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characteristic, if not vital, a doctrine as that of Predestination as stated in the Westminster Confession. All that appears really decided is that a free Church forfeits the property held in trust for it if it adopts changes in such principles as are fundamental elements of its original constitution, and that the principle of Establishment is such an element in the case of the Free Church of Scotland. We are content for the present simply to estimate the exact nature and purport of the decision, and we reserve for the present comments on its general bearing. But it would seem from this analysis that its practical consequences to the Scottish Churches, which are very grave, are of more importance than its bearing on the position of other Churches. In the latter respect, it does not seem to have established any material extension of principles of law already recognised.



Notices of Books.

Studies in the Religion of Israel. By the Rev. L. A. POOLER, B.D., Rector of Down, Canon of St. Patrick's Cathedral, Dublin, etc. London: Hodder and Stoughton. Pp. xiii + 374. 6s.

It would be difficult to say what useful purpose is served by the publication of these studies. How and when Almighty God revealed Himself to Israel, or whether any direct revelation was given to Israel at all, are questions evaded by the author, and we shall do him no injustice if we say that he appears to disbelieve in the fact of a revelation. Supposing his chapters to be intended for novices, by way of an introduction to the new criticism, they labour under the serious defects of extreme meagreness and the absence of evidence for the assertions made. On the other hand, persons more or less acquainted with the subject will find nothing new, beyond a few additional guesses, in a book which merely retails what has been said before by abler writers, and Canon Pooler's style is not attractive. His most original remark is one about Ezekiel, whose "public ministry" is oddly said to have "corresponded more closely to that of a parochial clergyman than that of a prophet." Yet, half a dozen pages further on, this prototype of a parochial clergyman "prescribed laws," we are told, that formed the basis of post-exilic Judaism. The reader is further informed that the received text "cannot be right" in Zech. vi. 11, and "a later scribe in the period of the priest-kings must have written Jeshua for Zerubbabel, which is the name clearly required by the context." Upon this is built a theory that the Jews were ready to acclaim Zerubbabel as the Messiah, by a mistake that is "one of the most pathetic things in history." The earlier period of the

national life of Israel is treated in the same fashion, but there is no need to give more than one example of the kind of argument employed. In connection with Judg. x. 4, Canon Pooler adduces as an authority the Polychrome Bible, observing that "the colours direct our attention" to such and such a "fact." Facts are the last things indicated by the "colours." We are sorry to see Dr. H. P. Smith's "Old Testament History"—a sad misnomer—recommended in the preface. Altogether, considering the price at which it is published and the quality of its contents, this volume must be considered an expensive work. It is far from being a successful contribution to the theological literature of the Irish Church.

Horæ Biblicæ: Short Studies in the Old and New Testaments. By ARTHUR CARR, M.A., Vicar of Addington, Surrey; late Fellow of Oriel College, Oxford. London: Hodder and Stoughton. Pp. xv + 226. 6s.

Good work of an uncontroversial character like this is apt to meet with scant attention in these days, but we should be sorry if the book failed to secure the recognition it deserves. Mr. Carr, who was formerly one of Archbishop Benson's colleagues at Wellington, reprints here a number of scholarly and thoughtful papers, most of which were contributed to the *Expositor*. Though the proverbial fly in the ointment is not altogether absent, it only spoils the first chapter and one or two pages of another, while the rest of the contents are comparatively unaffected by it. "The Exclusion of Chance from the Bible," as contrasted with the prevalence in the ancient world of the worship of Fortune, is an out-of-the-way subject admirably treated by Mr. Carr. He observes that "there is, perhaps, no point more impressively dwelt upon by the Hebrew prophets in their interpretation of history or of human life than the exclusion of chance as an element to be taken into account. The teaching of a Divine purpose in all things is given in clear and even in remarkable terms." Illustrations from the life and literature of pagan civilization are adduced, and we would only say that the evidence shows how very possible it was for Jewish apostates to practise the form of idolatry mentioned in Isa. lxv. 11 long before the period of the Exile. The wide extent of the cult of Fortune proves that the passage need not be assigned to a late date. Another paper discusses the testimonies rendered to our Lord by hostile witnesses during His passion and after His death and resurrection. The confessions of Pilate, the Jewish priests and people, and the Roman soldiers are minutely examined, with the result that several striking circumstances are brought prominently to view. Under the headings of "St. Paul's Attitude towards Greek Philosophy" and "The Use of Pagan Ethical Terms in the New Testament" we have a couple of thoroughly good essays, full of suggestive notes on Pauline words and on other expressions in current use in the philosophical systems of the day. We may record the remark that "peace (*εἰρήνη*) takes the place in Christian terminology of *ἀραπαξία* and *ἀπάθεια*. It covers the same ground, but goes

further and deeper," signifying more than a state of calm security and happiness, and including the idea of reconciliation with God, together with the consequent condition of peaceful assurance. Mr. Carr's explanation of 1 Cor. xv. 29, and his view of the reason for supposing a vicarious baptism for the dead to be alluded to, are unconvincing, but interesting. There is also a full discussion of St. John vii. 52. If we do not always agree with Mr. Carr's conclusions, we think highly of the manner in which he brings together the materials on which a judgment must be formed, and commend his pages to the attention of our readers with pleasure.

The Common Hope: Firstfruits of Ministerial Experience of Thought and Life. Edited by the Rev. ROSSLYN BRUCE, M.A., St. Anne's, Soho. With an Introduction by the Bishop of Stepney. London: Longmans, Green and Co. Pp. xv + 207. 3s. 6d.

The contributors to the above volume, excepting the author of a short chapter on Church Army methods, belong to the ranks of the junior clergy. The motive of their joint work was to make some declaration, based on actual experience, of their conviction that the ministry of the Church of England affords "an opportunity of unparalleled service to our day and generation," and a career in which responsibility and trial, privilege and happiness, are mingled. In his brief preface the Bishop of Stepney disclaims approval of every opinion expressed, or of every mode of expression. One or two of the writers appear to be under the delusion that little worth speaking of was attempted previously to the close of the nineteenth century. The chapter on "The Joy of Ministry" is a curious production, while that on "Preaching" does not so much as mention the Bible, and to say that "we are more aware than our predecessors of the humble poor that we are called to feed" strikes a reader as an exceedingly bold and cool assertion. Two excellent contributions by Mr. A. R. Whateley and Mr. Arthur Magee constitute the redeeming feature of the volume. Mr. Magee writes on "Convictions," and emphasizes the necessity of dogmatic belief in view of the fact that we are face to face with the spectacle of a world that denies the claims of Christ, yet embodies in its life and action parts of His teaching. Mr. Whateley, who takes for his subject "The Church and her Testimony," points out that the pressing need of the age is a right sense of the guilt of sin and man's want of a Saviour. To awaken this consciousness by setting forth "the redemption that is in Christ Jesus" must be the Church's mission to the age. The two papers are well worth reading. They come first in the series, and their grave earnestness contrasts strangely with suggestions made in subsequent essays for a "frank" recognition of golf and outdoor games on Sunday afternoons, and the delivery on Sunday nights of sermons on Shelley and Walt Whitman. *Desinit in piscem* would not be an inappropriate motto for the title-page.

Thekla, and Other Poems. By STEPHEN HUGHES-GAMES. London : Longmans, Green and Co. Pp. viii + 119. 3s. 6d.

Mr. Hughes-Games has given us a volume of verse in much of which the ring of true poetry may be detected. He is not too recondite for ordinary readers, and happily abstains from "speaking in mysteries," the subjects of his muse being simply treated. Of the longer pieces, that which gives its title to the book is far the best. It is based on the well-known legend of St. Paul and Thekla, describing the effect on Thekla's mind of the Apostle's preaching at Iconium. "Ruth" gained the triennial prize for a Sacred Poem at Oxford in 1893, but the author has advanced in the cultivation of his art since that date. Several of the short poems are full of life and fire, such as "The Good Shepherd in Norway," "A Procession at Intra," "All Things New," and "The Poet's Rhymes." Those who appreciate simplicity of expression in poetry will not regret making acquaintance with this volume.

The Categories. By J. H. STIRLING, LL.D. Edinburgh. Oliver and Boyd. Price 4s.

This little book—less than 200 pages—by the author of the "Secret of Hegel," will be welcomed by every lover of philosophy. Our debt to Dr. Stirling is already a considerable one, perhaps even more considerable than is generally realised or admitted. A pioneer of philosophical studies in Great Britain, Dr. Stirling, by his great work, the "Secret," laid the foundations of a really adequate knowledge of that great idealistic movement in Germany which reached its culmination in the labours of Hegel. Hegel is, in some sort, the *θρυγκός*—the coping-stone—of the philosophic edifice, the basis and substructure of which was laid so nobly 2,000 years ago by Aristotle. During the past forty years—*i.e.*, ever since Dr. Stirling first undertook to explain to us the inner significance of Hegel and his work—there has been scarcely any valuable contribution to the science of metaphysics that has not owed much, directly or indirectly, to Dr. Stirling's initiative. The debt has not always been scrupulously admitted; but the debt remains. A fresh work by this veteran thinker, therefore, is not likely to be other than instructive; and that is precisely what we find this volume on the "Categories" to be. A very illuminating little work, it forms a fitting pendant to the same author's "What *is* Thought?" published in 1900.

We can but express a hope that the reception that this work receives will induce Dr. Stirling to issue a collected edition of his essays, literary and philosophical.

