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Alexander and his four generals, and the Seleucid empire.

These lectures contain fewer examples than we should have expected of that dry humour and pungent sarcasm of which Dr. Davidson could avail himself so readily. But they are not wanting. For instance, regarding those who hold that the Servant of the Lord in Isaiah stands for some individual of the time, he remarks that 'such opinions are valuable only as a kind of guide. To the mental character of their authors, which they do not tend to set in a very favourable light.' Dealing, again, with those who insist at all costs on the *literal* fulfilment of certain prophecies, he says :

'Of the persons who so speak, we must say that they sacrifice their reason to their faith; and they probably injure the truth more by their irrationality than they advance it by the spectacle of their faith.'

But in the atmosphere in which this book places us, it seems almost profane to touch on petty details of the work of either the author or the editor. It is a book to which we shall return again and again, to hold communion with one whose spiritual insight into the phenomenon of prophecy is so profound, and whose language is always worthy of its subject. Nowhere have the prophets of Israel found so sympathetic an exponent as in these lectures of Professor Davidson.

At the Literary Table.

The Code of Hammurabi.¹

THIS is a very able and welcome book. Mr. Cook takes his stand upon the critical view of sources in the Pentateuch. Although he claims no independent knowledge of Assyrian, by which he means that he has not done any work on cuneiform tablets, yet he is thoroughly conversant with published Assyriological works, and uses the best results with singularly little misconception. He practically gives the whole of the Code in quotations, with the transcribed Babylonian text of the original. Hence any student who wants to know what the Code says on any one point, can have the full information by turning to the index. This is a very great advantage. Alongside the relevant portions of the Code are set biblical parallels. The other ancient codes of law, and especially the very interesting Roman Syrian law book of the fifth century, are quoted in illustration.

Mr. Cook has also made an excellent beginning on the only useful method of ascertaining the real meaning of the Code. He has collected from all available sources the data afforded by the very numerous legal documents contemporary with the Code, or later. This he has done with surprising skill. The value of this kind of evidence is in-

estimable, and it is a grave fault that so many editors of the Code seem to be unaware of its existence. If we had it not, we might be tormented by doubts whether the Code was ever more than a literary document. They prove that it was an integral part of the daily life of the people, and that it was practically the law of the land unchanged to the end of Babylonian history.

It is rather a pleasant sensation to read a book which contends for the value of the Israelite tradition. The once dreaded critical school are now an orthodoxy, and defend their views against the new attack of the Babylonizers. They do so with consummate skill. Mr. Cook finds very little, if anything, in the Hebrew laws which can be regarded as borrowed from the Code of Hammurabi. He does indeed consider that for its bearing upon the laws of the Old Testament, the Code exceeds in value even the discoveries of Babylonian creation-legends and deluge-myths. He uses it as a touchstone to try the validity of the theories which would make Israelite culture closely dependent on Babylonia. If the Hebrew law is derived from Hammurabi's Code, then that dependence was very powerful. But if no direct connexion can be shown, then 'only the strongest arguments will allow us to accept those views in accordance with which Palestine had been saturated with Babylonian culture and civilization centuries before Hebrew history took its rise.'

Mr. Cook means to be strictly fair to the con-

¹ *The Laws of Moses and the Code of Hammurabi.* By S. A. Cook, M.A., Fellow of Gonville and Caius College, Cambridge, Member of the Editorial Staff of the *Encyclopaedia Biblica*. London: A. & C. Black, 1903. Price 6s.

tentions of Babylonian influence which he rejects, but he occasionally misses the force of them. When he finds a similarity, he regards it as due to common Semitic ideas ; or, finding a parallel outside Semitic law, thinks the custom too common to show borrowing. But one may carry these arguments too far. There is very little that they could not be made to explain. It is, on the whole, well to demand very strict proof for the theories he opposes. There has been too much tendency of late to accept unproved suggestions. A wholesome reaction will do no harm.

An example may make his point clear. He admits a fairly strong likeness in phraseology between the treatment of the Hebrew slave (Ex 21^{2ff.}) and the freeborn Babylonian enslaved for debt (sec. 117). Against this he contends that the Hebrew phraseology shows no signs of taking over technical phrases from the Code. In other words, as in the case of the deluge-story, the wording is native. But was this Israelite or Canaanite? He does not note that the six years according to Deuteronomy was a double term of service. The custom then seems to have been to go out in the fourth year as in Babylonia, the law doubled the term. Here, as in several other cases, the Hebrew law seems to come in to settle between a primitive Semitic (Israelite) custom and that already obtaining in the land, which looks very like a local reminiscence of the Code.

The Code itself exhibits the same phenomenon. It was clearly a harmonizing attempt to reconcile two distinct laws, that of the native long civilized Babylonian and the new conquering race, probably a fresh infusion of primitive Semitic blood. Whether this race was akin to the Israelites or not, does not affect the point. Both peoples were Semitic. The Babylonian was using the ancient language, Sumerian, up to the ascendancy of the First Dynasty. The new folks imposed some of their primitive laws on the land, but on the whole they were more modified by the higher civilization. In Palestine, the Semitic invaders, Israelites, imposed more of their views. The common primitive customs are due to this Semitic ascendancy, in varied intensity in the two lands. The earlier, higher civilization, shows more in the Code. Its traces in the Hebrew law are less marked, they need more reconstruction from fragmentary remains. They were due to Babylonian influence, perhaps, not to the prevalence of the Code, but of that

civilization which it embodied and adapted from the earlier inhabitants.

On the whole, Mr. Cook reduces the traces of Babylonian influence to a minimum. The student does well to start at that level. If strong argument forces him to admit somewhat more, he should apply the same rigorous methods as Mr. Cook does. The controversy is sure to be a long one, and every fresh Babylonian monument found in Palestine will revive it. This work will remain the strongest statement of the case against Babylonian influence that we are likely to have. It is all the more valuable for that.

C. H. W. JOHNS.

Queens' College, Cambridge.

THE EXPOSITOR'S GREEK TESTAMENT. VOL. III.

Hodder & Stoughton. 28s.

The third volume contains 2 Corinthians, by Dean Bernard of Dublin; Galatians, by Mr. Rendall; Ephesians, by Principal Salmond; Philippians, by Dr. Kennedy; and Colossians, by Professor Peake. Will another volume complete the New Testament? It will have to be a thick one.

The new name among commentators is Dr. H. A. A. Kennedy's. We must look at his work. But before that, What does Dean Bernard say about the two-epistle theory of Second Corinthians? In the new 'Cambridge Bible' volume this month, Dr. Plummer argues for it. Is it to be an accepted result? It would be a triumph of criticism if it were, for there is absolutely no external evidence for it. But Dean Bernard says no. He still believes that the 'Painful Letter' alluded to in 2 Co 2⁴ 7^{8,12} is 1 Corinthians, and that 2 Corinthians is a unity. Perhaps his most effective argument is, that whereas half the critics who find two letters in 2 Co (Kennedy, Clemen, Schmiedel) make x.-xiii. an earlier letter than i.-ix., the other half (Semler, Drescher, Krenkel) make it later.

But about Dr. Kennedy. First of all, the literature, especially the German literature, is all here and mastered. The fulness of the literature makes the commentary double its own value; for besides the balance of authority which it affords us, at every turn there is a reference to some book or magazine which we shall find worth following up; and then the mastery of the literature leaves the author free to express his own mind. And Dr. Kennedy has a mind, though it is an open one.

That is the next thing, the daring openness of Dr. Kennedy's mind. Kabish thinks that to St. Paul 'life' had no ethical value, but was merely extension of existence. Dr. Kennedy says, Davidson-like, that there may be more in that than we, with our modern ideas, allow. This is the direction in which Dr. Kennedy's mind lies most open. He knows that we have not the apostle's atmosphere around us; if we had, we should understand more and comment less. The term 'Lord,' he says, has become one of the most lifeless words in the Christian vocabulary. To enter into its meaning, and give it practical effect, would be to re-create in great measure the atmosphere of the Apostolic Age.

Principal Salmond, whose *St. Peter* in the 'Popular Commentary' should have drawn much more expository work out of him, had a great opportunity with Ephesians, and he has taken it. He has also taken most space to it, which the others will not grudge, for none of it is lost.

But the book is too big for review in one issue. We must come back to it again and again, for of course it will always be at our hand. One thing may safely be said of it in conclusion, that this volume is abreast of the latest scholarship, and in touch with the most loyal Christian thought.

SYNOPSIS OF THE GOSPELS IN GREEK.

Macmillan. 10s. net.

Dr. Arthur Wright's Synopsis has been the steady standby of all earnest students of the Gospels since the issue of the first edition in 1896. If there are students of the Gospels who have been working without it, they must not mention the fact, they would almost as soon be credited as students if they confessed that they did not possess Geden's *Concordance*. But indispensable—and indispensable without any exaggeration—as Dr. Wright's first edition has been, his second edition wholly supersedes the first. It is more than twice the size. It is another book. The first edition was one of the student's necessary tools; the second edition is a tool of the newest, finest workmanship, a joy to work with.

But it is more than that. The ordinary teacher and preacher will find its value now. For besides the Synopsis, there are many notes, great and small, and every note is a courageous scholar's most careful work. Thus on page 25, that worrying

little discrepancy in Mk 2²⁶, 'when Abiathar was high priest,' is discussed. Ahimelech, we are told in the Old Testament, and not Abiathar, was high priest when David ate the shewbread. Dr. Wright counts it probable that there is a clerical error in the Hebrew MSS of 2 S 8¹⁷, and that this error misled the writer of Chronicles and St. Mark. Critically speaking, he says, the words in St. Mark are an editorial addition to the trito-Mark, and if there is a mistake it is entirely due to St. Mark's desire to supplement the narrative with his own explanations.

Pass over a page or two. On page 31 we have an arresting note on Judas Iscariot. He stands last in the list of the apostles, but Dr. Wright finds evidence for believing that originally he was first. He was entrusted with the bag. The order of the Last Supper in E. G. Lewis's picture places him next our Lord, St. John being on the other side, and St. Peter far off. That order suits the beckonings and whispers of the Fourth Gospel best. Above all, St. Mark distinctly calls him chief of the Twelve (taking the Biblical Greek, ὁ εἶς = ὁ πρῶτος). The first became last and the last first.

Enough. No, the Indexes must be mentioned. They are of English expressions, of Greek words, and of texts. They are thorough and rich, like the work in the book throughout.

When you have hit upon some original interpretation of the Gospels, turn up and see if Wright has not got it before you.

THE PSALMS IN HUMAN LIFE.

Murray. 10s. 6d. net.

Mr. Rowland Prothero is already known as the author of the 'Life of Dean Stanley.' That is not the masterpiece which Dean Stanley's 'Life of Thomas Arnold' is. But now he has written a book which will stand first in its subject, though many have written on its subject before him. The subject is the Psalms in History, what they have been to men in the toil and battle of life. It is the occupation of a lifetime. It involves reading enormously, and always with an eye to this one thing.

There must have been moments when Mr. Prothero wondered, not if it was worth it, but if he would ever say to himself, Hold, enough! and then begin to put it all into shape. But now the greatest wonder is that he has overcome the disconnections

of his material and written an eloquent book. It is almost too eloquent. There is no rest for the sole of the foot from the rush of its eloquence. But of course one is not compelled to read it right through. The value of such a book is discovered when we are preparing our sermons and addresses. And Mr. Prothero has been alive to that. The indexes are exhaustive and excellent.

In the book no portion is fuller or fairer than that which deals with the Covenanters of Scotland. It is said that a certain Scotch judge was much impressed by the lines—

Scotland shall live while Scotland learns
The psalms of David and the songs of Burns.

We do not know what the Covenanters would have said to the songs of Burns, but they were great on the Psalms of David.

SIR GEORGE GROVE.

Macmillan. 12s. 6d. net.

We had kept the life of Sir George Grove, which is written by Mr. C. L. Graves, for a separate and substantial article. For there is material in it and to spare. Perhaps that may come yet. It is the kind of book which lives; age cannot wither nor custom stale its infinite variety. But books push one another aside so rapidly now. It must have notice, however inadequately.

Who was Sir George Grove? That is to rewrite his biography. He was so many things. Most of us have known him in two capacities, as the editor of a *Dictionary of Music* and as the writer of geographical articles in Smith's *Dictionary of the Bible*. But these were both accidents almost in his career. He was chiefly a traveller and delightful raconteur. He knew most people and most places worth knowing, and how he could speak of them! His connexion with Smith's *Dictionary* was due to his versatility. He knew nothing about the Bible—except that he knew all about everything. But he heard from Dean Stanley or somebody that a list of the proper names in the Bible was wanted. Why should it be wanted any longer? He prepared it. Stanley told Smith about it. Smith engaged him to write on the *Dictionary*. He went twice to Palestine to equip himself, and wrote 1100 pages of the 3154 contained in the *Dictionary*. He wrote that number of pages and signed them; but he wrote a great deal more than that, as additions to other men's articles. In one case he wrote a

whole article which was signed by another man, in order that the other man should have the pay for it. We cannot get up dictionaries in that way now.

But about Smith's *Dictionary of the Bible*—to end this inadequate notice with an anecdote—we are told in the biography that when it appeared, the *Record* said: 'The ostensible editor seems to have done no editing at all.' Whereupon Dr. Smith replied to the effect that the whole undertaking entirely originated with him; that he selected the contributors, apportioned the work, suggested where necessary the mode of treatment, omitted some articles, altered others, and revised the whole; and appealed to his contributors to verify his statements. 'No attempt,' says Mr. Graves, 'was made to impugn the accuracy of this crushing rejoinder, for the sufficing reason that it was strictly and entirely in accordance with the facts of the case.'

DR. GUINNESS ROGERS' AUTOBIOGRAPHY.

James Clarke & Co. 7s. 6d.

This is a political autobiography. And for once the adjective has no disparagement. This is a political autobiography for the political *opponents* of Dr. Guinness Rogers to read. 'What *is* a political dissenter?' Here he is, unblushing and delightful. 'If only they were all like this!' Perhaps they are. What one may be, why may not all the rest? There *is* another side, you see, an honest, faithful, loving side. 'Yes, yes, we may meet up yonder after all.' Up yonder? why not here? Dr. Guinness Rogers is with us still. He is ready to meet with any of us. On the whole, if we do not meet here we may not find much gain in meeting 'up yonder.'

Which is best, the politics or the religion? They cannot be thought of apart. For the kingdom of Christ is to be prayed for in this way, 'Thy will be done on earth,' and Dr. Rogers could not forget that. He can hate of course, but only measures, never men. He can love both men and measures. His most cutting word is of Mr. Chamberlain, and it is this, 'I regarded his separation from the Liberal party at the time with deep regret, *which, however, is not so strong to-day as it was then*'—and the italics are not Dr. Rogers'.

It is pleasing to learn that His Majesty the

King has accepted a copy of the autobiography. Unless they speak him ill he will find much pleasure in it.

EXILES OF ETERNITY.

Hodder & Stoughton, 7s. 6d. net.

The Rev. John S. Carroll has dared to publish an exposition of Dante's *Inferno*. He is not alone in his daring, it is true. Many have dared before him. But that makes his venture all the more venturesome. For he knows very well that of the many who have ventured few have been successful. It is the surprise of finding Dante so easy that flatters men into publishing. But Dante is too difficult for those who find him easy.

This is to be said, then, for Mr. Carroll. He has not found Dante easy. He has gone beyond that discovery. He has studied Dante enough to discover that he will never be able to understand him. Partly he thinks he understands him, otherwise he would not publish. But largely he knows that Dante is and will ever be beyond him. When the day comes that Dante is studied at school as much as Virgil is studied to-day; when we get over the difficulties of grammar and the most assured historical allusions there, then we may make some general advance in our knowledge of Dante. But as a mere paragon Dante is too much.

So what Mr. Carroll has done is this. He has told us (in language simple and appropriate enough to be a surprise, and a most pleasant surprise) what a man has found in Dante whose chief interest is ethical, but who does not lay claim to special historical or philological knowledge. He has set himself to answer this question, What can Dante do for us in the conflict with the world, the flesh, and the devil? And it is safe to say that in answering that question broadly and intelligently he has done more for us than if he had proved himself a master of Dante minutiae.

The publishers have recognized the worth of the book in the handsome way in which they have published it.

Other Books of the Month.

Professor Witton Davies of Bangor has made a contribution to the study of Hebrew and Christian

music in the form of a pamphlet, published by Messrs. Alexander & Shephard (3d.) We wish there had been more of it; but it will not be forgotten.

THE TEN VIRGINS.

There is not much in these sermons (S. C. Brown; 3s. 6d.). It is not much, alas, that one can ever give in a sermon. The education of our people in righteousness is all so scrappy and haphazard that one has for ever to be giving them the food of babes. But what there is, is real. The Rector of Upper Chelsea has too many real problems to face in his daily ministry to be unreal in the pulpit. It is the very elements of the gospel and of right living, but it is the gospel, it is right living. And Mr. Gamble's strong sympathetic face, as the portrait in the book reveals it, will make the real words he speaks abide and bear fruit.

Messrs. S. C. Brown have entered the Haeckel and anti-Haeckel fray with ten threepenny pamphlets. The general title is 'Faith and Freedom Press Pamphlets.' They are pitched a trifle high, but they do not lack 'go,' and the Committee which selects them will find its mark yet.

The 'Cambridge Bible for Colleges and Schools' is ended. The 'Cambridge Bible for Colleges and Schools' has begun. The author of the *Commentary on 2 Corinthians* was Chancellor Lias. He wrote his English edition twenty-four years ago. Instead of a new edition we have a new commentary by Dr. Alfred Plummer, both English (1s. 6d. net) and Greek (3s.). If one wished to see at a glance the progress of a quarter of a century of New Testament study, let him compare Plummer with Lias. To take one momentous matter, Lias never heard of 2 Corinthians being made up of two distinct letters, or fragments of letters; Plummer does not count it proved, but 'advocates it rather strongly.' Nor is the vast increase in riches which the Notes show, due to the difference of authorship only, Lias never heard of Deissmann.

The Cambridge Press has also issued a short commentary for schools on the R.V. of *St. Mark* (1s. 6d. net). It is edited by Sir A. F. Hort, Bart., and his sister, Mrs. Chitty.

Messrs. Dent have started 'The Temple Series.

of Handbooks' under the charge of that industrious and accomplished editor of books, Mr Oliphant Smeaton. The volumes are very small quarto, selling, we think, at a shilling. They are meant for the very busy man who wants to know something about the Bible and religion as he runs. Four volumes are now published—*A Primer of Old Testament History*, by the Rev. O. R. Barnicott, D.D.; *The Religions of India*, by Professor Allan Menzies; *Abraham*, by Professor Duff; and *David*, by Canon Knox Little. They are fully furnished with frontispiece (admirably executed) and bibliography.

So great around us is the ignorance of the Bible and the God of the Bible that it is said Haeckel has made many proselytes in our land. An antidote to Haeckel is needed, and it is at hand. Professor Loofs has written it; Dr. H. R. Mackintosh has translated it; Messrs. Hodder & Stoughton have published it. Its title is *Anti-Haeckel* (6d.). Get it and circulate it. There is no evil in it of any kind, no evil speaking or evil thinking even of Haeckel, there is immeasurable good.

ANDREW HALLIDAY DOUGLAS.

A memoir by his brother, Charles Douglas, M.P., a note by the Rev. R. S. Simpson of the High Church, Edinburgh, and five sermons—that is the record of Halliday Douglas and of the work he did (Hodder & Stoughton; 6s.). The whole may be read within an hour. And it is sure enough to be read at least by those who had heard of the man. For others there is nothing startling to arrest the attention either in the memoir or in the sermons. An earnest, strenuous soul, facing the problems which every thinking man has to face on the threshold of manhood, and making some compromises with the intellect, none with the moral life—that is the memoir.

And the sermons agree with the memoir. They are uncommon sermons. But their uniqueness lies in the frank avowal that the intellect *has* to accept compromise while the moral life is braced by that very necessity. It was for such a man a resolve, almost heroic, to go back to his pulpit in Cambridge after he had been called away to a chair in Toronto, and preach in the morning on 'The Spring in the Soul,' and in the evening on 'The Religion of Joy.'

THE MASTER'S QUESTIONS TO THE DISCIPLES.

The Rev. G. H. Knight has published, through Messrs. Hodder & Stoughton (5s.), a beautiful and precious volume of sermons, the selected fruit no doubt of a long and fruitful ministry. The choice is made of such sermons as dealt with some questions put by our Lord, so that there is no scheme of theology or system of ethics in the book. There is variety and fifty-two real sermons. The first is on, 'Are ye not much better than they?' which forbids, not foresight, but foreboding, and Mr. Knight makes it tell effectively on the worries of our life, ending in this way, 'Would that I had more of Martin Luther's simple faith, who, in a time of much distress, looking out of his window, and seeing a blackbird sitting on a bough and singing its very best in the midst of pelting rain, said, "Why cannot I too sit still and sing, and *let God think for me?*"'

BENJAMIN GREGORY.

Here is an autobiography worthy to be named along with Morley's *Gladstone*. For it is the essential, not the accidental, that makes a man or a biography. And essentially Dr. Gregory and Mr. Gladstone were at one. Both were moved, swayed, absorbed by their religion. Did their conception of religion differ? Again only in its accidents. Mr. Gladstone was an unbending High Churchman, Dr. Gregory was an unswerving evangelical. But what then? Their religion made them both, and made them both like Christ.

The atmosphere is Wesleyan, of course. It is intensely, boastfully Wesleyan. And being so, it is of course literary. The Wesleyans are all literary. Their love of books approaches as near idolatry as a Wesleyan dare. Dr. Gregory loved books as books, and he read them too, and could criticize them. A new book was an intense delight, especially when books were hard to find. If one would know what were the books that moved men most in the middle of the last century, one should read Dr. Gregory's *Autobiography* (Hodder & Stoughton; 7s. 6d.).

The volume of *The Preacher's Magazine* for 1903 (Kelly; 5s.) is now ready for those who take it out in volumes. It is the fourteenth yearly volume, under the editorship still of Dr. A. E. Gregory, who gave it its being at the first. For

the Wesleyans, with all their 'itinerancy,' know how to keep the right man in the right place when once they have him there.

EMBER THOUGHTS.

In this small volume of Ember Addresses given at Ely, Dr. B. W. Randolph is very intimate with his hearers. He searches their motives with a great scrutiny of love for them and responsibility to Christ. He insists that the outward call gives mere officialism; its worth lies in the response of the free will in the man (Longmans; 2s. net).

Messrs. Macniven & Wallace have published *The Scottish Church and University Almanac* for 1904 (1s. net). Whether it is that the Churches and the Universities are growing, or that the editor is gathering more information into his book, certain it is that the book is increasing in bulk. It has become an indispensable handbook.

The Rev. H. E. Stone, who publishes a study of the Book of Job, entitled *From Behind the Veil* (Marlborough; 2s. 6d. net), is not troubled with criticism, nor does he trouble us. He does not thereby bring more out of Job than Professor Davidson did, but he has his own thoughts for his own audience. He is very evangelical.

IS NOT THIS THE CHRIST?

'Musafir,' the author of this book (Marshall Brothers; 6s.), believes that we greatly misunderstand much of the Bible by forgetting that it is an Eastern book. We misunderstand Eastern ways of thinking, and especially Eastern religious ritual customs. So he endeavours to enlighten us. For example: Martha said, 'Lord, by this time he stinketh, for he hath been dead four days.' The emphasis is on the number four. For three days it was held quite possible to raise the dead, for 'all Orientals believe that after death the spirit hovers near its mortal envelope, the body, for three days.' But if seventy-two hours have elapsed, the spirit has departed and decomposition has set in. Thus it is far easier for an Oriental than for us to believe that Christ rose from the dead on the third day. Throughout the book there are many new things, some happy and some unhappy, but all making for thought, and driving home the saying that there are yet many things to be discovered in the Word of God.

THE BEAUTY OF THE SAVIOUR.

The Rev. F. S. Webster, Rector of All Souls, Portland Place, has published a volume of sermons, which has the merit of system as well as variety. The Beauty of the Saviour is first seen in the Old Testament, next manifested in the Gospels, then defined in the Creed, and finally reflected in the Christian's conduct. Five or six sermons are occupied with each division. There is intense earnestness of purpose and a very close clinging to the written Word throughout (Marshall Brothers; 3s. 6d.).

Messrs Marshall Brothers have also published *Branches of the Vine*, a story for girls, by Frances Stratton (3s. 6d.); *Pearls from the Psalter*, by F. M. Wade; *The Spirit of Life*, in the 'Quiet Hour' Series, by the Rev. J. Stuart Holden, M.A. (1s. net); and four volumes of a new series to be called 'The Gathered Spoil' Series, of which we must speak more fully after—*Remarkable Letters of St. Paul*, by Professor Webb-Peploe; *The Brightening East*, by Dr. J. H. Townsend; *The Word of God and the Testimony of Jesus Christ*, by Dr. C. H. Waller; *The Holy Scriptures and the Higher Criticism*, by the Rev. John R. Palmer.

After Confirmation—What and How? So the Rev. R. C. Joynt, M.A., puts it (Nisbet; 1s.). And it is a more important question than, What is Confirmation? Mr. Joynt's answer is very full and searching. If it could but be taken seriously and acted on!

OUR POSSESSIONS.

Mr. Francis Bourdillon here gives an inventory of the believer's inheritance in Christ. The first item is Christ Himself, for in Him are hid all the treasures. And in Him they are all found; not once does Mr. Bourdillon discover any possession that is not in Him. He was enriched himself, he says, by thinking on the riches that are to be found in Christ. Surely we shall be enriched by reading of them (Nisbet; 2s. net).

Messrs. Oliphant, Anderson & Ferrier have issued a small volume, beautifully printed and strongly bound, on the *Sacraments of the New Testament*. It is written by the Rev. David Purves, M.A., of Belfast. For the Bible Class or in preparing for Confirmation it will be found as accessible and as

workable as any of the numerous handbooks now happily in existence.

The forty-ninth yearly volume of C. H. Spurgeon's Sermons has been published (*Metropolitan Tabernacle Pulpit*, 1903; Passmore & Alabaster; 7s.). To recognize the fact that the Jubilee volume has commenced, the publishers have printed the first number with gold ink. It is not so easy to read, but it is worth the honour and the trouble. Is it not altogether a phenomenon the issue of Spurgeon's Sermons year by year, month by month, week by week, for fifty years on end? Does any other department of literary activity show the like? What is the secret? Not Spurgeon. The secret is Christ. Spurgeon preached Christ with simplicity and directness. That is the secret of the popularity of his sermons.

In the 'Anti-Papal Library' of the R.T.S. appears a new edition of Dr. Stoughton's *Homes and Haunts of Luther*, edited by Mr. C. H. Irwin (2s. 6d.).

THE DOCTRINE OF THE CHURCH.

Dr. R. F. Weidner of the Chicago Lutheran Seminary has a good gift. And he understands thoroughly what his gift is. It is the gift of précis-writing. He can condense. He can condense great books like Luthardt into a small book like this (Revell), and the small book is more attractive and more useful than the great. His subject here is the Church. He ends his exposition with very good questions and a very good index.

THE RICHES OF CHRIST.

It is an objection to preaching from notes that when the sermon is over it is not ready for publishing. But the Rev. Frederic B. Macnutt, M.A., who preached from notes at Christ Church, Wimbledon, to 'a cultured and thoughtful congregation,' overcame that objection by writing out his sermons for the press afterwards (Rivington; 6s.). It is not the sermons he preached. There is the value of them. To preach is one thing, to publish is another. And the very reason why we have some poor preachers and so many poor volumes of sermons, is that some preachers preach what they have written as for the press, while many publish what they have preached in the pulpit. Mr. Macnutt's sermons are fuller of matter, and it is in a

far more readable form, than if he had written his sermons before he preached them. His volume is literature, in short; and it will now make its own impression on the large congregation that will read, just as his sermon made its own impression on the smaller congregation that listened.

Of all the thin-paper leather-bound pocket editions of the great English writers, we have seen nothing more attractive than *Mrs. Browning's Poetical Works* as issued by her own publishers, Messrs. Smith, Elder, & Co. The type is a good size and well spaced. The paper is white and restful, quite opaque also though so thin. And the leather binding is a charming new maroon. The three volumes (3s. net each) make up as satisfactory a gift as will be found in a whole afternoon's search.

Mr. Stockwell has published this month (1) a course of Character Studies from the Old Testament, by the Rev. J. G. Greenhough, under the title of *Half-Hours in God's Older Picture Gallery*, (3s. net); (2) a smaller volume of sermons, by Dr. Alfred Rowland, called *Open Windows* (2s. 6d. net); (3) a pamphlet on *Family Worship*, by F. G. Kemp (6d. net).

The Church of England S.S. Institute has sent out the yearly volume (2s.) of *The Boys' and Girls' Companion*, and *A Year's Teaching for Infant Classes*, second series, by Phillis Dent (2s.).

The Sunday School Union has published (1) *Motto Cards for the Year*; (2) *Pocket Notes on the International Lessons* (1s. net), by Frank Spooner, B. A.; (3) *The Sunday School Teacher's Pocket Book*—original and indispensable (2s.); (4) *Notes on the Lessons for 1904* (2s. 6d. net); and (5) *The Hundredth Year*, a handsome volume, giving the story of the centenary celebrations, edited by M. Jennie Street.

Mr. Thynne has published a revised edition (the third) of Canon Fausset's apology for the Prayer Book. He calls it *A Guide to the Study of the Book of Common Prayer* (1s. net), but it is an apology, and it is written in the language of apology. Thus chap. ii. opens: 'The subject for our consideration is the Book of Common Prayer, and its compilers—no common book and no common men. Never was there a day,' etc.

The book is thus admirably fitted for the multitude. It is strongly anti-sacerdotal.

FAMOUS MEN OF THE OLD TESTAMENT:

Quite elementary is the theology, history, and morality of Dr. Morton Bryan Wharton's volume of sermons and Old Testament characters. Still the sermons were listened to with interest. And why? Because Dr. Wharton took an interest in them himself. We are always entitled to ask, 'What is Absalom to me, or me to Absalom?' Dr. Wharton answers us. If there were no Absaloms to-day, if there were not an Absalom in each of us, we would leave Absalom to the literary critics. 'Is the young man Absalom safe?' That, says he, is the great question of the times now, more important than those which concern commerce, manufacturing, and trade, imperialism, finance, or the solution of race problems. With such insistence Dr. Wharton's elementary theology and history become arrestive enough (New York: E. B. Treat; \$1.50).

The annual volume of that charming children's magazine, *Morning Rays* (1s. net), is charming also in its binding (Pub. Offices of the Church of Scotland).

TRUST.

The name is short. The greatest things on earth have short names. 'Now abideth these three, Faith, Hope, Love'—one syllable each. And this is, within its strictly defined sphere, a

great magazine. Strictly defined, but not narrow. The strength of it lies for once in its breadth. There are intensely earnest and intensely narrow evangelical magazines, and their earnestness seems to depend on their narrowness. This magazine is as earnest in its appeal as any, but its appeal is to 'all ye that labour and are heavy laden.' The yearly volume, a handsome quarto, may be had from the Religious Tract and Book Society of Edinburgh for 2s., post free.

MEDIÆVAL ENGLAND.

The 'Story of the Nations' still goes on. Miss Mary Bateson's story of *Mediæval England* (Fisher Unwin; 5s.) is the sixty-second volume. For almost all the volumes possess the double quality of popularity and precision. The writing is for the multitude, and the lavish selection of illustrations helps the multitude to enjoy it. But the work is scholar's work all the same—laborious research, responsible statement.

Miss Bateson, Associate and Lecturer of Newnham College, Cambridge, has one of the gifts in perfection. Her work is thorough, and she has risen clean above the manner of the mere popularity hunter. It is doubtful if the book could be called popular in any sense, it is too passionless for that. But its style is good, its temper fair, it will win its way. And although both the papal and the anti-papal denunciator will rail at Miss Bateson's Laodiceanism, the truth-seeker everywhere will rejoice that her knowledge has made her so fair.

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