Christian Unity* (which Mr. Elliot Stock has published), the purpose of which is to prove that 'while we may not throw overboard or lightly disregard the just claims of Episcopacy, yet we are not warranted in regarding a connected chain of unbroken Episcopal succession as essential to the *esse* of a Christian Church.'

FEELING AFTER HIM. By Basil Wilberforce, D.D. (*Stock*, 5s.).—In this volume of sermons, mostly preached in Westminster Abbey, Archdeacon Wilberforce has been brave enough to handle some of the everlasting problems of our life. The very first two sermons in the book are on Predestination and Free Will. The old problems are handled in the new spirit. So new is the spirit that the antiquity of the subject is sometimes disguised in it, as in the third sermon on Auto-Suggestion, and in the fourth on 'Universalizing the Christ.' It is also a patriotic volume. Dr. Wilberforce had the courage to preach, and now has the courage to publish, a sermon on 'All things, even war, work for good,' and another on 'Thanks to the Canadian Contingent.' Touching once more the 'Spirits in Prison,' Dr. Wilberforce demands the literal old-fashioned interpretation. Christ did descend to Hades while His body lay in the sepulchre, and He did preach the Gospel of the Grace of God to the spirits of men whom He found there. 'When you can argue the sun out of the heavens, you will succeed in eliminating from the hearts and hopes of men the lesson of this incident. It is direct, intelligible, historical, conclusive.'

THE AMEN OF THE UNLEARNED. (*Stock*, 5s. net).—The articles in this volume were contributed by M. C. E. to the *Spectator*. M. C. E. is a layman. So there is a conscious detachment

from profession and even creed, a detachment that is not only felt, but indulged and rejoiced in. This makes the book easy reading to easy readers, but wearisome reading to students, and worthless to all. It is the theology of the 'man in the street,' which judges angels and men with equal impartiality and infallibility. 'Many of St. Paul's arguments about the relative value of faith and works have not much interest for us now—seeing that in the present day no one imagines himself to be justified by the ceremonies of the Jewish law. In the eternal question of free will and predestination, also, men have lost interest. On that subject the world has settled down to believe two opposite things.' Has it? Let M. C. E. read the first two sermons in Archdeacon Wilberforce's *Feeling after Him*, issued by the same publisher on the same day. There is certainly nothing offensive in the book, no cheap laughter at theology and theologians. Its tone is reverent and its creed orthodox. But it is too easy-going.

THE SEVEN SIGNS. By A. Allen Brockington, M.A. (*Stock*).—He is a clever man who can say something new about the miracles in the Gospels. Mr. Brockington has done it. He has taken the seven which St. John records, and after showing what St. John means by calling them 'signs,' he lays them alongside the seven 'songs' in the Apocalypse, so that, as in a parable, we see new and beautiful things. Then he takes each 'sign' by itself and interprets it. The book is quite small and inexpensive; buy it and let us have your gratitude for telling you of it.

THE OLD GOSPEL AND ITS NEW LAW. By the Rev. John Philip, M.A., D.D. (*Stockwell*).—Where could a writer go for a finer subject than this? Dr. Philip has always chosen his subjects and his titles felicitously. Nor is he nervous to be for ever saying something novel. He is well content if he brings home the old gospel to the heart and commends the new Law to the conscience. The writing is simple and the faith secure. For old and young the book is suited. It is one of the smallest but one of the most welcome and most helpful of all the books Dr. Philip has given us.

THE MAN THAT WAS BORN BLIND. By the Rev. John Stuttard (*Stockwell*, 2s. 6d.).—

There is no incident in all the Bible told with greater minuteness than this, yet Mr. Stuttard tells it with greater minuteness still, drawing from it also many modern lessons, and making many pungent reflexions.

Mr. Stockwell's unbound books this month (all in attractive stiff boards) are: *The One Christ* by William Moxam (9d. net), *Visions of the Master* by Horatio Pack (1s. net), *Life Stories of a Village Pastor* by H. W. Baker (6d. net), a new edition of Spurr's *Jesus is God* (1s. 6d.), and the first volume of a new series of sermons, to be called the 'Shilling Pulpit,' being *The True Ritual* by the Rev. B. J. Gibbon.

CHRIST THE CARPENTER. By the Rev. Ira Boseley (*Stockwell*, 2s. 6d.).—The humanity of Christ has been the especial study of our generation, and it is not done with it yet. The humanity is studied in all its details—even to the entrance into the carpenter's shop in Nazareth, with the naming of the tools which Jesus handles, and the very articles of furniture which He turns out. It needs a little travel and a little imagination, and when it is not overdone it is interesting and inoffensive.

The second volume of the 'Free Church Pulpit' is *Hush and Hurry*, by the Rev. Arthur Mursell (*Stockwell*, 2s. 6d.). There is the message that the gospel is good for the home as well as the church in all the sermons, the encouragement also to make it tell there first of all.

SERMONS ON LIGHT AND LOVE. By John Page Hopps (*Williams & Norgate*, 2s. net).—This daintily bound, gilt edged, oblong volume of sermons is not, perhaps, very orthodox, but it has to be read and reckoned with. For this is the way in which the multitude are walking in things theological, being led into it by the writers of religious novels and the like. Take the beginning of the sermon on Is 30¹⁸. The words of the text are, 'For this will the Lord wait—that He may be gracious unto you; blessed are all they that wait for Him.' Mr. Page Hopps says: 'The ancient writer meant this in all simplicity. To him, God was a kind of monarch, and He acted like one. He intervened or delayed, was gracious or angry; and it was well with those who would "wait."'

And, right up to our own day, this thought of God has prevailed; and still devout persons think it right to speak of a wet season, or a scorching season, or a pestilence, or even of some personal malady, as coming from God; and still the mother

prays for the life of her dying child, and loyal subjects pray for the recovery of their king. For good or evil, that vision of God will have to go. The world has drifted from it, and the Church will have to follow.'

THEOLOGY IN RECENT SERIAL LITERATURE.¹

JUNE TO DECEMBER 1902.

ABLUTION in Israel, *Ch. and Syn.* iv. 183 (Oesterley).
 Abraham's Tolerance, *JQR* xv. 104 (Kohut).
 Acts, Early Problems, *BW* xix. 410 (Knowing).
 ,, of Thomas, *JTS* iii. 481 (Burn).
 Adam in RV, *AJT* vi. 758 (H. G. Smith).
 Adult Schools, History, *PDP* v. 257, 304, 345, 386.
 Agape, *Guardian*, 1853.
 Ambrosiaster on 2 Cor., *JTS* iv. 89 (Souter).
 Amos and the Monarchy, *BW* xx. 361, 457 (Betteridge).
 Angels, *Guardian*, *BSL* vi. 241 (Warfield).
 Antioch, *BSL* v. 274, 326 (Davis).
 Apologetics, *BW* xix. 403.
 Apostles' Creed, Text. Rec., *JTS* iii. 481 (Burn).
 Argob, *BW* xx. 248 (Robinson).
 Ark, Earliest Representation, *JQR* xiv. 737 (Jacobs).
 Arnold (Matt.), *HJ* i. 62 (Brooke).
 Aryans, Origin, *Class. Rev.* xvi. 413 (Hempl).
 Ascension, *BW* xix. 410 (Knowing).
 Assurbanipal, Chron., *PSBA* xxiv. 235 (Johns).
 Assyrian Letters, *PSBA* xxiv. 293 (Johns).
 Assyriology, Recent, *Crit. Rev.* xii. 387 (Sayce); *Cath. Univ. Bull.* viii. 522 (Driscoll).

Assyro-Bab. Religion, *PSBA* xxiv. 220 (Boissier).
 Atonement, Pauline Doctrine, *BSL* vi. 97, 151 (Vos); *CEP* liv. 50 (Wilkinson).
 ,, among Shiah, *PRR* xiii. 440 (Wilson).
 Augustine's City of God, *PMQR* xxiv. 569 (Lindsay).
 Authority in Religion, *LQR* viii. 343 (Leckie).
 Azekah, Site, *PEFSL*, 218.

BAALBEC, *LQR* viii. 209 (Macmillan).
 Baal-worship in Israel, *Ch. and Syn.* iv. 128 (Sinkler).
 Babylonian Tablets in Greek Transcription, *PSBA* xxiv. 143 (Burkitt).
 Barjesus, Name, *JTS* iv. 127 (Burkitt).
 Barnabas, *Expos.* v. 409, vi. 28 (Bartlett); *BSL* v. 262 (Greene).
 Beatitudes, *PM* xiii. 241, 308, 358 (Lloyd).
 Bible, Balance in, *Bap. Mag.* 449 (Ford).
 ,, English, *LQR* viii. 119 (Lockyer).
 ,, in France, *Pilot* vi. 211.
 ,, in Italy, *Pilot* v. 585.
 ,, Study, *BW* xix. 323, xx. 163, 243, 298, 303; *Guardian* 1472.
 Book of the Dead, *PSBA* xxiv. 135, 195 (Naville).
 Brotherhood, Early Chr., *BW* xx. 31 (Mathews).
 Bruce (Rev. Robert), *Pilot*, vi. 8 (Lang).
 Bushnell as Theologian, *Bib. Sac.* lix. 601 (Foster).

¹ ABBREVIATIONS.

ACSSM=Amer. Church Sun. Sch. Mag.
AJP=Amer. Journ. of Philology.
AJT=Amer. Journ. of Theology.
ASST=(Amer.) Sunday Sch. Times.
Bib. Sac.=Bibliotheca Sacra.
BSL=Bible Student.
BW=Biblical World.
CEP=Church of Eng. Pulpit.
CPQ=Cumberland Presby. Quarterly.
CQR=Church Quarterly Review.
CUB=Cath. Univ. Bulletin.
HJ=Hibbert Journal.
IER=Irish Eccles. Record.
JBL=Journ. of Bibl. Literature.
JQR=Jewish Quarterly Review.
JTS=Journ. of Theol. Studies.
LQR=London Quarterly Review.
PDP=Present Day Papers.
PEFSL=Palestine Explor. Fund Statement.
PM=Preacher's Magazine.
PMQR=Prim. Meth. Quart. Rev.
PRR=Presbyterian and Reformed Rev.
PSBA=Proceedings of the Soc. of Bibl. Archæology.
WMM=Wesleyan Meth. Magazine.

CÆSAREA, Topography, *JQR* xiv. 745 (Kraus).
 Caiaphas, House, *PEFSL*, 294 (Wilson).
 Calf, Golden, *ASST* xliv. 368 (Du Bois).
 ,, Worship in Israel, *BSL* vi. 71 (Kyle).
 Camel, Egypt. Representation, *PSBA* xxiv. 309.
 Canaan in Fifteenth Century B.C., *BW* xx. 25, 113 (Paton).
 Catastrophes and Moral Order, *HJ* i. 114.
 Cathedral Builders, *CUB* viii. 405 (Shahan).
 Catholicity, *CEP* liii. 257 (Rainsford).
 Certainty, Basis of Chr., *Expos.* vi. 334 (Stalker).
 Chariot, Egyptian, *PSBA* xxiv. 308.
 Charity in Nineteenth Century, *Bib. Sac.* lix. 501 (Perry).
 Chedorlaomer, Identity, *Union Mag.* ii. 506 (Pinches).
 Chivalry, Lit., *CUB* viii. 317 (Johnston).
 Christ, Birthday, *Life and Work*, 274 (Cowan).
 ,, Cleansing the Temple, *Expos.* vi. 196 (Garvie).
 ,, Divinity, *Ch. Eclectic* xxx. 115, 211 (De Bary).
 ,, Faith, *BW* xx. 278 (Hayes).
 ,, and the Heathen, *Bap. Mag.* 406, 436, 485 (Mac-laren).
 ,, Home, *Expos.* vi. 106 (Garvie).
 ,, Ministry, Scope, *Expos.* vi. 296 (Garvie).

- Christ, Miracles, *Expos.* vi. 353 (Garvie).
 ,, ,, of Healing, *PDP* v. 329 (Garvie).
 ,, and Nature, *CEP* liv. 218 (Reith).
 ,, Occupation, *LQR* viii. 44 (Harris).
 ,, Passion, Places, *PEFS.* 293 (Wilson).
 ,, Pre-Existence, *JBL* xxi. 78 (Barton).
 ,, Proverbs, *Expos.* vi. 441 (D. Smith).
 ,, and the Rulers, *Expos.* vi. 196 (Garvie).
 ,, Sanctification, *Record* xxi. 747 (Webster).
 ,, Self-Consciousness, *BSt.* vi. 50 (Cullen).
 ,, Self-Disclosure, *Expos.* vi. 37 (Garvie).
 ,, Temptation, *Expos.* v. 435 (Garvie); *BSt.* vi. 356 (Warfield).
 ,, Virgin-Birth, *AJT* vi. 473, 709 (Hoben); *Guardian* 1672, 1707, 1741; *PDP* v. 408 (Drummond).
 Christian Doctrine, Basis, *HJ* i. 5 (Gardner).
 Christian Science, *Bib. Sac.* lix. 682 (Caverno); *CEP* liv. 65.
 Christianity, Essence, *BSt.* vi. 181 (G. M. Smith).
 Chronicles, *BW* xx. 48 (Harper).
 Church, *CEP* liv. 74 (Bartlett), 90 (Home).
 ,, in NT, *Scot. Congregationalist* xvi. 300, 334 (Garvie).
 ,, of Eng. in Eliz. Reign, *CQR* liv. 339.
 Churchmanship, *CEP* liii. 266 (Ingram).
 Citizenship, Good, *CEP* liii. 242 (Henson).
 City of God, *PDP* v. 229 (Kendall).
 Clement of Alex., Creed, *Hermathena* xxviii. 25 (Hitchcock).
 ,, ,, and Tertullian, *Expos.* v. 401, vi. 13 (Mayor).
 Codex Bezae, Date, *JTS* iii. 501 (Burkitt).
 Communion of Saints, *Record* 806 (Drury).
 ,, Evening, *Record* xxi. 669.
 Confession, *Guardian* 1475.
 Coptic Lectionaries, *PSBA* xxiv. 186 (Gilmore).
 ,, Psalter, *JBL* xxi. 92 (Prince).
 Conversion of Children, *ASST* xlv. 532 (Schauffler).
 Corinth, Paul's Visits, *Hermathena* xxviii. 79 (White).
 Cornelius, *BSt.* v. 253 (Stevenson).
 Creation Days, *IER* xii. 141 (Coffey).
 Creeds, Eastern, *AJT* vi. 518 (Bishop).
 Criticism in Sunday School, *BW* xix. 329.
 ,, Intuition, *AJT* vi. 507 (Mead).
 ,, OT, *Expos.* vi. 401 (Streatfield); *Union Mag.* ii. 388, 436, 485, 532; *BSt.* vi. 306 (Davis).
 ,, Radical and Literal, *BW* xx. 3.
 Culture and the Church, *Guardian* 1699.
 ,, Spiritual Value, (*Am.*) *Treasury* xx. 273 (Cadman).
 Cyprian's 'Ad Donatum,' *JTS* iv. 86 (Ramsay).
 ,, Treatises, Order, *JTS* iv. 103 (Chapman).
 ,, MSS, *JTS* iii. 576, 579 (Turner).
 DANTE'S 'Commedia' and Goethe's 'Faust,' *Pilot* vi. 391, 456 (Fearon).
 Darwinism and Weismann, *CQR* lv. 24.
 David, Ancestry, *BSt.* vi. 338 (Flournoy).
 Davidson (A. B.), *BW* xx. 167, 288 (G. A. Smith).
 Dead (Faithful), Where? *Anglo-Cath.* iv. 470 (Drake).
 Dead Sea, *PEFS.* 297, 406 (Masterman).
 Decalogue and Chr. Ethics, *BSt.* vi. 43 (Jenkins).
 Deification in Islam, *BW* xix. 345 (Curtiss).
 Deluge, Geol. Confirmations, *Bib. Sac.* lix. 537, 695 (Wright).
 ,, Locality, *Bib. Sac.* lix. 579 (Adams).
 Deuteronomy, Animals, *ASST* 468 (Tristram).
 ,, Structure, *BSt.* vi. 255 (Lampe).
 Diaspora, *BSt.* vi. 349 (English).
 Diocletian's First Edict, *AJP* xxiii. 68 (Goodspeed).
 Dissent, Advantages, *Suy. Mag.* xxxi. 765.
 Divorce, *Anglo-Cath.* iv. 360 (Hardcastle).
 Dogma, Need, *AJT* vi. 753 (MacComb).
 EDUCATION (Religious) Abroad, *Guardian* 1578, 1614, 1649.
 ,, and Religious Liberty, *CQR* lv. 169.
 Egyptian Book of Dead, *PSBA* xxiv. 268, 313 (Naville).
 ,, Dwelling-Houses, *PSBA* xxiv. 146 (Pleyte).
 ,, Exploration, Recent, *Crit. Rev.* xii. 387 (Sayce).
 ,, Ideas of Future Life, *BW* xix. 384 (Schmidt).
 ,, Queen Aah-hetep, *PSBA* xxiv. 285 (Newberry).
 ,, Transliteration, *PSBA* xxiv. 273, 355.
 Election, *WMM* cxxv. 563 (W. B. Selbie).
 Enthusiasm, *Guardian* 740, 795, 867.
 Ephod, *JBL* xxi. 1 (Foote).
 Epicurean Theology, *Class. Rev.* xvi. 453 (Masson).
 Episcopacy, Origin, *AJT* vi. 417 (McGiffert).
 Esau, *BSt.* vi. 222 (Edgar).
 Eschatology of N. T., *AJT* vi. 666 (Stevens).
 Esdras III. in Hexapla, *PSBA* xxiv. 147 (Howorth).
 Ethics, Recent Lit., *PRR* xiii. 676.
 Eucharist, Early Practice, *PDP* v. 196 (Bartlett).
 ,, History, *CQR* liv. 257, lv. 76.
 Eusebius, Edd. and MSS, *JTS* iv. 93 (Headlam).
 Exploration, Recent Oriental *ASST* xlv. 264, 356, 560, 637 (Hilprecht).
 Ezekiel, *Union Mag.* ii. 400 (Thomson).
 Ezra and Neh. (Bks), *BW* xx. 134 (Harper).
 FALL, *LQR* viii. 291 (Brown).
 Family Exclusiveness, *PDP* v. 339.
 ,, in Paul's Writings, *BW* xx. 123 (Mathews).
 Fatherhood of God, *BSt.* v. 292 (Tenney).
 Fear in OT, *BSt.* vi. 139 (MacVicar).
 Forgiveness of Sins, *PM* xiii. 289, 346 (Findlay); *Record* 779 (Pearce).
 France, Bible in, *Pilot* vi. 211.
 ,, Cath. Reaction, *CQR* liv. 296.
 ,, Church in 19th Cent., *JTS* iii. 528 (Urquhart).
 ,, Religion and Politics, *CQR* liv. 423.
 Franciscans, Third Order, *CQR* lv. 117.
 Freewill and Psych., *PRR* xiii. 427 (Johnson).
 Future of Wicked, Jesus on, *PM* xiii. 503.
 GATH, Site, *PEFS.* 219.
 German Universities, Theology, *Bib. Sac.* lix. 575.
 Gethsemane, *PEFS.* 293 (Wilson).
 Gezer, Excavations, *PEFS.* 317 (Macalister); *BW* xx. 389 (Wright).
 Gezer, History and Site, *PEFS.* 227 (Macalister).
 God, Knowledge of, *Expos.* vi. 161, 260 (Fairbairn).
 Goel in OT, *BSt.* vi. 333 (Ramsay).
 Golgotha, *PEFS.* 282, 376 (Wilson).
 Gospel in 1st Cent., *Bib. Sac.* lix. 744 (Bradshaw).

- Gospels, Early Modifications, *HJ* i. 96 (Conybeare).
 ,, Haskell MS., *JBL* xxi. 100 (Goodspeed).
 ,, Modern Criticism, *LQR* viii. 308 (Milligan).
 ,, Trustworthiness, *Ch. Times*, Dec. 5, 12, 19, 26 (Gore).

- HABAKKUK, *Union Mag.* ii. 254 (Wells).
 Haggai, *Union Mag.* ii. 348 (Adam).
 Hammurabi's Code, *PSBA* xxiv. 301 (Pinches).
 Hebrew (New) and its Lit., *JQR* xv. 23 (Wijnkoop).
 ,, Papyrus, Pre-Mass., *PSBA* xxiv. 272 (Cook).
 ,, Questionable Plural, *JTS* iv. 124 (Gray).
 Hebrew-Chr. Church, *Ch. and Syn.* iv. 141 (Kelk).
 Hebrews, Gospel according to, *BW* xx. 196 (Schœemaker).
 Hexateuch, Priestly Narr., *BW* xx. 443 (Harper).
 Hindu Missions, *CQR* liv. 402, lv. 98.
 Home Religion, *Guardian* 1469.
 Hosea and the Monarchy, *BW* xx. 361, 457 (Betteridge).
 Hus, Last Letters, *LQR* viii. 25 (Workman).
 Hyksos in Egypt, *Biblia* xv. 237 (Walker).
 Hypatia, Murder, *CUB* viii. 441 (Schæfer).

- IMMORTALITY, *CEP* liv. 98 (Rashdall); *LQR* viii. 140 (Salmond); *Ch. Eclectic* xxxi. 33 (M'Knight).
 Incarnation, *BSt.* v. 310 (Cullen); (*Ann. Treasury* xx. 612 (Downe)).
 Infinite, Concept, *HJ* i. 21 (Royce).
 Inspiration, *CEP* liv. 62 (Cremer).
 Isaac, Sacrifice, *PSBA* xxiv. 253 (Oosterley).
 Israel, Composite Character, *BW* xx. 432 (Patton).
 ,, Our Duty to, *Ch. and Syn.* iv. 93 (Dalman).
 Italy, Religious Condition, *CQR* lv. 44; *LQR* viii. 273.
 ,, Theology, *Pilot* v. 585.
 Iteration, Unconscious, *Class. Rev.* xvi. 256 (Cook).

- Jacob, *BSt.* vi. 342 (Edgar).
 Jannarius (St.), *ACSSM* xxx. 128 (Peters).
 Japan, Christianity, *Record* 847, 866, 890 (Hutchinson).
 Jeremiah, *Union Mag.* ii. 448 (Strachan).
 Jerusalem, Market-place, *Sun. Mag.* xxxi. 936 (Lees).
 ,, New and Old, *ACSSM* xxx. 250 (Peters).
 Jew and Auto de Fe, *JQR* xiv. 698 (Adler).
 Jewish Year, *Ch. and Syn.* iv. 128 (Box).
 Jews and Eng. Law, *JQR* xiv. 653 (Henriques).
 Joel, *Union Mag.* ii. 543 (Eaton).
 John in Ephesus, *LQR* viii. 75 (Adeney).
 ,, 2nd Ep., *Expos.* vi. 228 (Gibbins).
 John the Baptist and Christ, *BW* xx. 441 (Falconer).
 John's Gospel, Governing Idea, *Expos.* vi. 161, 260 (Fairbairn).
 ,, Prologue, *Expos.* vi. 161 (Fairbairn).
 Jonah, *Union Mag.* ii. 502 (Davidson).
 ,, Sign *BW* xx. 99 (Bacon).
 ,, Theology *BW* xix. 378 (Caldwell).
 Jordan, *BW* xx 422 (Leeper).
 ,, Crossing, *ASST* 504 (Wright).
 Joshua (Bk), Ideas, *BSt.* vi. 263 (Taylor).
 Judges (Bk), Ideas, *BSt.* vi. 269 (Schodde).
 Julian's Early Life, *IER* xii. 92 (Scannell).

KINGDOM OF GOD, *CQR* liv. 322.

- LEO XIII., *CUB* viii. 263 (Shanahan).
 Leviticus, Structure, *BSt.* vi. 134, 189 (Hœdemaker).
 Life and Immortality in St. Paul, *Expos.* v. 428 (D'Arcy).
 Literature and Science, *CUB* viii. 429 (Egan).
 Liturgies, Recent Lit., *JTS* iv. 142 (Brightman).
 Liturgy, Amer. Episc., *Ch. Eclectic* xxx. 220 (Gumme).
 Lotze's Influence on Theology, *Crit. Rev.* xii. 291 (Mackintosh).
 Love, *Guide* iii. 91 (Stalker).
 Luke, Gospel, Recent Lit., *Crit. Rev.* xii. 483 (Plummer).
 ,, Medical Lang., *BW* xx 260, 390 (Knowing).
 ,, Trustworthiness, *BW* xix. 419 (Knowing).

- MAETERLINCK, *CQR* liv. 381.
 Magnificat, *JBL* xxi. 48 (Wood).
 Man, Primitive, *Bib. Sac.* lix. 730 (Upham).
 Manichæans, *Pilot* vi. 319.
 Manna in OT and NT, *BSt.* v. 39 (Marquess).
 MSS, Transpos. of Words, *Class. Rev.* xvi. 243 (Headlam).
 Mareshah, *PEFS.* 219, 393.
 Marriage in Syria, *Contin. Presbyterian* 14 (Christie).
 Mazarin Bible, *Ch. Eclectic* xxx. 547 (Hadden).
 Mephaath, *PEFS.* 260 (Clermont-Ganneau).
 Mercy in Isr. Law, *BSt.* vi. 286 (Nichols).
 Messianism of Paul, *BW* xix. 370 (Mathews).
 Ministry, Education, *LQR* viii. 97 (Findlay).
 ,, in Early Ch., *HJ* i. 172 (Lindsay); *CEP* liv. 102 (Henson).
 ,, Quaker Ideal, *Indep. Meth.* xxxvi. 230 (Frith).
 Miracles, *Guardian* 1194, 1435, 1467, 1494.
 Mithraic Mysteries, *Open Court* xvi. 522 (Cumont).
 Monotheism in Israel, *Expos.* vi. 93 (Oosterley).
 Morals, Evol., *DDP* v. 205 (Richardson).
 Mormonism, *Bib. Sac.* lix. 434 (Lunn).
 Moses, Character, *BSt.* vi. 227 (Reed).
 Mysticism, *PDP* v. 142, 174 (Angus).
 Mythological Text from Memphis, *PSBA* xxiv. 206.

- NAMES in OT, *PSBA* xxiv. 242 (Offord).
 Naphthar, *PEFS.* 390 (Hanauer).
 Nature in Browning, *Good Words* xliii. 339 (Brooke).
 Nehemiah, LXX Text, *PSBA* xxiv. 332 (Howorth).
 New Test. Criticism, Recent, *CPQ* i. 131 (Bone).
 Nietzsche, *Guardian* 994 (Pickard-Cambridge).
 Novel, Modern, *CQR* liv. 357.
 Numbers among Aryans, *Class. Rev.* xvi. 413 (Hempl).
 ,, in Sib. Or., *Class. Rev.* xvi. 211 (Fowler).

- OLD Test. and Excavations, *AJT* vi. 685 (Budde).
 ,, New Translations, *Expos.* vi. 321 (Driver).
 ,, Religion, *ASST* 341 (Trumbull).
 Origen's Ephesians, *JTS* iii. 554 (Gregg).
 Otherworldliness, *AJT* vi. 439 (Lovejoy).
 Oxford Religion, *CQR* lv. 1.

- PALESTINE, Meteorology of 1901, *PEFS.* 250, 255 (Glaisher).
 ,, Summer in, *BW* xx. 89 (Bliss).
 Patrick (St.), Life, *Hernathena* viii. 172 (Bury).
 Patriotism, *ASST* 344 (Mead).
 Paul, *Expos.* vi. 8, *ASST* 252 (Ramsay).

- Paul, Conversion, *BW* xix. 412 (Knowing); *Expos.* vi. 176 (Ramsay).
 ,, Fascination, *ASST* 708 (Ramsay).
 ,, Friendships, *ASST* 292 (Black).
 ,, Life, *PM* xiii. 260, 311, 394, 449, 542 (Pearse).
 ,, Messianism, *BW* xix. 370 (Mathews).
 ,, Miracles, *BW* xix. 416 (Knowing).
 ,, Poetry, *ASST* 320 (Buckham).
 ,, Social Teaching, *BW* xix. 370, 433, xx. 31, 123, 178 (Mathews).
 Peace, Doctrine in OT, *BW* xix. 426 (Barton).
 Peniel, *PSBA* xxiv. 185 (Pilcher).
 Personality, *PRR* xiii. 505 (Griffin).
 Peter, First Ep., and Enoch, *Expos.* vi. 136 (Clemen).
 ,, ,, Paulinism, *BSt.* vi. 197 (Tigert).
 ,, Second Ep., *Expos.* v. 459, vi. 47, 117, 218 (Falconer).
 Petra, Discoveries, *BW* xx. 469 (Hosknis).
 Philosophy and Rel., *Bib. Sac.* lix. 637 (Lindsay).
 Pilate, Report and Death, *JTS* iv. 83 (Abbott).
 Pilgrimage, *Indep. Meth.* xxxvi. 110 (Rendell Harris).
 Pottery of Palestine, *PEFS.* 221, 333, 356.
 Poverty, *Chr. World* No. 2359; *CEP* liv. 146 (Dolling).
 Prætorium, *PEFS.* 295 (Wilson).
 Prayer, *Guardian* 1480.
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 ,, in OT, *BW* xix. 443, xx. 48, 134 (Harper).

Inter Alia.

No stranger phenomenon has been seen in our day than the struggle that is now going on between the Higher Critics and the Archæologists. Dr. Selbie has more than once referred to it. Professor König deals with it this month.

It began with an address which Professor Friedrich Delitzsch (son of the great Franz) delivered by request before the Emperor in Berlin. When and where it will end, no one can tell. But the strangeness of it consists in this, that the Archæologists are attacking the Bible, the Higher Critics defending it.

Just as we write there comes the report of another address before the Emperor by Professor Delitzsch, and yet more startling things said than in the first. Professor Delitzsch said, according to the Berlin correspondent of the *Times*, that there could be no greater mistake of the human mind than the belief that the Bible is a personal revelation of God; that the Song of Solomon has lyrics which celebrate worldly delight; that the Book of Job contains passages which verge on blasphemy; and that beyond the revelation of good which every man finds within himself, we need no other. At the close of the lecture the Emperor presented the lecturer to the Empress.

Among the startling things which Professor Delitzsch said in the presence of the Emperor of Germany was one which touched very closely the origin of the Law of Moses. He said: 'Long before the time of Moses there existed in Babylon a well-ordered State based on law, and possessing legislation in which we find all the provisions which Moses enforces.'

The reference is to Hammurabi's Code, the discovery and decipherment of which is the greatest event in Biblical Archæology for many a day. A translation of the Code, done by Mr. Johns of Queens' College, Cambridge, the highest living authority on this department of study, has just been published by Messrs. T. & T. Clark, in a cheap and attractive booklet. The Code was

discovered by de Morgan at Susa. Winckler says it is the most important Babylonian record which has thus far been brought to light.

Principal Salmond's *St. Mark* (T. C. & E. C. Jack) brings the New Testament part of the Century Bible to an end, and does so worthily. So well has the 'Bible' been received that an Old Testament series has been determined upon, and Professor Adeney is in search of competent Old Testament scholars.

Professor Sayce's new book on *The Religions of Ancient Egypt and Babylonia* has been received in a very gratifying way, and it deserves it. One wonders what Professor Sayce is thinking about this 'Babel und Bibel' business in Germany. In the new book there is scarce a jibe at the Higher Critics. But that does not mean that he has 'gone over'; it means that the book has been lifted to too high a plane of literary and scientific interest for that.

The Editor promises to write some Notes next month on Mr. Bond's list of Commentaries. It is to be noted that Sanday and Headlam's *Romans*, which has received more votes than any other commentary, has just passed into a new edition (the fifth) with a new preface.

Speaking of the recent gains in the study of New Testament Greek, Dr. Sanday says in this preface, 'It is the less necessary to go into details about these, as an excellent account is given of all that has been done in a series of papers by H. A. A. Kennedy in THE EXPOSITORY TIMES, vol. xii. (1901). Dr. Kennedy was himself a pioneer of the newer movement in England with his *Sources of New Testament Greek* (Edinburgh, 1895).'

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