

Notices of Publications.

British and Foreign Evangelical Review, No. LXXVII.; October, 1872.

The Rev. Dr. Davidson, Professor of Hebrew in the New College, Edinburgh, writes the first article of the October number, entitled, "The Servant of the Lord in Isaiah." At the head of the article stands the commentary on the Prophet by the Rev. T. R. Birks, a Church of England writer, for whose profundity and erudition we have not much respect, and Seinecke's Evangelist of the Old Testament, which deals with Isaiah from the 40th to the 60th chapter; but in the article Birks is left unnoticed, and Seinecke is barely alluded to. It is impertinence to class such an article, however high its merits, among reviews. Dr. Davidson, in a somewhat scientific yet somewhat loose manner, finds that "the servant" is Israel, including Him who Himself includes the true Israel—Jesus of Nazareth, the King of the Jews. Two somewhat connected articles are an original one by the Rev. Walter Morison, B. A., on the Beautiful in Worship, a subject which has already attracted attention from Episcopal and Congregational writers, and one on the Antagonism of Religion and Culture, reprinted from the *New Englander*, of last April. Mr. Morison finds a place in the Church for the beautiful in architecture, music, ceremonial and preaching, while the American reviewer of Principal Shairp's book on "Culture and Religion in some of their relations," dealing more with the scientific than with the artistic finds a true and a false culture, the former of which is religion's handmaid, the latter her foe. Phenomenalism in Morals, by J. J. S., deals with Mill on Utilitarianism, Professor Grote's examination of the Utilitarian Philosophy and Newman's Grammar of Assent. Phenomenalism simply holds that all our knowledge is confined to the phenomena of consciousness, sensation being the only source of our knowledge of any reality beyond ourselves. Hence arises the utilitarian theory of morals. Newman is introduced for the sake of two beautiful quotations in which conscience testifies to an absolute law and a personal lawgiver. The Rev. Marcus Dods, M. A., follows with an interesting article on Frederic Denison Maurice, in which the late Broad Church Professor's errors are well set forth, while, at the same time, his personal character is vindicated and held up to admiration. The Rev. R. M. Edgar, M. A., writes on the philosophy of prayer, reviewing Professor Tyndall's anti-Christian utterances, and Francis Galton's blasphemies on the subject, while Dr. Chalmers and Dr. Littledale are quoted in opposition to them. The article is a very useful one. The Rev. Thomas Whitelaw, M. A., takes up the problem of Job, dealing with the three controversies between God and Satan, Job and his three friends, and God and the patriarch. Mr. Whitelaw compares this trial of man's faith with that in the Garden of Eden, and finds this difference between them, that Job's is the "trial of man after he has been recovered from the fall, renewed in God's image, and reinvigorated by God's grace." The last article is by the Rev. Professor Lorimer, of London, on the Presbytery of Wandsworth, erected in 1572. The same interesting item of Church history is treated of by Dr. Thomas McCrie, in his *Annals of English Presbytery*, lately published, although Dr. Lorimer does not agree with his distinguished brother historian on all points. The notices of American quarterlies and new books are, as usual, full of interest to the theologian. Among the latter we perceive a notice of the Rev. C. C. Stewart's recent work on the Scriptural Form of Church Government. Unfortunately for