

but not very distressing: "Some Jewish authorities (two only?), as the Targum Jerushalmi and Saadyah, have still this reading, and do not apparently know of any other." On the other hand, "Many . . . accepted the reading *Shiloh*" (third "fact"). The third "fact" is rather an adverse admission as to the main question—the reading: "Many, even of the Rabbis, who accepted the *Shiloh* reading (with the inserted) nevertheless did not take it as a proper name, but . . . interpreted it to mean 'his (i.e., Judah's) son.'" Yes; and another Targum (pseudo-Jonathan) "explained *Shiloh* by his youngest child," according to Professor Driver. The fourth "fact" must be qualified by the knowledge that the Talmud and Midrash (*Shiloh* in both) were greatly studied in the "schools" of the eminent Jewish Rabbis, and that the Massoretic text was the *textus receptus* and a ruling authority with the Jews. The fifth "fact" is doubtful—a repetition of No. 1—unless the careful and learned Dean Payne Smith is wrong in carrying back the Massoretic text to the second century A.D. We are not certain that *Shiloh* was first heard of in the sixth century; inferences are not proofs. The probability is otherwise. The "Variorum" Bible (Drs. Driver and Cheyne) says very temperately of the readings other than *Shiloh* in the "*Sam. Targums, Pesh., perhaps also Sept. Theod.,*" that "they may have had another reading"! Did the Dean forget the Samaritan Arabic reading *Saliman*=Solomon, and the Mauritanian Version with its *Shiloh* reading?

I am truly sorry if I did "mutilate" the Dean's words. I did not mean to do so, but only to save your space by leaving out what was mere argument. Alas! the most *bonâ-fide* quotation too often provokes a like complaint, but not seldom unreasonably.

TEMPLE EWELL, DOVER.  
March 12, 1887.

W. F. HOBSON.

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## Reviews.

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*World without End.* By SAMUEL GARRATT, M.A., Hon. Canon of Norwich. Second Edition. Hunt and Co. 1886.

IT is not surprising that this thoughtful treatise has reached a second edition. Its author has handled some very difficult subjects. His researches penetrate, at times, the very verge of the present limits to human investigation. But his manner of inquiry is uniformly reverent and intensely loyal to Holy Scripture.

With an instinct common to many intelligent students of the Bible he has carefully acquainted himself with several departments of natural science. But in the early chapters of his work he does not merely show that he is well read in Geology and Zoology. His references to such topics as the *Ice Age*, *Pleiocene fossils*, the *Machairodos* of ancient, and the *pigeon* of modern, days, are made, as Milton wrote his poem, in order to

"Assert eternal Providence,  
And justify the ways of God to men."

By a line of argument which deserves careful attention, though supported by a questionable interpretation of "*he who hath subjected the*

same" in Rom. viii. 20, he endeavours to prove that the cruel habits of some predatory animals may have arisen in pre-Adamite times, as well as since the Fall, from Satanic malice; and that the promised change, in the good "time coming, of carnivorous into graminivorous beasts and birds may be a return, by Divine overruling, to their original types.

His theme, however, is very far from being confined to man's present earth. In a succession of carefully reasoned chapters his thoughts may be said to advance "by leaps and bounds" over incalculable space. But he invariably adheres to the rule, which he has so heartily chosen, of testing every statement by the Bible. If his readers are occasionally inclined to question whether he has always perceived the exact bearing of the texts which he quotes, or whether his Bible proofs are always adequate, they cannot surpass him in zeal for the honour of God, or in submission to the pages which God has written for our learning.

With respect, for instance, to the locality of the saints' everlasting rest, his deference to inspired teaching is very noticeable. Not a few Christians who have used themselves to speak of "heaven" as the future dwelling-place of Christ's people, or even as the present abode of departed believers, are content with the very vague conception of it as somewhere "above;" and are unconcerned about the possibility of its being suggested that the inhabitants of New Zealand suppose themselves to be looking *up* into a concave in the very opposite direction to that which we reckon to be *over* us. Canon Garratt, whilst maintaining a very similar conclusion, anticipates the objection, but does not forget Scripture in his manner of meeting it. He writes: "If we could conceive ourselves standing in a post of observation apart from our globe, and just outside the solar system, what we should mean by going *UP* from the earth would be going towards the sun. There is every reason for believing that our sun, with the solar system and the fixed stars, doubtless suns of other systems, are all revolving round some centre, as the planets revolve around the sun . . . there is every reason to think that the ultimate centre of the material universe is heaven." And he immediately adds: "This supposition gives a real meaning, and perhaps the only possible real meaning, to all the various intimations in Scripture as to the local position of the throne of God. If all those expressions, 'heaven is My throne,' 'I dwell in the high and holy place,' 'I ascend unto My Father and your Father,' 'He was received up into heaven, and sat on the right hand of God,' are . . . to have any physical interpretation at all, it must be of this nature."

Canon Garratt pursues the very same method in his concluding chapters when venturing to scrutinize the precise nature of (*κόλασις αἰώνιος*) everlasting punishment. Others may feel that this topic is a mystery still beyond the ken of the keenest theologians. They may consider that in public teaching it is sufficient to refer to the "weeping and gnashing of teeth" which Christ has connected with it in order to show that those whom that awful doom shall befall will reproach themselves rather than God; and that it is better to take for granted the perfect righteousness of the Judge of all the earth than to attempt the feeble defence of it, which is the utmost of man's ability in his present ignorance. Canon Garratt enters boldly on the path which they shrink from pursuing, but with as noble a purpose and with as self-abasing a check as could possibly have been adopted. One of his leading aims he declares to have been that he might induce some readers "to think better of God, and to own that all His works are truth." The accomplishment of that aim he has sought by close attention to what God Himself has uttered. Reprinted in the second issue of his work is this sentence from the preface to the first edition, "*I appeal once more to the Word of God, and by that I stand*

or fall." And candid critics, whether they agree with or differ from his conclusions, must allow that the spirit in which the whole volume is written is devoutly consistent with the introduction thus given to it.

D. D. S.

*Forbidden Fruit for Young Men.* By Major SETON CHURCHILL, author of "Stepping Stones to Higher Things;" "Church Ordinances from the Layman's Standpoint," etc. London: James Nisbet, 1887. (Pp. 269.)

The author who writes on subjects like those treated of in this book, undertakes a task of peculiar difficulty. If he says too much, he helps the evil he is fighting against, and adds another to the long list of dangerous books; if he says too little, he runs the risk of being accused of doing the Lord's work negligently. Major Seton Churchill has taken Scripture and Experience as his guides, and the result is a volume which should be carefully read by fathers, clergymen and schoolmasters, as a text-book whence warnings may be drawn for their sons or pupils. The object of the book is twofold; first, to advance the sacred cause of Purity by pointing out the place occupied by Temptation in God's system of Moral Government; and secondly, to give plain directions to young men how to preserve their innocence in "the race where that immortal garland is to be run for not without dust and heat." The introduction, "Forbidden Fruit, its *raison d'être*," gives the key-note to the subject. The writer quotes St. Paul (1 Cor. xi. 19): "There must be also heresies among you, that they which are approved may be made manifest among you;" and adds: "One of the purposes of the existence of intellectual evil is here clearly stated to be a testing between good and bad. Since intellectual evil is permitted as a test, we may fairly assume that moral evil may be used to distinguish good from the reverse." Curious traditions from India and Burmah are alleged, illustrating the prevalence of the idea of a Fall resulting from disobedience to a test-command. The next six chapters were written, we conceive, with Butler's "Analogy" and "Sermons" open on the study-table, and are solid specimens of ethical argument. The ten chapters that follow are practical. Chapter xii. on "The Responsibility of Parents," and chapter xiii. on "The Influence of Medical Men in Questions of Morality," are full of sensible remarks. It is a duty, whenever one has an opportunity, to quote Sir James Paget's celebrated ruling on the question whether physicians were ever justified in advising unchastity: "I would just as soon prescribe theft, or lying, or anything else God has forbidden." The book concludes with two chapters on "The Treatment of the Fallen," and on the all-important subject of "Religion as an Aid to Purity." The following sentences from the closing pages show that Major Churchill's soldierly experience has not been thrown away upon him. He writes (p. 264): "It is true that details "are disagreeable things to attend to, but the discipline of life, it must "not be forgotten, is frequently associated with unpleasant duties. To "the raw recruit, undergoing the unpleasant details of goose-step and "other minutæ of drill, the whole military system may seem irksome "and fretting. But quite apart from the effects produced on his physical "frame, as seen in the upright carriage and the steady tread, as opposed "to the slovenly, slouching gait of the ordinary country plough-boy, the "effects of discipline and drill on the mind are very marked indeed. The "orderly, well-arranged mind of the old experienced soldier is itself no "mean thing. If discipline and right behaviour are brought about through "rigid adherence to apparently trifling things in the military career, we "need not be surprised if we are forced to exercise restraint and discipline

“in moral things. The moral, upright walk, the firm and steady tread of the feet of those who might have been slipping about in the filth of moral pollution, are not the only benefits to be derived from moral discipline. The mind that is being disciplined to control its own body, is also being fitted for greater things in this life and possibly in the life to come. The whole discipline of life shows that we must not view things too much in the abstract, but must remember that even the apparently trifling details have reference to the great scheme of life known to us now only in part, but viewed by the Creator as a whole plan complete in itself.”

This is a specimen of the style of a book which we sincerely commend, and which we are certain must be useful.

CHARLES H. BUTCHER, D.D.

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## Short Notices.

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*A Charge delivered at the Fourth Triennial Visitation of the Clergy of the Diocese of St. David's.* By WILLIAM BASIL JONES, D.D., Lord Bishop of St. David's. Pp. 82. Rivingtons.

THE previous Charge of the Bishop of St. David's was made the subject of comment at some length in this magazine when it was published (CHURCHMAN, Vol. IX., p. 450), and we have pleasure in inviting attention to the Charge—quite as interesting—now before us. On page 25 we read: “It is, perhaps, too hastily assumed on both sides that all, or nearly all, of those who do not ordinarily worship with us really desire the removal of the Church from her historical position, as it is certainly too hastily assumed on one side that those who do not ordinarily worship with us derive no sort of advantage from her enjoyment of that position. The statistics of the recent elections, in which the question of Disestablishment was doubtless far more present to the minds of Welsh voters than any other, would lead one to a different conclusion on the former point; while I have been assured by many who have conversed with the less educated supporters of candidates pledged to Disestablishment that they had not the least idea that this was meant to carry with it Disendowment, still less that the only authorized programme of its advocates involved the disintegration of the ancient historical Church of this country. The Rev. Thomas Moore, whose able and interesting addresses undoubtedly produced an effect in Wales, writes thus in an article on ‘Three Months’ Work in Wales,’ published in THE CHURCHMAN, for August, 1886: ‘As in England, so in Wales, people talk and discuss about possible Disestablishment, and yet in most cases attach no definite ideas to the word, except that in the event of Disestablishment coming to pass it would in some sense or other alter the position of the Church to the advantage of Dissenters (p. 334).’”

*The Seven Voices of the Cross.* By H. BICKERSTETH OTTLEY, M.A., Vicar of Horsham. S.P.C.K.

This tiny tasteful volume will prove welcome to many who may not agree with every word in the Addresses which it contains. The author is known as a very impressive preacher, with an eloquent incisiveness.