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- Rev. D. Jamison, Newton-hamilton, Ireland.
- Rev. Henry Hughes, Briton Ferry, South Wales.
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- Mr. John Ross, Headmaster, High School, Arbroath.
- Mr. James Black, Rochsolloch Terrace, Airdrie.
- Rev. Eneas Mackintosh, Temuka, Alton, Hants.
- Rev. Albert E. Salmon, Leadgate, Co. Durham.
- Rev. Lucius Smith, M.A., Vicar of Calverley, Leeds.
- Rev. Thomas F. Whillas, B.D., Orchard Manse, Motherwell.

At the Literary Table.

THE BOOKS OF THE MONTH.

I.

SAINT PAUL: HIS LIFE AND EPISTLES. BY CUNNINGHAM GEIKIE, D.D., LL.D. (*Nisbet*. Crown 8vo, 2 vols., pp. 519, 616. 6s. each.) Dr. Cunningham Geikie's pen knows no weariness, and his work is always well done. This is the surprise of it, that the level is so high and so well sustained, as volume after volume, massive and weighty, comes out. Moreover, the range of subject is very great. The tendency to-day is to utmost specialisation, the Gospel of St. Mark or even the Song of Deborah being enough for some men's scholarship and compass. But Dr. Cunningham Geikie covers the whole Bible, and calls for other worlds to conquer.

The earliest work which won him a place and a name was *The Life of Christ*. The latest is *The Life of St. Paul*. And there is no reason to say that this ground has been sufficiently covered already, if we admit the other was not. In truth, there is room for a book on the life of our Lord, and another on the life of St. Paul from every person in the world who will look with honest eyes and honestly testify what he has seen.

Dr. Cunningham Geikie not only writes the Life, he also translates the Epistles. And here his

most original merit is found. For the Epistles are not simply translated, they are translated with remarks: These remarks run into the text to elucidate it, but they are kept distinct from it by a bolder type. Often quite felicitous, they are always helpful, though sometimes they are a trifle out of touch. This, for example, is how 1 Thess. v. 26 appears: '**When this epistle is read before the congregation, salute all the brethren with a holy kiss; the kiss, always, as you know, being part of a greeting, especially where Eastern manners are recognised, as with us.**' It scarcely needs the type to tell us what is St. Paul's in that, and what is Dr. Geikie's. But that is a rare and most extreme example.

THE FIRST CHAPTER OF GENESIS JUSTIFIED. BY S. J. L. (*Nisbet*. Crown 8vo, pp. xii, 72, and a Chart. 2s. 6d.) The recognised attitude towards the first chapter of Genesis at present is to say, not that it is anti-scientific, but that it is unscientific. It does not oppose science, it knows nothing about it. But if that is so, how comes it that this first chapter of Genesis is so *nearly* scientific? You may say if you will that it

is not in exact accordance with Geology, and even S. J. L. admits that no one has arisen yet (before himself) to show that it is: there is nothing marvellous in that. But this is the marvel, that it touches Geology at so many points, and agrees so exceedingly well. That has to be explained, and S. J. L. (who writes in a good spirit, and with no little knowledge) seeks here to explain it.

IN THE FOOTPRINTS OF ST. PAUL. BY THE REV. E. J. HARDY, M.A. (*Nisbet*. Crown 8vo, pp. x, 126, with Illustrations. 2s. 6d.) Mr. E. J. Hardy is the man who made the luckiest hit with a title of any author in this generation. He wrote a book about married life, a book which you or I could have written, especially if we had never been married, and he called it *How to be Happy though Married*. The book sold by tens of thousands, and is selling still; while if he had said 'when' instead of 'though,' we should not have heard of it again when the six weeks of a book's average life were ended. Mr. Hardy has written many things since then, and they are quite as good as that, but they have had nothing of its circulation. This new book is quite as good, we should say it is better, but *In the Footsteps of St. Paul* is a different title from *How to be Happy though Married*.

IN A MULE LITTER TO THE TOMB OF CONFUCIUS. BY A. ARMSTRONG, F.R.G.S. (*Nisbet*. Crown 8vo, pp. 147. 2s. 6d.) If the Emperor of China had read this book before the war began, he would have hesitated before beginning it. But the exposure of public corruption is only an episode in a most interesting journey. Experiences that could be found nowhere but in China met the author at every step, and now that the dangers are over, are told with humour and delight. Besides, the book is abundantly illustrated. Old or young should enjoy it, but perhaps the young will enjoy it most.

THE BIBLICAL ILLUSTRATOR. I. CORINTHIANS. VOL. II. (*Nisbet*. 8vo, pp. 596. 7s. 6d.) We have often to deplore the loss of the title-page in an old book, but it must be a long time since a book was printed without one. So the new volume of Mr. Exell's enterprise is unique at least in that way. It would be

unique in this way also, that its single and sole aim is to give quantity for the money, if it were not for the other volumes of the same series, which are precisely the same in that respect. How many words do you think there are in this moderate 8vo volume? 572,160, and every word was written by somebody.

NATURE'S STORY. BY H. FARQUHAR, B.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 191. 2s. 6d.) This is the first volume of a new series of children's books, which is to go by the title of *Science Talks to Young Thinkers*. There must be a field for such a series, else these publishers had not undertaken it. For they have the keenest sense of the ways and wants of little children, of all the publishers we know. Their 'Golden Nails' series has a great reputation already. Then the work they issue is so wholesome. They seem to be able to walk successfully on that path which divides the frivolous from the dull, and which hitherto it has been so hard to find. Try Mr. Farquhar's *Nature's Story*. It will serve as a Sunday book for all ages, and even as an everyday lesson-book most admirably.

ALEXANDER BALFOUR. BY R. H. LUNDIE, M.A., D.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. viii, 344. 2s. 6d.) A cheap edition of Alexander Balfour's biography is as serviceable a gift as the publishers could have given us. Oh, that men and women would leave off immodesty and inconceivability in home reading, and read the like of this! And they would do it if they had encouragement. But the whole chorus of irresponsible reviewers belaud the latest puerile abomination, and pass such sustaining literature by.

JUDITH. BY EVELYN EVERETT-GREEN. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 254. 2s.) This strikes us as firmer and stronger than anything we have seen from Miss Green for a time. The study of Judith is the strength, incident being subordinate to character. And that is how we like it now, and will like it more and more, 'blugginess,' as the *Spectator* calls the old thirst for horrors, having had its day and ceased to be.

THE QUEST OF A HEART. BY CALDWELL STEWART. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 384. 6s.) Every publisher should have a character even when he publishes novels. Most publishers have. And if you wish to obtain novels that have strength and substance, yet are untainted by anarchy or immorality, go to Oliphant Anderson & Ferrier. This is an excellent book, and in such a time as this it is much to be thankful for that we can recommend a novel so highly.

FOR DAYS OF YOUTH. BY THE REV. C. A. SALMOND, M.A. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. xvi, 368. 5s.) Mr. Salmond enters a keen competition when he issues 'A Bible Text and Talk for the Young for every Day of the Year.' But no doubt he has been in training. These 'Talks,' we may believe, have all been given to the young of his own prosperous congregation, and he has found encouragement in their ready reception there. Besides, Mr. Salmond knows the secret path of entrance into the hearts of little children. His book sparkles with anecdote.

LOVE'S BLINDFOLD GAME. BY MAGGIE SWAN. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 256. 2s. 6d.) Miss Swan's new book recalls her sister's gift, both in its weakness and its strength, more than those that have gone before it. There is no suspicion of imitation. If there had been that, there would have been much more of it. It is no more than the inevitable family relationship. And it will commend the new book more than the utmost singularity would have done.

WEEK-DAY LIVING. BY SAMUEL PEARSON, M.A. (*Kegan Paul*. Crown 8vo, pp. xi, 372. 6s.) There are two books by Mr. Pearson, take the oldest first. This is its third edition. It is a book of everyday ethics. Home, friends, marriage, and many other things are spoken of, without system or other slavery, but with much common sense and Christian kindness.

SCHOLARS OF CHRIST. BY SAMUEL PEARSON, M.A. (*Kegan Paul*. Crown 8vo, pp. vii, 309. 6s.) This is Mr. Pearson's new book. It is bigger than the other, it is also better. There is a manifest growth in fineness of feeling, in firm-

ness of touch. It even aims higher. The other was a good cookery-book for this world; this book teaches us how to receive and live upon the heavenly manna. Yet it is as 'practical' as the other, as ethical, as occupied with the duties and privileges of to-day. So the difference between them may be expressed in this way, that the one suggests an excellent course of subjects for the Literary Society, the other for the Bible Class. And they will supply the material as well as suggest the subject.

THE SUNDAY AT HOME. (*R.T.S.* Pp. 812. 7s. 6d.) THE LEISURE HOUR. (*R.T.S.* Pp. 812. 7s. 6d.) THE GIRL'S OWN ANNUAL. (*R.T.S.* Pp. 832. 8s.) THE BOY'S OWN ANNUAL. (*R.T.S.* Pp. 824. 8s.) These are the four great magazines of the Religious Tract Society in their four great volumes. Each in its own line is peerless, and the line of each is very pleasant. No magazine is better fitted for boys than *The Boy's Own Paper*. It has a large circulation, and it holds it by means of genuine goodness and worth. There is no unsavouriness about it, and yet it is as full of interest and as thrilling as the most sanguinary magazine in the world.

The Girl's Own has a still larger circulation. Its success is probably less of a surprise than that of the other, for girls are understood to prefer the good and true. Its range of interest is extraordinarily wide; archæology and the making of porridge may be found on opposite pages. But so is the best life.

The Leisure Hour has a wider range than even *The Girl's Own*. It comes to every member of the family, not to the girls alone. It may be father's book above all, but it is his to share with all the others, and in sharing find his own part increased. It is the family magazine for six days of the week.

And *The Sunday at Home* is the family magazine for the seventh. Perhaps also there is a thought in the publishers' mind that it is the mother's own. So there are the four that go round the family circle, one for each, and four for all. Well, if we should choose four for the family, we should certainly never hesitate to choose these, though other magazines have their place and destination; but if we should have to choose one only, we should scarce know which of these to choose.

AN INTRODUCTION TO DOGMATIC THEOLOGY. BY R. F. WEIDNER, D.D., LL.D. (New York: *Revell*. Crown 8vo, pp. 285. \$2.) Dr. Weidner, who is Professor of Theology in the Chicago Lutheran Theological Seminary, has written much; if it is not well known here that it is due to his Lutheranism probably, more than to anything else. Not that his Lutheranism is excessively obtrusive, but it is there; and where no Lutherans are, Lutheranism is less acceptable. But Dr. Weidner is a capable theologian, and deserves a much wider recognition. His style is—well, theological at times, as when he divides Practical Theology into *Catechetics*, *Liturgics*, *Homiletics*, *Pastoral Theology*, *Evangelistics* (Foreign Missions), *Diaconics* (Home Missions), and *Gybernetics* (Church Polity). But what can a man who aims at exact science do? And is that more fearsome than some of the nomenclature of botany or chemistry? He *is* scientific. And indeed this small book offers a remarkably complete and systematic account of what dogmatic theology is, an account that might well serve as a class-book in any of *our* seminaries.

DOCTRINE AND LIFE. BY GEORGE B. STEVENS, PH.D., D.D. (Boston: *Silver Burdett & Co.* Crown 8vo, pp. vi, 247.) The title seems comprehensive even to vagueness, but it is well chosen. For Professor Stevens' purpose is not to describe or systematise the doctrines of the Faith, or to defend them; but to show their adaptation to the needs of the soul and their use in the Christian life. And when one thinks of it, is it not curious that so many men stop short of that? For what is the use of theology, or any doctrine of theology, if it is not lived? Yet there are doctrines we scarce dream of drawing into our life. The doctrine of the Trinity, for example. If we can ingeniously prove it, how content we are: live it? we never dream of that. But Dr. Stevens is concerned with that. We might as well not have a doctrine of the Trinity, he says; we might as well not have a Trinity at all, if we do not find it good for common nature's daily food.

THE CONSTITUTIONAL HISTORY OF THE CHURCH OF ENGLAND. BY FELIX MAKOWER. (*Sonnenschein*. 8vo, pp. x, 545. 15s.) In reviewing Dr. Sanday's *Romans*, someone said recently that its chief charm was its *detachment*. The way with commentators is to say over again

what other commentators have said before them; but Sanday and Headlam had gone to St. Paul himself, and largely said their say from the fountain-head. The way with commentators is also the way with historians. Some great historian sets a style, others follow, the old stories are repeated, the old judgments confirmed, till one is driven to escape from the dull monotony by reading no more history. But there is another way of escape. When we were all tired of the monotony of the English writers on English literature, M. Taine came, and even Macaulay became interesting once more. If we are tired of the monotony of our English historians, let us take to Herr Makower. What our English writers could not do, a German or a Frenchman cannot help doing; he gives us a new view and a new interest.

So we welcome this translation of Herr Felix Makower's History of the Church of England. Like all the best German work, it is thorough. The whole field is covered. These are its five divisions: The Constitution of the Church; The Sources of Ecclesiastical Law; The Relation of the Church of England to other Christian Churches; The Clergy and their Orders; The Several Authorities in the Church. Each division is then subdivided, always in the utmost regularity, and sometimes to the utmost minuteness of detail. Thus, among the 'Authorities in the Church,' the parish clerks, sextons, beadles, organists have each their section in its proper place.

As to the attitude of the book, it is simply historical. The author is neither a Churchman nor a Nonconformist, he is a historian. If we struggle and strive, he stands aside, looks on and tells the story of it. And if you doubt his facts or his judgment on them, he cites authorities abundantly. Some pages are one part history and three parts notes in confirmation of it. Finally, there is an Appendix of Documents covering eighty pages of this translation.

Without question it is an extremely valuable, and probably it is an indispensable, addition to the literature of the Church of England.

THE OXFORD CHURCH MOVEMENT. BY G. WAKELING. (*Sonnenschein*. 8vo, pp. 309.) Until another 'Movement' arises in Oxford (and it is not so far off as some think), this will be *the* Oxford Movement, and it will not lose its interest. How many books have already been written about

it, and yet its history has not been written. Its history will scarcely be written in our day. Mr. Wakeling adds another book, he does not pretend to write the history. He gives new episodes, new anecdotes, even introduces new men, and touches the deep things of the Movement, but he does not pretend to write its history. As for the general truth of his entertaining pages, Earl Nelson, who himself was part of the same, gives evidence to that in a useful, short Introduction.

THE SEVEN CHURCHES OF ASIA. BY ALEXANDER MACKENNAL, B.A., D.D. (*Stock*. Fcap. 8vo, pp. xvi, 123.) Is it possible still to bring forth things new out of the Epistles to the Seven Churches? Dr. Mackennal thinks it is. He has found that each Church may be described by an adjective. There is Ephesus the Strenuous Church, Thyatira the Sentimental Church, and the rest. And round that adjective each Church's lesson may be gathered. He has worked his idea skilfully. He has worked it eloquently also. There have been many sermons on the Seven Churches, but these are worth reading still.

A HANDBOOK OF THEOLOGY. BY THE REV. JOHN HARRIES. (*Stock*. Crown 8vo, pp. xii, 166.) Was it not yesterday we talked together of the death of theology, attended its funeral, and came back comforted? And to-day a minister, energetic in home mission work, finds that the thing he must do before he can go further, is to prepare a manual of theology and put it into the common people's hands. He is not a man that is under the authority of Church Councils and the glamour of historical dogmatic; he is simply a preacher of the gospel; and he finds that ignorance of theology is a hindrance to the progress of the gospel, a hindrance even to-day. So Mr. Harries' *Manual of Theology* is elementary, fundamental, modern. If the Press is the handmaid of the pulpit, this is the literature that must be meant.

THE LIFE AND TIMES OF JAMES USSHER. BY J. A. CARR, LL.D. (*Wells Gardner*. Crown 8vo, pp. xxiv, 398. With Portrait and Map of Dublin. 10s. 6d.) Archbishop Ussher was the author of the Chronology of the Bible—we all know that, and we know very little more. But Archbishop Ussher is worth knowing

well. Now this is an exceedingly honest though sympathetic biography, and within moderate compass. There is no way of getting a living acquaintance with Archbishop Ussher so quickly and thoroughly as by the reading of this volume. But Archbishop Ussher's time is worth knowing as well as the man, and Dr. Carr succeeds in giving us a history, especially a history of Dublin, as well as a faithful biography. It is not a time one would desire to be back in. There were men of indifferent honesty who filled high places then, and had much power of affliction. It is easier to live now, and obey one's conscience. Yet this time repays study; for the men who would obey their conscience, and did it even when it was so hard to do, demand our utmost reverence, and reward our close research.

THEISM AS A SCIENCE. BY THE REV. CHARLES VOYSEY, B.A. (*Williams & Norgate*. 8vo, pp. 134. 2s. 6d.) One asked us lately why infidel books were published so cheap, and orthodox books so dear. The question is hard to answer. Mr. Voysey, however, takes a leaf out of the infidel book, and offers this demy octavo at half a crown. Besides, he offers a useful book, proving that Theism *is* a science. The only pity is he should not go further. For what good is the Science of Theism to me if I cannot believe that God has condemned sin in the flesh?

WAS ISRAEL EVER IN EGYPT? BY G. H. BATESON WRIGHT, D.D. (*Williams & Norgate*. 8vo, pp. xxiii, 382.) Dr. Wright's position is an advanced one. It is the most advanced position on the Old Testament that we have yet met with. Colenso is conservative, the Germans are whig, even the French Vernes and Havet are only liberal beside Dr. Wright's unblushing critical radicalism. He says that 'the stories of the Creation and the Flood are clearly derived from very ancient, perhaps Hindu, sources, through an Assyrian medium'; and then that they were worked over by Hebrew authors for their own purpose and in accordance with their own light. Other narratives had a less ancient origin. These Hebrew authors ('critics,' Dr. Wright calls them) furnished some of them out of their own imagination in a more or less ludicrous effort to explain the place-names they found around them. And in order to illustrate his meaning and make it

memorable, he ventures upon a modern imitation of the style of the Hexateuch, of which a brief extract will be sufficient:—‘A.D. 1314. And Bruce fled from the face of his enemies, and a woman said unto him, “Turn in, my lord”; and she was baking cakes, and the woman said unto him, “See that these cakes burn not”; and it came to pass that as his heart was heavy because the enemies of God possessed the land, lo! the cakes did burn. Therefore was that place called Bannockburn, and there did God give him great deliverance.’

Now suppose that Dr. Wright had hit upon the truth in his radical interpretation of the Hexateuch, and that its narratives were actually thus wrought out and adapted for their special purpose, is God’s hand taken out of the Bible? Is it not necessary still to explain how these ancient critics succeeded in making their inventions run all the same way—that is, towards the God and Father of our Lord Jesus Christ—and why they ever thought of desiring that they should run that way? If they got the story of the Flood from the Hindus, why did the Hindus give it up and grovel in the dust, while the Hebrews took it and saw heaven opened?

The book is misnamed utterly. The Israelites in Egypt or not is nothing here. But there are many things that are something if you do not make them stumbling-blocks.

AMONG THE MAGAZINES.

Messrs. Macmillan have become the publishers in this country of the *Century* and *St. Nicholas*, and they have issued the first part of the new volume of each magazine. The same firm has obtained the publication of the *Jewish Quarterly Review* also, and in all these cases a distinct outward improvement is discernible. Within the matter is much as we have hitherto found it, and we have hitherto found in all these cases what we have found nowhere else.

In *Macmillan*, the article of most interest this month—of most interest to us, at least—is on ‘Missionaries in China.’ It is not long, but it states the case for missions in China with remarkable clearness and point.

Messrs. Cassell have just completed Dr. Brewer’s *Dictionary of Phrase and Fable* in its serial issue; and now they announce (amongst other things) *Gleanings from Popular Authors*, of which sixty-four columns are offered monthly for a penny. The man who makes the selections knows the authors that are popular.

In *The Young Man* this month, besides Mr. Dawson’s ‘Echoes from the Study,’ which know no variableness or shadow of turning from their interest and common sense, the best thing is an illustrated article on ‘The Homes of Carlyle,’ by Marion Leslie. Thus far, only the homes in Annandale; the other homes will follow.

In the *Missionary Review of the World* (Funk & Wagnalls), Dr. Pierson continues his articles ‘Miracles of Missions,’ a fertile theme, which he is just the man to use to advantage. This month he is with John Williams in the South Seas. Other seas and lands visited in this issue are Brazil, China, Alaska, North Corea, and Persia. These in leading articles; nearly every mission field is touched in some corner, for the *Missionary Review of the World* may forget many things, but it never forgets its name.

That touch of nature which makes the whole world kin shows itself in this way, that after the Bible the book that many men most desire is a history of mankind. To not a few, indeed, the Bible commends itself most of all for this reason, that it tells them about men and women. But it is not always sufficient. And it used to be very common to find even in humble abodes these two together—a Bible in three volumes, and Rollin’s *Ancient History* in six. Messrs. Macmillan have resolved to meet that human need. They have further resolved very wisely to meet it in monthly instalments. The first part (large 8vo, 48 pages, 1s. net) of Ratzel’s *History of Mankind* has just appeared. Now Ratzel’s *History of Mankind* is great enough and new enough to put all other histories of mankind out of date and out of mind.