

Romans iv. 25.

IF "Prebendarius," whose note on Romans iv. 25 I have just read in THE EXPOSITORY TIMES, will consult Thomas Erskine's *Thoughts on St. Paul's Epistle to the Romans*, he will find his rendering of *διὰ* anticipated, and also his exposition of the passage. I drop this note because I am sure he

will be interested in tracing the thought of Romans iv. 25 through the whole of Erskine's writings.

Perhaps I ought to say that *The Spiritual Order and other Papers* is the title of the volume which contains Erskine's exposition of Romans.

J. P. GLEDSTONE.

Streatham Hill.

The Books of the Month.

PART III.

THE WAY, THE TRUTH, AND THE LIFE. BY FENTON JOHN ANTHONY HORT, D.D. (*Macmillan*. Crown 8vo, pp. xxxviii, 220. 6s.) It is not probable that this will be a popular book, or that it will pass through many editions; but it is nearly certain that it will be cherished by those who have the fortune to find and the spirit to appreciate it. Popularity and tens of thousands of copies sold had no joy for Dr. Hort, but was a thing altogether abhorrent to his soul. So abhorrent was it, that, combined with other feelings that were like, it kept him from publication. This volume was in existence twenty years ago. It would never have been published by Dr. Hort. It has been published by his literary executors now.

Did Dr. Hort seek to address a small circle of elect spirits then? God forbid! Such self-election to privilege and culture was more abhorrent still. Nay, but he believed that strait is the gate and narrow is the way, and few there be that find it. Now he was called to defend the truth of Christianity, and persuade men to the embrace of it. Suppose, then, that he had defended it successfully, triumphantly, he knew that he should have the applause and adhesion of tens of thousands of nominal Christians. But he knew that they would not thus embrace Christ Jesus as He is offered to them in the gospel. The very completeness of the victory which they applauded would become a snare to them, possibly the throwing wide open of the gates that lead to destruction. So Dr. Hort would not defend Christianity to the sound of the feet of the multitude. He defended it—and his defence is contained in this volume—in such a way that you must read slowly, thoughtfully, self-forgetfully, closing gradually towards the mind of Christ and yielding your will to His glad mastery.

The book is the exposition of a single verse of Scripture—of this verse: "Jesus saith unto him I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (St. John xiv. 6). But do not run to this work for "homiletical suggestions" on that text. The suggestions are not in homiletics, but in cross-bearing. No you will not find much ready-made sermon materia here; but you will find one who is earnestly travailing in birth even with you till Christ be more fully formed in you.

SELECTIONS FROM EARLY CHRISTIAN WRITERS. BY HENRY MELVILLE GWATKIN M.A. (*Macmillan*. Crown 8vo, pp. ix, 167 4s. net.) The first selection is the famous passage from the *Annals of Tacitus*, in which lies the sentence: "Auctor nominis ejus Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat; repressaque in præsen exitiabilis superstitio" (which Professor Gwatkin on the opposite page, renders: "Christ, from whom the name was given, had been put to death in the reign of Tiberius by the procurator Pontius Pilate, and the pestilent superstition checked for awhile"); and the last selection is the equally famous passage, from Eusebius's *Life of Constantine*, in which occurs the description of the Vision of the Cross in the heavens with its inscription *Τούτω νικά, CONQUER BY THIS*. A less pretentious a more timely and useful book than this volume of selections has not been offered us for some time.

ESSAYS, ADDRESSES, AND LYRICAL TRANSLATIONS. BY THE LATE THOMAS CAMPBELL FINLAYSON, D.D. (*Macmillan*. Crown 8vo, pp. lv, 340. 7s. 6d.) Dr. Finlayson's work

was valued most by those who knew Dr. Finlayson best. They were able to throw into it attitudes and tones that gave it life. They were also able to discover in it subtle suggestion and reference that enriched it for them. They could read the page that is cold and common to us with a warm fragrant breeze blowing over it.

For us the best that can be done is that which Professor Wilkins has done in the Introduction to this volume. He has written "a biographical sketch" of Dr. Finlayson. And either unconsciously or else of set purpose and by surpassing skill he has sent us from the biography to read the *Essays, Addresses, and Lyrical Translations* with something of that breath of life upon them. Do not, therefore, on any account pass over the Introduction. Doing so, you will find the book made up of good magazine articles. But reading the Introduction first, you will then read these magazine articles as the irrepressible utterance of a most earnest conviction, the very substance of a hot human heart that gave itself away and wore itself prematurely out in doing and uttering the things that are here.

ASPECTS OF THEISM. BY WILLIAM KNIGHT, LL.D. (*Macmillan*. 8vo, pp. x, 220. 8s. 6d.) In all apologetic work the first requisite is a clear vision of your audience. Every sermon that is preached is an *Apology* for Christianity, in the true historical meaning of that word. And as every sermon is prepared, or ought to be, with a certain clearly understood audience in view, so every writer in apologetics must choose and fix his audience definitely and unwaveringly. Then it happens that, just as a congregation for whom the sermon was *not* prepared may misunderstand and resent it, so is it almost inevitable that an audience for whom the systematic apologist does not write will find him unsatisfactory or even treacherous.

These things Professor Knight is aware of. He has chosen his audience away down among the atheists and agnostics. And in seeking a point of departure that shall be accepted by them, he has found it necessary to part from the theologian and reject the whole theological atmosphere. So he will appear to most of those who believe the Christian religion and live by it, to betray the very cause which he really seeks finally to commend.

He has chosen his ground, in philosophy, for there it is common ground. He has also limited

himself to a defence of theism, not carrying his argument on into the gospel of Jesus Christ. And however we deplore the necessity, instead of banning we ought to bless the man who recognises the necessity of such distant defence, and takes his unthankful stand there. And surely it is in our power, when Dr. Knight has proved to the agnostic that theism is credible and true, to step in then and carry him farther, even to the Babe of Bethlehem and the Cross of Calvary, since we know that these also are true and important elements in the great theistic argument.

Professor Knight calls his work simply *Aspects of Theism*. He delivered its contents as lectures, and he has printed these lectures as they were delivered, without note or comment. So it is a popular treatment, and not less welcome or useful on that account.

GOD IS LOVE. BY THE LATE REV. AUBREY L. MOORE, M.A. (*Nisbet*. Crown 8vo, pp. 290. 6s.) There are twenty-two sermons in the volume, and the title of the first is chosen as usual for the title of the book. That first sermon is the most ambitious of them all, if it is fair to speak of ambition, where all is so earnest and evangelical and Christlike. It is the only sermon in the book that discusses a great theological subject; the rest are more immediately hortatory and ethical. The first sermon seeks to prove that that one sentence, "God is love," is a proof of the Trinity in the Godhead. It is a subject that has been discussed of late, Principal Rooke's recent volume, *Inspiration and other Lectures*, having opened the discussion in a remarkably able chapter. Canon Moore discusses it in his own way, and reaches the same conclusion. For the rest the sermons are thoughtful and evangelical—yes, evangelical exceedingly and ungrudgingly, notwithstanding certain tendencies that are now associated the other way. They well deserved to be published, and if there are more of Canon Aubrey Moore's sermons in MS. we shall gladly welcome them also.

THE BIBLICAL ILLUSTRATOR. BY REV. JOSEPH S. EXELL, M.A. Acts, vol. iii.; and St. James. (*Nisbet*. 8vo, pp. 505, 514. 7s. 6d. each.) *The Biblical Illustrator* must be finding a ready market, else the volumes would not crowd upon one another as they do. And they deserve it. If this thing is to be done at all, it should be

done in this way. Abundance is the first requisite. For the men who use these materials have time to go through abundance of it, and they must have abundance to go through, that they may choose what hits their taste or suits their subject. Eighteen hundred pages on the Book of Acts alone, and pages so full of matter as these, seems a large allowance; but the editor knows his business.

SHORT SERMONS. BY HENRY HARRIS, B.D. (*Frowde*. Crown 8vo, second edition, pp. 299. 5s.) This is not one of the books of the month, but it has just come into our hands, and deserves all that can be said about it here. It is described as a volume of short sermons, and it is what it is described to be. And that is the only objection we have to it. Why are the sermons so short? Is it possible for any man to do justice to a great subject within three crown octavo pages? Yes, you answer, Mr. Harris has done so. But he has not. He has done them some justice, and written practically and very wisely on them. But how much better he would have done if he had done more! Under what compulsion does a preacher and original thinker limit himself to seven minutes?

THE OUTER AND THE INNER WORLD. (*Philip Green*. Crown 8vo, pp. 138. 1s. 6d.) "The Essex Hall Pulpit for 1893" is now issued under the title of *The Outer and the Inner World*, which is the title of the first of its twelve sermons. The sermons were preached by ministers known as Trinitarians, but they are carefully uncontroversial, and it is indeed astonishing how little offence a Trinitarian will find in them—an offence by defect perhaps, here and there, and no doubt tacitly everywhere, but never an offence overt and open. The first sermon is by Dr. James Martineau, and it needs no courage to say that it is absolutely inoffensive and exceeding masterly. Very few are the sermons preached in 1893 that for timeliness, spiritual insight, and perfection of language will stand beside it. "When Heaven fills with glory the soul of some young prophet, and touches his lips with fire, and when at his deep and burning words tears stream down the peasants' cheeks, and children see divine light gleam through him, our fashionable Pharisees look superciliously on, sharpening the lines of their hard and scornful face; they cannot believe in any nearer connexion

with God than all the way back through Abraham nor indeed are they anxious for a closer relation; provided only it be legitimate, the more distant the better; caring only for the inheritance nothing for the communion and the love." This is one sentence torn from its interpreting context.

RELIGION AND MODERN THOUGHT (*Philip Green*. Crown 8vo, pp. 207. 2s. 6d.) This volume contains eight essays by certain representative Unitarians. Unlike the volume of sermons just noticed, its aim is polemical in considerable measure, and will be less welcome to many of us in that proportion. For there are statements here, and even methods of research that we cannot acquiesce in.

Particularly perverse seems the essay on the Miracles of the Old Testament. To quote Mr. Lilly's saying in his *Great Enigma* that "the biblical miracles and the ecclesiastical miracles hang together, so to speak," because that single sentence suits the purpose, though it is probable that not another statement would be accepted in his whole book, is not merely to wander from the line, but to throw up the whole search for truth. What is Mr. Lilly the Catholic to Mr. Lloyd the Unitarian? And what is Mr. Lilly dictum worth to any of us? He dare not say any thing else than that—dare not; and both he and Mr. Lloyd know that perfectly well. And Mr. Lloyd knows also that to say that the biblical and the ecclesiastical miracles hang together, is to separate the biblical miracles from their setting, and to make mere wonders of them all, and ignore the very reason of their existence, that they are signs.

THE RELIGIOUS FORCES OF THE UNITED STATES. BY H. K. CARROLL, LL.D. (New York: *The Christian Literature Company*, 8vo, pp. lxii, 449. \$2.50.) The Christian Literature Company of New York have undertaken a most interesting and hopeful enterprise. They have engaged special scholars to write the history of all the religious denominations in America, and they have so carefully chosen their men, that when the whole series of volumes is published, we shall possess a complete history of religion in America, complete, competent, and even authoritative. There will be twelve volumes in the series. The first is introductory to the

whole. It is the volume before us. Then each of seven great denominations will have a volume to itself. And four volumes will be given to the story of fourteen smaller denominations, in carefully-arranged proportions.

It is a hopeful enterprise; and the first volume turns the hope of its success almost into a certainty. Dr. Carroll had the charge of the religious department in the last American census. He acquitted himself well, and made a name for himself as an authority in religious statistics, which no American can rival. He has written this volume with admirable judgment. There is no doubt that we may accept it as authoritative; and it will serve us for many a day as a guide to the position and prospects of the numerous Churches of Christ in America.

THE GUIDE, 1893. (London: *R. J. Masters*; Glasgow: *Menzies*. 4to, pp. 216. 2s.) Here are the twelve monthly parts of *The Guide* for 1893 bound in one convenient volume. It calls itself "A Help to Present Progress and Future Well-being," which is another way of telling us how to make the best of both worlds. And that, with all earnestness and no little success, is exactly what it does. Here is the fare which an average number offers. It is the number for May. First, Mr. Gordon Clark writes on books that help the Christlike life. Next, Professor Ferguson records his memories of some great orators whom he has heard. There is then an article on James Gilmour of Mongolia, and it is followed by a paper on the Beauty of the Bible, by Dr. Fergus Ferguson. The last long article is on Methods of Conducting Bible Classes, by Mr. John M'Callum. But the half is not told. There are Seeds of Thought from Phillips Brooks; Poems from Schiller; Notes of the Month by the Editor; the Inquirer's Page; an essay on Temptation; Quotations from James Russell Lowell, with a brief biography; a Letter by Thomas Carlyle; short papers by Dr. Horton and Mr. Lester; a list of the Books of the Month; and, always as the last and best, Uncle Sam's Letter. Surely there is something there for many persons, surely there is much for some.

BOOKLETS AND PAMPHLETS. Let these be named and noted—

1. *Sacerdotalism*. By Canon Knox Little. Parts II., III. and IV. 1s. each. Longmans.

2. *The Origin of the Lord's Supper*. By Percy Gardner, Litt.D. 1s. Macmillan.

3. *Dried Rose-Leaves*. By Mrs. A. R. Simpson. 6d. Oliphants.

4. *Our Sovereign Father*. By William Newman Hall. 6d. Allenson.

5. *Samiasa; or, Heaven Regained*. A Poem in reply to Mr. Buchanan. By James A. Cuthbert, B.L. Glasgow: Thomas Murray.

6. *On the Education of Children*. By William Law. With Note by Dr. Alexander Whyte. 1d. Oliphants.

7. *Won for the Kingdom*. By P. A. Gordon Clark. 1d. Oliphants.

8. *Caird's Essays*. A Critical Review. By E. H. Blakeney, B.A. Stock.

9. *The Message of the Bird*. By Rev. David Jamison, B.A. 1d. Belfast: The Sabbath-School Society.

10. *Educational Agencies in Missions*. By William Miller, C.I.E., M.A., I.L.D. Madras: The Author.

LITERARY NOTES.

Messrs. Swan Sonnenschein & Co. have just ready the first volume of their new Ethical Library, of which Mr. J. H. Muirhead is the editor. The intention seems to be to cover a much wider range of subject than is usually included under the word "ethical"; in fact, to discuss questions usually assigned to theology. But they are all to be discussed with an absolute avoidance of dogmatic or theological presupposition, science and philosophy having the sole rule and governance. This first volume is by Dr. Bernard Bosanquet, and its title is *The Civilisation of Christendom*.

Professor Margoliouth will publish, through Messrs. Luzac, collotype reproductions of two ancient Arabic papyri in the Bodleian Library, "with attempts at decipherment and translation." Only fifty copies will be issued.

It is a distinguishing feature of *The Record* that it frequently contains a series of articles by some capable theologian, of such a scholarly kind as we are wont to associate rather with the monthlies than with the weeklies. But *The Record* is not an ordinary weekly. The most attractive announcement it makes for 1894 is such a series by Principal Moule of Cambridge.