

## At the Literary Table.

### THE BOOKS OF THE MONTH.

THE VARIORUM REFERENCE BIBLE. (*Eyre & Spottiswoode*. 8vo, pp. 979, 276, 329.) The production of the most serviceable edition of the Word of God is a process of evolution. First there is the "Reference Bible." Next, as a separate book, "the Variorum Bible or the Authorised Version edited with Various Renderings and Readings from the best Authorities, 1876." Then these two are combined, and we have the first edition of the *Variorum Reference Bible*, 1880. It was commonly called, indeed it was entitled, the *Variorum Teacher's Bible*. It was in crown 8vo size. The second edition of this *Variorum Reference Bible* was issued in 1890. The best critical editions and translations were collated to date; the explanatory notes were increased; and the poetical portions of the text were set out as in a paragraph Bible. It was printed in larger type, and appeared in demy 8vo. Then came the Apocrypha, in a separate volume of the same type and after the same manner of editing. And now, lastly, we have the third edition of the Bible itself, which differs from the second edition simply in having the Apocrypha added in its place. Besides the 1584 pages, it contains a series of beautiful maps and an index of names of places. To the innumerable company of teachers and preachers who wish one copy of the Bible for the study, and wish to have the best, this is the copy we recommend.

ESSAYS UPON HEREDITY. BY DR. AUGUST WEISMANN. (*Clarendon Press*. Crown 8vo, vol. i. pp. 471, second edition, 7s. 6d.; vol. ii. pp. 226, 5s.) Outside the province of theology, that which lies nearest to the hand of the preacher is the problem of hereditary descent. It touches him speculatively, and it touches him practically. It touches him as a theologian, whatever be the basis of his doctrine of original sin. It touches him in his practice, though he has no such doctrine in his creed. Now, Dr. August Weismann is the author of that theory of Heredity which seems to hold the future in its grasp. His *Essays*, admirably translated and most beautifully printed and bound in these two volumes, have not only given a new

impulse to the study of hereditary descent, but worked a complete revolution in Darwinism itself. Their value as a discipline, as a mental stimulus to the theologian, can scarcely be overstated.

THE HIBBERT LECTURES, 1891. BY COUNT GOBLET D'ALVIELLA. (*Williams & Norgate*. 8vo, pp. xvi, 296. 10s. 6d.) Count Goblet D'Alviella was born in Brussels in 1846, and in 1884 he was appointed Professor of the History of Religions in the University of his native city. When invited to deliver the Hibbert Lectures last year, he chose as his subject, "The Origin and Growth of the Conception of God, as illustrated by Anthropology and History." That title sufficiently indicates his theological standpoint, which he has himself elsewhere described as that of "Free Religion"; and the Lectures are entirely in keeping with their title. Count D'Alviella knows nothing of a supernatural revelation. Among the Hebrews as among the North American Indians the origin of the conception of God is due to inventions of the heart of man, and its growth follows the natural lines of man's own mental development. "We see how the breath, the 'ruakh' of the Eternal, at first simply identified with the wind 'which makes the heaven serene' (Job xxvi. 13) and 'parches the grass' (Isa. xl. 7), becomes the synonym of force in the moral as well as in the metaphysical sense, and finally comes to represent the abstract idea of absolute force, 'He who is.'"

The arrangement of the lectures is most felicitous; their style is simple and straightforward; and their matter, as simple as their style, is in the front rank of scholarship and full of interest. But there is something wanting. "Among the uses of the Old Testament," says Dr. A. B. Davidson, "there is one that deserves special emphasis—the firmness of voice with which the Old Testament says, 'God.' It utters little but one word to men, but this is the word." It is more than doubtful if Count D'Alviella has explained why that is the one word in the Old Testament; it is quite certain that he has not

explained the firmness of voice with which the Old Testament utters it.

THE EPISTLE TO THE EPHESIANS. BY THE REV. PROFESSOR G. G. FINDLAY, B.A. (*Hodder & Stoughton*. Crown 8vo, pp. 440. 7s. 6d.) Professor Findlay's *Galatians* in the *Expositor's Bible* was his introduction as an author to most of us, and he was freely recognised as an expositor of ability and conscience. Since then he has written a short Commentary on the Epistles to the Thessalonians, published in the *Cambridge Bible for Schools*, and an excellent practical Introduction to the Pauline Epistles, published at the Wesleyan Book-Room. We now know that we shall find in all his work the most painstaking accuracy, unobtrusive ability, and moral and spiritual earnestness. And we find it so in the volume before us. There is also in this volume, it seems to us, more freedom of utterance than before. It rarely surprises us with the wealth of illustration and suggestion of Professor Smith's first volume on *Isaiah*; it never attempts the eloquent sentences of that writer's second volume. But it carries us along with comfort and delight, and we feel that we have the mind of the apostle with us all the while.

TEXTS AND STUDIES. VOL. II. No. 2. THE TESTAMENT OF ABRAHAM. BY M. R. JAMES, M.A. (*Cambridge: At the University Press*. 8vo, pp. 166. 5s. net.) We heartily welcome another part of the *Cambridge Texts and Studies*. It contains the Greek Text of the Testament of Abraham according to both Recensions, a full Introduction, Notes, and an Appendix. The Appendix is by the Rev. W. E. Barnes, B.D., Fellow of Peterhouse, and consists of extracts from the Arabic Version of the Testaments of Abraham, Isaac, and Jacob. The whole book is a model of conscientious scholarship, and a delight to handle.

THE FAITH AND LIFE OF THE EARLY CHURCH. BY W. F. SLATER, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 412. 7s.) Professor Slater further describes his work as an Introduction to Church History. It is not a Commentary on the Acts of the Apostles, not even after the easy

manner of the *Expositor's Bible*. It covers more ground than the Acts; it does not cover all that ground. Nor will the author allow us to call it a History of Early Christianity. And the reason is, that its aim is too practical. "Its design is rather to investigate those features of the history which are of importance and interest at the present time." Now that is just what we need. Impassioned and impersonal histories of the first century we have; commentaries on the writings in abundance; but in respect of those matters of present interest, whose roots run back into the earliest Church history, though we have magazine articles and partial hot-tempered letters enough, we have no full and painstaking history. That is what Professor Slater seeks to supply. He has his own standpoint; but he is emphatically a scholar and open-minded. If our readers remember an article from his pen in THE EXPOSITORY TIMES on the "Introduction of the Gospel into Corinth," they will understand the manner in which he does his work.

THE CODEX SANGALLENSIS (Δ): A STUDY IN THE TEXT OF THE OLD LATIN GOSPELS. BY J. RENDEL HARRIS. (*Cambridge Press*. 8vo, pp. viii, 56. 5s.) "Codex Sangallensis was first inspected by Gerbert (1773), named by Scholz (N.T. 1830), and made fully known to us by the admirable edition in lithographed *facsimile* of every page by H. Ch. M. Rettig [1799-1836], published at Zurich, 1836, with copious and satisfactory Prolegomena. It is preserved, and was probably transcribed a thousand years since, in the great monastery of St. Gall, in the North-East of Switzerland. It is rudely written on 197 leaves of coarse vellum 4to, 10 inches by 8½ in size, with from 20 to 26 (usually 21) lines on each page, in a very peculiar hand, with an interlinear Latin version, and contains the Four Gospels complete, except John xix. 17-35." Such is Scrivener's record. And the point in that record in respect of its bearing on the present volume is that it has a Latin text as well as a Greek,—that it is a bilingual. This is its immediate attraction for Professor Rendel Harris. For is it not remembered that he has made the discovery anew, and pressed it with most unwonted scholarship and skill, that the Latin text is not made to suit the Greek, but that it is the other way. This was the crowning glory of his study of

Codex Bezae, and the present thinner volume is a supplement to that fascinating book. "The following pages are of interest only to a very small circle of readers," says our author in his modest Preface. He will make it of interest to a larger circle, and those who have gone before him as well as those who come after him will reap the benefit.

SOME INTERESTING SYRIAN AND PALESTINIAN INSCRIPTIONS. BY J. RENDEL HARRIS. (*Cambridge Press*. 8vo, pp. 35. 5s.) This is another volume by Professor Rendel Harris of Haverford College, Pennsylvania, whose touch wakens the most unfamiliar subjects into interest. This is the result of a Syrian ramble in the year 1888-89. Professor Harris made a point of copying such monuments as he could get access to, and that with no small share of "the historical conscience and archæological instinct." The volume contains ten such inscriptions, fully described, and three full-page plates. Perhaps the most useful, as it is the most widely interesting, is the Siloam Inscription, which comes last.

A HARMONY OF THE GOSPELS. BY C. C. JAMES, M.A. (*Cambridge Press*. Crown 8vo, pp. xxx, 274. 5s.) There have been many harmonies of the Gospels. The special features of this, the most recent Harmony, are these:—(1) The Gospels are fully printed in the words of the Revised Version; (2) the narrative is divided into sections and numbered, and St. Luke's order is followed; (3) in each section the Evangelist who tells the fullest story is given first, then the other or others on the same or opposite page, according to their length; (4) "quasi-parallels" are printed in italic type; and (5) there is a new and admirable set of marginal references. In regard to this last, Mr. James says: "I know of few things more interesting than thus to trace the history of a thought, dug up from the rich mine of the Old Testament, stamped as current coin by our Saviour, and applied by His apostles to the various uses of Christian life." Let it be added, finally, that the "get-up" of the book is worthy of the press from which it issues.

THE GOSPEL OF SPIRITUAL INSIGHT.  
BY CHARLES F. DEEMS, D.D., I.L.D. (*New York*:

*Wilbur B. Ketcham*. Crown 8vo, pp. 365. 6s.) Under this title Dr. Deems presents his Studies in the Gospel of St. John. But what kind of studies are these? They are not critical, nor exegetical, nor homiletical. Nor are they expository, in the strictest sense. There is an element of all these things, and not very much of any of them. "Dignified conversation" some one has described his ideal of preaching. This is not preaching, but it is dignified conversation, most pleasant to read and most profitable to the reader. Not that the dignity is obtrusive; sometimes you look around for it, for a moment. But that may be due to the different conception of dignity which an English reader may possess. Certainly Dr. Deems is not wanting in reverence for the human or in adoration for the divine. We have not seen any volume for a long time which does more than *The Gospel of Spiritual Insight* to make the story that moves the world a real possession.

MERCY AND JUDGMENT. BY ARCHDEACON FARRAR, D.D. (*Macmillan*. Crown 8vo, pp. 485. Second edition. 3s. 6d.) *Mercy and Judgment* was written in reply to Dr. Pusey's *What is of Faith as to Eternal Punishment?* And Pusey's *What is of Faith?* was a reply to Farrar's *Eternal Hope*. The immediate and intense heat of the controversy has passed away. Yet the books remain, and the interest of the subject remains, and they are the most typical utterances on both sides of the controversy which we have had.

MAN'S GREAT CHARTER. BY F. E. COGGIN, M.A. (*Nisbet*. Crown 8vo, pp. 210. 3s. 6d.) Mr. Coggin's volume is bound like the cheaper editions of Ruskin, and its style has quite the flavour of the master. That imitation is the worst thing about the book. The epigrammatic unconnectedness of the sentences is irritating, and almost succeeds in preventing our ever getting interested in the book itself. And yet it is a book worth the trouble it takes to read it. *Man's Great Charter* is the first chapter of Genesis, and the volume is an exposition of that chapter. In many ways it reminds us of Tayler Lewis's *Six Days of Creation*. But it has an originality that commands attention. The great difficulty in describing the creation was to find words that would not be misunderstood. Every word that existed had a

recognised meaning within the sphere of *created* things. To lift it out of its associations was impossible; to create a new language for the purpose was equally impossible; therefore the writer had to choose his words and arrange them so as to convey his new and unfamiliar conceptions with as little false suggestion as possible. This great difficulty is increased by translation. And so now the secret of this story, which if not scientific is nevertheless true and accurate, is to be found through patient reading and intelligence.

NEW COMMENTARY ON ACTS OF APOSTLES. BY J. W. M'GARVEY, A.M. (*Cincinnati: Standard Publishing Company*. Vol. i. Crown 8vo, pp. xxxvi, 262. \$1.50.) Thirty years ago Mr. M'Garvey published a *Commentary on Acts of Apostles* (as he writes the title in accordance with the Vatican MS.); and having never ceased to study this book during these thirty years; having, moreover, "during twenty-seven of these years annually given instruction on every verse of the Book to the senior class in the College of the Bible," he has now produced that which is much more than a new and improved edition of that first commentary, and which he is constrained to style his *New Commentary on Acts of Apostles*. We have not seen the first edition. *This* is a book of which no author need be ashamed. The Introduction, of thirty-six pages, surveys the critical and historical field with familiarity and confidence. The Commentary is a masterpiece of verse by verse exposition in the form of an easy and pleasant narrative. Mr. M'Garvey has no hankering after originality. He is not consumed with a passion for suggestiveness. He expounds his author's words as long study has enabled him to understand them, and he is content if he has made their meaning plain.

ON CERTAINTY IN RELIGION. BY EDWARD WHITE (*Elliot Stock*. Foolscap 8vo, pp. 109. Second edition.) One of the very greatest arguments for the truth of the Christian miracles is the tone of certainty which manifestly belonged to the apostles and early Christians. No doubt the statements of that certainty in the Acts of the Apostles may be described as mere invention; but the certainty is not in isolated state-

ments, but in the whole tone and temper of the disciples, which it is beyond the power of time or person to invent. That is the argument which Mr. Edward White works out in these four lectures, and he does it with great persuasiveness. They were originally delivered as the "Merchant's Lecture" in October 1880.

SERMONS FROM BROWNING. BY THE REV. F. EALAND, M.A. (*Elliot Stock*. Foolscap 8vo, pp. x, 106. 5s.) There are four sermons, with the titles—(1) The Life that now is; (2) The Life which is to come; (3) The Next-to-Nothings of Life; (4) The All-Important in Life; and they were delivered as a course of Advent Lectures last December. There may be two opinions of the wisdom of the choice of text, there can be but one opinion of the beauty and insight of the sermons themselves. The outward appearance also is exquisite.

A GUIDE TO PREPARATION FOR CANDIDATES FOR HOLY ORDERS. BY THE REV. M. J. HUGHES, F.R.H.S. (*Sonnenschein*. Foolscap 8vo, pp. 47, xiv. 2s.) This guide has been prepared with the utmost care and a thorough knowledge of what is most essential to the pass. The arrangement follows the Syllabus. Under each subject the leading points are clearly set forth, and the Church History part in particular is valuable, as a *résumé*, to others besides those immediately concerned. The Appendix contains the questions set at the Preliminary Examination in October 1891.

THE TEN VIRGINS. BY THE REV. M. B. MOORHOUSE, M.A. (*Elliot Stock*. Crown 8vo, pp. 80.) Four sermons on the Parable of the Ten Virgins, delivered last Advent. They are practical sermons, as became the occasion of their delivery. Verse after verse, phrase after phrase is used to convey warning and encouragement in this present time; and all with much earnestness and reality.

STRANGE FIGURES. BY JAMES NEIL, M.A. (*Lang, Neil, & Co*. Foolscap 8vo, pp. 96. 1s.) In another form and under another title (*Figurative Language in the Bible*), this little work was already most favourably reviewed in THE EXPOSITORY

TIMES. We are not sure about the change of title, but the change of dress is every way for the better.

PAMPHLET. *An Account of some MSS. of the New Testament hitherto unedited contained in the Library of Christ Church, Oxford.* BY CHARLES H. HOOLE, M.A. (Oxford: Horace Hart, 1892.) Mr. Hoole has done well to call attention to these MSS. There are twenty-eight MSS. of portions of the New Testament; fourteen are MSS. of the Four Gospels, the others are selections or lectionaries containing passages from the New Testament; and up to the present time only two of them have been fully collated.

### RECENT LITERATURE ON THE POETICAL BOOKS OF THE OLD TESTAMENT.

Since the article on the Literature of the Poetical Books appeared (THE EXPOSITORY TIMES, vol. iii. p. 367), four volumes have come into our hands.

1. THE EXPOSITOR'S BIBLE. THE BOOK OF JOB. BY ROBERT A. WATSON, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 416. 7s. 6d.)
2. THE EPIC OF THE INNER LIFE. BY JOHN F. GENUNG. (*James Clarke & Co.* Crown 8vo, pp. 352. 1891. 4s. nett.)
3. DAVID IN THE PSALMS. BY THE REV. F. W. MOZLEY, M.A. (*G. Bell & Sons.* Crown 8vo, pp. 128. 1890.)
4. THE LILY AMONG THORNS. BY W. E. GRIFFIS, D.D. (*Boston and New York: Houghton, Mifflin, & Company.* Crown 8vo, pp. 274. 1890.)

*The Expositor's Bible. The Book of Job.*—Dr. Watson remarks in the opening of his volume that the Book of Job has been the parent tree from which a hundred shoots have sprung, from the Lamentations of Jeremiah down to *Sartor Resartus* and the *Story of an African Farm*. But there is a stranger thing than that. The Book of Job is so inspiring that it has created some commentaries on itself that are truly works of art in literature. And Dr. Watson's own work is one of these. As far as our knowledge goes, he has never had a theme like this before, and we did not know him capable of it. We do not say that

Davidson's glance is here—piercing to the dividing asunder, discerning the very intent of the great writer's heart. But there is a lifting up out of the common, beyond the skill of even the tried expositor to reach on lower themes. For with the Book of Job it is success or failure. You cannot do the work and escape the judgment of men. Our reverence for this poem is a swift messenger to avenge or place the crown of conquest on your head.

*The Epic of the Inner Life* is Mr. Genung's title for the Book of Job. It is, he admits, a question-begging title. But if you pass that by for the moment, and follow him throughout the long Introductory Study which he prefixes to his translation, you will be able to return and accept the title. For in this Study he persuades you, above all things, to separate yourself from outside mechanical views of the purpose and structure of this poem, to come within and to follow, not without sympathy and even tears, the inner earnest history of a struggling human soul. He calls his method of exposition, following Pascal, the "natural style." And Pascal is right that "when we see the natural style we are quite astonished and delighted, for we expected to see an author, and we find a man." This Introduction fills 119 pages; and we cannot pass from it without knowing the book and loving the man better than before. Then comes the translation. Mr. Genung has but one fault to find with the translation of Job in the Revised Version. "Being the work of a company of scholars, it represents the *average* of their views; it is the somewhat colourless, or perhaps we may say low-relief, product of many minds." But the Book of Job being the work presumably of a single mind, "it seemed to me necessary to pass it anew through the crucible of a single mind." Footnotes are freely used to justify the new renderings, and, at the same time, carry the reader forward with the progress of the poem.

Mr. Mozley's little book is somewhat after the manner of Dr. Maclaren's volume in the "Household Library of Exposition." But, alas! it wants much of the literary charm of that excellent book. Nor is it strong in scholarship to atone. But it makes no claim to scholarship or style. What it does claim is to offer "the English reader" a connected story of the life of David as reflected in those Psalms which have traditionally been given to him, using for all critical and historical purposes

the ordinary reliable commentaries. And that it does exceedingly well.

There are said to be three methods of interpretation—the literalising, the allegorising, and the surmising. The Song of Songs has had its share of all the three. Now the first seems likeliest to prevail, and Dr. Griffis throws himself wholly and heartily on its side. His *Lily among Thorns* is

further described as “A Study of the Biblical Drama, entitled the Song of Songs.” It is made up of three parts—I. History and Criticism; II. The Text in the Revised Version; III. Studies and Comments. From first to last it proves beyond question that the literal interpretation of the Song of Solomon is perfectly consistent both with eloquence and devotion.

## Contributed Notes.

### Note on Acts iv. 13, 14.

THE words *ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν* have usually been taken in connection with the preceding words of verse 13, *θαύμαζον* and *ἐπεγίνωσκον* being regarded as co-ordinate predicates. The meaning as commonly understood is that in the boldness which Peter and John displayed, the Sanhedrin recognised the same obnoxious spirit of calm courage which Jesus Himself had manifested, and so set the apostles down at once as His followers. This interpretation, of course, suggests a valuable lesson. “It is the very life of Christ Himself, breathed into His saints, which forms the characteristic of their Christian life. That Spirit of Christ looks through their serenely confident eyes, speaks in their free, undoubting sentences, even as it informs their gracious and mighty deeds; till they grow, in supreme moments, to be so like reproductions of that Christ Whom the world refused, as to vex the world’s conscience with the recollection of its rejected Lord” (Dykes).

But another construction of the verses seems possible. In verse 14, *τόν τε ἄνθρωπον βλέποντες* is the reading of  $\aleph$  A B D<sup>2</sup> E, and is accepted in all the critical editions. *ἐπεγίνωσκόν τε κ.τ.λ.* would therefore seem to be connected with verse 14 instead of verse 13. The Sanhedrin had demanded of Peter and John in what power or in what name they had made the lame man to walk, and the apostles replied that they had done so in the name of Jesus of Nazareth, Whom the rulers crucified and God raised from the dead. This explanation was consistent on the face of it. On the one hand, Peter and John were recognised as men who had been companions of Jesus. “John at least (John xviii. 15) was well known to Annas or Caiaphas, and the disciples of Jesus must have

been known to many of the rulers” (Lindsay). On the other hand, the man who had been healed was standing by, and his cure was an undeniable fact. The simple statement of the apostles was confirmed by this twofold circumstantial evidence, and the Sanhedrin were completely silenced. “They could say nothing against it.” It is in this sense that Weizsäcker renders the passage, *Sie erkannten sie als Genossen Jesu; und zugleich sahen sie den geheilten Menschen bei ihnen stehen, da wussten sie nichts zu entgegnen.*

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### “Glory and Honour.”

MR. MITCHELL, in his interesting paper, in your July number, on the passage in Hebrews (ii. 5–18), to which attention had been already drawn in your pages, refers, very appositely, to 2 Pet. i. 16–18. Perhaps it will be found that this passage throws light upon the difficult words in the Hebrews, “that He, by the grace of God, should taste death for every man.” For it is to be observed that this of St. Peter is the only other place in the New Testament where these two nouns, “glory and honour” (or “honour and glory”), are used alone, in reference to our blessed Lord. And in what connection are they thus found? In connection with that scene on “the Holy Mount,” when, as we know, “His decease, which He should accomplish at Jerusalem,” was a special theme of discourse. So that, looking at this “Holy Mount,” “we see” the standing vision of our Lord “crowned with glory and honour,” so that, thus crowned, He should proceed to taste death.

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