

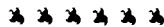
of Tennyson." He also wrote a "Biographical Sketch of Lord de Tabley." We may be sure that the new volume will be quite a readable and interesting work.



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 (*ābhārīm*) 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."