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THE CHURCHMAN

October, 1910.

The Month.

Dr. Griffith Thomas. IN accepting the invitation of the publisher to undertake the conduct of a magazine so long and so honourably distinguished as the CHURCHMAN, the present Editors wish to say a word of hearty farewell and God-speed to the friend whose task has passed into their hands. To readers of the CHURCHMAN the name of Dr. Griffith Thomas has long been a household word in more than one department of religious and ecclesiastical life. To very many both his public utterances and his private counsels have given helpful stimulus and valued information. We trust that his special gifts will have a rich and fruitful field in the Church and college to which his services will be given. Especially do we hope that the wide and catholic Churchmanship which he has so consistently advocated will find a ready response in Canada. We are glad to say that so far as we ourselves are concerned the farewell is not an absolute one. Dr. Griffith Thomas will continue to write, as opportunity arises, in the pages of the CHURCHMAN, and we are glad to think that the magazine for which he has done so much will serve as a link to bind him to the Mother Land.

St. James's, Sydney. The Rev. W. I. Carr Smith, formerly Rector of St. James's, Sydney, has been appointed to the living of Grantham. A paragraph-writer in the *Yorkshire Post* holds that this appointment "makes his rejection for re-appointment to St. James's, Sydney, the more

unwarrantable," and suggests that "possibly some further explanation will be made by the Archbishop of Sydney and the diocesan nominators." For cool audacity this proposal would be hard to surpass. Archbishop Wright and those who acted with him have simply carried out the law of the Church of England as interpreted by the highest tribunal at present authorized to give a ruling. That loyalty to law should be called on to explain itself at the bar of anarchism is a striking instance of the topsy-turvydom in which the Church of England seems at present to be involved.

This spirit of anarchy, by which we mean the temper of mind which prompts the immediate violation of any existing law that happens to be unpleasing, has exhibited itself in the unfortunate episode of the Newcastle infirmary. The anarchists in this instance are the Governors of the Infirmary. They have decided to throw open a consecrated chapel—consecrated, that is, for the sole use of the Church of England—to services of all denominations. The whole occurrence has been a scandal to true religion, for the critical observer simply marks the fact that, owing to the fratricidal strife of Christians, the chapel of the Newcastle Infirmary has been closed for two years. The Bishop of Newcastle took the right line in his speech. He warned the Governors that their proposed action was illegal, and, on the other hand, declared in the strongest terms that the existing condition of things was a slur on Newcastle. "Were they," he said, "to let the people die, and the nurses never to have a place of worship, because of some event which had occurred in the past? He did not think that God's blessing could be asked for that institution while they were closing the doors of His house."

The Report which the Hebdomadal Council has just issued in connection with Lord Curzon's Memorandum of last year deals with matters of the deepest interest, not only to Oxford men, but to educa-

The Bishop
of Newcastle
and the
Infirmary
Question.

Oxford
University
Reform.

tionists generally. Points of internal constitution—such as reforms affecting the Council itself, and the reconstruction of the Boards of Faculties—will probably kindle no widely-spread emotion. But the questions of compulsory Greek at Responsions and the provision to be made for poorer students raise issues which will have far-reaching consequences. Lord Curzon's Memorandum urged strongly that Greek should cease to be compulsory at Responsions, and the Council in their Report have followed this line. Without presuming to adopt any dogmatic tone in the matter, we cannot do other than regard this proposal with grave anxiety. We hold the view that the two ancient sister Universities stand for a certain educational ideal; they stand for the view that the best basis for all subsequent education is a knowledge of the language and literature of Greece and Rome. If it be urged, in reply, that the standard of Greek at present required is neither the test of a sound classical education nor a necessary feature of a good general education, and that the standard should either be raised or the subject abolished, we would frankly accept the former alternative and raise the standard till these requirements are fairly fulfilled. Oxford and Cambridge can afford to do this if they wish. They can make their own terms without fear of consequences. Other educational ideals can find the most ample scope in the newer Universities. There is another point to be observed, too. What is now being said about Greek will, at no distant date, be said of Latin also. And when once the ideal of the *Literæ Humaniores*, in the old sense of the term, is dethroned, education will suffer the gravest blow it has ever known since schools and Universities were founded.

With regard to the admission of poorer students, we think the Council wise in suggesting the wider use of exhibitions and the reducing, as far as possible, of college expenses. The alternative to this would be the formation of halls or hostels for poorer men. Such a design would perpetuate and deepen a sense of social cleavage which a University should do its best to obliterate. The free intercourse of men in college life, with

its varying currents of thought and talk, is in itself an education of the highest order.

As these notes will make their appearance at the beginning of the winter campaign, when clergy and laity are making plans for a season of effective and fruitful work, it may not be out of place if we turn from the retrospect to the outlook, and call attention to certain matters that seem to claim a place in the forefront of our thoughts.

In the first place, we would emphasize most earnestly the primary place which the foreign missionary work of the Church should have in our work and in our prayers. We are becoming familiar with the idea that the Christian who stays at home and works at home has his own real and effective place in the organized scheme of foreign missionary work. It is for us to see that this idea does not become a purely academic one. Among the various means for kindling and sustaining enthusiasm that of the Study Band has found a recognized place. We hope that this helpful method will be widely followed in our parishes throughout the country, and we warmly commend the notes for leaders of Missionary Study Bands which Miss Gollock is writing in the *Record* in connection with the prescribed book, *The Decisive Hour of Christian Missions*.

The ultimate authority for missionary work is the command of our Lord. In this connection it may be of interest to mention a recent pronouncement in Germany. Some of our readers may recollect that Harnack, in his great work on *The Mission and Expansion of Christianity in the First Three Centuries*, denied that Christ ever gave a "missionary" command, or had in contemplation a world-wide aim. Since then the point has been debated with much vigour, and the latest contribution to the discussion has been made by Professor Spitta, of Strassburg. He has written

a work to establish the conclusion that the missionary command is an integral part of Christ's own teaching. This result is all the more notable from the fact that he follows, to a certain extent, Harnack's critical method, and would rule out of court as later accretions such crucial passages as St. Matthew xxviii. 19, and others. We are not convinced of the adequacy of this criticism, but we are glad to see that Spitta holds fast to one sound principle—he accepts the evidence of the Fourth Gospel. By so doing he could not very well avoid the conclusion at which he has arrived. The Gospel of St. John is saturated with the universalism of Christ, and anyone who would deny the world-wide mission of Christianity can only do so by denying the validity of the message which that Gospel conveys. We have called attention to this contribution of Professor Spitta's because there appears to be a vague idea in some quarters that what is German is generally destructive. We do not always give Germany her full share of credit for the contribution she makes to sober criticism and positive Christianity.

Another point of interest that claims our attention is the most effective way of doing our own work at home. Are we using the material we have to the best advantage? Our contemporary the *Church Family Newspaper* has recently had a *Symposium* on the subject of lay help. In the course of it the fact has emerged that congregations generally do not care to be preached to by laymen. It is difficult to fight against a prejudice of this kind, but it is possible to take steps which may result in the ultimate removal of it. We recall, in this connection, some excellent words spoken by Lord Hugh Cecil at a recent meeting of lay-readers at Holker Hall, under the presidency of the Bishop of Carlisle. The first thing, he submitted, for a lay-reader was vocation. He then went on to emphasize the need for study in general, and especially "for a careful and humble-minded study of the Bible."

Work at
Home.

We have called attention to these words because they do go to one of the roots of the difficulty. There should be more intimate co-operation between clergy and laity. The laity can help the clergy, not only by undertaking much of the routine and practical work of the Church, but by assistance in more spiritual work too; but for this there must be preparation by "careful and humble-minded study of the Bible."

To make this requirement more feasible for all, **The Bible-Study Bands.** the method of the Study-Band is about to be employed on a large scale. The editor of the *Record* is organizing a Bible-Study Class Scheme for the oncoming winter months, and the special subject for this season is to be the Gospel according to St. Mark. The *Record* will contain week by week "outlines" for the help of those who take up the scheme, either in bands or as private students. We trust that the continuous and systematic study which this scheme provides will lead, not only to a deepening of spiritual life, but to a keen interest in those questions which are at present in the air about the life and teaching of our Lord, and at the same time to the quiet confidence which reverent positive treatment of these questions can hardly fail to bring.

Principles and Methods of Study. It may not be out of place in this connection to offer a word of advice as to the attitude of mind with which this study should be approached. In the first place, there must be the spirit of devotion: the Christian will come most nearly to the heart of his Bible who reads it on his knees. And in the second place, there must be a spirit—in no way inconsistent with the devotional one—of fearless, candid inquiry, a spirit which shirks no difficulty, but looks it frankly in the face. And thirdly, there should be a spirit of sober and deliberate caution, the judicial temper of mind that declines to be led captive by the first plausible hypothesis, and is not afraid to suspend judgment on a difficult point till further light be vouchsafed.

The Wrong
Principle.

A striking instance of this method of rash dogmatism and uncritical haste has recently been made available for English readers in the pages of Schweitzer's "Quest of the Historical Jesus." He endorses and develops the view of Johannes Weiss that our Lord's phrase "the kingdom of God" was used by Him in a purely eschatological sense; that He expected the kingdom to be inaugurated by some great catastrophe, and that in this respect He proved to be a mistaken prophet. Schweitzer fastens with delight on this eschatological idea as being the *sole* key to the interpretation of our Lord's teaching, and exults in the thought that "there is an end of 'qualifying clause' theology, of the 'and yet,' and 'on the other hand,' the 'notwithstanding.'" No doubt it is a pleasant thing to find an intricate problem becoming simplified; but when, as in this case, simplicity is attained by the process of ruling out of court all the numerous passages in the Gospels and Epistles which cannot be squared with the theory, then the simplification must be set down as baseless and illusory.

The Right
Principle.

A far sounder method is propounded by Professor Bonney in his recent Presidential Address to the British Association. He is dealing with rival hypotheses in reference to the Ice Age in the British Isles, but his words may well be taken to heart by those who are going to study the historical and theological problems presented by the New Testament. Professor Bonney's words are these :

"There are stages in the development of a scientific idea when the best service we can do it is by attempting to separate facts from fancies, by demanding that difficulties should be frankly faced instead of being severely ignored, by insisting that the giving of a name cannot convert the imaginary into the real, and by remembering that if hypotheses yet on their trial are treated as axioms, the result will often bring disaster, like building a tower on a foundation of sand."

We commend these wise words to our readers who will undertake the serious study of St. Mark's Gospel during the oncoming winter, bidding them face its problems reverently and

frankly, and to suspect gravely all proffered explanations which do less than justice to New Testament teaching as a whole, or which involve the excision or the explaining away of any of our Lord's recorded words.

In connection with this year's meeting of the The British Association, Association at Sheffield, the Archbishop of York preached a notable sermon on the friendship of religion and science. He referred to the old conflict between the two, due largely to the mistaken desire for uniformity. He rejoiced in the present friendship, a friendship due to a recognition of the fact that whilst science and religion deal with different departments of life, they are both engaged in the quest for truth—and truth, ultimate truth, is one. Each has its own department, but,

“after all, man is not chiefly the result of certain physical and biological processes. Love, faith, fear, hope, are humanity, and nothing that scientists can discover in the marvellous panorama of Nature can compare for one moment in its significance with the simplest stirrings of our own human spirit when it is touched by the Spirit of God.”

Many will welcome the sermon as helpful and reassuring, but the *Leeds Mercury* is adversely, and we cannot help feeling unfairly, critical. It calls the preaching of it a strange custom, and says that it and similar sermons are intended “to apply a lotion of dilute religiosity to the bruised hearts which for days have been pounded by the learned men whose religion would not fill even a small sheet of note-paper.” The Archbishop of York is not wont to indulge in “dilute religiosity,” and the reference to the small sheet of note-paper is particularly inappropriate in a year when the President of the Association is not only a Christian, but a clergyman. The main point, however, of the *Mercury* article seems to be to insist that, whilst science may move from false positions and adjust misunderstandings, religion has no right to do likewise. Religion cannot, without yielding its claim, vary its fundamental basis; neither can science, but both science and religion have been compelled from time to time to vary the form in which fundamental truths

are put, in view of a fuller understanding of them. The point is well put in an anonymous book just published, *Letters to the Pope*, and, without fully endorsing its words, we venture to quote them :

“When theology, whether by the voice of doctors, Popes, or councils, gives philosophical and intellectualistic formulation to a doctrine that had been already lived for generations, and perhaps for centuries before, it gives, and must give, that formulation in the language of current philosophy. And as no philosophy can be assured to us as a final and exhaustive philosophy, but must, in the nature of human thought, be largely conjectural and provisional, the dogmatic formulas which adopt the ideas and the terminology of a particular philosophy must, as formulas, be also conjectural and provisional, and cannot possibly be final.”

The truth, as enshrined in Scripture, stands, and
 The Doctrine of the Fall. will stand. Science has not touched it, nor will it.

But we must separate the fundamental from the adventitious, the essence from the form. The *Leeds Mercury* writes: “If there was no Fall, if those miraculous opening chapters of Genesis are purely mythical, then the doctrine of Atonement, which we take to be the cardinal doctrine of Christianity, is senseless.” The *Mercury* seems to take it for granted that the condition is fulfilled, failing entirely to separate the fact of the Fall from the form in which the fact is enshrined in Genesis. There is no need to discuss again the literal or parabolic character of Gen. iii. We cannot do better than quote some words of Sir Oliver Lodge, spoken on the Sunday of the Archbishop’s sermon at Sheffield :

“The story of the infusion of the Divine Spirit into Adam and the Fall had a splendid meaning of its own. Neither story was to be taken as a cold-blooded statement of scientific fact. Science did not exist in those days. In Genesis they had depicted a Fall—the beginning of conscience, of free-will, the entrance of sin. But a fall often followed a rise. There was an upward state in the process of development when man realized that he was a responsible being, and could choose between good and evil. The essence of sin was error in the light of knowledge—seeing the better, choosing the worse. The whole parable was very consistent with evolutionary science. In the Hebrew literature they recognized a gradual revelation. Revelation was as rapid as the race could receive it.”

Reunion. Two years have passed since the Lambeth Conference of 1908, and we venture to remind our readers of certain recommendations of that Conference which seem in danger of being forgotten. They are these :

“Every opportunity should be welcomed of co-operation between members of different communions in all matters pertaining to the social and moral welfare of the people. The members of the Anglican communion should take pains to study the doctrines and position of those who are separated from it, and to promote a cordial mutual understanding ; and as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for communion, study, discussion, and prayer should be frequently held in convenient centres. The constituted authorities of the various Churches of the Anglican communion should, as opportunity offers, arrange Conferences with representatives of other Christian Churches, and meetings for common acknowledgment of the sins of division, and for intercession for the growth of unity.”

It will be a serious misfortune if some effort is not speedily made to carry out these recommendations. Co-operation to a certain extent exists, and must be encouraged. Study and discussion are the needs and duties of the moment. We shall probably have to be content with small beginnings, but it is time that those small beginnings were made.

Obituary. Death has been busy during these summer days. Rarely have so many who in various ways have impressed the world passed away in so short a time. Chiefest of them all, Florence Nightingale is dead. A girl of gentle birth and wealthy home, she became a probationer nurse in a London hospital at a time when “Sarah Gamp” was typical of the nursing profession. Presently she goes to the Crimea to a work of indescribable difficulty. How well she did it all men know, and

“A lady with a lamp shall stand,
In the great history of the land,
A noble type of good,
Heroic womanhood.”

Earl Spencer, too, is gone, a statesman of front rank and first-rate ability. So, too, Dean Wickham, a schoolmaster and

an ecclesiastic, a son-in-law of Mr. Gladstone, but well worthy for his own merits of the preferment that came to him. He was a High Churchman, but a true Churchman, a real power to the life of the school over which he presided and of the diocese in which he afterwards served. There has died, too, this month Professor William James, of Harvard, best known to English readers for his "Varieties of Religious Experience" and "Talks on Psychology." He was a mystic, as the former of these two books most clearly shows, and he was a pragmatist, as certain later books have indicated. He was a bright and fearless writer, and although few, if any, will be able to accept all that he wrote, his books will long retain their place as helps towards truth and towards God. Then, too, there has passed away, in extreme old age, Holman Hunt, the founder of the Pre-Raphaelite school, and known the Christian world through for his famous picture, now in the chapel of Keble College, Oxford, "The Light of the World."

For long the condition of some of the churches
The Brighton Churches, in the Diocese of Chichester has been a scandal to the Church, and we are grateful indeed that the matter has engaged the attention of the Bishop. He has attempted "to make to cease" some of the practices condemned in the first recommendation of the Royal Commission. The result of the Bishop's action has been the resignation of two incumbents. They believed that the Bishop had the right to command; they could not conscientiously obey, and in consequence took the only honest step—they resigned. Two other incumbents, after a most unsatisfactory correspondence, retain their livings. It is not proposed here to comment upon the details of the controversy, but two points are worthy of notice: one is the close association of ritual and doctrine; the other is the fact that we are not dealing here with ritual eccentricities, but with serious doctrinal extravagances. It will be an ill day for the Church if we acquiesce in the position that it matters little what a man teaches so long as his ritual comes within the

permitted limits. We have no wish to see prosecutions for heresy revived, and we can readily understand the difficulties which beset the Bishop of Chichester's action; but we should like to have seen him, not only insisting upon ritual obedience, but definitely dissociating himself from the erroneous and un-Anglican doctrine particularly prominent in the correspondence of the incumbents who did not resign. We are grateful for what has been done, and thankful that the Bishop of Chichester has done it, but we have an uncomfortable feeling that the root of the matter has not been reached.

Our
Bookshelves. A valuable penny pamphlet has just been issued, containing a list of useful and practical books as additions to a theological library. The list is divided into sections according to subject, and we warmly congratulate the compiler upon the fulness of his work. Incidentally, it reveals the fact that Evangelicalism is much richer in its literature than it is sometimes alleged to be. The pamphlet will be useful to all who take an interest in theological subjects, and can be obtained from the National Church League, 82, Victoria Street, S.W.



Principal Skinner on Genesis.¹

BY THE REV. PROFESSOR JAMES ORR, D.D.

A FRESH measure of the magnitude of the revolution wrought by criticism in the methods of treatment of the Old Testament is afforded by the publication of this new volume of the "International Critical Commentary" on the Book of Genesis, by Principal Skinner, of Westminster College, Cambridge. No one, whatever his standpoint, will doubt the learning, thoroughness, and critical skill and acumen displayed by the scholarly author in the preparation of his work. With Dr. Driver's recent Commentary, this volume of Dr. Skinner's will easily take rank as foremost among the aids for the study of Genesis on modern critical lines. The pains bestowed on the Introduction and on every part of the exposition could not be surpassed. As a contribution to the series to which it belongs, the book will command the warmest praise.

In a critical respect, also, the book is less extreme in its opinions than many that might be named. An air of sobriety and candour pervades it, which will powerfully enhance its effect upon readers. For instance, Dr. Skinner separates himself from the view that the higher ideas and convictions in the J and E narratives—"the monotheistic conception of God, the ethical view of His providential government, and perhaps a conscious opposition to certain elements of popular cultus"—were first enunciated by the prophets of the eighth century. "In truth," he says, "it is questionable if any prophetic impulse at all, other than those inherent in the religion from its foundation by Moses, is necessary to account for the religious tone of the narratives of Genesis" (Introd., p. li). He agrees with Gunkel that the specific historical allusions as to the wars between Israel and Syria, supposed to be found in the Genesis narratives, are unreliable, and allows that there is nothing absolutely to

¹ "The International Critical Commentary: A Critical and Exegetical Commentary on Genesis," by John Skinner, D.D., Hon. M.A. (Cantab). Edinburgh: T. and T. Clark. 1910.

prevent us from putting the date of J as early as the reign of Solomon (p. liv). He thinks, however, that probably E belongs to the first half of the eighth century, and J to the ninth. In saying that "no one proposes to fix [E] higher" than *circa* 930 (p. liii), he does not show his usual precision. König, *e.g.*, places it in the time of the Judges, and J in the reign of David.

With all this moderation of tone, it is not to be thought that the learned Principal abates aught in his zeal in carrying through an unqualified critical treatment of the Book of Genesis, which ends, as it begins, by depriving the book of wellnigh every shred of historical value it was ever imagined by an unenlightened piety to possess. Of old, Genesis was conceived to contain the first chapters in the long history of revelation—great truths about the origin of the world, the origin of man, the origin of sin, the dawn of evangelical promise, God's covenants with the fathers, the first steps in the creation of a people for Himself, from whom Christ should arise. How much of this remains? Very little, and nothing that can be depended upon with certainty. A nebulous background of fact may exist for some of the patriarchal narratives; with care one may even "dissentangle from the mass of legendary accretions some elements of actual reminiscence of the prehistoric movements which determined the subsequent development of the national life" (p. xxiii). As we read the story of the faith of Abraham, "we may well trust the instinct which tells us that here we are face to face with a decisive act of the living God in history, and an act whose essential significance was never lost in Israelite tradition" (p. xxvii). On the other hand, "positive proof, such as would satisfy the canons of historical criticism, of the work of Abraham is not available" (p. xxvi); and what may be conceded for him does not apply to the other patriarchs. Genesis, in short, is of that class of legendary literature in which "tradition and phantasy are inseparably mingled" (p. iv), and in which it is impossible to effect any real separation of true from imaginative elements. We fail to observe a single incident

in the book which our author is prepared to accept as a real occurrence. Any attempt to rescue an historical basis for the narratives, even in such an episode as Gen. xiv., is almost uniformly met with adverse criticism.

In following this line, which instructively shows how much is to be expected from even the "moderate" school of criticism, Dr. Skinner takes somewhat bold ground in vindication. There is no loss, he thinks, in regarding Genesis as "legend"; for, "while legend is not history, it has in some respects a value greater than history" (p. iv). "Legend is, after all, a species of poetry," and, "as a vehicle of religious ideas, poetic narrative possesses obvious advantages over literal history" (p. v). We have heard something like this before. It is the sort of reasoning by which Strauss and his fellow-ideologists sought to commend their mythical treatment of the life of Jesus, and it would be well if those who use it would seriously consider how it applies in that supreme case. Revelation is, after all, historical. It was from the facts of God's dealings with men in supernatural ways that men came to know Him as they did. If the historical is taken from the revelation, whether in the life of Christ, or in the age of Moses, or in the age of the patriarchs, the revelation hangs in the air, and becomes more or less a tissue of men's phantasies. Dr. Skinner has another reason for not laying too much stress on the patriarchal narratives. He cannot assent to "the common argument that the mission of Moses would be unintelligible apart from that of Abraham. . . . That the distinctive institutions and ideas of the Yahwe religion could not have originated with Moses just as well as with Abraham is more than we have a right to affirm" (p. xxvi). Apart from the consideration that it is singularly few of the "institutions and ideas of the Yahwe religion" that criticism leaves with Moses any more than with Abraham, there seems to be in this statement a curious lack of historical perspective. We think again of Jesus, and ask, Could revelation have sprung up at once in Him without any preparation in law and prophets? Then, going back to Moses, could even that law-giver have

impressed his Yahwe religion on a wholly unprepared mass of escaped tribes, without even the bond of a common religious tradition to bind them together? Is there not more verisimilitude in the idea that a people should be prepared of God—disciplined by Divine revelation, by promise, by affliction—to receive the great message which Moses, in fulfilment of the Covenant with the fathers, brought them? That is undeniably how the history itself represents it, and one fails to see what Dr. Skinner has done to disprove its truth.

But what of all the learned reasonings that are now brought to bear upon the narratives to show that they *are* but late and unreliable legends—that they have not, and in the nature of the case cannot have, any value as history? Much might be said on this head, but very little must suffice. Not a little depends on the initial view taken of the narratives. They are described by our author as *Volksage*—“the mass of popular narrative *talk* about the past, which exists in more or less profusion amongst all races in the world” (p. iv). The remarkable canon is laid down that “the very picturesqueness and truth to life which are sometimes appealed to in proof of their historicity are, on the contrary, characteristic marks of legend” (p. vi). “The subject-matter of the tradition is of the kind congenial to the folk-lore all the world over, and altogether different from transactions on the stage of history. The proper theme of history is great public and political events; but legend delights in *genre* pictures, private and personal affairs, trivial anecdotes of domestic and everyday life, and so forth . . . that most of the stories of Genesis are of this description needs no proof” (p. vi). One reads such statements with astonishment. Is there, then, no difference between the material one finds in the Book of Genesis—those wonderful narratives, pregnant with the deepest ideas of revelation, prophetic in their outlook, set in a framework that looks out on all nations of mankind, moving resistlessly on to a future that culminates only in Christ—and the trivial folk-lore of other peoples? Where is the Bible to which that other folk-lore would prove a spiritual introduction? Dr. Skinner is not

consistent here, for he, too, recognizes a profound religious value in these narratives, and grants that *if* Abraham had the importance assigned to him, "the fact is just of the kind that might be expected to impress itself indelibly on a tradition dating from the time of the event" (p. xxvi). The same, however, applies to the bulk of the history. If there was a Divine call of Abraham, Divine covenants, promises cherished, and from time to time renewed, is it credible that these would *not* be carefully treasured, handed down with special care in instruction, recorded in some form, as early as circumstances permitted, preserved by a Divine Providence from loss and mutilation? If Dr. Skinner persuades himself that he has overturned this view of the patriarchal tradition, he labours under a great delusion. Genesis, as he himself describes it, remains "the book of Hebrew origins." "It is a peculiarity of the Pentateuch that it is law-book and history in one. While its main purpose is legislative, the laws are set in framework of narrative, and so, as it were, are woven into the texture of the nation's life. Genesis contains a minimum of legislation; but its narrative is the indispensable prelude to that account of Israel's formative period in which the fundamental institutions of the theocracy are embedded" (p. ii).

It would be endless to discuss the criticisms and objections by which the historical value of the narratives is sought to be broken down, and it need not be attempted. The present writer, in his efforts to show reason for a more positive view, comes in for notice, and naturally is adversely criticized. Dr. Skinner, however, seriously mistakes when he supposes that the main matter for which a stand is made by the writer is the unity of J and E. That is an issue to be determined on its own merits, but is not vital to the argument of the book on which comment is made. The essential point there is the reality of the supernatural revelation as depicted in its successive stages—patriarchal, Mosaic, prophetic—in contrast with the modern critical subversion of the history. In some respects the recognition of a twofold source of the history (J and E) is

a strengthening of the argument, not a weakening of it. But the writer finds little in Dr. Skinner's pages to remove his doubt as to whether these sources are really distinct. The crevices in his argument appear in his whole discussion of the character, age, relations, priority, and compositeness of the alleged documents, and finally in his adoption of the view that they are not the work of individual writers at all, but of "schools." The idea of two "schools" subsisting side by side, one maintaining the exclusive use of Jehovah, the other of Elohim, with minute nuances of expression, is too artificial to bear criticism. Our author grants nearly all that is contended for in conceding "the extraordinarily close parallelism, both in matter and form," of J and E (p. xliv, *cf.* p. xxx), and in remarking that if "they are the work of schools rather than of individuals, it is obvious that the search for characteristic differences loses much of its interest; and, in point of fact, the attempt to delineate two well-defined literary types is apt to be defeated by the widely contrasted features which have to find a place in one and the same picture" (p. xlvii).

Dr. Skinner sees nothing to be surprised at in the fact that it takes both J and P in the story of the flood to furnish a parallel to the Babylonian story, and still maintains that P (with all its differences of style and dignity in different parts, and unaccountable hiatuses after E enters) is a single and independent history. It is not, however, Dr. Orr and Klostermann alone, but Graf himself, who questioned the independence of P, and the recent criticisms of Eerdmans, referred to, but not met, by Dr. Skinner, strongly support the opposite view. Dr. Skinner is convinced that "the discovery of the Babylonian versions of the Creation and Deluge traditions has put it beyond reasonable doubt that these are the originals from which the Biblical accounts have been derived" (p. ix). Yet Dr. Clay, of Pennsylvania University, now of Yale, has just published a work, "Amurra and Babylonia," in which it is forcibly argued that the Babylonians are the borrowers from the West. That the tide is not all flowing in one direction may be gathered from

such a sentence as the following : " In the opinion of a growing and influential school of writers, this period of history [2000-1500 B.C.] has been so illumined by recent discoveries that it is no longer possible to doubt the essential historicity of the patriarchal tradition " (p. xv).

Dr. Skinner, however, does doubt it, and minimizes to an undue extent the force of these discoveries. One example is in Gen. xiv., which Dr. Driver likewise uses as an illustration of how anti-critical writers (the present writer included) "mislead" their readers ("Genesis," seventh edition, Addenda, p. 173). Nöldeke denied the historicity of the chapter, but it is claimed that Nöldeke has been misrepresented. The charge of misleading, were that called for, might very easily be retorted. Anyone reading Dr. Driver, with the sentences he quotes, would infer that, while led by internal improbabilities to doubt the history of Chedorlaomer's expedition, Nöldeke was exceedingly cautious in his charges against the historicity of Gen. xiv., and designedly left open the possibility of the historical framework—that part which archæology tends to confirm—turning out to be true. In reality the utmost that Nöldeke admits is that the author *may* have picked up a few right names in some unknown connection, and used them, intermingled with false and invented ones, to give a deceptive appearance of antiquity to his narrative. What discovery seems to establish is not the chance historical truth of one or two names inserted at random, but the minute accuracy in time, place, historical relations, of the complicated situation described—knowledge which a late, romancing writer could not have possessed. Nöldeke scouts the idea of the writer having means of true knowledge of these distant times. Schrader and Diestel combated his objections to the expedition. It is not the case either that Abraham's pursuit was undertaken only by his 318 trained men. Three allies are mentioned (verses 13, 24), though these are arbitrarily set aside as unhistorical. The force was small, but, like Gideon's (Judg. vii.), achieved a wonderful success.

The sublimity and profound religious ideas of Gen. i. are

recognized by Dr. Skinner (pp. 6, 7): "When to these we add the doctrine of man as made in the likeness of God, and marked out as the crown and goal of creation, we have a body of religious truth which distinguishes the cosmogony of Genesis from all similar compositions, and entitles it to rank among the most important documents of revealed religion." It hardly comports with this when, in the Commentary, he finds the "image of God" primarily in the bodily form (p. 32). The description given of P as lacking in interest for the deeper problems of religion, such as the origin of evil (p. lxi), is really owing to the thin thread of the P part being separated from the JE narrative, which it presupposes (Wellhausen admits that P presupposes the J story of the Fall). But the subject cannot here be pursued further.

The text deserves praise for its great correctness, but "p. 345," in note to *Introd.*, p. 1, seems a mistake for "p. 445."



The Last of an Old Line.

By T. H. S. ESCOTT.

WITH the peaceful close, last August 7, of the Rev. Hay S. Escott's long, laborious, and beneficent course in the Rectory House of a village immortalized by Wordsworth, one of the old Evangelicals passed away. Born in C. J. Vaughan's year, 1816, without rivalling at Oxford the supreme honours which stamped the Harrow Head-master as first among the Cambridge classicists of his day, the West Somerset clergyman recently departed shared Vaughan's theological opinions, and on various scholastic matters occasionally found himself in communication with him. The two sometimes even may be said to have exchanged pupils, for Sir John Kennaway, till recently the "father of the House of Commons," had read with Mr. Escott before going from Harrow to Balliol; while subse-

quently it was Mr. Escott who began or completed the earlier training of a future Harrow School captain, one of Vaughan's most intellectual Sixth-Form boys, Joseph Jones. Both the famous Harrow Heads who, between 1845 and 1850, raised the numbers from one hundred and ninety to between four and five hundred, and Kilve's late Rector, who promoted the first growth of what afterwards became the Bath College, now no more, often found their ideas in Church and State misrepresented or even caricatured. The late Lord Houghton, still, perhaps, better known as Monckton Milnes, spoke in 1865 of Vaughan's remarkable sermon at the Chapel Royal, making all kinds of admissions, and then gobbling them up with some dogmatic assertions at the end. This, however, one must remember, was the critic whom a not unfriendly observer, when referring to his presence at a Positivist service in South Place, mentioned as having slept throughout the performance, for all the world as if he had been at church. It is therefore possible that the same somnolence, perhaps unconsciously indulged in during his attendance at the Chapel Royal, may have caused some haziness in this genial critic's impression of Vaughan's pulpit message. Certainly none of those who remember the Harrow teacher's Confirmation lectures, his Gospel notes, or his sermons on the Acts, will readily believe his liberalism ever to have found expression in language whose tincture of free thought, qualified by sacramentalism, has since then become the speciality of homilists who derive their phrases, like their faith, from the Birmingham Cathedral or the Finsbury Tabernacle.

In the same way Mr. Escott's personal intimacy with Benjamin Jowett, as with his chief supporters in their latitudinarian days, may have been thought by some nervous friends to have verged on the evil communications which corrupt sound faith as well as good manners. In reality, no one speaking from actual acquaintance with him, or having read his religious writings, his several published sermons, and especially an address sent from his sick-room to the British and Foreign Bible Society's last meeting at Williton, three miles from Kilve,

thought of his time. Its tone, also, notwithstanding a certain strain of tolerance, whether on secular or sacred subjects, was consistently conservative. Not less so were the associations which he made his own during his school holidays or college vacations. Respect for authority in spirituals or temporals formed the keynote of the lessons about human duty then most inculcated. Most of Mr. Escott's brothers, like himself, took Orders, but were, unlike him, High Churchmen. So much, indeed, might have been expected from their relationship with some of Dr. Pusey's ecclesiastical disciples, primarily William Barter, Fellow of Oriel, Robert Barter, Warden of Winchester, and Charles Barter, Bishop Samuel Wilberforce's particular friend, Rector of Sarsden. The West Somerset magnates of Mr. Escott's youth, the Aclands and Luttrells, belonged to the old territorial and exclusive Whigs. The purely social atmosphere of his earlier days was so intensely conservative that when Sydney Smith received rare visits from his brother London wits at his Combe Florey Vicarage, their Whig taint, even in the case of Henry Luttrell and Jekyll, withheld from them the local welcome that would surely have awaited even less brilliant, if socially higher placed, members of the Holland House set. When, in 1832 and 1835, Mr. Escott's eldest brother, long member for Winchester, who eventually left the Conservatives with Sir Robert Peel over Free Trade, contested the county in the Tory interest, Sydney Smith wrote and spoke against him. The "incomparable Sydney," too, was one among the earliest recollections of the recently departed clergyman. The house that was his birthplace, Hartrow Manor, still contains an exceptionally large china soup-tureen; from this a Lilliputian guest was helping himself, when the author of "Peter Plymley's Letters," addressing a servant, said, in a too audible whisper: "Take care, Robert. Only fancy if the little gentleman were to fall in!" Returning from such home scenes and experiences as these to complete his Oxford course, Mr. Escott watched, as it were, in the actual making the preparation of the great work which had no sooner superseded

the ancient Donnegan's Greek-English Dictionary than it gave rise to the once familiar lines :

“This lexicon now by Liddell and Scott,
Some of it's good, and some of it's not.
Balliol and Christchurch, pray solve me this riddle—
Which of it's Scott, and which of it's Liddell ?”

The lexicographers' method, as Mr. Escott witnessed it, was this. Every evening, about seven o'clock, Liddell, then senior student and tutor of Christ Church, proceeded from his rooms in “Tom Quad” to those of his colleague, Scott, at the college in Broad Street. So the meetings continued throughout Mr. Escott's Oxford time, which ended in his gaining the same class as, in a later generation, Archbishop Thomson. But, as Provost Hawkins of Oriel said at the time, and often insisted on afterwards, never was a third class won under more complimentary conditions. Failure of health had prevented Mr. Escott from reading for honours. So striking, however, were his pass-school papers that the examiners invited him to finish the ordeal in the number of those *qui honores ambiunt*. Provost Hawkins also further testified that, but for some of the Fellows, by reference to a forgotten clause in the statutes specifying ill-health as a disqualification, he would have secured an Oriel Fellowship. As it was, in that competition, when the successful candidate was a certain Christie, Mr. Escott had the distinction of being *proxime accessit*, and of leaving at a handsome distance the best first of his year, the once well-known Tom Phinn, M.P. for Bath.

The period subsequent to Mr. Escott's Oxford residence witnessed a great outburst of educational energy at different points of the United Kingdom. Cheltenham, Marlborough, Brighton, and Leamington Colleges all began in the decade separating 1840 from 1850. Malvern came a good deal later (1863-1865). Between that and the earlier foundations just mentioned, long in advance of Clifton, a building at the bottom of Pulteney Street, in the capital of Beau Nash, having failed as an hotel, was converted into premises for the Bath Proprietary

College. Here, during the later fifties, Mr. Escott was appointed Vice-Principal, his chief being a distinguished Cambridge mathematician. The day of "modern sides" had begun. Authorities differed warmly as to the age at which boys should break off their course of general culture to enter upon a specialist training. In the present case this controversy ended in a schism that eventually caused Mr. Escott's withdrawal from the school, whose nearness to the gardens of that name made it popularly called the Sydney College.

Mr. P. C. Sheppard and other so-called powerful friends now invited him to the head-mastership of the Somerset College, whose successful establishment owed a good deal to Mr. Escott's personal connection in the West of England, in Oxford, and in public life. Here the curriculum was classical and literary, while in discipline and general management, as well as in studies, hints were taken from Cheltenham, Marlborough, as well as from older foundations at the same time, as the way prepared itself for creating an entirely new local tradition. The new enterprise, once started, at once began to grow in favour and prosperity. Its boys soon commenced, and steadily continued, to win University scholarships, and to be placed well in the Civil Service and Woolwich competitions. Among the earliest of its pupils to achieve European as well as Oxford reputation in pure scholarship, especially Greek, was Evelyn Abbott, Fellow and tutor of Balliol, editor of Lucian, and afterwards biographer of Jowett. Among others bearing names more or less familiar trained at the Somerset College for different careers, beginning with the University, were Mr. H. de B. Hollings, Fellow of Corpus, winner of the English Essay at Oxford with a composition singled out by Jowett for special praise; the third Lord Westbury; Mr. W. L. Courtney, now editor of the *Fortnightly Review*; the Rev. J. P. Way, of Brasenose, Head-master of Warwick School and stroke of the Oxford Eight, 1874-75; the Rev. Dr. Charles Cox, the well-known archæologist; and, in a different sphere, Colonel Pelham Von Donop, R.E., Inspecting Officer of Railways;

Rear-Admiral Sir Charles Graves Sawle, in his title the successor of his elder brother, also an old Somerset boy, who achieved great distinction in the various Egyptian wars of the last century. Mr. Escott had gathered about him teachers of great ability, classical or mathematical, such as the Rev. T. G. Grylls, Edmund Lane, John Leighton, F. Pierpoint, and others. These shared the Head-master's interest in the spiritual and social, as well as the purely intellectual, aspects of educational work. College livings generally go to those who have been college dons. But so powerfully had Mr. Escott's Bath work impressed the Balliol Common Room as to secure him from the Balliol Head and Fellows presentation to the Rutland living of South Luffenham first, and to Wordsworth's Kilve, "by the green sea," afterwards.

Meanwhile the original Proprietary College, Bath, pursued its course steadily after Mr. Escott had ceased his connection with it. The Somerset College began to languish after he had exchanged its head-mastership for a country parsonage. As a consequence the two rivals agreed to unite their resources. During the eighties they fused themselves into the Bath College. That may be said visibly to have kept alive the memory of Mr. Escott's work till a very recent date. From both their parents the clergyman commemorated in these lines and his brothers had inherited qualities that make men's names and labours live after them. Such were their strong intellectual equipment, force of character, ready adaptability to various circumstances, unconquerable will, and a capacity of conscientious, if not always sympathetic, interest in the life of those who surrounded them and with whom they were concerned. The cause of Mr. Escott's educational success was not exceptional learning, or even the knowledge that comes of wide reading. In the matter of books, *non multa sed multum* had been his motto. As a schoolmaster, he remained to the last a student, not only teaching his pupils, but learning with them. This explains the compliment his methods once secured from Jowett, who had observed that the Somerset College boys, on reaching Balliol, invariably grounded on the

old-fashioned foundations, seldom lacked a top dressing of acquaintance with the latest novelties in textual criticism, or with the most speculative conjectures in philology. The pre-scientific age to which the fourteenth Lord Derby congratulated himself on belonging was that to which by years Mr. Escott may have belonged, but in advance of which throughout his whole life he laboured to instruct and enlighten himself. The older educational order never had a more wholesomely stimulating representative, or one who, by example as well as precept, more discreetly encouraged his pupils' assimilation of whatever he had conscientiously convinced himself might be best profited by in the new. Endowed with much organizing and administrative power, he made his actual teaching effective, because quick intellectual perceptions and a lively imagination prompted him to inspire a congenial pupil with his own belief—that the culture which was mainly literary and largely classical constituted, on the whole, not only the best kind of intellectual discipline, but the safest and perhaps the pleasantest preparation for the serious business of after-life. The West Somerset living to which Mr. Escott was preferred in 1876 boasts a succession of incumbents noticeable for their knowledge and work. His predecessor was that member of the distinguished Greswells, reproached, so the story ran, by his brethren with discrediting the family in that he took only a single first. In former days the Kilve Rector had been an ex-Fellow of Balliol named Matthews. Amongst the earliest of his pupils at Kilve Rectory was the just deceased Rector's eldest brother, Bickham Escott, still remembered in his own part of the county as one who could walk, talk, shoot, or paint against all comers. During the Matthews period the lawn and flower-beds of the present rectory garden formed a piece of marsh frequented by snipe, always a difficult bird to shoot. While a Kilve pupil, Bickham Escott performed the rare feat of knocking over a brace of these birds one after the other with the two barrels of his gun. Some of those accomplishments belonged to his youngest brother. Never riding to hounds, he had been at home in the saddle

from a child. He used his pencil and his water-colour brush with taste and skill. His fingers were quick and clever in every sort of handiwork. He inherited as a child, carefully cultivated as a youth, and never in old age lost, a remarkable gift of natural oratory which, quickened by his lively sensibilities, and coloured with the hues of a facile or fervid imagination, made him most effective as a preacher of unwritten, indeed, but not on that account the less carefully prepared, sermons. With Mr. Escott there disappears from the West Somerset section of the Bath and Wells Diocese the last clerical veteran of marked affinities to a dispensation which gave the county, till a quite recent date, some of its best and brightest ecclesiastical lights. Such were, in the Mendip neighbourhood, Mr. Escott's lifelong friend, Joseph Henry Stephenson, of Lympsham, and Mr. Stephenson's neighbour, Mr. Escott's Balliol contemporary, W. C. Lake. Lake before he went North had made his living of Huntspill a clerical and intellectual centre. Most of the Somerset livings, once in the gift of Balliol, while held by his contemporaries, were periodically visited by Jowett. At one or other of these rectory houses he said some of his most characteristic things—*e.g.*, apropos of a threat made by William Palmer, of Magdalen, to expend all his opportunities of punishing an Anglican lady who had seceded from the Greek Church, which she had joined at the height of the Oxford Movement, "Rather," chirped Jowett, "a poor sort of object to which to devote one's whole existence."



The Essentials of Evangelicalism.

BY THE REV. F. S. GUY WARMAN, B.D.,
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THE essentials of Evangelicalism ; essentials — do we mean thereby a set of shibboleths, the precise and accurate pronounciation of which shall alone admit to the evangelical body, or do we mean the fundamental doctrines and practices without which Evangelicalism is untrue to its name?

Evangelicalism—do we mean thereby a party in the Church—whether great or small, it matters not, so long as it be rigidly exclusive, fighting in ardent controversy for its own existence, and, if possible, for the downfall of all that is opposed to it—or do we mean a school of thought, somewhat undefined in extent, which is mainly concerned that the truths for which it stands shall be impressed upon the life of the Church? In the minds of some adherents and some opponents and the vaguer mind of the man in the street, the former answer in each case sometimes seems the right one ; but it is not too much to say that in the real interests of both Evangelicalism and the Church at large, Evangelicals must make it universally apparent that they stand for great principles which are vital to the Church's well-being, and that they exist for no other purpose, as a school of thought, than to make those principles a common possession, in their rightful emphasis, of the whole Church. It is supposed to be a maxim of the political world that he who serves his country best, best serves his party ; it is certainly true in regions ecclesiastic. If Evangelicalism does for the Church the real services of which she is capable, it need care little for its own existence. The essentials of Evangelicalism are really the essentials of the Church, only as yet the Church does not see it. Nothing can be really essential to the welfare of the smaller body which is not really essential to the larger. This thought—and I believe it is defensible—to a considerable extent clears the ground. It enables us to differentiate between essentials and

accidentals, between matters of taste and preference and matters of principle and life. It is a grievous error to whittle down principles, but it is scarcely less grievous to magnify into principle that which is only the creature of fancy or of prejudice. The essential, moreover, differs from the merely expedient. It may have been expedient in the past that Evangelicals should wear the gown in the pulpit, should refrain from putting their choirs into surplices, should shrink from the appearance of anything like a cross in their churches, even in Christmas decorations. Some of these things, perhaps, are still inexpedient in some cases; for it is never wise to ignore either deep-rooted prejudice or the likes and dislikes of pious but old-fashioned people. They are matters of taste and expediency, and must be treated as such; they are not matters of principle—essentials.

What are these essentials which we hold and which we would make others possess? Obviously, at first starting, the basal principles of Protestantism—principles which emerged from the Reformation, principles which should be the property of the whole Church, but to which we Evangelicals owe special allegiance. They are, as set out by the present Bishop of Winchester:

(a) Holy Scripture is the one absolute standard of Christian doctrine and conduct.

(b) Complete liberty of conscience and the right of private judgment are the prerogatives of the believer in Christ.

(c) The national Church is independent of all foreign control.

These Evangelicalism accepts *ex animo*; it is only necessary to point out that the first is in no way depreciated by the serious and reverent examination of the text and origins of the books of Holy Scripture. The Bible can never suffer at the hands of reasonable criticism. Merely rationalistic criticism on the one hand and ignorant prejudice for preconceived ideas on the other can do harm. Reverent study of the Bible can do none. Take the Bible at its lowest, and it is the most marvelous human document; at its highest, and it is the revelation of

God. To the reverent student the movement is ever upwards, and we need not fear. With regard to the second, we do well to remember that the right of private judgment is not the right of obstinate prejudice; the loathsome story of the Agapemone, the vagaries of Christian Science, Campbellism, and Spiritualism, are signal instances of the effect of unrestrained private judgment. God guides his Church; the consentient voice of Christian men has force and value, and that private judgment, which is and must be a bulwark, may in its excesses endanger the Church which it should protect. The third need not detain us. No new feature has risen since Reformation days which in the slightest degree modifies the position of national Churches in relation to outside control.

From these three principles Evangelicalism proceeds to postulate three others, as typical of, and essential to, its position in the Church. They are these:

1. The direct access of every soul to God through Christ.
2. The all-sufficiency of Christ as the Saviour of everyone who comes to Him.

3. The gift of the Holy Spirit to all who thus accept Him.

1. Christ's whole teaching expresses beyond doubt this right of access. As Son of God He bids men come, and the Apostle merely summarizes His teaching when he writes: "Through Him we both have access by one Spirit unto the Father" (Eph. ii. 18). No one denies this right of access. The Broad Church system, in its logical outcome, stopping little short, if any, of the Unitarian position, practically denies to Christ that Divinity which is essential to His mediatorial work; the Sacerdotal system, holding with us that God is in Christ, interposes, or certainly tends to interpose, the barrier of a priesthood other than Christ's, and imposes rites and ceremonies as the means, and it sometimes seems the only means, by which access is rendered possible. The right of access is made indirect; and the media are the Church, the priesthood, the rites and ceremonies of the Church. The Evangelical points the soul direct to God, direct to Christ, to

accept His gift of salvation, to listen to His Word, to receive His absolution. No priesthood, no authority of the Church, no auricular confession intervenes. The ministry has its place, the Church has its place, the ministering of the Word in moments of doubt, difficulty, and sin has its place. But each points straight to Christ, and for the good of men's souls it is better so. One cannot do better than quote Dean Wace on this point: "Put the Roman and sacerdotal system at its best," he says, "and it amounts to a sincere attempt on the part of men to do the work of God; and its inevitable tendency is, by exaggerating the work of the Church and the priesthood, to diminish and weaken the soul's apprehension of immediate communion with God and its reliance on Him."

2. We turn to the second principle, "The all-sufficiency of Christ as Saviour of all who come to Him." This does not mean there is no need of a Church, or a ministry, or forms of worship. The Church is Christ's foundation, into which His followers come as they turn to Him; a ministry He founded, too, to point men to Him; and the duty and privilege of worship follow as a natural sequel, to be orderly arranged in all its parts—for all point to Him. No, the all-sufficiency of Christ magnifies and illumines all the means of grace, and all the organizations of ministry and Church, if so be they all point to Him; but if they begin to acquire an importance apart from Him—and, alas! they sometimes have done—we need to be reminded of our principles. They may be, indeed are, essential to the *bene esse* of the Church; but they are not the essence. Christ is all-sufficient—the only one way of salvation.

3. "The gift of the Holy Spirit to everyone who accepts Him." Evangelicalism emphasizes the freeness of the gift to everyone who in faith asks for it. The Church of Rome emphasizes the channel—and that an ecclesiastical one—through which alone He may be received. Evangelicalism ever protests against the tendency to accept even a modified view of the Roman position. The dogmas of Apostolical Succession and Baptismal Regeneration, as sometimes taught, lie at the root

of the position, which denies the freeness of the Spirit's gift. They assume that—to quote Canon Aitken—"God has been pleased to attach the power of the Holy Spirit to certain mechanical acts accompanied by the recital of particular formulæ, so as to produce consequences of a distinctly supernatural order whenever these mechanical conditions are complied with." Canon Aitken states the theory in the baldest possible way in order to secure its repudiation by the spiritually minded of other schools of thought. I have repeated his statement because I would have us realize the importance of spiritual religion and the impossibility of its attainment if we allow ourselves to be tied by any such theory as this. I hope to deal with it from a practical point of view ere I have done, but it is necessary to point out now that the evangelical position, to which such a theory is abhorrent, makes for a religion which is practical in its living and void of superstition in its hold on the minds of the people.

Thus far statement of principle ; but my task is not complete. The statement of principle is one thing, the demonstration of the power of those principles in practical working is another. We make an appeal. What is its nature and character ? Is it doing the work the Lord of the Church has given us to do ?

(a) The appeal which the Evangelical school makes, the appeal which has reverberated from thousands of pulpits from the days of the Evangelical revival—nay, farther back still, from the days of the Reformation and of primitive and Apostolic Christianity—is at the very outset an appeal to the individual, aiming at his conversion and consecration to God. We have been twitted with our individualism. We have been reminded that Christ came to found a Church, a Society, and that we are ignoring the social aspects of our religion. I deny the charge involved *toto cælo*. I believe it to be based on false premises. Christ did come to found a Church—it was not the only or most essential purpose of His mission—but it was always to individuals that He directed His call. He collected His Church from the crowd by individual calls, and His aim ever remem-

bered that it was the character of each component member of the body which would eventually define the character of the whole body. Hence one by one men enter the kingdom, by the pathway of repentance and faith; one by one we stand to our Master in the service of this life, and one by one we shall render our account in the life to come. This individual aspect of our appeal has led necessarily to an attitude to the Church of Christ distinctive of Evangelical teaching, and, I believe, most valuable in its bearing on the work of the whole Church. We recognize Christ's Church as a visible communion, bound together by the presence of an ordered ministry, a sacramental system, and a community of adherents; but we recognize also an inner aspect—viz., that of a community of saints bound together by the possession of the very life of Christ, as forming the body of which He is the Head, through His Spirit, thus marking a certain clear distinction between those who profess and call themselves Christians and those really led and indwelt by the Spirit of Christ. This renders belonging to the visible outward Church a different thing to belonging definitely to the Body of Christ, and demands of each individual a definite testing of himself as to the reality of his own answer to the appeal thus made to him. There is a tremendous danger of confusing the semblance with the reality, of mistaking mere profession for real confession, and it redounds to the strength of Evangelicalism that it makes quite clear at the outset that mere membership of a body is of little avail unless it be coupled with real participation in Him Who is the Life of that Body.

It is important, moreover, to note the aim of the appeal—conversion and consecration. Let me admit, with the utmost readiness, that the preaching of conversion is not now, at any rate, the peculiar attribute of Evangelicalism. One thanks God, and takes courage that so many of our brethren from whom we differ are aiming at conversion in their preaching and teaching. One thanks Him, too, that He has raised up in the days that are gone an Evangelicalism which has left so definite a mark on the life of the Church.

But, admitting all this, and gladly, one cannot help realizing that the Evangelical presentation of the doctrine of conversion is all the freer and more effective in that it is bound by no mechanical theory of baptismal regeneration. If the Gorham judgment, which once for all gave the Evangelical attitude towards Holy Baptism a *locus standi* in the Church of England, had gone the other way, it would have made our position in the Church hardly tenable, simply because it would have impeded the preaching of this doctrine of conversion, which we believe to be demanded alike by New Testament revelation and by experience in dealing with the souls of men. Conversion implies a definite change of attitude towards God in the will and affections of the converted man. It implies the seeking and finding of forgiveness, and the commencing of a new life in the soul and in the world. Its essential accompaniments are repentance and faith; it is tied to no ordinance, depends on no organization, save that the preaching of the Word is the normal instrument in effecting it. On God's side it is brought about by the influence of the Holy Spirit, and is called regeneration. It is the starting-point in a new life—a life that is joined to Christ by the Holy Spirit, and eventuates in the consecration of the individual to a life of increasing holiness and usefulness; and we adhere to our Evangelical position because we believe it gives us the best vantage-ground—and perfectly Scriptural vantage-ground—for the attainment of this result. And this, without the slightest prejudice to the many who would not use this party name, perhaps would not use any, but who are converted in the truest sense, and who are living consecrated lives.

(b) I now return—and it is my concluding point—to that which I have referred to before—viz., the fact that Evangelicalism depends for the advocacy of its appeal on the spiritual rather than the mechanical. Its watchword is—“Spiritual men and spiritual methods for spiritual work.” We maintain that no power is *ex opere operato* attached to the ministry or ministrations of the Church. We value the Church, the ministry and the Sacraments. I dare to say we value them all the more highly

because we demand for the efficacy of their powers and the fulfilment of their ministrations spiritual conditions. We believe that the Episcopate is an historic fact for all practical purposes, and we accept as of the *bene esse* of the Church the three orders of the ministry ; but we refuse to believe that the power of the Holy Spirit, the grace of orders, is absolutely conveyed to the ordinand by the laying-on of hands, unless he be such as humbly desires the gift, and, by repentance and faith, is in such conditions that the Holy Spirit can grant His presence and His blessing. And we take a similar attitude to the two Sacraments ; they are means of grace, not *the* means of grace ; and, after all, only means in so far as they are accompanied by the essential conditions of spiritual blessing, faith, and repentance. They are signs and seals of grace, not pipes and channels. The faith of Cornelius or of the Ethiopian eunuch was signed and sealed by baptism, while in the case of Simon Magus baptism was probably a mere empty form, because real repentance was non-existent. It would take too long here to argue the question of Infant Baptism, but the Evangelical position cannot and will not admit that the benefit of regeneration—to quote Canon Aitken again—“is made absolute until faith has steadfastly believed the promises of God made to us in the Sacrament of Baptism.” Infant Baptism is provisional, and is of a covenantal character, wherein God’s promises are sealed to the baptized person on the assumption that the latter will rise to a due sense of his own responsibilities in the matter when he is capable of such realization. So, generally, Evangelicalism is a force which makes for spirituality in our religion. It does not ignore forms and ceremonies ; it observes their necessity, and, by insisting that they must be kept in strict subordination to the life-giving influence of God the Holy Spirit, it really enhances their dignity and importance. On this ground it aims at reasonable simplicity of worship, it believes in decency and order, but it protests against the introduction of practices of ritual, whether medieval or modern, which tend to make our religion one of sense rather than of spirit. Materialism is in

the air, it allows, strangely but inevitably, the entrance of superstition, and it behoves true followers of Him Who revealed to us the easily forgotten yet extraordinarily important truth that God is a Spirit, and they that worship Him must worship Him in spirit and in truth, to make a determined stand for the spiritual character of our Christian religion.

To sum up. Man is born anew into the kingdom of God by a spiritual process. I know no better word for that process than conversion. Regeneration describes it from God's point of view, conversion from ours. Baptism is the sign and seal of the new birth, but it is not the new birth itself, because faith and repentance are essential to conversion, and they are not always the concomitants of baptism. The new life is maintained by the grace of God; the means of grace are aids to its maintenance; but, while using them to the very full, we must remember that they do not, cannot, maintain life. Only the Lord of life can do that, as by His influence and indwelling He unites us to the life of Christ.

Nothing can be said on questions of ritual. Evangelicalism is not a matter of ritual, it is a matter of doctrine, and ritual is only important as it helps or hinders the expression of doctrine. An attempt has been made in this paper to formulate in rough outline the main positions of Evangelicalism as the writer understands them. Some of them are perhaps becoming the common heritage of the Church, some of them will be rejected by many Churchmen as ill-expressed or inadequate; but the writer believes that the main position which makes the religion of the Lord Jesus Christ a religion which brings the individual sinner into direct and spiritual contact with his Saviour and his Lord is a position which is irrefragable in the light of the New Testament, and is an essential contribution to the teaching of the Church to which Evangelicalism may humbly claim to have given, and to be still giving, rightful emphasis.



Some Chapters in the History of the Early English Church.

BY THE REV. ALFRED PLUMMER, D.D.

V. THE VENERABLE BEDE.

BEDE was born in 672 or 673, and therefore he was thirty-six or seven when Wilfrid died. Almost the whole of his simple career is contained in the very brief autobiography which he has placed at the end of his "Ecclesiastical History."

"Thus much concerning the ecclesiastical history of Britain, and especially of the race of the English, I, Bæda, a servant of Christ and priest of the monastery of the blessed Apostles, St. Peter and St. Paul, which is at Wearmouth and at Jarrow, have with the Lord's help composed, so far as I could gather it, either from ancient documents, or from the tradition of the elders, or from my own knowledge. I was born in the territory of the said monastery; and at the age of seven I was, by the care of my relations, given to the most reverend Abbot Benedict, and afterwards to Ceolfrid, to be educated. From that time I have spent the whole of my life within that monastery, devoting all my pains to the study of the Scriptures: and amid the observance of monastic discipline, and the daily charge of singing in the Church, it has ever been my delight to learn, or to teach, or to write. In my nineteenth year I was admitted to the diaconate, in my thirtieth to the priesthood, both by the most reverend Bishop John (of Hexham), and at the bidding of Abbot Ceolfrid. From the time of my admission to the priesthood to this my fifty-ninth year, I have endeavoured, for my own use and that of my brethren, to make brief notes upon the Holy Scripture, either out of the venerable Fathers, or in conformity with their meaning and interpretation."

He then gives the long list of his works, so far as they were written at that time (A.D. 731), and he ends with a prayer, which is a fitting one still for all Christian students. "And I pray Thee, good Jesus, as Thou hast graciously granted to me

sweetly to drink the words of Thy knowledge, so Thou wouldest also mercifully grant me to attain one day to Thee, the Fountain of all wisdom, and to appear for ever before Thy face."

No one knows the origin of the epithet "venerable," but it is said to have been applied to Bede as early as the ninth century; and no one who knows his character can doubt that it has been rightly applied. As William of Malmesbury says of Bede, he was "a man whom it is easier to admire than to extol as he deserves." And it is still easier to love him. In the whole of our national history there is no one more truly lovable than Bede.

Yet, well as the epithet "venerable" suits him, it has one disadvantage. People think of him as a very old man. J. R. Green speaks of "the old man laying down his pen" at a time when Bede was only fifty-eight. Dr. Hodgkin calls him the "aged saint." And the window at Jarrow, which aims at depicting his death, represents him as a patriarch of eighty or ninety. Yet Bede was (at most) sixty-three when he died.

The age into which Bede was born had some remarkable features in Britain. It had seen the dawn of peace between the two irreconcilable nations in the island. It had seen the beginnings of order and organization in the new-born English Church. It had seen the birth of English literature in the sacred poems of Cædmon. And, in Theodore's school at Canterbury, it had seen the first attempt at a permanent centre of English education. As compared with the age which preceded it and the age which followed it, it was a time of great peace and hopefulness, though not without signs of the corruption which often accompanies peace, and which grew darker during the latter part of Bede's life. But during the earlier part it was a time when a son of peace might live and work with contentment. To study the life of Bede in its chronological position, between the conquests of the English invaders which preceded it and the conquests of the Danish invaders which followed, is like reading the Book of Ruth

between the Book of Judges and the Books of Samuel and of Kings. It is a peaceful idyl between two stormy epics; a beautiful episode, on which the student of history, bewildered by rapid changes and wearied by the din of countless battle-fields, lingers with singular pleasure. In the sketch which Bede gives us of his own career we have the clear outlines of a happy, beneficent life—a life spent in quietude, in intelligent self-culture, in veneration for the past, in sympathy with the present, in large-hearted usefulness to man, in profound devotion to God. He probably never went outside Northumbria, and (excepting one visit to Lindisfarne and one to York) he probably never went far from his beloved monastery of Wearmouth and Jarrow—two houses, which in his eyes were one. Stories of his having gone to Rome at the invitation of the Pope are worthless, except as evidence of the European reputation which Bede quickly acquired. It was thought probable that the Pope might send for the far-famed teacher of Jarrow to consult with him respecting difficult questions. But that he did sometimes travel in the neighbourhood of Jarrow we seem to have evidence in his commentary on St. Mark's account of our Lord's visiting the Temple after the triumphal entry into Jerusalem; and those who in their wanderings are fond of visiting churches may care to know what he says of such a practice: "So we, when we come to any town or village, in which there is a house of prayer dedicated to God, first turn aside to this, and when we have commended ourselves to God in prayer, then go about the worldly business for which we came." That implies occasional journeys.

We must pass over the charming story of Bede as a chorister helping the Abbot Ceolfrid to keep up the services at Jarrow, when every other inmate who could take part in them had been carried off by the pestilence; also the well-known saying about the angels perhaps missing Bede, if he came not to the prescribed devotions with the brethren. Let us return to his autobiography. "Amidst the observance of monastic discipline and the daily charge of singing in the church, it has been ever

my delight to learn, or to teach, or to write." There, in a single sentence, we have the life of the Christian scholar; the life of one who has consecrated his career to study; and to study, not for the mere excitement of learning some new thing, nor for the miserly accumulation of knowledge, but to study for the sake of imparting knowledge that might be a help to others. Bede lived for his pupils, for his hearers in that generation, for his readers in those which were to come. As he lies on his death-bed, almost his last thought is of them: he insisted on going on teaching and dictating, for, said he, "I don't want my lads to read what isn't true, and to spend their labour for nothing when I am gone." A little nearer his end he would say, "Learn quickly, for I know not how soon He who created me may take me away." No wonder that, when he was in health and strength, his enthusiasm and skill in teaching attracted hundreds of students; some say six hundred, but *sexcenti* sometimes means simply "very many."

The causes of Bede's success as a teacher are patent. It is scarcely too much to say that he had gradually accumulated all that was best worth knowing in the learning that was accessible. He wrote more than sixty distinct treatises, and they may be called an encyclopædia of the knowledge of Western Christendom in the eighth century. As we might expect in one who tells us that he "devoted all his pains to the study of Scripture," the majority of his works are on Biblical subjects. The remainder are treatises on astronomy, chronology, arithmetic, medicine, philosophy, grammar, rhetoric, poetry, and music; biographies of saints and other famous men; a book of hymns and a book of epigrams; and, chief of all, the "Ecclesiastical History of the English Nation." Bede had great advantages besides his personal endowments. Thanks to the abbots Benedict and Ceolfrid, the libraries at Wearmouth and Jarrow were excellent. Benedict made no less than five journeys to Rome, and brought back many precious books, and this collection was augmented by Ceolfrid. Ceolfrid procured three copies of Jerome's revised translation of the Bible, commonly called the Vulgate, and one

copy of the old Latin translation. Bede often compares the two versions. When Ceolfrid went on his last journey to Rome, he took with him a copy of the Vulgate, written by his Order, as a present to the Pope, and copied from MSS. brought from Italy by himself, or Benedict, or Theodore of Tarsus. Ceolfrid died on the way, September 25, 716, but the MS. went on to Rome, and has been identified as the famous *Codex Amiatinus*, now at Florence, our best authority for the readings of the Vulgate. Bede must have known it while it was in course of preparation.

Besides this advantage of libraries Bede had good instructors—Scottish, Roman, Gallican, and English. From Trumbert, the disciple of Chad, and from Sigfrid, who was “thoroughly skilled in the knowledge of the Scriptures,” he would learn Biblical interpretation as it was understood in Ireland and Iona. Acca, Bishop of Hexham and pupil of Wilfrid, would teach him much of the learning of the Roman school, and perhaps something of music, in which he was skilled. Acca and Bede corresponded on Scriptural questions, and Bede dedicated some of his commentaries to Acca. It was at Acca’s suggestion that Bede wrote his “History,” in which he sometimes quotes Acca as his authority (iii. 13, iv. 14). Bede’s monastic learning was Benedictine, and of Gallican origin. With the great English school he corresponded, and it is probable that some of his teachers and assistants were educated there.

Bede had one serious disadvantage. Many monasteries had a *scriptorium*, a large room set apart for the multiplying of books, with a staff of monks trained in the art of copying MSS. and writing from dictation. There was no *scriptorium* at Jarrow. Bede tells us that, in addition to all his monastic duties, he had to be his own dictator, and shorthand-writer, and copyist. That meant slow work, especially as unwarmed rooms in a cold climate often made writing impossible during the winter. At Lindisfarne there was a good writing school, derived from Iona, and at Canterbury there was another, derived from Rome; at Jarrow there was none.

But his personal endowments and character were the chief causes of his success as a teacher. He had an enthusiastic love for his work and a power of kindling enthusiasm in others. To learn, and to teach, and to write, he says, were always a delight to him. Hence his refusal of the dignity of abbot; for, he said, "The office demands household care, and household care brings distraction of mind, which hinders the pursuit of learning." His industry must have been immense. Consider the difficulties of correspondence in those days, and then think what it must have been to have collected the materials for his "Ecclesiastical History," while he was studying, and teaching, and commenting on the Old and New Testaments at Jarrow. He had correspondents who were gathering information for him in Lindsey, in East Anglia, in Mercia, in Wessex, in Kent, and in Rome. This fact, and the gradual dispersion of his numerous scholars, easily explain the fame which Bede acquired in many parts of Europe even during his life-time. He was a man under whom and for whom it was a gain and a delight to work.

Above all, Bede succeeded, because his work was done in a spirit of profound devotion. It was work penetrated through and through with prayer. He was not one of those who think that time spent in praise and prayer is just so much time lost for the work of life. "Amidst the observance of monastic discipline and the daily charge of singing in church," to quote his words once more, his reading and teaching and writing were done. Nor was he one who left his religion behind him on the doorstep, when he returned from service in the church to work elsewhere. His reading and teaching were to him a religious service, and his chief delight was in the spiritual progress of his pupils. The joy of teachers is made full, he tells us in his commentary on the First Epistle of St. John, when, by their teaching, many are brought to the communion of the Church and of Him by whom the Church is strengthened and increased. And the work which he thus did for God and God's children was done also in humble reliance on God's

blessing. Bede had a sure hope that what God helped him to accomplish would, by God's bounty, be blessed to himself and to his readers. And he entreats all who hear or read his "Ecclesiastical History" to offer frequent supplications for him to the throne of grace.

Let us look back to the beginning of his life before we touch upon the end. "At the age of seven, I was, by the care of my relations, given to the most reverend Abbot Benedict, and afterwards to Ceolfrid, to be educated. From that time I have spent the whole of my life within that monastery." He says, "by the *care* of my relations." It never occurs to him that his relations were freeing themselves from care by getting rid of him. He never doubts for a moment, nor probably did they, that in consigning him to be kept and trained by these excellent Benedictines, they were doing the very best thing possible for him, both as regards this world and as regards the world to come. Such dedications of children, like that of the little Samuel, were common in those days, and Bede's relations, who were probably not his parents, otherwise he would have said so, perhaps made a real sacrifice in parting with him. Be this as it may, who will venture to say that they made a mistake in thus transferring him to what was, perhaps, one of the best monasteries in England at a time when monasticism had already begun to decline? Bede's perfect contentment with it, his almost unbroken life in it for more than half a century, and the transparent goodness of his own life in these surroundings, must convince us that the choice was a wise one.

The beautiful story of Bede's death has been often told, and may be found in the various books which treat of him or of the period in which he lived, but it is almost always given in an abbreviated form. It is worth while to read it in its entirety in the letter "to Cuthwin, his most dearly-beloved fellow-student in Christ" from "his fellow-disciple Cuthbert," who was with Bede at the time of his death. This Cuthbert was afterwards Abbot of Jarrow and Wearmouth, and he corresponded with

persons on the Continent, sometimes respecting Bede and his writings.

Bede passed away on the evening before Ascension Day, which in A.D. 735 would be May 25. In our calendar, therefore, he is celebrated two days too late. He had just dictated the last sentence of the part of the Gospel of St. John, which he had been translating. "After a little while, the youthful scribe to whom he had been dictating, said: 'Now the sentence is finished.' He answered: 'You have spoken the truth; it is indeed finished. Raise my head in your hands, for it pleases me much to recline opposite to that holy place of mine in which I used to pray, so that, while resting there, I may call upon God my Father.' And being placed upon the pavement of his cell, he said: 'Glory be to the Father, and to the Son, and to the Holy Ghost,' and as soon as he had named the name of the Holy Spirit, he breathed out his own spirit, and so departed to the Kingdom of Heaven."

It will be a sad day for the Church of England when none of its members draw either instruction or inspiration from the life and death of Bede.



The Study of the Septuagint Version of Amos.

BY THE REV. W. O. E. OESTERLEY, D.D.

A BOOK should, whenever possible, be studied in the original language in which it was written. This is especially true of the books of the Bible; but as, unfortunately, so few, comparatively speaking, know Hebrew, the best substitute is, of course, the Septuagint Version. But the Septuagint Version has a very special value of its own, and it will be well to say a word about this first before dealing specifically with the Book of Amos.

I.

The earliest form of the Hebrew text extant belongs to the ninth century A.D.; the oldest *dated* manuscript is the St. Petersburg Codex, A.D. 916; but there is a manuscript in the British Museum (Or. 4445) which "was probably written about A.D. 820-850,"¹ though it does not actually bear any date. The main reason why earlier Hebrew manuscripts of the Biblical books do not exist is because the Jews considered that a well-used, and therefore to some extent damaged, roll was not fit to be used in the service of God. Every synagogue had its *geniza* (literally, "hiding-place"), a kind of lumber-room, to which were consigned those rolls which showed signs of wear and tear. These manuscripts naturally went to decay, and after a time they were either burned, or buried sometimes with some Rabbi who was famous in his day. Now, it is perfectly true that the copying of Hebrew manuscripts was less liable to copyists' errors than was the case with that of other manuscripts, owing to the extraordinary care that was exercised and the minute regulations whereby the copyists were guided; but it must be remembered that the Massoretic text as we now have it dates from about the beginning of the seventh century A.D., and the Massorettes edited the Old Testament Scriptures in accordance with the traditions preserved in the Talmud. Moreover, before the seventh century there were no vowel-points, and everyone who reads Hebrew knows how differently many Hebrew words can be interpreted when unpointed. And, besides this, Talmudic traditions are not always such as to inspire implicit confidence; and even in the text that the Massorettes finally stereotyped there are not wanting examples to show that in some cases it was so obviously corrupt that marginal notes had to be added, even though the text itself was left untouched. There are many passages in the Hebrew Bible as we have it now which are so hopelessly corrupt as to be untranslatable.

¹ Ginsburg, "Introduction to the Hebrew Bible," p. 469.

These considerations lead to the conclusion that in many cases, if one wishes to obtain a correct reading, one must, if possible, get *behind* the Massoretic text to a previously existing form of the Hebrew. And in many cases this is possible when recourse is had to the Septuagint; for the text of the Hebrew Scriptures, which was the basis of the Greek Version in its *original form*, belongs to a date prior to 132 B.C. as regards the prophetic books, and to a considerably earlier date as regards the Pentateuch.¹ As the Hebrew text upon which the Septuagint is based was at least 300 years older than that which became the fixed text (dating from the second century A.D. onwards), one can see that there was ample opportunity for corruption during those intervening centuries. Some words in the Preface to the Revised Version of the Old Testament are appropriate in this connection, and may be quoted here: "The Received, or, as it is commonly called, the Massoretic Text of the Old Testament Scriptures, has come down to us in manuscripts which are of no very great antiquity, and which all belong to the same family or recension. That other recensions were at one time in existence is probable from the variations in the Ancient Versions, the oldest of which, namely the Greek, or Septuagint, was made, at least in part, some two centuries before the Christian Era."

Direct proof of the existence of such "other recensions," mentioned by the Revisers, is now forthcoming, since the discovery of a pre-Massoretic Biblical papyrus;² the point of importance, for our present purpose, in this papyrus (which contains the *Shema*—*i.e.*, Deut. vi. 4 *et seq.*,³ and the Decalogue) is that "where it agrees with Deuteronomy against Exodus, it has the support of the Septuagint Version of Exodus, and

¹ Swete, "Introduction to the Old Testament in Greek," pp. 10 *et seq.* (1900).

² See the article by Mr. S. A. Cook in the Proceedings of the Society of Biblical Archaeology, vol. xxv., pp. 34 *et seq.*; and Professor Burkitt's article in the *Jewish Quarterly Review*, vol. xv., pp. 392-408.

³ The "Shema" consisted originally of Deut. vi. 4 alone: "Hear, O Israel; the Lord our God, the Lord is One," the Jewish confession of faith; but in the Liturgy it includes Deut. vi. 4-9, xi. 13-21; Num. xv. 37-41.

where it has independent readings of its own it is supported, in the first instance, by the Septuagint (and the Old Latin Version),” and, to a less degree, by the other versions.¹ There can be no sort of doubt about the truth of Mr. Cook’s words when he says: “A critical and unbiassed study of such earlier and independent writings as the Septuagint, the Samaritan Pentateuch, the Book of Jubilees, etc., forces the conviction that the text has not always been in the fixed state in which it has come down to us, and has led to the commonly accepted opinion that the Massoretic text is but a stage, and that almost the latest one, in the history of the Old Testament text.” Of course, as a general rule, the Massoretic text is purer than that of the Septuagint, but the reverse is true in a large number of instances, and it is herein that the main importance of the Septuagint lies.

II.

When we turn to the text of the Septuagint, we are very soon driven to ask the question, “What *is* the text of the Septuagint?” But before indicating how to attempt an answer to this question, it is quite necessary to give a brief outline of the history of the text. We shall do this in the briefest possible manner.

Alexandria was the home of the original Greek translation of the Hebrew Scriptures. Before the beginning of the Christian era the whole of the Septuagint was in existence. Although absolute proof of this statement is not forthcoming, it is in the highest degree probable.² During the Apostolic Age and the succeeding generation the acceptance of the Septuagint by the Hellenistic Jews was universal; but during the second century dissatisfaction on the part of the Jewish religious leaders with a version which differed materially from their official Hebrew text was sufficient reason³ for some new Greek versions to be

¹ Cook, *ibid.*, p. 45.

² Swete, *op. cit.*, pp. 25 *et seq.*; Ryle, “The Canon of the Old Testament,” pp. 169 *et seq.*

³ There was also the fact that the Church used the Septuagint Version in controversy with the Jews, who “not unnaturally began to doubt the accuracy of the Alexandrian Version” (Swete, *op. cit.*, p. 30).

undertaken. These versions are known by the names of their authors, Aquila and Theodotion; a little later another version was made by Symmachus. Three other versions, which were, however, probably not translations of the whole Old Testament, but only of certain books, are known by the names of *Quinta*, *Sexta*, and *Septima*, from their relative positions in Origen's collection of Greek versions. All these versions were gathered together and incorporated by Origen in his monumental "Hexapla," which was completed about the year 240, and preserved at Cæsarea in Palestine in the library of Pamphilus. In 638 Cæsarea was taken by the Saracens, and nothing more is heard of the library. As Dr. Swete says: "Even if not destroyed at the moment, it is probable that every vestige of the collection perished during the vicissitudes through which the town passed between the seventh century and the twelfth."¹

In the fifth column of his "Hexapla" Origen put a revised version of the Septuagint; Pamphilus and Eusebius published this separately (in the fourth century), but retained in it, more or less exactly, the corrections and additions adopted by Origen, together with the accompanying Hexaplaric signs—that is to say, the obelus (\sphericalangle), which was prefixed to lines or words which were wanting in the Hebrew, and therefore, from Origen's point of view, of doubtful authority, whilst the asterisk (*) called attention to words or lines wanting in the Septuagint, but present in the Hebrew. The close of the context to which the obelus or asterisk was intended to apply was marked by another sign known as the metobelus (\cdot/\cdot).²

Two more important steps in the history of the Septuagint text remain to be noticed: first, the recension of Hesychius, which was a correction of the text used in Egypt; and secondly, the recension of Lucian of Antioch: we shall have more to say about this latter presently. To quote Dr. Swete once more: "The result of these multiplied labours of Christian scholars upon the text of the Septuagint was not altogether satisfactory. Before the time of Jerome much of the original text of the

¹ *Op. cit.*, p. 75.

² *Ibid.*, p. 70.

Alexandrian Bible had disappeared. Men read their Old Testament in the recension of Lucian if they lived in North Syria, Asia Minor, or Greece; in that of Hesychius if they belonged to the Delta or the Valley of the Nile; in Origen's Hexaplaric edition if they were residents at Jerusalem or Cæsarea."¹

The material, therefore, in which the Greek Version of the Hebrew Scriptures lies embedded, and from which it has got to be extracted if a scientific attempt is made to get at an approximately true text, is as follows :

The original Septuagint.

The versions of Aquila, Theodotion, and Symmachus.

The anonymous versions, Quinta, Sexta, and Septima.

The revised Septuagint of Origen.

The recensions of Hesychius and Lucian.

When it is realized what an enormous mass of material—patristic quotations, manuscripts, and daughter versions—has got to be sifted before any one of these authorities can be approximately got at, it will be seen what an appalling amount of work is called for before it can be said, with reasonable certainty, that such and such is, according to the belief of the best scholarship, the true text of the Septuagint, as far as this is procurable! We may, however, take comfort in the fact that a very great deal has already been done; and when students desire to study any Biblical book in its Greek form, sufficient published material is, generally speaking, at their disposal.

III.

To come now to the Book of Amos; it will be best to enumerate first of all what is required in seeking to obtain an approximately satisfactory text. The basis should undoubtedly be Swete's edition of Codex B. In the *Apparatus Criticus* in this edition there are the various readings of Cod. A (Amos is wanting in the Sinaitic, ⌘) and Cod. Marchalianus (Q); where B is wanting in the text, that of Cod. Rescriptus Cryptoferra-

¹ *Op. cit.*, p. 85.

tensis (Γ) takes its place. But, from what has been said above, this is clearly insufficient for a scientific study of the text ; it is quite necessary, further, that, whenever possible, the versions of Aquila, Theodotion, and Symmachus should be made use of, more especially when the Hebrew text is not being studied, for, to some extent, the version of Aquila supplies this want, as he gives a very literal translation of the Hebrew. In a less degree this is also true of the version of Symmachus. The importance of Theodotion lies rather in the fact that his version is an attempted revision of the Septuagint in its earlier form, though he too used the Hebrew text as a basis for his work ; but in each of these cases the available material is small. The anonymous versions mentioned above need not be taken into account as far as Amos is concerned, for the fragments of them that have been recovered are so exceedingly scanty. But another element of great importance for the study of the Greek text must be briefly alluded to—viz., the recensions of Hesychius and Lucian. Before one can deal adequately with the material for forming the true text of the Septuagint, the manuscripts must, as far as possible, be grouped into families. The two groups which for our present purpose are of main importance are those which represent respectively the Hesychian and Lucianic recensions. The former need not now be taken into consideration, for its best representative is Cod. Marchalianus (Q), which is dealt with in Swete's edition ; but, in passing, it may be mentioned that the marginal readings of Q are important, for they contain many Hexaplaric notes : these are all enumerated in Swete's edition. Of greater importance is the Lucianic recension. The most notable feature of his text is that of the doublets and conflate readings with which it abounds ; these embrace in some cases important variants from manuscripts which embodied a purer Septuagint text than that of the normal text handed down in the great codices. Lucian thus embodies in his mixed recension an ancient and valuable element ; and this must obviously be taken into account in studying the Greek text in a scientific manner. In connection with the Lucianic

recension a brief reference must be made to the Old Latin version, for there is a large amount of agreement between the two. Lucian's text embodies ancient readings which have an independent attestation of the Old Latin, so that where the two agree the Old Latin affords a criterion for determining what is ancient in the Lucianic text.

To sum up, then, the requirements for studying the Greek Book of Amos in an approximately pure text :

1. A standard text, such as Swete's, with constant reference to the *Apparatus Criticus*.
2. The available fragments of the later Greek versions.
3. The recensions of Hesychius and Lucian, and, in connection with the latter—
4. The Old Latin Version.

IV.

In conclusion, it may be useful to give a selected bibliography.

For the Greek text of Amos, Dr. Swete's "Old Testament in Greek," published in three volumes by the Cambridge University Press, is without question the best. It is, however, rather expensive for those who have not access to a public library. For the texts of Hesychius and Lucian the writer may perhaps mention his books, *Studies in the Greek and Latin Versions of the Book of Amos* (Cambridge, 1902) and *Codex Taurinensis*,¹ which is the oldest manuscript of the "Dodekapropheton" containing Lucianic elements; in an *Apparatus Criticus*, in the latter volume, the various readings of all the Lucianic manuscripts, twelve in number, are given, as well as those of Codd. BNAFQ, the later Greek Versions, the Old Latin, the Syro-Hexaplar, and a few other authorities.² A complete collection of the Old Latin texts of the Minor Prophets, as far as these are obtainable from manuscripts and from the writings of pre-Hieronymian Latin ecclesiastical writers, is

¹ Cf. Swete, "Introduction," p. 145.

² Published by the Clarendon Press (1908).

published by the writer in the *Journal of Theological Studies*, 1904-1905.

Of commentaries and other books that will be found helpful, the following are recommended :

G. A. Smith, "The Book of the Twelve Prophets" (2 vols., 1896), for the historical setting of the Book of Amos. Vol. i. of this work will be found particularly useful, and the translation given by the author is more faithful to the original Hebrew than either our Authorized or Revised Versions. Pusey's Commentary is invaluable for its patristic references, its Hebrew notes, and, above all, for its deeply spiritual tone.¹ Of a more elementary character than these is Farrar's "Commentary on the Minor Prophets." The most recent work in English is Harper's "Amos and Hosea," in the International Critical Commentary Series (1905). Three other books, each written from a somewhat different standpoint, must also be mentioned, for they are all of great help for the study of Amos in so far as this is dealt with: Robertson Smith's "The Prophets of Israel" (1897)—this is written from the advanced critical point of view; Davidson's "Old Testament Prophecy" (1904), which occupies a somewhat less advanced critical position; and Orr's "The Problem of the Old Testament" (1906), which is thoroughly conservative.

Foreign works, especially German, which are more numerous, are not referred to here; but for a really full study of the subject they are, of course, indispensable. The list given above, however, will be found to offer as much material as most people can find time to deal with.

¹ A new edition has been recently published by Nisbet.



The Origin of Christianity.

BY THE REV. W. ST. CLAIR TISDALL, D.D.

THE age in which we live is an age of theories. Regarding nearly every one of these we may truly say that it *Schwebt im Luft* (to borrow a very expressive and apposite German idiom) better than most of our aeroplanes. We are often inclined to boast of the progress made in many branches of science, but in this matter we often follow the practice of the unscientific ages, and are too hasty in forming hypotheses. In religious matters, at all events, we frequently desert the truly scientific method of induction, which in natural science has won such victories, and by rash speculations and hasty assertions destitute of proof attempt to bolster up some pet theory which we fancy has at least the merit of being new, if not actually true. A more careful examination not unfrequently shows that the idea is as far from being one as the other, and has already, ages ago, been started, refuted, and forgotten so completely as to seem quite fresh when polished up for use in our too credulous and shallow, though (in a bad sense) sceptical, age.

Quite a number of theories have been promulgated in modern times to account for Christianity. For convenience' sake it may be permitted us to sum these up under two heads: (1) Those which maintain its eclectic, and (2) those which contend for its evolutionary, origin. These we propose to test very briefly.

It is hardly necessary, perhaps, to state that the Christianity of which we speak is that of the New Testament. Not a few opponents of the Faith have purposely confounded the most corrupt form of Romanism with Christianity. They have succeeded in showing that its image-worship, its holy water, and such doctrines as those of Transubstantiation and Sacerdotalism, are of heathen derivation. But this has nothing whatever to do with our present inquiry, for every candid reader of the New Testament and of history knows this, and is in no danger of mistaking Romanism as a whole for Christianity.

I. The upholders of various forms of the eclectic theory would fain prove Christianity to be a more or less harmonious *μάλαγμα* of ideas, doctrines, precepts, myths, culled from every form of heathenism known in Western Asia in the first century of our era. One portion is supposed to have been borrowed from Phrygian nature-myths, another from Egyptian philosophy or mythology, a third from the asceticism of the Essenes, a fourth from late Buddhist fables, a fifth from Kṛishṇaism, and a sixth from Mithraic rites and dogmas.

When we investigate these various "sources" we find that the asserted resemblances, upon which so much stress is laid, are either very slight and casual or are non-existent, and are due to a perfervid imagination or to misunderstanding on the part of their discoverers. The fancied discovery is often what, *pace* classical scholars, may be respectfully styled a *nidus equinus*. It has often been made before. Such writers as Origen and Tertullian ages ago, when those ethnic faiths which are now dead were living, powerful, and

well known in the West, in not a few cases ably refuted the very arguments which are now revived and produced as the latest deductions of the most enlightened modern scholarship !

In the early days of Christianity true Christians were as ready as they now are to welcome truth wherever they found it, always and everywhere recognizing it to be from their Lord, as Augustine says.¹ We see this in the fact that St. Paul quotes from Cleanthes and Aratos (Acts xvii. 28). But this is in itself a confutation of the eclectic theory ; for it was precisely because they already had a "a form of sound words," a *καλὴ παραθήκη*,² a clear and definite body of doctrine, a "faith once for all delivered to the saints," a personal knowledge of Him whom they had believed, that they were able to compare with the doctrines of their religion anything at all good that they might find amid the seething mass of error and corruption with which, at the risk of their lives, they had to contend. There was surprisingly little good to be found in the ethnic faiths as they then existed. Even the most enlightened of the heathen themselves were turning away from them in utter disgust. Yet a scholar of our own time is not ashamed to draw certain conclusions from the fact that, as he says, Christianity "first struck root" in such "hotbeds" of immorality as Zela, Comana, and Corinth, or in their neighbourhood. Even he, however, does not venture to do more than hint that the Christian inculcation of personal purity was derived from the licentious rites of Anaitis and Cybele.

Others have declared that the doctrine of our Lord's Resurrection was taken from the Egyptian legend of Osiris, though that legend distinctly taught that Osiris' body had *not* returned to life, but still lay in its tomb at Heliopolis.³ That, of course, is a mere detail. We know so very little of the Essenes that it is far safer to make rash assertions about their influence on nascent Christianity than it now is about that of Egypt, for erroneous statements regarding Egyptian mythology have an awkward way of being refuted by the hieroglyphic and hieratic texts.

It is well to remember, however, that anti-Christian assertions need no proof nowadays. In one sense, perhaps, this is just as well ; for when the asserters condescend to adduce proofs, they not unfrequently exhibit a childish credulity. A candid examination of the documents they quote, instead of convincing the serious student, often serves rather to arouse in his mind the suspicion that he has to do with men who are not so much deceived as deceivers.

Some of these writers tell us that the doctrine of the Virgin-birth is of Zoroastrian origin. But on inquiry we learn that Zoroaster was the *third son* of Pôurushâspa and Dughdhôva.⁴ Others deduce the doctrine from the fables regarding Kṛishṇa ; but Indian authorities state that his mother, Devakî, had already before his birth borne *seven*⁵ children to her husband

¹ "De Doct. Christiana," lib. ii., 18.

² 2 Tim. i. 13, 14.

³ "Book of the Dead" (Budge), text, cap. clxii. ; cf. Plutarch, "De Iside et Osiride," cap. xx. *fin.*

⁴ "Zâd Sparam," xv. 5.

⁵ "Prem Sâgar," cap. iii.

Vasudeva, Kṛishṇa's father. Others, again, confidently appeal to the Buddhists, only to be told that the doctrine is not found in the books of either the Northern or the Southern Canon, that even in the fifth Christian century it was not known in¹ Ceylon, and that the only authority—a somewhat doubtful one—for it is a passage in a late book in bad Sanskrit and of uncertain date belonging to a heretical sect of Northern Buddhists. In this connexion it is hardly necessary to take seriously and once again answer Celsus' argument, based on Greek mythology and confuted by Origen some seventeen centuries before our time.

A short time ago a vigorous attempt was made by more than one writer to trace a great deal of Christianity to Mithraism, the great Oriental religion which exercised so much influence over the western part of the Roman Empire during the first two centuries. The most wild statements were made as to the "almost complete coincidence" between Mithraic and Christian doctrines and even ceremonies, and the foregone conclusion was drawn. It had to be admitted, however, that little or nothing was really known of Mithraic doctrines, so that a vivid imagination had to supply the place of knowledge. This seemed singularly like drawing conclusions on scientific points from what we *do not* know of the other side of the moon. We were told of the meekness and gentleness and purity inculcated by the religion, though it was known as a historical fact that it was first introduced into Rome by the tender-hearted Cilician pirates brought there as captives by Pompey; that it was afterwards professed principally by barbarian soldiers whose female associates practised the licentious rites of Cybele; that Mithraic priests officiated equally at the altars of the Capitoline triad and of the Keltic gods; that the chief devotees of Mithraism among Roman Emperors were such models of propriety as Nero and Commodus; that Diocletian, Galerius, and others of the cruellest persecutors of the early Church, were its imperial patrons; that it, sometimes at least, offered human sacrifices, besides practising many cruel rites. Not a single Mithraic scripture has come down to us to reveal the beliefs of those who were among the fiercest opponents of Christianity during the first three centuries of its existence. It almost passes belief, yet it is true, that we have been invited to believe that the Christians, who died by fire and every kind of torture rather than deny their Lord or burn a handful of incense before the Emperor's statue, knew so little of the faith by which they had lived and for which they died, that they adopted by mistake for it the chief tenets of its cruel and licentious opponent, Mithraism.

It is not wonderful, therefore, that the eclectic theory of the origin of the Christian faith has not found acceptance among reasonable men to any great extent. To try to construct such a religion as Christianity in this way would be as hopeless a task as the endeavour to make an up-to-date locomotive out of scraps of old iron taken from broken-down engines of all kinds and of every degree of age, by borrowing a boiler-plate here, a

¹ The "Mahāvamso" says: "Mâyâ and Pajâpati both equally became consorts of Suddhodano. Our Vanquisher" (*i.e.*, Buddha) "was the son of the Mahârâjâ Suddhodano and of Mâyâ." (Ed. Turnour, vol. i., cap. ii., canto 10, śl. 11.)

screw there, the spoke of a wheel elsewhere, and so on. We fancy that the result of the latter attempt would, however, work almost as well as the eclectic theory at least. The upholders of the theory have always forgotten the hardest part of their task—to account for the Lord Jesus Christ Himself, and to explain the inspiring motive-power of love to Him and faith in Him, by which alone Christian courage, morality, and perseverance were brought to birth in the men of the first century, and have all through the ages since continued to exercise a daily increasing power for good.

Theories should sometimes be tested by historical experience. The wisest philosophers of Greece and Rome and of the Eastern world had failed to invent a system in which all could unite. It is hard to take men seriously when they assure us that the infinitely more hopeless task of successfully organizing and propagating an eclectic religion was accomplished by certain unlearned and ignorant men in Palestine in the first century, nearly 1,900 years before the birth of the science of comparative religion. In later times two eclectic religions have been started—Islâm and Bâbîsm. Neither has invented a Christ, nor is a pure moral influence the distinguishing mark of either.

II. Turning now to the evolutionary theory, we find a writer in the *Nineteenth Century* a few years ago gravely assuring us that in the dying Græco-Roman world there was gradually growing up a philosophy and a system of ethics not very different from the Christian, and that, had Christianity not come suddenly to the fore and anticipated it, this evolution would have been successfully accomplished—about the Greek Calends, no doubt. Those who know the decadent state of that period and its inward rottenness are hardly likely to accept this idea. Doubtless we thankfully recognize certain scattered noble sentiments in Epictetus, in Seneca, in Marcus Aurelius. But “one swallow does not make a summer,” nor do even the faint twitterings of two or three. It was precisely because Greece and Rome had failed to evolve any system, even of ethics, at all comparable with the Christian that their philosophies and their religions had to give place to the Gospel, though Christianity did not, of course, oppose but illumine the faintly perceived elements of truth which they contained. It is known from history that Christianity, instead of springing from Greek and Latin philosophy, was, when it arose, bitterly opposed even by such philosophers as Marcus Aurelius, and that these philosophers ended by striving to maintain in opposition to it the follies and abominations of the idolatries which they despised. Even the argument that something like Christian philosophy *might* in time have been evolved is an admission that it did not so arise.

But had Christianity been produced by a process of evolution, that very fact would go far to demonstrate its essential truth. For were it proved that all the religious thought of the world had culminated in any system of religion, it would be hard to deny a Divine purpose in that development, or to refuse to see in it the goal towards which God had for ages been guiding His creatures.

However, the evolutionary theory of the origin of Christianity breaks down completely when examined. Above all, like every other theory, it

fails to account for Christ Himself. Christianity is not a system of morals, a collection of dogmas, a series of rites and ceremonies; Christianity is Christ living and reigning in the hearts and lives of those who love Him.

The study of comparative religion is often appealed to in connexion with this subject. But the more thoroughly that study is pursued, the more completely does it prove the *uniqueness* of Christianity and of Christ. The doctrines of God's Holiness and spiritual Fatherhood are found nowhere else, except in some measure in its preliminary stage, Judaism. The idea of human brotherhood is purely Christian. Our Lord's inculcation of gentleness, humility, patience, and His command to return good for evil, were absolutely contrary to the ethnic systems of his time, as they still are to those of non-Christian nations. His attitude to children, to women, to the poor, the outcast, the common people, the sinful, the degraded, the lost, the penitent, was, again, so startlingly new that the more we think of it the more it astounds us by the contrast it presents to everything even theoretically taught, much less practised, elsewhere. Christ showed that to serve one's fellow-men is the noblest and loftiest of human tasks, instead of being a degradation. His revelation of God is unparalleled before or since, as all must admit. Leaving entirely out of account the uniqueness of His miracles, His parables, His prophecies, His self-abnegation, His death and resurrection, we come to the most practical and not least remarkable matter of all—the influence He exerted and still exerts over countless millions of men of every class and race, of every clime and every time. It has well been said: "There has scarcely been a town in any Christian country since the time of Christ where a century has passed without exhibiting a character of such elevation that his mere presence has shamed the bad and made the good better, and has been felt at times like the presence of God Himself."¹

This being so, it is clear that no possible modification of either of the theories which we have been considering will satisfy the conditions of the case. The only solution of the problem of the origin and influence of Christianity is that stated by Christ Himself: "My doctrine is not Mine, but His that sent Me." "I came forth from the Father, and am come into the world." "Lo, I am with you all the days."



God's Hand in Earth's Past History.

BY THE REV. D. GATH WHITLEY,

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THE aim of the author of the work which we are now noticing² is to show that the past history of the earth, extending through the periods of geology, and passing over vast eras of time, could have only brought about the present condition of our globe by being guided at every step in its long development by the guiding Providence of Almighty God.

¹ "Ecce Homo," cap. xiv. *fin.*

² *La Providence Créatrice*, par A. de Lapparent. Troisième Edition, Paris, 1907.

The work is one of a series now being published in Paris,¹ and called "Science et Religion." This series contains works by eminent scientists, written in order to refute the materialism of the day. The books deal with the problems connected with physics, astronomy, geology, biology, and anthropology, and are especially directed against the materialistic school of Haeckel and his followers. They are small and very cheap, the largest being 1 fr. 50 cents in price. Several hundred volumes have already been issued, but we are not aware that any have been translated into English. The science of the books is good, and the series will be most useful.

Geology presents to us the history of the earth in the following order. It shows us first a vast nebula, intensely heated, and rapidly turning on its axis. Then a ring of nebulous matter is thrown off, which at length condenses into a molten globe. Slowly a crust covers the fiery mass, which is enveloped in a dense shroud of vapour. Water is deposited on the heated crust, and spreads in time over its surface, as a universal ocean. Animal and vegetable life begin in the waters, and by-and-by the land appears and is covered with a luxuriant vegetation. Monstrous reptiles swarm upon the earth, gigantic lizards and fish inhabit the seas, and strange birds and grotesque flying dragons sweep through the air. Change follows change, and after long ages great beasts appear on the earth in vast numbers. At last man himself comes upon the scene, and the course of creation closes with his advent.

Thus the history of creation as revealed by geology exhibits a continuous progress, but we must be careful to understand the nature of this progression.

It is not simply *change*, but change with a *purpose* and *design*. Let us see the ways in which this progress manifested itself in the past ages of the earth's history.

First, there was a progress in stability. When the earth was but half formed, as it were, fire and water strove on its surface for the mastery. The solid crust was again and again broken up, and fire-deluges devastated it on all sides. Afterwards, when a more substantial earthy covering had been established on the molten nucleus that tossed its waves of fire beneath it, the solid crust at the surface was raised, sunk, crumpled, and twisted in an extraordinary manner. By degrees, however, in the course of ages these disturbances quieted down, although from time to time convulsions burst forth with appalling power. Frequently, also, gigantic outflowings of molten rock from the interior burst through the crust and inundated thousands of square miles with oceans of fiery lava. There is in the south of Africa a tract, 100,000 square miles in extent, which is entirely composed of hardened lava,² and in India there is a region which is nearly as large as all Great Britain, covered to the depth of hundreds of feet by one vast overflow of consolidated lava. These proofs are strengthened by the fact that from time to time whole races of animals were swept away at once, all over the earth's surface, by appalling convulsions.³ Now, at such a time and in such

¹ By Bloud and Co., Rue Madame.

² See Livingstone's "Last Journals," vol. ii., pp. 215-16.

³ The *Geological Magazine*, 1885, p. 13.

a world, when the earth's crust was constantly crumpled up, and its surface buried again and again by fiery deluges of molten rock, and when sea and land were often changing places with convulsive rapidity, man could have found no home. He could not have lived in such a tempest-tossed world. His reasoning and calculating mind would have been utterly out of place in a world in which he could reckon on no stability or order of events. Gradually, however, these violent changes became less sudden and less frequent. Through the course of long ages the alterations in the earth took place in a slower manner. Until at last, just before man's advent, the earth became quiet, regular, and stable. Now, all this could only have taken place by means of a *Guiding Power* directing the physical and vital phenomena on our globe. So it was with our earth; its violent forces were steadily calmed down through the course of long ages by the guiding Providence of God, in order that it might at last become a fitting habitation for man.

Secondly, there has been through long ages of the earth's history a steady progress in the development and perfection of natural beauty. The world is not only an elaborate machine which testifies to the skill of its Maker, but it is also a beautiful picture which bears striking witness to the power of its Painter. The elements and principles of natural beauty are variety, harmony and colour. Its details consist in sea and land, trees and flowers, hills and dales, blue skies and variegated clouds; sunshine and shadow, gay-coloured birds, and beautiful animals. When all these are combined, man admires the perfection of natural beauty.

Through long ages in the earth's history no human eye gazed on its variegated features. But through all those countless ages natural beauty steadily increased, until it attained its perfection just before the advent of man. There was no clear sky in the early periods of the earth's existence, so that its glorious tints could not be revealed, nor were there any bright birds or any beautiful flowers. Slowly, however, as the world grew older, new elements of beauty appeared one after the other, until at last, just before man appeared on the earth, natural beauty on the world was perfect. This is the manner in which a painting is developed: after many weeks all the lights and shadows, the tints and tones, are perfect, and the aim of the artist is not merely to gain money, but to give pleasure to all who may see his picture. So it was with the earth. After long ages of progression of its beauty towards perfection, the picture was finished. Who was the painter? Almighty God. Why was the picture so slowly executed, and finished with such elaborate care? In order that it might be a revelation of His glory, and a source of enjoyment to His much-loved creature, man. This conclusion is rendered certain by the fact stated, that natural beauty only attained its perfection just at *the very time* when man appeared on the earth.

Thirdly, in the course of the past ages of the earth's history, there has been a progress in *utility*. I mean that the earth was for ages gradually being more and more filled with those things which are useful and necessary to man. At present the earth contains plants, animals, minerals, and metals, by the use of which man develops his civilization. But these things were not in the earth at the beginning, and when later on many of them appeared, they were not in a position for man to make use of them had he then been

upon the earth. The useful plants and grasses only appeared a comparatively short time before man's advent, and there were no animals that he could domesticate, until a short time previous to man's appearance in the world. Then, as to those metals and minerals which are absolutely necessary for man's progress and civilization. They lay in the deepest layers of the rocks, far underground. In this position, if the strata had all been horizontal, and covered with deep layers of rock, man could never have reached the mineral treasures beneath. For instance, the layers of coal were raised in such a way that they ultimately lay in basins, so that the edges of each could be worked. Each layer formed by the decay of a special forest was covered by earthy matter, then raised, and another forest grew over the covering mass, and once more the forest sank. Sometimes these alternate sinkings and raisings have gone on uninterruptedly until more than *fifty* forests have been buried in *one* region alone. This could not have taken place without interruption unless there had been guidance and superintendence. The coal, also, all through these long ages was preserved *pure*, so that its combustion might be perfect. How this was effected we do not know. The precious metals lay buried deep in the earth, but the rocks containing them were raised above the surface in mountain chains, which enabled man to dig the metals out of their sides. The flanks of these hills were also shattered and ground up by immense glaciers, and then torrents of water poured over the hills, and swept the mud and gravel containing gold, tin, and other metals into the valleys, where man could easily examine them. Different climates did not exist at the beginning of the earth's history, for at that time there was one uniform climate over all the world. Slowly, however, different zones and regions of climate began to appear, and at last, after a long series of changes, extending over vast ages, the different climates were established. Thus the earth, in the course of millions of years, was slowly prepared to be a great *training school* for man. Could there be a better illustration of the way in which the ceaseless working of the Providence of God has, through vast ages, prepared the world to be a home for man? The very *soil* in which man grows his harvest was prepared for him in a special manner. Just before his advent the whole of the Northern Hemisphere was covered with enormous glaciers, which ploughed up the land, and ground the rocks to powder. Then, when the glaciers disappeared, torrents of water swept over the land and deposited the *débris* in sheets of loose earth all through the valleys and over the plains. Thus was formed that arable soil which bears man's harvest, and its origination just before man appeared on the earth is another striking proof of the way in which God prepared the world to be a dwelling-place for man.

These are some of the ways, and there are many more that could be referred to, in which the long course of the ages in the past history of the earth exhibits the incessant guidance and superintendence of its Creator, and on studying them the verdict must be that pronounced by Tennyson—

"I doubt not through the ages, one unceasing purpose runs."¹

If the world's development *before* man's advent was thus so carefully

¹ "Locksley Hall."

guided, can we doubt that the same superintendence, even in a higher degree, was bestowed upon it by its Maker *after* man had appeared upon it? Certainly not. Human history is the exhibition of Divine Providence.

And so it also is with the little worlds of our own lives. They form, each of them, a field in which the Providence of God is working ceaselessly. Fret as we may, and worry as we will, there is a certain end to which everything is working, and towards which the guiding hand of an Almighty Father is steadily leading us.



The Missionary World.

BY THE REV. A. J. SANTER.

Formerly C.M.S. Missionary in Bengal.

HOW naturally children take to prayer, when they get the chance of being taught to pray, may be gathered from a report of work among the little ones at Bhagalpur, in *India's Women*: "At the time of Halley's comet . . . a report was widely circulated that on April 19 there was to be a great earthquake, and that the world would come to an end. The children of the Mission School at Sahibgunj had also heard of this. One day, when the teachers arrived at school, they found big and little girls assembled in one room and praying most earnestly, first of all for themselves, that they might be ready at any time to go to be with Jesus, and then imploring God to have mercy on their relatives." This, it must be confessed, is a great advance on the usual Hindu custom, which is to beat drums, pots and pans, and make a hideous din, in order to frighten away the demon who is about to swallow the earth!



We are constantly receiving proofs of the value of Christian education as a means of spreading the Good News, and of the appreciation thereof shown by non-Christian parents. The Rev. A. J. Harvey, Hon. C.M.S. Missionary among the Moslems in Lucknow, writes in the *C.M.S. Gleaner*: "Recently, as I was walking in Lucknow, a Hindu gentleman of my acquaintance, who was driving, pulled up his carriage, and, coming up to me, expressed his regret at not having been able to attend a lecture I had given at the end of January on 'Proofs of the Existence of God.' He said to me, 'We must have our boys grow up with faith in God, else they will turn out anarchists and come to a bad end. I myself went to a mission college in Calcutta, and I mean to send my boys, when they are old enough, to a mission college. We must have faith in a personal God; the impersonal God of our own religion is of no use.' What striking words from a man who does not call himself a Christian!"



Still another case from the same source proves the permanent effect of a Christian training in the days of one's youth. "An 'old boy' of the above-mentioned High School, now a Hindu gentleman with a large family, has for

many years given a small but regular monthly subscription to the school, in token of gratitude for the benefit received. He called on me the other day, and told me that he read his Bible daily, and meant to send his own sons to the school before long. All this shows that though the number of baptisms registered as the result of our school work may be small, yet the influence on thought and character is indefinitely great."



Miss E. Nash of Yonago, Diocese of Osaka, relates the following in illustration of the text (St. John xii. 24), "Except a corn of wheat," etc.: "On February 24, 1909, a young man, who was the only Christian in his family, entered into rest after a short illness. During his illness his faith was very bright, and he often had beautiful dreams and visions of heaven. On waking, he related these to his family, and they were much impressed. Just before the end came, he said: 'I have no anxiety about the future; I know I am going to the beautiful home above, but I am anxious about you all, because you are not yet ready; please prepare to meet me in the heavenly home.' It has been a great joy to us all to have this family, since that time, regularly attending church and other meetings. They are making steady progress, and we hope that before very long they will all be ready for baptism—grandmother, father, mother, and younger sister."



From the *C.M.S. Gazette* for September we glean the following, which is specially interesting as coming from a gentleman who was visiting friends in Uganda. It is quoted from an article entitled "Camping out in Darkest Africa" in the July number of *Uganda Notes*. "What a wonderful change must have taken place in the history of these people! Were it possible for the murdered Bishop Hannington to come back here now, what changes he would see! In place of the old heathen worship, he would see all through the country churches set up, schools built, training-schools for teachers. Whatever, sitting comfortably in one's armchair at home, one may have thought of the work of Missionary Societies, after a visit to a place such as this, one cannot help but realize that the Gospel that has made a great nation of England has still the wonder-working power in it to revolutionize a people's history, to change the whole aspect of a country, and to bring light where formerly there was darkness and the shadow of death."



In the September number of *Mercy and Truth*, Dr. J. M. Keith, in the course of his report of a year's work in the Jaffa Medical Mission, gives several wonderful instances which show that the Gospel is still the "power of God unto salvation" to those who believe. We quote the following: "Last year an Indian Moslem was in the hospital for about two months, and when he left he was apparently a changed man and a sincere believer in the Saviour. He was extremely grateful for all that had been done for him, and for all that he had heard and learned at the hospital. A few months ago we had a letter from him from India, whither he had returned, saying that he was not only firmly trusting in the Lord Jesus, but that he was trying to do some work for the Master, and that he had started two schools, and was seeking to lead others to the Saviour."

Another case given has an almost humorous touch about it: "The father of one of our patients complained some time ago that we had spoiled his son, who had been some weeks in the hospital. 'Before he went to the hospital,' he said, 'I could get him to steal anything I wanted; now he won't steal even a chicken if I ask him, but just says that the Lord Jesus would not like him to steal chickens nor anything else. You have completely spoiled him,' added the old man, 'and now he is of no use at all.'"



The following weighty words from a lecture recently delivered by the Hon. Sir Narayan G. Chardavarkar at the Central Y.M.C.A., Bombay, on "The Kingdom of Christ and the Spirit of the Age," deserve thoughtful and thankful consideration. "Let me tell you what I consider the greatest miracle of the present day: it is this—that to this great country, with its over 300 millions of people, there should come from a little island, unknown even by name to our forefathers, many thousands of miles distant from our shores, and with a population of only about 50 millions, a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle, if ever there was one. And this message has not only come, but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the manner that you hope, but, nevertheless, I say, India is being converted—the ideas which lie at the heart of the Gospel of the Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought. And this process must go on as long as those who preach this Gospel seek above all things to commend it, not so much by what they say as by what they do and the way they live."



Literary Notes.

AN enterprise of some duration is just reaching its climax in the publication, by the Religious Tract Society, of a Bible accompanied by 100 illustrations, the work of Mr. Harold Copping. The artist was very widely known as an accomplished book-illustrator, but when this work was thought of by the Religious Tract Society, he had not as yet turned his attention to Sacred Art. At their invitation, however, Mr. Copping went out to Palestine in the spring of 1905. He visited the traditional sites and scenes of Bible incidents, and, with a view to the most careful study of the people, he wandered a good deal off the tourist track. The result was a series of pictures alike remarkable for their fidelity to Eastern life, their fine feeling for character, and their realistic presentation of dramatic scenes. Such of these as have been published, in two devotional volumes, to which the Bishop of Durham contributed the letterpress, have definitely established the artist's position as an illustrator of Holy Scripture. The Bible, shortly to be issued, will have the distinction of being the first complete Bible fully illustrated by the work of a single artist. It will

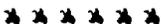
nevertheless be so portable in size as to meet all the ordinary needs of the Bible-reader. It will be obtainable, not only in the conventional bindings, but also in cloth covers.



Announcement has been made that The Cambridge University Press has decided to issue two supplementary volumes of the "Cambridge History of English Literature." These two extra volumes will contain certain passages in prose and verse illustrative of the great English writers, while there will be also included in them many reproductions of title-pages, portraits, and facsimiles. The fifth and sixth volumes were recently published of this very valuable series of books, and concerned the drama down to the closing of the theatres under Puritan rule.



The title of a new and interesting work, which Mr. Fisher Unwin is publishing, is "Seven Great Statesmen," by Dr. Andrew White, who is a well-known American historian. In this particular volume of biographical appreciations, Dr. White very carefully, and with considerable critical acumen, sums up the careers of the seven statesmen. These are Sarpi, Grotius, Turgot, Thomasius, Cavour, Stein, and Bismarck. The author was for some time United States Ambassador at Berlin, and the part of his volume which is devoted to Bismarck contains a number of personal reminiscences.



"Across the Roof of the World" is a work likely to arouse deep interest this autumn. It is an account of Lieutenant P. T. Etherton's travels on the Pamirs and in Chinese Turkestan, Mongolia, and Siberia. The expedition covered a distance of not less than three thousand five hundred miles, and occupied about twelve months. The author penetrated into many wild and unknown parts of Asia.



Commander Peary's book on his discovery of the North Pole is down for publication this month by Messrs. Hodder and Stoughton. It will contain an introduction by Mr. Roosevelt. The title will be "The North Pole," and there will be over one hundred illustrations from photographs. It will indeed be a thrilling story.



The Rev. W. S. Crockett, of Tweedsmuir, the author of that excellent book on "The Scott Country," is to edit the new edition of the late Hew Scott's "Fasti Ecclesiæ Scoticanæ," which the General Assembly of the Church of Scotland recently sanctioned. To students of Scottish Church history this work, the original compilation of which involved an extraordinary amount of research and local inquiry, proved of immense value; and the new issue, a feature of which will be a complete list of ministerial publications, is certainly likely to prove more valuable still. The new edition will, it is firmly believed, run into as many as six volumes.



This month Messrs. Black will issue the first volume of the second and completing section of Sir Walter Besant's "Survey of London." The seven

volumes already issued deal with historical matters, and the remaining three, of which the first will concern "The City," are topographical. Later this year there will be published another volume dealing with "London—North," to be followed in due course with "London—South." This collection of volumes will make a very valuable series of books when it is in its completed form.



It is good news to learn that arrangements have been made for the publication of a new and important "English Church History," through Messrs. Longmans, Green and Co. This work, which has been prepared at the instance of the National Church League, has been written by the Rev. Charles Hole, formerly Lecturer in Ecclesiastical History at King's College. It has actually taken several years to complete, and is probably as comprehensive a history as we have had for some time. Moreover, it is to be issued at the very cheap price of three shillings and sixpence net, in order to place it within reach of all theological students. We should think that the general public who are interested will also wish to avail themselves of such an opportunity of obtaining an authoritative Church history at so low a price. It contains a prefatory note by the Dean of Canterbury, and consists of 500 pages.

Three very important additions have been made to the series of Anglican Church Handbooks edited by Dr. Griffith Thomas. We mention the titles again in case they have been missed by our readers: "The English Church in the Eighteenth Century," by the Rev. C. Sydney Carter; "The English Church in the Nineteenth Century," by Dr. Eugene Stock; "New Testament Theology," by Principal Guy Warman. These little books are published at a shilling net.



The editors of "English Church Manuals" have also made some additions to their series: "The Church and the Bible," by the Rev. Principal Tait; "Confirmation," by the Archbishop of Sydney; "The Apostles' Creed," by the Rev. W. S. Hooton; "Roads to Faith," by Canon Barnes-Lawrence; and "The English Reformation," by the Rev. Principal Guy Warman, B.D.



We are certainly glad to learn that the two additional volumes in "The Dimock Memorial" edition are well on the road to completion. These will bring the series up to eight volumes. As we have already announced, these volumes will be: "Ritual: Its Use and Misuse; and Three Papers on Patristic and Medieval Literature," and "The Sacerdotium of Christ." These excellent volumes, so valuable and so useful in every way, are being issued at two shillings net each.



Messrs. Longmans, Green and Co. have in the press Mr. Carlos Lumsden's "The Dawn of Modern England: being a History of the Reformation in England, 1509-1525." It is said the author approaches his subject from a thoroughly scientific point of view, and the gist of his argument is that the

religious upheaval under Henry VIII. was really a struggle between the dawning individualism of modern political life and the dying Socialism of the Middle Ages.



We may expect from Mr. Murray this autumn a work on "Cathedral Churches of England," by Miss Helen Marshall Pratt. This deals with the history, architecture, and antiquities, as well as the Bishops and Deans, of our thirty-two cathedrals. It is the outcome of eight years' study.



Mr. Murray will issue about the same time "Roman Cities of Northern Italy and Dalmatia," by Professor A. L. Frothingham. The book is a sketch-trip through the land of the Etruscans, the Umbrians, Volscians, Samnites, etc., where the evolution of centuries may be studied without foreign admixture, and by which, in the return to Rome, a complete idea of its art and culture in pre-Augustan and Augustan times is obtained.



An entirely new edition of Haydn's "Dictionary of Dates" is being published by Messrs. Ward, Lock and Co. This work has now been firmly established for more than fifty years. It is undoubtedly an indispensable work of reference in office, library, school and home. It is a complete record of events—ancient, mediæval and modern, British and foreign—from the earliest times to the summer of 1910. Haydn's work is accurate, comprehensive, exhaustive, and clearly arranged alphabetically and chronologically. Every day since the issue of the last (24th) edition, all publications of importance have been thoroughly examined. Every item which would in any way add to the utility of the work has been duly noted.



The Clarendon Press will publish a volume of essays by members of the English Association dealing with English language and literature. The contributors are Dr. Henry Bradley, Mr. Robert Bridges, Professor W. P. Ker, Dr. George Neilson, Professor George Saintsbury, Miss Edith Sichel, and Professor C. E. Vaughan. The editor is Mr. A. C. Bradley.



Messrs. Allen have in preparation a series of handbooks, entitled "County Churches," which is to be issued under the general editorship of Dr. J. Charles Cox. The editor will contribute two volumes himself to the series, dealing with the churches in Norfolk. Two early volumes will concern themselves with Surrey, and they are to be written by J. E. Morris, while the volume on Sussex churches will be prepared by P. M. Johnston.



Professor Hugh Walker has completed a new work, "The English Essayist," in which will be found all that fulness of knowledge, as well as that care for accuracy and judgment, so evident in his recent book on "The Literature of the Victorian Era." Many years ago Dr. Walker brought out his "Three Centuries of Scottish Literature" and "The Age

of Tennyson." He also wrote a "Biographical Sketch of Lord de Tabley." We may be sure that the new volume will be quite a readable and interesting work.



From Mr. Murray we may also expect "Plant Life in Alpine Switzerland," being an account in simple language of the natural history of Alpine plants by Mr. E. A. Newell Arber. This work will be lavishly illustrated with 48 plates, containing 78 photographs from nature and 30 figures in the text. It is devoted to a discussion, in simple language, of the natural history of Alpine plants, their ways of life, and the explanation of their peculiarities as adaptation to the special conditions of their existence. It is intended for the general reader, and primarily for the visitor to Switzerland who wishes to know something more than the mere names of the plants which he may come across. It includes the results of much recent botanical research into these matters, expressed in non-technical manner. A special feature of the work is the series of photographs of Alpines growing in their natural habitats.



The Rev. J. Stuart Holden is editing for Mr. Robert Scott a new series of volumes of sermons under the title "Preachers of To-day." The first volume will be published immediately. It is entitled "Christ and Everyday Life," and the author is the Rev. W. E. Chadwick, D.D. Other volumes follow by the Revs. Canon Macnutt, R. C. Joynt, J. E. Watts Ditchfield, A. W. Gough, Harrington C. Lees, and others. An advance copy of Dr. Chadwick's book seems to betoken for the series a high place in this class of literature.



Mr. Scott is issuing immediately a series of booklets bound in velvet calf, to be called the "Gem Booklets." They will contain extracts from great writers, with biographical introductions from the pen of Oliphant Smeaton. They will be in two sizes, at 1s. and 2s. net.



Notices of Books.

TOTEMISM AND EXOGAMY: A TREATISE ON CERTAIN EARLY FORMS OF SUPERSTITION AND SOCIETY. By J. G. Frazer, D.C.L., LL.D., Litt.D., F.B.A. In Four Volumes. London: *Macmillan and Co.* 1910. Price 50s. net.

These four large volumes are a striking witness to the immense amount of labour which is to-day being expended upon investigation into primitive beliefs and customs, and also to the high quality of much of this labour: If the word "sociology" were not used with so many, and withal such confusing, significations, we might have defined our author's object as an inquiry (*Forschung*) into the origin and significance of certain extremely interesting very early sociological facts. But in the present state of two controversies—

one as to the right use of the word "sociology," and the other upon the right conception of both "totemism" and "exogamy"—to do this would be, at least to some extent, to seem to prejudge questions which it is well should be left as open as possible. Not only is the work before us a striking example of industry—it also offers an admirable example of both the spirit and the tone which must animate the really earnest seeker after knowledge, and so after truth. Many other investigators into matters which are the subject of controversy might with advantage copy Professor Frazer's method, which is exactly described in his own words: "That my conclusions on these difficult questions are final, I am not so foolish as to pretend. I have changed my views repeatedly, and I am resolved to change them again with every change of the evidence." How often might not some writers, who speak in a very different tone, confess, with advantage both to themselves and their readers, "With the evidence at our disposal, the problem hardly admits of a definite solution"! And the style of the work is not less refreshing than its spirit; of this the two following extracts, which are by no means exceptional examples, will offer some proof:

(1) "Our contemporaries of this and the rising generation appear to be hardly aware that we are witnessing the last act of a long drama, a tragedy and a comedy in one, which is being silently played, with no fanfare of trumpets or roll of drums, before our eyes on the stage of history. Whatever becomes of the savages, the curtain must soon descend on savagery for ever. Of late the pace of civilization has so quickened, its expansion has become so beyond example rapid, that many savage races, who only a hundred years ago still lived their old life unknown and undisturbed in the depth of virgin forests or in remote islands of the sea, are now being rudely hustled out of existence or transformed into a pathetic burlesque of their conquerors" (p. xv).

(2) "The imperious attitude of the magician towards nature is merely a result of his gross ignorance both of it and of himself; he knows neither the immeasurable power of nature nor his own relative weakness. When at last he gets an inkling of the truth, his attitude necessarily changes; his crest droops, he ceases to be a magician, and becomes a priest. Magic has given place to religion. The change marks a real intellectual and moral advance, since it rests on a recognition, tardy and incomplete though it be, of a great truth—to wit, the insignificance of man's place in the universe. The mighty beings whom the magician had treated with lordly disdain the priest adores with the deepest humiliation" (vol. iv., p. 29).

Of the immense range of the contents of these volumes it is impossible in the space of a few pages to give even the barest outline. The first 200 pages of Vol. I. consist of reprints of three valuable essays now out of print. These are upon "Totemism," including a special treatment of the "Religious" and "Social" sides of the subject; upon "The Origin of Totemism"; and upon "The Beginnings of Religion and Totemism among the Australian Aborigines." The rest of Vol. I. and the whole of Vols. II. and III. deal with "An Ethnographical Survey of Totemism" in various parts of the world. Vol. IV. consists, first, of "Summary and Conclusion," arranged under three heads—(1) "Totemism and Exogamy"; (2) "The Origin of Totemism"; and (3) "The Origin of Exogamy." This section is followed by a long series of notes and corrections, and the volume closes with a particularly full and valuable index to the whole work. It will be to the essays in the first volume and to the "Summary and Conclusion" in the fourth that most readers will in the first instance turn.

Professor Frazer comes to the conclusion (vol. iv., p. 1) that totemism may be best defined as "an intimate relation which is supposed to exist

between a group of kindred people on the one side, and a species of natural or artificial objects on the other side, which objects are called the totems of the human group." He believes that totemism belongs to a period of extremely dense ignorance of the commonest processes of human nature—to a time in which anything like what we should term clear thinking was practically unknown; thus totemism is simply "a crude superstition," and certainly "not a philosophical system." Further, it is quite an error to regard a totem as a god, or to look upon totemism as a religion. Any belief or system of beliefs to which we could truthfully apply the term religion belongs to a later and higher stage of development than that in which totemism is found to exist. The origin of totemism, Professor Frazer is, from the evidence, convinced (however incredible the statement may seem), arose from an entire ignorance of the true nature of the conceptual process. The cause of conception was by the woman attributed to the effect of some natural object—most frequently it appears an animate object, such as an animal or a tree—in whose immediate vicinity she was when she first became conscious of her condition. Upon the question, "How has totemism been diffused through so large a part of the human race, and over so vast an area of the world?" Professor Frazer is not prepared to give a decisive answer—*i.e.*, whether it has spread through the intercourse (peaceful or otherwise) of various nations, or whether it has "sprung up independently in many different tribes as a product of certain general laws of intellectual and social development."

While totemism is not a religion, it has undoubtedly had an effect upon religion. As an example of more than one passage in Professor Frazer's work in which light is thrown upon the difficulties with which the teachers of true religion, in their efforts to overcome and banish superstition, have had to contend, I may quote the following :

"We may suspect that the use which magicians made of images in order to compel the beings represented by them, whether animals, or men, or gods, to work their will, was the real practice which the Hebrew legislator had in view when he penned the Second Commandment . . . the black arts of their powerful neighbours (*e.g.*, the Egyptians) were doubtless familiar to the Hebrews, and may have found imitators among them. But to deeply religious minds, imbued with a profound sense of the Divine majesty and goodness, these attempts to take heaven by storm must have appeared the rankest blasphemy and impiety" (vol. iv., p. 26).

Those who are familiar with the late Professor Robertson Smith's "Religion of the Semites" will remember how, in chapters iii. and iv. of that valuable book, he traces the connection between certain forms of totemism and the Arabian "Jinns," and also with certain early conceptions of "holiness" as attached to particular objects and places. May not the position of "thy cattle," before "thy stranger," in the Fourth Commandment, as implying totemic relationship, be due to a relic of the same world of thought?

The connection between "totemism" and "exogamy," which is perhaps both a more interesting and more important subject than totemism, is one somewhat difficult to trace. Professor Frazer appears to incline to the opinion that the connection is rather one of parallelism than a causative one. Undoubtedly totemism is older than exogamy, but in the present state of our

knowledge we are not justified in asserting that exogamy is the outcome of totemism. The exact origin of exogamy is as yet mysterious. Professor Frazer, in his chapter on the subject, examines most carefully the theories of such authorities as McLennan, Westermarck, Durkheim, and L. H. Morgan, and the patience with which he does this is only one of the many evidences we find of the really scientific method which he pursues throughout. Ultimately he comes to the conclusion that Morgan's theory is the only one which is substantiated by the facts—viz., that "exogamy is only explainable . . . as a reformatory movement to break up the intermarriage of blood relatives . . . by compelling them to marry out of the tribe who were constituted such as a band of consanguinei" (vol. iv., p. 104).

The whole subject is deeply interesting, whether we view it from the point of view of science, of history, or of religion. Alas that these points of view should sometimes be regarded as separate—even as contradictory! What we must try to do is to hold in combination two complementary theories of the growth of society and of its various institutions; theories which, unfortunately, are too often separated in thought—viz., that of the method of natural evolution (in the strictly scientific sense of the words), and that which sees in this evolution the work and guidance of an infinitely wise Overruler (*cf.* Acts xiv. 16, 17; Rom. i. 19, 20). To quote Professor Frazer's own words:

"The scheme [of exogamous marriages] no doubt took shape in the minds of a few men of a sagacity and practical ability above the ordinary, who by their influence and authority persuaded their fellows to put it in practice; but, at the same time, the plan must have answered to certain general sentiments of what was right and proper, which had been springing up in the community long before a definite social organization was adopted to enforce them. And what is true of the origination of the system in its simplest form is doubtless true of each successive step which added at once to the complexity and to the efficiency of the curious machinery which savage wit had devised [Under whose inspiration?] for the preservation of sexual morality. Thus, and thus only, does it seem possible to explain a social system at once so intricate, so regular, and so perfectly adapted to the needs and the opinions of the people who practise it. In the whole of history, as I have already remarked, it would hardly be possible to find another human institution on which the impress of deliberate thought and purpose has been stamped more plainly than on the exogamous system of the Australian aborigines" (vol. iv., p. 122).

I have quoted this long passage not only because it seems to me to give an additional excellent example of both the contents and the style of Professor Frazer's work, but also because it appears to contain, at any rate implicitly, a very valuable philosophy of the development of social and of what many (as, apparently, the author) are content to regard as merely "human" institutions. These are certainly human in so far as they have been mediated through human instrumentality, but it is difficult to watch their birth and growth without feeling that in them there is something more than human. Their choice and their development can hardly on this ground be fully and satisfactorily explained. Are we not, I would ask, as we study them, compelled to allow for the guidance and the protection of a Higher Agency?

The feeling I have here ventured to express seems to pursue one all through the study of these fascinating volumes, which are so full of patient and truthful research into the origins of customs which have had, and to

a great extent still have, an immense influence upon the development of society. We are, I hope, gradually becoming more and more convinced, not only that the present is inexplicable except through a more complete knowledge of the past, but also that of the past (so far as an implicit revelation of a Divine guidance is concerned) we need to take a far wider view than the one which we have unfortunately been accustomed to take. To me the book is a further confirmation of two truths, the general acceptance of which, I believe, is daily growing: first, that true science is the highest of all the handmaids of religion; secondly, that the Christian is the truly scientific philosophy of society. As a proof of the truth of these convictions, and also as one further example of the value of, and at the same time a further instance of the want of the "one thing" needful to complete Professor Frazer's own, philosophy of society, I will close by quoting what are practically the closing sentences of his work:

"What idea these primitive sages and lawgivers, if we may call them so, had in their minds when they laid down the fundamental lines of the institution [*i.e.*, of exogamy] we cannot say with certainty; all that we know of savages leads us to suppose that it must have been what we should now call a superstition—some crude notion of natural causation, which to us might seem transparently false, though to them it doubtless seemed obviously true. Yet, egregiously wrong as they were in theory, they appear to have been fundamentally right in practice. What they abhorred was really evil; what they preferred was really good. Perhaps we may call their curious system an unconscious mimicry of science. The end which it accomplished was wise, though the thoughts of the men who invented it were foolish. In acting as they did, these poor savages blindly obeyed the impulse of the great evolutionary forces which in the physical world are constantly educing higher out of lower forms of existence, and in the moral world civilization out of savagery. If that is so, exogamy has been an instrument in the hands of that unknown power, the masked wizard of history, who by some mysterious process, some subtle alchemy, so often transmutes in the crucible of suffering the dross of folly and evil into the fine gold of wisdom and good" (vol. iv., p. 169).

How true this is! But we wish that it had been very differently expressed.

W. EDWARD CHADWICK.

THE ODES AND PSALMS OF SOLOMON. Now first published from the Syriac Version by Dr. J. Rendel Harris. *Cambridge University Press*. Price 12s. net.

The Psalms of the Pseudo-Solomon are already well known in the original Greek, but Dr. Rendel Harris has laid us under a debt of gratitude for thus introducing us to the exquisite Odes, of which hitherto nothing was known but the name. If we may accept his most carefully weighed conclusions, we have here in a Syriac (and in part also in a Coptic) version a work dating from about the last quarter of the first century. Its author was apparently a Gentile Christian convert, who wrote in Palestine, and was perhaps the earliest Christian mystic. Even through the medium of translation into such a language as the Syriac, which but awkwardly represents the Greek original, the author impresses us with the consciousness of a depth of spiritual experience which is unsurpassed, and of possessing the peace which passes all understanding. The "Johannine atmosphere" of the Odes is most evident. "We have clear statements that Christ is the Word; that He is before the foundation of the world; that He bestows living water abundantly

that He is the Door of everything; that He stands to His people in the relation of Lover to Beloved; that they love Him because He first loved them" (pp. 73-74). We agree with the Editor in holding that "the Syriac text of the Odes of Solomon is . . . of the first importance for rightly understanding the beliefs and experiences of the Primitive Church" (p. 87). There is no clear reference to the Sacraments. In Ode 20 the writer says: "A priest (*kāhnā*) of the Lord am I, and to Him do I render priestly service, and to Him do I sacrifice the sacrifice of His thought. For not as the world nor as the flesh is His thought, nor as those who toil carnally. The sacrifice of the Lord is uprightness and purity of the heart and of the lips." This is in accord with 1 Pet. ii. 5. Space forbids us to quote even such a lovely Ode as No. 28, for example. It is needless to say that Dr. Rendel Harris has brought to bear upon the problems presented by this unique manuscript all that wealth of Oriental learning for which he is famous. He successfully defends the author from Harnack's suggestion of Gnosticism. The translations are carefully made, as far as we have tested them, and the Estrangelo type is clear and good.

W. ST. CLAIR TISDALL.

OUTLINES OF BIBLE CHRONOLOGY. By Canon Girdlestone. London: S.P.C.K. Price 2s.

In this little work Canon Girdlestone has stated the results at which he has arrived, so far, through a comparison between Bible chronology and what has hitherto been learnt or inferred from the Assyrian, Babylonian, and Egyptian records. Small as the book is, its arguments will have to be very carefully weighed by all future writers on the most important subject with which it deals. Though those points which are still "open" are frankly admitted to be so, and the author nowhere attempts to be dogmatic, yet there is little doubt that in most matters of history the correct date in all probability does lie between the limits of possible variation which he lays down. He shows good reason to hold that "the Hebrew calendar marked not only years but days. This exactness had doubtless been learnt in Chaldæa by Abraham, and we can detect it throughout the history of Israel as clearly as in the commercial and historical tablets of Assyria and Babylon" (pp. 14, 15). The dates in "Kings," which now seem to us so complicated, "would present no difficulty in the days of the kings as originally written. . . . If any attempt were made to combine the history of the English and Scottish kings, interspersed with various biographical and national adventures in the same way for 300 years before the union, all being based on annals, but drawn up by theological professors, we should be better able to appreciate the difficulties." The note here proves this most satisfactorily. In reference to Bible chronology of the period he well says: "Our documents were prepared by men of authority . . . who lived in or soon after the times of which they wrote, and made frequent reference to the then existing annals which have since perished. . . . When we compare the materials which we thus possess with the fragmentary puzzles which come to us from Egypt, or even with the curt contents of the Assyrian Canon and the 'boastful bulletins' in which the Oriental kings generally indulged, we feel that the highest respect is due to our Biblical authorities" (pp. 40, 41). Mr. King's work on "Early Babylonian Chronicles" is made good use of, and the blunder made by

Nabunahid's scribes (which until a year or so ago led archæologists to antedate Naram-Sin by 1,500 years) is taken into consideration as removing many difficulties (p. 54). In a similar way we learn how pottery in Egypt and Crete enables us to decide between 3348 and 1888 B.C. in favour of the latter date for the accession of Usertasen III., thus showing that the time of the Shepherd Kings must have been comparatively short (p. 56). Good reasons are given for placing Abraham's birth between 2192 and 2178 B.C., the Exodus between 1472 and 1458 B.C. (in Thothmes III.'s reign), and "the dawn of human history" about 5000 B.C. The notes on the Maccabæan Period (pp. 68-69) and on the "70 Weeks" of Daniel are valuable. The evidence for placing our Lord's Crucifixion in A.D. 29 is clearly stated (p. 75). The book concludes with a table of leading Biblical dates, which, with the other table facing p. 40, will prove useful.

Canon Girdlestone does not, of course, go out of his way to deal with matters not closely connected with his subject, yet his *obiter dicta* are often suggestive—*e.g.*, that Nitocris, mother of Belshazzar, "may have been a wife of Nebuchadnezzar" rather than his daughter (p. 27). On Ezra iv. 6, 7, we confess we do not see the possibility of the Canon's explanation, though it is very ancient. That given by Lord Arthur Harvey in the *Expositor* for July, 1893, seems preferable. It is hardly correct to say that Nabunahid was absent from Babylon when Gobryas took the city (p. 29), for two Babylonian documents say he was captured in the city before the fall of the citadel (?) where "the King's son" held out. Nor can Assyrian be described as "a form of Aramæan" (p. 25). "Taphenes" for Tahpenes (p. 38) is doubtless a misprint. We are glad to see that the evidence for the identification of the *Habiri* of the Tell el Amarna Tablets with the Hebrews (p. 52) has evidently impressed the Canon in favour of Colonel Conder's theory.

W. ST. CLAIR TISDALL.

OLD TESTAMENT INSTITUTIONS; THEIR ORIGIN AND DEVELOPMENT. By the Rev. U. Z. Rule, with Preface by the Rev. Professor Sayce. London: S.P.C.K. Price 5s.

The author of this book writes in a reverent spirit, and has read and thought much on the subjects with which he deals. Yet we cannot give his book a warm welcome, because we think that, though it has merits, it fails to throw light upon the origin and development of those institutions which it aims at explaining. The reason of this failure is the author's general acceptance of a certain amount of the Higher Critical theory, though he endeavours to reconcile it with a conservative position. He admits the erstwhile separate existence of the hypothetical "P," and that of "JE," if not of "J" and "E" separately. The evidence for the existence of these phantasms has recently been in great measure confuted, as our readers are aware. This fact makes Mr. Rule's book somewhat out of date already. He begins by considering the testimony regarding the authorship of the Pentateuch afforded by the statements in (1) the work itself; (2) in other parts of the Old Testament; and (3) in the New Testament. He then tries to show that this does not imply "that Moses himself wrote 'the Law' in this sense—*i.e.*, the whole Pentateuch" (p. 8). After a somewhat careful consideration of what Mr. Rule urges, we confess ourselves quite unconvinced that he has

succeeded in reconciling Biblical statements in this matter with Higher Critical assertions. This vitiates much of his later reasoning. In chapter xx. he fails to see that *moral* cleanness, as well as physical, is insisted on in Lev. xix. He holds that certain parts of the Pentateuchal laws are later insertions. Even if this be granted, we do not see why they may not have been inserted by Moses himself during the forty years he led the people. The analogy of the Qur'ān here is instructive. It contains manifestly "later insertions" in many places, but tradition quite satisfactorily accounts for them all, as having been added by Muḥammad's orders as occasion arose for modification during the twenty years of his "prophetic office." Moses' personal leadership lasted twice as long. Valuable parts of Mr. Rule's book are the pages which treat of the gradual development in pre-Mosaic religion (though we cannot accept all his statements), the principle that "the blood is the life," and the original form of the Decalogue. In supporting Ewald's argument on the latter point, Mr. Rule's reasoning would have been strengthened had he shown that in Exod. xx. 1, "And God spake *all these words*," the term used (*dēbhārīm*) means λόγους, not ῥήματα, so that the phrase by no means teaches that every ῥήμα in the following verses was written on the Two Tablets. Being *short*, these Commandments are called the "Ten Words" (*'asereth haddēbhārīm*) in Exod. xxxiv. 28; cf. Δεκάλογος. But the Mosaic authorship of the explanatory supplements added to Nos. 2, 3, 4, 5, and 10, is strongly supported by the fact of the resemblance between the promise attached to the Fifth Commandment and the words in the "Precepts of Ptaḥ Hotep" (already in Moses' time an Egyptian classic), "The son who keeps his father's saying becomes an old man" ("Papyrus Prisse," p. xvi, line 6). Occasional references to "the Christian altar" and the "Holy Eucharist" hardly seem in place, especially as neither in the Bible nor in the Prayer-Book are these terms applied as they are by Mr. Rule.

W. ST. CLAIR TISDALL.

THE LAND OF THE HITTITES. By John Garstang, D.Sc. London: Constable. Price 12s. 6d. net.

Not forty years have elapsed since Dr. Wright called the attention of scholars to some basalt slabs at Hamath inscribed in non-Egyptian hieroglyphic characters, which he boldly ascribed to the Hittites, a suggestion made independently at the same time by Professor Sayce. Professor Garstang's fascinating volume describes the mass of evidence, in justification of that bold assertion, which has accumulated in the intervening years: We still await the decipherment of this writing, for no bilingual inscription of sufficient length to give the key has appeared, and no system of interpretation worked out by the ingenuity of scholars has commanded universal assent. But the frequent references to the Kheta of the Egyptian and the Hatti of the Assyrian monuments have been collected and compared, the range of the Hittite monuments themselves has been worked out, and finally the clay tablets of Boghaz-Keui, many of them in that Semitic language which was the means of diplomatic correspondence through the nearer East in the middle of the second millennium B.C., have thrown a flood of light upon Hittite history.

Professor Garstang's book has been written with a full knowledge of this accumulated evidence. No such account as he gives, largely from personal examination, of the Hittite monuments exists in English, and even Messerschmidt's "Corpus Inscriptionum Hettitarum" does not give the fulness of information contained in the middle chapters of this volume; while the brilliant reconstruction of Hittite history for a period of nearly two hundred years under the dynasty founded by Subbi-luliuma in the fourteenth century B.C. has only been rendered possible by Dr. Winckler's publication of some of the more important finds at Boghaz-Keui. No better evidence of the wealth of material awaiting excavation could be found than the fact that Professor Garstang's own discoveries at Sakje-geuzi were made on the smallest of the five mounds upon the site. The first and last chapters of the book will be found most interesting to the general reader—the one with its clear and suggestive description of the Anatolian Peninsula, which forms a valuable companion to the mass of material accumulated by Professor Sir W. M. Ramsay in his "Historical Geography of Asia Minor," the other with its admirable summary of the fortunes of the Hittite peoples, so far as known at present. There is not much of direct interest to the student of the Old Testament, but such will note with interest the evidence for a Hittite element in Canaan at an earlier date than that recognized hitherto, and also a note (p. 324) on the Hittite form of the name "Tid'al" in Gen. xiv. On one or two minor points rather doubtful inferences seem to be drawn: the Amorites are spoken of (p. 318) as an Aramæan people; but the name "Amurri" occurs in the records of Babylonia long before the generally recognized period of the Aramæan migration; and Professor Sayce, who now claims the Amorites as Semitic (instead of Berber, an opinion still widely held on the evidence of the Amorite types given by Egyptian artists), speaks of their presence in Babylonia, when "the Aramaic dialects had not yet assumed a separate existence" (CHURCHMAN, September, 1910, p. 656). And the identification of the Mushke of the twelfth century with the Phrygians, because Mita of Mushke, the opponent of Sargon in the eighth century, is recognized as Midas of Phrygia, seems to require further support. The book is admirably illustrated, not only with reproductions of the monument of the Hittite race, but also, in fulfilment of the promise of the title, with views of Anatolia and North Syria, which bring before the reader the *land* which was their home.

OLD THEOLOGY. By the Rev. W. H. K. Soames. London: *James Nisbet and Co.* Price 7s. 6d. net.

The title does not give any adequate idea of this interesting and useful book, which is "an attempt to expound some of the difficult, or obscure, or misunderstood texts, passages, and extracts of the New Testament." In the course of twenty-six chapters, covering over four hundred pages, Mr. Soames gives interpretations of a large number of difficult passages. Two or three, like St. John iii. and vi., are discussed with great fulness, while others are considered much more briefly. But whether long or short, the discussions are invariably suggestive. The treatment of the Sacraments and Ministry is particularly good. This is decidedly a book to consult on

all the passages treated. The author makes us think, whether we agree with him or not, and this in connection with Biblical exegesis is a virtue of the first order.

THE INSPIRATION OF PROPHECY. By G. C. Joyce, D.D. Oxford: *The University Press*. Price 3s. 6d. net.

Dr. Joyce describes his book as "An Essay on the Psychology of Revelation," and speaks of his task as an attempt to describe some of the phenomena of inspiration as observed from the standpoint of the psychology of religion. He starts from the Higher Critical position of recognizing divination as characteristic of the early religion of Israel, and he believes that divination later became transformed into prophecy. In order to draw these conclusions it is, of course, necessary for him to set aside the historical character of the Pentateuch, and to start from the Book of Judges. This at once shows the fundamental difference between him and the Old Testament as it now stands. The Ephod, the Teraphim, and Goliath's sword, are all brought under contribution in support of his theory. A significant admission is made, however, which we should have thought would have suggested a very different line of study. It is allowed that "in the Bible alone we can hardly expect to find material for the construction of a theory of divination. The number of facts mentioned is too small, the basis of induction too restrained" (p. 26). So Dr. Joyce finds it necessary to enlarge his field of observance "by giving admission to evidence derived from the records of heathen divination." These contentions seem to us to go far to destroy the value of the writer's position, for we cannot help being conscious at almost every point that he is endeavouring to obtain a theory which cannot fairly be regarded as true to the Old Testament picture of the rise and progress of Israel's religion. The book must therefore necessarily be unsatisfying to all who are unable to accept the author's critical premisses. They will feel that the evidence of the Old Testament is largely misread, and some of it is given an entirely wrong interpretation. We are altogether in agreement with Dr. Joyce that the fullest inquiry into the various kinds of inspiration will not only not weaken our faith, but will increase our reverence. And yet we cannot feel satisfied that this will be the outcome of teaching which proceeds along the lines of this book. What we require is a work that will take the Old Testament on its own evidence, and then patiently deduce from it its own picture of prophetic inspiration. When this is done the result will be vastly different from what is presented to us here.

SELECTIONS FROM THE GREEK PAPYRI. Edited, with Translations and Notes, by George Milligan, D.D. *Cambridge University Press*. Price 5s. net.

The aim of this book is "to bring within the reach of those who are interested in the recent discoveries of Greek papyri in Egypt certain typical documents from the principal collections." These collections are now so large, and are often so inaccessible, that it is hoped that the present little volume of selections will help to indicate their character, and, in particular, to illustrate their importance for the study of the Greek Testa-

ment. As far back as 1863 Bishop Lightfoot expressed the opinion that "if only we could recover letters of ancient people during the first century, we should have the greatest possible help for the understanding of the language of the New Testament. This significant anticipation has now been realized, and every year is providing us with more material for the study of the linguistic characteristics of the New Testament. No student must overlook this invaluable work. On almost every page there are references and allusions to words and phrases in the New Testament, which shed undoubted light on its meaning.

STUDIES IN GALILEE. By E. W. G. Masterman, M.D. London: *Luzac and Co.*, 46, Great Russell Street. Price 4s. 3d.

Everything which helps to make Palestine better known is to be heartily welcomed, and the present work by the doctor in charge of the Jerusalem Hospital will be of great service. Principal George Adam Smith writes an appreciative preface, and we cannot do better than quote his words. "It furnishes fresh and noble contributions to our knowledge of so famous a region; it is richly stored with facts; it is lucidly written, and cannot fail to prove alike valuable to the expert and interesting to the ordinary reader." No further words are necessary to commend this book to all Bible students, as one which, to quote the Principal again, "will both stimulate and control future discussion" on the ever-fascinating subject of Galilee. We are particularly interested to observe that Dr. Masterman favours the Tell Hum site of Capernaum.

FOREIGN MISSIONS. By Rev. R. H. Malden. London: *Longmans, Green and Co.* Price 3s. 6d. net.

"A Study of Some Principles and Methods in the Expansion of the Christian Church," written by a definite High Churchman. Three main aspects of missions are discussed—Apologetic, Historical, and Practical; the second being a sketch of Christian missions through the centuries, and occupying the larger part of the book. Limitations of space prevent adequate treatment of the history, and Roman Catholic missions seem to us to receive disproportionate attention. The attitude of the writer may be seen from the following references: "There seems to be no doubt that a rich and dignified ritual is very useful—if not absolutely necessary—in the mission-field" (p. 173, note). The overwhelming testimony of missionaries is in an exactly opposite direction. As to the Bible Society, we are told that "it is doubtful whether much solid result can be looked for from mere distribution of copies of the Bible" (p. 189). Again the evidence is almost entirely the other way. See especially Zwemer's "Islam." It is also argued that, in spite of all the excellence of missionary societies, "it may be questioned whether their continued existence does not tend to hinder the development" of the corporate conscience of the Church to the full extent (p. 226). Once more facts clearly point in the opposite direction. It is a thoughtful essay with a good deal of useful material, and marked by earnest conviction on behalf of all missionaries. But it does not seem to be written from any very definite standpoint of practical experience; it rather tends to be academic and somewhat remote from the actual life of missions.

RELIGIOUS BELIEFS OF SCIENTISTS. By Arthur H. Tabrum. London: *Hunter and Longhurst*. Price 2s. 6d. net.

It is often urged by such opponents of Christianity as the Rationalist Press Association that scientific authority is not on the side of Theism and Christianity. This book contains considerably more than one hundred letters from eminent scientists, showing what they themselves say on this subject. They were invited to answer two questions: (1) Is there any real conflict between the facts of Science and the fundamentals of Christianity? (2) Has it been your experience to find men of Science irreligious and anti-Christian? The answers constitute a mass of first-hand information of great importance, and they tell their own story for all who are willing to learn. As we look over the names of the writers of the letters, we see at a glance the eminence of the men laid under contribution, including Lord Kelvin, Lord Rayleigh, Lord Lister, Sir G. Stokes, Sir Oliver Lodge, and many others. The editor has done a valuable piece of work, which ought to be in the hands of all who are brought into contact with scepticism. Clergy and Church workers who know how widely the R.P.A. literature is being circulated among working people will be specially glad of this convincing antidote to error.

ISAIAH I.-XXXIX. Edited by the Rev. C. H. Thomson and the Rev. John Skinner. THE FIRST BOOK OF THE KINGS. By the Rev. H. O. Lanchester. *Cambridge University Press*. Price 1s. 6d. net. each.

The general editor, Mr. McNeile, of Cambridge, tells us that "the aim of this series of commentaries is to explain the Revised Version for young students, and at the same time to present in a simple form the main results of the best scholarship of the day." As the result we have in brief form the modern critical view of Isaiah, and the young students for whom the series is intended are referred among others to Cheyne, Duhm, Marti, Smend, and the *Encyclopædia Biblica* for the authorities on which the book is based. The same general attitude is taken in connection with the Book of Kings, which is regarded as characterized by "a Deuteronomic spirit," Deuteronomy being attributed to the time of Josiah.

SERVICE ABROAD. By the Right Rev. Bishop Montgomery. *Longmans, Green and Co.* Price 2s. 6d.

These lectures, delivered in the Cambridge Divinity School, are full of shrewd counsel and spiritual advice. Chapter I. discusses the attitude, temper, and principles for service abroad. Succeeding chapters deal with service in India, Africa, our own race, and women's work. The Bishop has much to say of value, and has culled the experiences of those who are serving "at the front."

THOUGHTS ON THE DIVINE LOVE. By the late Archbishop Temple. London: *S.P.C.K.* Price 2s.

Some Good Friday sermons and other kindred utterances of this great man are to be found here. The discourses are marked by a depth and a simplicity which arrested the listener, and will arrest the reader. They are at once ethical and evangelical. The first ten are reprinted from the "Rugby sermons."