the Divine reason, immanent in God eternally, but without distinct personality until its historical manifestation in Christ.

Practically this is the end of Logology as a shibboleth in the history of heresy. Doubtless in Spinoza and Socinus there is a partial disinterment of its remains.

In one sense then the doctrine of the Logos has died. But truth can never die. Caricature and corruption find their grave at last. But the spirit of truth survives them in "an ampler æther, a diviner air." And so at her altars the Church doth ever sing her Gloria in Excelsis to the Logos of S. John, "Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and WAS MADE MAN." And her holy psalmists take up the strain of Adam of St. Victor:

Verbum vere substantivi,
Caro cum sit in declivi
  Temporis angustiâ,
In æternis verbum annis
Permaneri nos Johannis
  Docet theologia.

J. M. DANSON.

BREVIA.

The Canon of the Old Testament, by Herbert Edward Ryle, B.D., Hulsean Professor of Divinity, Cambridge. London, Macmillan, 1892.

Professor's Ryle's investigations into the question of the Canon were to all intents completed and his work written before the appearance of Buhl's book on the same subject, and in the light of this fact the virtual identity of his results with those of Buhl becomes the more significant (EXPOSITOR for April). A better guarantee of the general trustworthiness of their conclusions, so far as there is evidence to go on, could hardly be got. Buhl's book is somewhat scholastic in manner and intended rather for the pro-

fessional student, while the broader treatment of the subject and the literary excellencies of Mr. Ryle's work will make it attractive to every class of readers. This wider scope of the book also opens up many interesting questions connected with the thought of the people of Israel and their literary activity.

Though technically outside the question of the Canon, a very useful part of Professor Ryle's work consists of the sketches given of the rise of the three divisions of the literature, Law, Prophets and Writings, and the several books belonging to them respectively, and of the estimation in which such books were held before the voice of revelation ceased to be heard. These instructive sketches supply the reader with just the amount of information from the science of Introduction necessary to enable him to follow with intelligence the more circumscribed questions of the Canon, and make the author's work very complete. The Appendices on the part assigned by tradition to Ezra in the formation of the Canon and on the men of the Great Synagogue are full of curious information, though they do not tend to heighten our respect for the historical sense of our ecclesiastical ancestors.

The author's work is historical, and it did not fall within its scope to treat certain questions of the Canon which are more theological, such as the relation of the Church of to-day to the conclusions of the Old Testament Church, or the principles on which the Church of every age must regulate her attitude towards the books of the Canon. His remarks on the *Antilegomena* of the Canon, *e.g.* Esther, Canticles, and Ecclesiastes, are fair and judicious, and free from what must be called the special pleading of Wildeboer on the same subject. Scholars are indebted to Professor Ryle for having given them for the first time a complete and trustworthy history of the Old Testament Canon.

A. B. DAVIDSON.