

was not yet. The work of the Son must be accomplished and redemption wrought before (in the fuller sense) the coming of the Holy Ghost. Nicodemus could not know on this subject what St. Paul knew and what we know. But in the voices of the prophets, read in the synagogue every Sabbath Day; in the Psalms, which had so large a place in Jewish religion, the doctrine of the Spirit was expressed and illustrated. The sound of the wind, which blows where it lists, is

there heard, sometimes with intermittent force, sometimes in sudden gusts of faith and fervour; manifestations which cannot be mistaken of a life which is born from above in the spirit of man quickened by the Spirit of God. On the threshold of the Coming Kingdom and of the revelation of 'heavenly things,' there was need to impress afresh these truths which ought in measure to have been known by a true teacher of Israel.

(To be continued.)

At the Literary Table.

THE BOOKS OF THE MONTH.

THE TRUE CHRIST AND THE FALSE CHRIST.

By J. GARNIER. (*George Allen*. Crown 8vo, Two Vols. pp. 329, 340. 5s. each.)

There are two volumes. One describes the true Christ, the other the false. Or rather, one describes the true doctrine about Christ, the other the false doctrine. For it is not Christ, but our thoughts of Him and of His work that are the subject of Mr. Garnier's volumes.

Now, the true Christ is not found in Paganism, in Romanism, in Ritualism. He is found in Evangelicalism. But Evangelicalism is of two kinds. The one kind teaches a doctrine of expiation, and that is a false Christ. The other teaches a doctrine of spiritual fellowship through faith: that is the true Christ. The evangelicalism that teaches substitution is as false as ritualism, for it keeps Christ outside of us and makes Him do everything for us. The true Christ is found in the evangelicalism which unites us with Christ by faith, so that we suffer and die with Him, and then rise and reign with Him.

So Mr. Garnier's interesting and capable volumes make all turn on the nature of faith. And he is right. All does turn on the nature of faith. And a Christ that is not revealed *in* us, so as to produce good works, is not the true Christ.

The volumes are most attractively printed and bound. That is worth mentioning, for we are predisposed in their favour thereby, and so the reading is a pleasure from beginning to end.

Concerning Jesus is a good title for a book of studies in the life and character of our Lord. Its author is the Rev. Henry Hewett, A.T.S. It

contains nine chapters or sermons, one on the Homelessness of Jesus, one on His Happiness, one on His Manliness, one on His Womanliness, and so forth. Each chapter has something in it that is its own. The publisher is Mr. Allenson (6d.).

WHAT IS TRUTH? BY THE REV. ROBERT WATERS, A.K.C.L. (*Banks*. 8vo, pp. 498. 10s. 6d.)

Immense volumes under general titles like 'What is Truth?' are usually disappointing. We are not able to take in knowledge in large quantities at a time. We resent being set right (or being considered wrong) on every conceivable subject in one day. Such books, besides, are invariably ugly to look at. And so we are set against such a book as this before we open it.

Perhaps that is why we have not enjoyed it. The prejudice has never, perhaps, been removed. For it is a reasonable serious account of the religion of the Christ, according to the Old and New Testaments, and of the corruptions that after New Testament times have been introduced into it. Serious and most earnest the author is, and the things he lays his finger on are real evils, unmistakable corruptions, and he does well to expose them. If his book had had a more limited title, and if it had been written in a more lively manner, we might all have heard Mr. Waters gladly and done many things because of him.

After the death of the Rev. R. W. Barbour of Bonskeid, some of his poetry and prose was collected in a handsome volume which was presented to his private friends. That volume has been

held by them in priceless estimation. And now, unselfishly, they have counselled a smaller selection to be published for all. Here it is—a beautiful blue leather 16mo at 2s. 6d. net, from the firm of Messrs. Blackwood & Sons. Its quality may be judged by extracts. Try the page in this issue of THE EXPOSITORY TIMES called 'Point and Illustration.'

YOUNG PEOPLE. EDITED BY THE REV. ERNEST F. H. CAPEY. (*Burroughs*. New Series, Vol. II. 4to, pp. 192.)

Young People is a living and even very lively magazine. It has a serial and some short stories. It describes good men in 'our own Church,' and gives their photographs in youth, middle life, and old age. It gives an occasional portrait of, and contribution from, some distinguished man of letters. It even inserts good jokes and funny pictures. And it never has a dull page or a disappointing paragraph. For the editor is determined to make *Young People* a success.

AN INTRODUCTION TO THE OLD TESTAMENT IN GREEK. BY HENRY BARCLAY SWETE, D.D. (Cambridge: *At the University Press*. Crown 8vo, pp. 603. 7s. 6d. net.)

Professor Swete's *Introduction* will take its place beside his well-known manual edition of the Septuagint. Both will supersede all other works of the kind. Both will be constantly consulted by Old Testament students.

There is no occasion to review the book elaborately. It is the work of our best known Septuagint scholar. He has been aided by Professor Nestle, the best known Septuagint scholar on the Continent. We have no ability, and feel no call to go behind these men and find fault. But one characteristic may be noted—its reserve. The utmost patience has gathered what can be gathered at present about the Septuagint. But much remains doubtful and obscure. That fact is as frankly stated as any other. It may also be noted that the book is really an *Introduction*. Dr. Swete has been able to bend down to the very beginner. He has gone a good way into the subject, and brought together in admirable order an immense amount of historical and critical information, but he has begun at the beginning. He thus keeps his book human, makes it fit for reading, and offers the subject as an attractive one.

It will be no surprise if from the date of the publication of this *Introduction* the study of the Septuagint takes a new start and occupies a new place even in our Colleges.

A piece of scholarship in keeping with the rest of the work is Mr. Thackeray's account of the Letter of Aristeas, which is printed as an Appendix. The book is dedicated: '*Eberhardo Nestle, Ph. et Th. D., viro, si quis alius, de his studiis optime merito, huius operis adiutori humanissimo.*'

THE BARD OF BETHLEHEM. BY THE REV. H. A. PATERSON, M.A. (*Andrew Elliot*. Crown 8vo, pp. 530. 4s. 6d. net.)

To spend one's life in work upon the Psalms must surely be a good as well as a pleasant thing. It is, perhaps, the chief thing that the Psalms do for us—their study makes for our righteousness. What we do for the Psalms is of less account. Mr. Paterson has had a very definite object in mind in all his study of the Psalms. He has sought to translate them. In this volume he has added a prose translation to the verse translation he had published previously. And no doubt we must have some such definite purpose in all fruitful study of the Psalms. To go to them deliberately for devotion is often as useless as to try to add a cubit to our stature by thinking. Mr. Paterson has not really translated the Psalms. His prose translation is too inartistic and too unscientific—for here both words must go together—to be quite successful. And as for his translation in verse—well, nobody can translate the Psalms in verse. Milton could not, and no one else need try. Still, it is pleasant reading, and we too shall receive some of the blessing which this study has been to the author.

LINES OF DEFENCE OF THE BIBLICAL REVELATION. BY D. S. MARGOLIOUTH, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 327. 6s.)

Professor Margoliouth has in this handsome volume reprinted the papers which he contributed to the *Expositor* throughout the year 1900, and added one on the 'Principles of Criticism.' It is a book which perhaps no man living is able to criticise, it stands so absolutely apart in origin and argument. The direct purpose of the book is to assail the literary analysis of the Old Testament. Hitherto that has been done either by literary analysis leading to different results, or by the evidence

of the monuments. Professor Margoliouth does it by an appeal to Arabic literature. And one feels that to appreciate even the method of reasoning adopted, it is necessary to think oneself into Arab ways of thought and expression, as evidently Professor Margoliouth has done. To an Arab, one feels, these arguments may be conclusive; they do not impress an Englishman. To which, we do not doubt, Professor Margoliouth would answer, 'Quite so, this Hebrew literature is more akin to Arabic than to English, and therefore this way of arguing about it is more likely to be right.' And we can only reply that we cannot get outside our own understanding. In other words, Professor Margoliouth's arguments may demonstrate the unity of Isaiah to an Arab, but they do not appeal to us. But even the ordinary insulated Englishman can appreciate the miracle of out-of-his-way learning and the abundant felicities of thought which the book contains.

THE PREACHER'S DICTIONARY. By E. F. CAVALIER, M.A. (*Hodder & Stoughton*. 8vo, pp. 641. 12s.)

It was only last month that we had the pleasure of reviewing a work remarkably like this in scope and purpose. What is the purpose? It is to guide the preacher to the Scripture passages that handle certain moral and religious subjects. The subjects are given in alphabetical order and subdivided, and the texts are printed in full. In the present volume, however, there is more than that. The leading Greek words are gathered, and a great many quotations are given from general literature. The value of such a book as this depends entirely on the use that is made of it. Fortunately this book is neither so elementary nor so exhaustive that it can be simply transferred to the manuscript or to the mind. It is suggestive and illuminative. It suggests a subject, quotes the chief texts on it, and lights it up by apt and memorable sayings. If men would do this for themselves, it would always be best. But some have not the time, some have not the patience. For them this volume is bound to be serviceable.

THE ANCIENT SCRIPTURES AND THE MODERN JEW. By DAVID BARON. (*Hodder & Stoughton*. Crown 8vo, pp. 354. 6s.)

Mr. Baron is one of the directors of a Jewish mission, called the 'Hebrew Christian Testimony

to Israel.' He is also an expositor. This book is a combination. Part is Jewish missionary work, part is expository work. On the whole, the missionary work is best. Mr. Baron is not always sure of his footing in the interpretation of Scripture, perhaps because his scholarship is somewhat old-fashioned. But his account of the Jews of the present day in their relation to Christianity is very valuable. It is also very hopeful; and yet Mr. Baron knows the difficulties, and does not belittle them.

Analyses of Sermons are rarely readable, and even Mr. J. F. B. Tinling, B.A., with all his experience, has failed to retain the spark of life in his Analysis of all the published sermons of Bersier, which he calls *Bersier's Pulpit* (*Hodder & Stoughton*, crown 8vo, pp. 150, 1s. 6d.). But his purpose is perhaps served in simply presenting his author's thought. Let the preachers who refer to the book add the fire and the life themselves.

AN INTRODUCTION TO THE NEW TESTAMENT. By B. W. BACON, D.D. (*Macmillan*. Crown 8vo, pp. 300. 3s. 6d.)

Professor Bacon is among the more advanced of American theologians. It is no surprise to find this *Introduction* denying positions that the best English critics hold. The shock administered by Dr. M'Giffert's *Apostolic Age* will not be repeated, though that book and this are in close critical agreement. The Gospel of John is the work of three men—the Apostle, the Presbyter of Ephesus, and an editor who added the 'Appendix'; and the result is disturbing to ordinary ideas of the character of John. For the disciple who leaned upon Jesus' breast, the spiritually-minded author of the Gospel and First Epistle, is all the creation of the nameless Presbyter's fond fancy; the real John, son of Zebedee, is 'a fiery, zealous partisan, whose salient faults are self-assertive ambition and narrow intolerance.' Well, Dr. Bacon is entitled to his own hard-won conclusions. He is a scholar of first quality, and works independently. If slightly out of touch critically with some other volumes in Professor Shailer Mathews' series, for accuracy and reverence it is a volume of which any editor might be proud.

Messrs. Marlborough have published a second

edition of the Rev. C. E. Stuart's evangelical *Outline of St. Paul's Epistle to the Romans* (2s. 6d.).

THE DHAMMA OF GOTAMA THE BUDDHA
AND THE GOSPEL OF JESUS THE CHRIST.

By C. F. AIKEN, S.T.D. (Boston: *Marlier*. Crown
8vo, pp. 365. \$1.50.)

It has often been asserted that the gospel of Christ owes something to the teaching of Buddha. It has sometimes been asserted that it owes all that is most searching and essential. If it were so, it would not make the gospel of Christ less, though it would make the teaching of Buddha more. Dr. Aiken investigates the matter. He is highly competent so to do. He is not an apologist. And he concludes that the theory of dependence, or even of the slightest acquaintance, wholly breaks down. The book is one of the most valuable additions to the Buddhist literature that has seen the light for many a day. It is a discipline in scientific method, and it casts fresh light not only on many Buddhist doctrines, but even on some doctrines of Christianity.

Furnishing for Workers is the title of a small volume, which contains a selection of texts arranged under prominent doctrinal heads, and all in order, to be ready to the hand of the busy teacher. The compiler is Dr. L. W. Munhall, the publishers, Messrs. Marshall Brothers (rs.). In size it fits the pocket, and ought to be found useful.

Messrs. Marshall Brothers have added to their 'Quiet Hours' series of small quarto volumes *The All-Sufficient Saviour*, by the late Rev. G. H. C. Macgregor, M.A. It is the last work he did; it is the ripest fruit of his singular close walk with God.

A number of familiar evangelical texts have suggested to Freda Hanbury Allen some practical thoughts which she has expressed in verse, and which have been issued by the same publishers under the title of *That I May Know Him*.

THE HEIDELBERG CATECHISM. (*Melrose*. Fcap.
8vo, pp. 189. 2s. 6d.)

In his series entitled 'Books for the Heart,' Mr. Smellie has included an edition of the Heidelberg Catechism. It contains the German text, an English translation, and an introduction on Reformation Catechisms in general and the

Heidelberg in particular. We rejoice in the possession of the little book. It adds one more to a most agreeable series of volumes; it has given us delight through its introduction, which had to be finished at a sitting; and it is the handiest edition we know of the most human Catechism on earth. Most Catechisms are for the head, but this is really a 'book for the heart.'

Messrs. Nisbet are the publishers of *The Church Directory and Almanack*—one of the marvels of successful compilation and cheap publishing (8vo, pp. 650, 2s. net). There are directories published at ten times this price and they are not so good as this. It contains everything that a Churchman can desire to know.

Ships and Havens. It is hard to say whether Dr. van Dyke who wrote, or Messrs. Nelson who published it, have most credit by this book. It is a homily in short chapters on the text, 'So he bringeth them to their desired haven.' It is printed effectively in black and red.

THE BOOK OF NUMBERS. BY THE REV. J. A.
PATERSON, D.D. (*Nutt*. 4to, pp. 67. 5s. 6d.)

Thirteen volumes have now been published of the Polychrome Bible in Hebrew. Three more are in the press. We congratulate Professor Haupt most heartily on the steady progress of his great undertaking.

To the casual eye this will prove one of the most attractive volumes of the series. For eight colours are required to set forth the various sources of the Book of Numbers, and some of the pages are gorgeous enough to make the popular title of the 'Rainbow Bible' scarcely an exaggeration.

But the searching eye of the student will be attracted also, though more to the notes than to the gaudy text. Professor Paterson has given himself gladly to the work, and evidently has found himself much at home amid the textual and grammatical niceties of the book. Professor Haupt has added many notes in square brackets, chiefly literary and archæological, and chiefly supplementary to the special editor's work, though we have observed an occasional contradiction. Together they have produced a work rich in interest. No commentary exists in English that throws half the light of this one on the Hebrew of the Book of Numbers.

SONGS AND SAYINGS OF GOWRIE. BY THE REV. ADAM PHILIP, M.A. (*Oliphant*. Crown 8vo, pp. 319. 5s. net.)

Mr. Philip's sketch of the *Church and People of Longforgan* (Oliphants) is one of the best parish histories ever written. It has carried his name far beyond the bounds of the locality. This work is greater. It is conceived in the same generous love of life, and it is executed with the deepest reverence for truth and religion. No care has been considered lost that gathered a name or verified a date. Yet there is so little ostentation of antiquarian lore that we can read the book under the uninterrupted fascination of charming story and good song. In a real sense some of these delightful songs and stories are rescued. They come from fleeting broadsheet or forgotten tome. But more than that, something is gathered from the lips of the people of the Carse. For Mr. Philip has entrance not only to homes but to hearts, and is able to unlock the secrets of catch and proverb that are perhaps as jealously kept back by the Scotch peasantry from the mere literary hunter as the record of personal religion. For the greater part, however, the volume owes its charm to wide reading in the field of Scottish literature. Every reference has been noted, every hint has been followed up. Not those who live in or near the Carse of Gowrie only, but lovers of Scottish literature everywhere will rejoice to possess this book, and will honour its author. Scotsmen abroad will welcome it with special affection.

Messrs. Passmore & Alabaster have published a second edition of Henry's *Outlines of Church History* (2s. 6d.).

The Social question, they say, is the question for the new century. Grant it may be solved. Grant that we may have a hand in it. That we may, let us read *Social Service Ideals*, an introduction to the subject, by Dr. J. Paterson Smyth (Sands, 1s.).

THE CHILD. BY A. F. CHAMBERLAIN, M.A., PH.D. (*Walter Scott*. Crown 8vo, pp. 510. 6s.)

The title of the latest volume of the 'Contemporary Science' series is brief enough. It is enlarged, however, by the subtitle, 'A Study in the Evolution of Man.' That gives its key and indicates its character. It is a study in anthro-

pology, a study in man. But man is caught before he has grown to manhood. He is caught before he is conscious of himself. He is then turned willingly about, and set in all possible positions, in relation to ancestry, to sex, to savages, to language, to education, to size, to crime, to other animals, and much more. A complete scientific account of him is extracted and written down before he is released. And the result is a most entertaining, disconcerting, severely scientific volume. Great are statistics when greatly handled. And surely it becomes us not to shut our eyes either to ancestry or any other part of the evolution of which we are the survivors and progenitors. There is nothing here to stagger faith. There is much to lay carefully and even prayerfully to heart and to practise in our lives.

THE LIFE OF JESUS OF NAZARETH. BY RUSH RHEES. (*Smith Elder*. Crown 8vo, pp. 327. 6s.)

The title of this, the newest Life of Christ, suggests Keim's *Jesus of Nazara*. And it is not to be denied that Professor Rush Rhees has something of the critical suspicion of Keim. But he believes that miracles do occur—and after all, the difference between one interpreter of the Life of Christ and another lies there. He believes that miracles did occur in the days of our Lord's flesh, that the miracle of a bodily rising from the dead occurred, and especially that there was seen on earth the greatest miracle that earth has ever known—the person of Jesus Himself.

Why is it that so few Lives of Christ are written? 'So few?' Yes, so few, when the attraction and the magnificence of the subject are considered. It must be that many men write but few men publish. For a Life of Christ is like a painting of Christ, it falls infinitely below even our idea. The man who publishes must be blind or brilliant. It is great praise, but Professor Rush Rhees seems to us to be brilliant. He calls his book a study—as if he would say, 'Just a bit of what I see, and I see so little.' It is all quite modest. But it is sincere and never superficial. The knowledge too, the knowledge of the outer facts, is always accurate. And for the student's use one most serviceable feature is a record of selected and criticised literature for every chapter. Two sentences in that record it is pardonable to quote: 'The most important treatment of the subject is the article JESUS CHRIST by William Sanday in the *Hastings*

Bible Dictionary (1899). It is of the highest value, discussing the subject topically with great clearness and with a rare combination of learning and common sense.'

PRO PATRIA. BY THE REV. C. W. STUBBS, D.D.
(Stock. Crown 8vo, pp. 182.)

The Dean of Ely knows no gospel that is not preached to the poor. And when we think of it that is the only gospel Christ Himself knew. It is the only gospel that the prophet prophesied He would preach. The gospel that is called 'comfortable,' under which our ears go to sleep to the cry of the oppressed is 'another gospel.' This volume has a considerable range of subject. But every sermon is 'social' whatever its subject, and a social gospel is at the last a gospel for the poor. The sermons were all preached on special occasions either in England or America. They were worthy of their great occasions.

Mr. Wilfred Woollam, M.A., LL.M., who further is described as 'sometime contributor to *Temple Bar*, *Cornhill*, *The Graphic*, *The Guardian*, *Cassell's Magazine*, *The Quiver*, *Sunday at Home*, etc. etc,' has published a gathering of spicy (sometimes peppery) sayings, partly in prose and partly in verse, through Mr. Elliot Stock. The title of the book is *All Change*.

A FIRST PRIMER OF APOLOGETICS. BY ROBERT MACKINTOSH, D.D. (Stock. Crown 8vo, pp. 92.)

A speaker at the late Church Congress desired earnestly to see some modern critic draw out the 'Argument from Prophecy.' Here it is. And there is no unreality or emptiness about it. Dr. Mackintosh is in touch with the most modern methods, but evidently he has lost no hold of the old doctrines. His book is masterly. It will make two things clear, first, how deep is the gulf that separates the old apologetic from the new; second, how unhesitatingly the new apologetic makes Christ the centre of all doctrine and all life.

The Sunday School Institute has issued *Easy Lessons on Israel in Egypt and the Wilderness*, by W. Taylor (1s. 6d.).

The *Boys' and Girls' Companion*—the volume for 1900—is as youthful as ever. It is the discoverer of the elixir of life, and has surely

patented it. Just the same size of boys and girls, just the same absorbed interest (S.S. Institute, 2s.).

From the publishing house of the Sunday School Union come the *Notes on the Scripture Lessons for 1901* (pp. 364, 2s.). It is the fifty-seventh annual issue. And the purpose of the Notes is still the same—suggestion rather than satisfaction.

The same firm has published the annual volume of the *Sunday School Teacher* (8vo, pp. 428). Under the sympathetic editorship of the Rev. Alexander Smellie, M.A., this has been one of the most helpful magazines that have reached the teacher throughout the year. Its contents are never commonplace, they are often of the highest literary merit.

The new volume of the 'Green Nursery' series is *Our Holiday in London*, by Ellen Veivin. The boy and the girl were both there, and the story is good for all other boys and girls (S.S. Union, 1s.).

The first volume of the *Golden Rule* is out. It should have been noticed sooner, but did not come in time for that. Is it succeeding? This is a successful volume surely. It is a book fathers and mothers will give their boys and girls, it is so pleasant and so pure (Sunday School Union, 2s.).

The recent discoveries in early Christian literature have gone hard against some papal as well as some rationalistic claims. Their use to discredit both is now deliberately called in by an American writer, P. P. Flourney. He starts with the 'Refutation of all Heresies,' and so he calls his book the *Search-Light of St. Hippolytus* (Thynne, crown 8vo, pp. 250, 2s. 6d. net). No more legitimate, no more effective, apologetic is in our hands at present.

Under the title of *What a Young Man ought to Know*, the Vir Publishing Company has issued a plain-spoken but wholly inoffensive and highly to be commended volume on the subject of personal and social purity (pp. 281, 4s. net).

A remarkable Cornish woman has had her life sketched under the title of *A Mother in Israel* (Wells Gardner, 1s.). It is a pity, indeed, as Canon Mason who introduces the narrative remarks, that her life was not better known and

her words more fully remembered. For this is a woman among ten thousand.

A little book called *Music from the Harps of God* has been written by Mrs. Campbell. Its author has discovered the value of affliction. Destroy it not, she says, for a blessing is in it. And so she rebukes our lack of faith in God's ways. This was the faith Christ asked if He would find on earth when He came again. Will He find it? There is one He will find it in today, and perhaps in others also who read her little book.

'I am become all things to all men,' said the apostle, 'that I might by all means save some.' And the Rev. J. N. Farquhar, of the London Missionary Society's College in Calcutta, becomes a commentator for the self-same end. He must by all means save some Hindus, and he turns St. Matthew's Gospel into the instrument of their salvation. He selects, prints in sections with special type for quotations and the like, comments, analyses, and never for one moment forgets the Hindu mind he would reach, the Hindu soul he would save. He does not forget that the Hindu has to buy the book, and so, packed as it is of brains and time and patience, he sells it for four annas. Four annas, we say, not four pence, because it is for India the book is produced, and it is greatly to be desired that every missionary in India should see a copy of it. The title of the book is *The Crossbearer*.

The Golden Bough.¹

The still glassy lake that sleeps
Beneath Aricia's trees—
Those trees in whose dim shadow
The ghastly priest doth reign,
The priest who slew the slayer,
And shall himself be slain.

'Who does not know Turner's picture of the Golden Bough? The scene suffused with the golden glow of imagination in which the divine

¹ *The Golden Bough*. A Study in Magic and Religion. By J. G. Frazer, D.C.L., LL.D., Litt.D., Fellow of Trinity College, Cambridge. Second Edition, revised and enlarged. In three vols. 8vo, pp. 495, 471, 490. London: Macmillan & Co. 36s. net.

mind of Turner steeped and transfigured even the fairest natural landscape, is a dream-like vision of the little woodland lake of Nemi, "Dian's Mirror," as it was called by the ancients. No one who has seen that calm water, lapped in a green hollow of the Alban Hills can ever forget it. The two characteristic Italian villages which slumber on its banks, and the equally Italian palace whose terraced gardens descend steeply to the lake, hardly break the stillness, and even the solitariness of the scene. Dian herself might still linger by this lonely shore, still haunt these woodlands wild.

'In antiquity this sylvan landscape was the scene of a strange and recurring tragedy. On the northern shore of the lake, right under the precipitous cliffs on which the modern village of Nemi is perched, stood the sacred grove and sanctuary of Diana Nemorensis, or Diana of the Wood. The lake and the grove were sometimes known as the lake and grove of Aricia. But the town of Aricia (the modern La Riccia) was situated about three miles off, at the foot of the Alban Mount, and separated by a steep descent from the lake, which lies in a small crater-like hollow on the mountain side. In this sacred grove there grew a certain tree, round which at any time of the day, and probably far into the night, a grim figure might be seen to prowl. In his hand he carried a drawn sword, and he kept peering warily about him as if every instant he expected to be set upon by an enemy. He was a priest and a murderer; and the man for whom he looked was sooner or later to murder him and hold the priesthood in his stead. Such was the rule of the sanctuary. A candidate for the priesthood could only succeed to office by slaying the priest, and having slain him he retained office till he was himself slain by a stronger or a craftier.'

This priest was also a king, and 'surely' says Dr. Frazer, 'no crowned head ever lay uneasier, or was visited by more evil dreams, than his.' That the whole weird and woeful custom was out of touch with the polished Italian society in which we find it, is very manifest. It rises like a primeval rock from a smooth-shaven lawn. It is a survival from an earlier and more barbarous age. Can we detect its motives? Can we show that it has an affinity with other and better known institutions? Dr. Frazer believes we can. He has written his *Golden Bough* to do it.

And we who are arrested with the opening sentences of his book read on with increased interest and ever-widening sympathy. For the book touches us on many sides and always deeply. It is a study in magic, says the author. What have we to do with the study of magic? It is a study in religion, he adds. And we find that religion is magic and magic religion, and both have most surprising affinities with the very faith we hold most dear. Who can understand the religion of the Old Testament who misses or misunderstands the things that are written in this book?

But most of all, it is a study of man. It is one of the most scientific, it is perhaps altogether the most absorbing, of the additions that have recently

been made to the young science of Anthropology—to the young science of Man in the largest, fullest sense. They have just started a great quarterly with the title *Man*. This is one of the books that have made that possible and even inevitable. It is long since we learned that the proper study of mankind is man; it is only quite recently that we have begun it. Dr. Frazer's *Golden Bough* is almost its introduction.

The new edition is much enlarged—three volumes in place of two. The enlargement is due to additional illustrations of the arguments, additional arguments also to illustrate. What book, brochure, or scrap of periodical writing, bearing on his subject, has the author missed?

St. Luke and the Incarnation.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER.

THE text which I have chosen will plainly indicate the subject on which I am about to speak. I am about to speak of the mystery, as it is rightly called in our Litany, of the Holy Incarnation of our Lord and Master Jesus Christ. It is, indeed, a subject deep and mysterious, a subject that has been a stumbling-block to many, but still a subject on which it is our duty, in times such as these in which we are now living, reverently to meditate, and to draw from it all the boundless consolations which it ministers to the humble and believing heart.

Only too often the subject is set aside as something too deep for us ever to understand, something that we must believe but can never, never realize. That God should come down from heaven, be incarnate by the Holy Ghost of the Virgin Mary, be born as we are born, live as we live, and as we must also say, die as we die, does seem to be something, thus broadly stated, that, on this side the grave, must ever remain to us, however real and true, as absolutely inconceivable.

It was so felt even from the very first, and the two earliest attempts that were made to explain away the adorable mystery remain to this very day, in one form or another, in the background of much that is directly written or dimly entertained in

'That which is to be born shall be called holy, the Son of God.'—Luke i. 35 (R.V.).

reference to the Incarnation. Of those two earliest tendencies of poor human thought we can only speak in very general terms, as, like all false doctrines, the errors they involved only showed themselves in their real deformity as time went onward. It cannot, however, be reasonably doubted that one of these tendencies was as old as the days of St. John; and that when, in his First Epistle, he says that 'every spirit which confesseth that Jesus Christ is come in the flesh, is of God; and every spirit which confesseth not Jesus, is not of God'—and when again, in his Second Epistle, he speaks of the deceivers 'that confess not that Jesus Christ cometh in the flesh'—that, when he was thus speaking, the holy apostle was referring to what was afterwards called Docetism, or the strange and wild persuasion that our dear Lord was man only in appearance, and was born and died only in semblance and in deceptive manifestation. The other tendency was probably older still, and apparently showed itself among the earliest Jewish Christians under the form that our Lord was verily the carpenter's son, but that, at His baptism, or at some other epoch, the Divine power entered into Him so that He came to be the Son of God.