

In my review of the book I was constrained to say that it abounded in "loose reasoning and incorrect statements." Dr. Kyle has given me no reason to alter my opinion; rather has he confirmed it. In the four pages of his reply he has misquoted his own book, he has misquoted my review; he has quoted, as his final statement upon a point, words beyond which he makes a distinct advance in the two following pages; and he has obscured clear issues by irrelevancies. The deciding voice of archæology, whatever it may be, in the delicate problems raised by the literary and historical criticism of the Old Testament will need to be interpreted with a more rigorous accuracy and a clearer vision of the issues before it can hope to come to its own.



## Notices of Books.

THE INTERNATIONAL CRITICAL COMMENTARY ON ISAIAH. Vol. I., by Professor G. Buchanan Gray, D.D., D.Litt. Edinburgh: *T. and T. Clark*. Price 12s.

The late Professor A. B. Davidson had undertaken to contribute "Isaiah" to this well-known series of Commentaries. His lamented death, in 1902, was an irreparable loss to all students of the Old Testament, for no other English scholar had so profoundly and sympathetically entered into the spirit of the Hebrew Prophets as he. The preparation of a commentary was then entrusted by the editors to two other scholars—Professor G. B. Gray, of Mansfield College, Oxford, and Professor A. S. Peake, of Manchester University. Professor Gray alone is responsible for the present volume, which consists of an Introduction and a Commentary on the first twenty-seven chapters. The author's wealth of scholarship, no less than his desire to be fair to those from whom he differs, is evident in almost every page. Nevertheless, many of his assertions about the date, the authorship, and the interpretation of crucial passages seem to us, on purely objective grounds, to be highly speculative and contrary to all historical evidence. We single out for examination a few of the assertions made in this volume, and, for the sake of clearness, will arrange them under separate headings:

### I. THE CANONIZATION OF THE OLD TESTAMENT.

We are told that the Canon of the Jewish Scriptures was fixed "about the end of the first century A.D." (p. 33). What evidence have we for such an assertion? Dr. Gray gives none, but refers us to standard books on the Canon, and evidently has in mind the so-called "Council of Jamnia." It is alleged that between the years A.D. 90 and 118, a "Council" of Jewish Rabbis was held at Jamnia (= Jabneh) to finally decide the Canon of the Old Testament. This is pure assumption. From the Talmud, our only authority, we gather the following facts: About the Fall of Jerusalem (A.D. 70), Rabbi Yohanan ben Zaccai removed the Sanhedrin ("Council") from

Jerusalem to Jamnia, a city between Joppa and Ashdod. At this Council, distinguished by the new name of "Beth-Din," or Courts of Justice, Rabbi Yohanan and his successors were in the habit of delivering expository lectures on the Law, as well as on the Prophets and Hagiographa. Free discussion was encouraged, and divergent opinions were expressed by different scholars on almost every conceivable topic. A very fragmentary account of some of these discussions has come down to us. For instance, we read in the Mishna (Yadayim iii. 6, 7): "All Holy Scriptures *defile the hands*; the Song of Songs and Ecclesiastes defile the hands. Rabbi Judah says, 'the Song of Songs defiles the hands; as to Ecclesiastes there is dispute.' Rabbi Jose says, '*Ecclesiastes defiles not the hands*; as to the Song of Songs there is dispute.'"

Modern critics, taking the phrase "defiles the hands" as equivalent to "canonical," have jumped to the conclusion that at the time of the discussion the Canon of the Old Testament was not fixed, for had the Canon been fixed, Rabbi Jose would not have questioned the Canonicity of Ecclesiastes. This contention is based on two erroneous assumptions. *First*, that the private opinion of an individual Rabbi is the same thing as the deliberate judgment of the Synagogue. Every student of the Talmud knows that individual Rabbis from time to time have given expression to extravagant views, which by no means represented the deliberate judgment of the Synagogue. For instance, Rabbi Hilbel II., who taught Origen Hebrew, said: "Israel need no longer expect any Messiah; all the prophecies concerning Him have already been realized in the reign of Hezekiah." Nevertheless, the Synagogue has never given up the hope of the Messiah's advent. Certain Rabbis also advanced the view that Adam and Abraham wrote some of the Psalms! *Secondly*, it takes for granted that the phrase "defileth the hands" is the same thing as "canonical." This is wrong, for in the same part of the Talmud we are told that "the thongs of the phylacteries defile the hands." Can thongs be regarded as "canonical"? Again, we read that "the upper and lower edges of the Book, as well as those at the end, defile the hands" (Yadayim iii. 4, 5). Can we term these "canonical"? The phrase simply indicates that certain articles, for fanciful reasons, were regarded with such a sanctity or superstition that a person touching them would have to wash his hands before he touched anything else. Accordingly, we conclude that the discussion at the Council or Academy of Jamnia was *not to determine the Canon of the Old Testament*, but only to find out *what articles, when touched, would necessitate a ritual ablution*.<sup>1</sup>

That the Canon of the Hebrew Scriptures had been fixed long before the Council of Jamnia is proved from the following considerations:

1. *Josephus* (circa A.D. 38 to 95) clearly states that the Canon of the Old Testament was closed in the reign of Artaxerxes (Ahasuerus), and that "no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them" (Contra Ap., i. 8). Could Josephus have spoken so strongly if there was any doubt about the Canon?

2. *The Son of Sirach*, in 280 B.C. (or in 180 B.C. according to others), is not only aware of the three divisions of the Old Testament—*i.e.*, "the Law,

<sup>1</sup> The Sadducees ridiculed such discussions (Yadayim, iv. 6), and said: "It wants but little for the Pharisees to try and wash the sun."

the Prophecies, and the rest of the Books" (τὰ λοιπὰ τῶν βιβλίων), but quotes from each of these divisions in their present form and sequence (Ecclesiasticus, xliv.-xlix.). In the "Prologue" he refers to them as "the Books of our fathers," and, therefore, not of recent origin.

3. *The Synagogue*.—Besides the Pentateuch, the Prophets were read in the public services of the Synagogue at least in the third century B.C. (See "Ryle's Canon of the Old Testament," second edition, p. 126). They were discussed in the schools, and appealed to as the Word of God.

In the face of these facts, the assertion that the Canon of the Old Testament was fixed about the end of the first century seems contrary to all historical evidence.

## II. A NEW CANON OF CRITICISM.

The earlier critics worked on the principle that "what cannot be clearly proved to be later than the age of Isaiah is the work of Isaiah." One would have thought that no Englishman could have taken exception to this common-sense rule, for it is the principle adhered to in all the English Courts of Justice—a man is held to be innocent till he is proved guilty. Dr. Gray, however, regards this method as "illegitimate." He lays down the new canon that only "what clearly proceeds from Isaiah is to be regarded as his" (p. 58). We have no hesitation in saying that, if the Commentary under review were to be judged according to this new canon of criticism, not ten per cent. of its contents could be proved "clearly" to have proceeded from Dr. Gray's pen.

## III. DATE AND AUTHORSHIP.

Dr. Gray tells us that the Book of Isaiah "did not as yet exist about 300 B.C.;" in fact, it "did not exist any long time before 180 B.C." (p. 52). Even "after 180 B.C. the Book of Isaiah may have received some additions, such as xix. 17 to 25; possibly even, though less probably, 24 to 27, 34 f." (p. 56).

The following analysis will show how little of the Book is ascribed by Dr. Gray to Isaiah:

Chap. i. is a prophetic fly-sheet by the editor; it is not a unity, but a collection of several "fragments of poems."

Chaps. ii.-xii. "may well have formed a Book of Isaiah," but in its present expanded form "must be the work of the post-exilic period" (p. 51). The prophecies about the "Prince of Peace" (ix. 1-6), and "the Branch" (xi. 1-8), cannot be assigned with certainty to Isaiah (p. 94). Dr. Gray favours "an exilic or post-exilic" date for these (p. 166).

Chaps. xiii.-xxiii. consist of: (a) a series of "oracles" which are post-exilic, with the probable exception of chap. xvii., which belongs to the age of Isaiah; (b) Sections not entitled "oracles." This section is not Isaianic, and part of it was written "as late as 160 B.C."

Chaps. xxiv.-xxvii. are "certainly post-exilic," very late and "contain no word of Isaiah."

Chaps. xxviii.-xxxiii. "Some almost certainly, and possibly all, of the passages of promise are of post-exilic origin." In these chapters "we appear to have a record of a period in Isaiah's career and made the basis of a (late) post-exilic work."

Chaps. xxxiv.-xxxix. are post-exilic, "containing no word of Isaiah."

Chaps. xl.-lxvi. "appear to contain work of at least two periods" (*circa* 540 and *circa* 450 B.C.), and, of course, contain no words of Isaiah.

As to the *authorship*, we are told that "Isaiah i.-xxxix. may contain the work of nearly as many different writers as the book of 'the Twelve'" (p. 49). Inasmuch as the prophecies of no Prophet included in the book of "the Twelve" is ascribed by modern critics to less than two or three authors, we are to believe that Isaiah i.-xxxix. was written by two or three dozens of "Isaias"! Really this makes too great a demand on human credulity. Dr. Gray, however, is an eminent scholar, and we must not reject his deliberate verdict without due examination.

As space will not allow us to examine all his conclusions, we will test only his verdict as to

#### IV. THE AUTHORSHIP OF CHAPTERS XXIV. TO XXVII.

Of these chapters, Professor Gray tells us that they are *certainly* post-exilic, and that not one word of them was written by Isaiah. He gives us four reasons:

1. *The belief in the resurrection of individual Israelites* (xxvi. 19) points to the Maccabæan period, and so could not have been written in the days of Isaiah. Now, let us admit that the bulk of the Hebrews in the eighth century B.C. held hazy ideas about the departed souls in Sheol. Is this a sufficient reason for supposing that a man of such a profound spiritual insight as Isaiah could not rise higher than the mass of the people? In fact, as Dr. A. B. Davidson has pointed out in his "Theology of the Old Testament," p. 528, the idea of a resurrection of *individuals* was familiar to Hosea, who was a contemporary of Isaiah (see Hos. xiii. 14 and *cf.* vi. 2).

2. *The prediction of the abolition of death* (xxv. 8) is considered of late origin. But if such a belief was entertained by Hosea, it could not be of late origin. "O death, I will be thy plague; O grave, I will be thy destruction" (Hos. xiii. 14, R.V., Margin).

3. *The style and language*, we are told, are "certainly post-exilic." Dr. Gray admits, however, that these chapters are free from Aramaism, and contain no Greek or Persian words (pp. 464-466). "The style is fluent; it is that of a writer whose mind is retentive of, even saturated with, earlier prophetic writings, including, but by no means confined to, those of Isaiah" (p. 401). We ask, in the name of common sense, why invent a new writer, "saturate" his mind with the prophecies of Isaiah, and then endow him with the power "to reproduce the style of [his] prophecy," while idea, style, and language all clearly indicate that Isaiah was the author?

4. *The constant use of paronomasia* is alleged to be another proof of non-Isaianic authorship. This argument is really in favour of Isaianic authorship, for, in the accepted works of Isaiah, such plays upon words are quite common. In v. 7, for instance, we read that God "looked for judgment ('mishpāt'), but behold oppression ('mispah'); for righteousness ('tsedāqāh'), but behold a cry ('tse'āqāh')." *Cf.* also i. 23.

Having examined Professor Gray's reasons and found them unconvincing,

we will give four short reasons for believing that after all it is not so certain that Isaiah did not write chapters xxiv.-xxvii.

1. The writer of these chapters lived in Jerusalem and not in exile (xxv. 6, 7, 10, "in this mountain").

2. The Hebrew exiles are in *Assyria* and in *Egypt* (xxvii. 13). Therefore this section must have been written before the Fall of Nineveh in 606 B.C.

3. Moab is a prominent nation (xxv. 10). In the days of Nehemiah, the Nabatæans had brought the Moabite power to an end (see Hastings' 1-vol. Dict., art. "Moab").

4. Isaiah xxvi. 1 admirably fits the days of Hezekiah, when the Divine Presence served as the bulwark of Jerusalem against the attack of Sennacherib.

#### V. DID ISAIAH WRITE ANY OF THE MESSIANIC PROPHECIES?

Dr. Gray tells us that none of these Messianic passages (ix. 1-6, xi. 1-8, xxx. 19-26, xxxii. 1-8) "can be assigned with certainty to Isaiah" (p. 94), who is essentially a "prophet of judgment." "It would be difficult to believe that in one and the same speech Isaiah drew alarming pictures of coming disaster and bright pictures of coming glory" (p. 95). This is simply an amazing statement to be made by an Old Testament scholar, for if any one word was to describe the chief characteristic of the Hebrew Prophets, it would be the word Hope. There is no prediction of a Prophet of Israel which is unrelieved by some rays of hope. In the case of Isaiah, this is so unmistakable that one wonders how any scholar can question it. Take, for instance, the following facts:

1. At his call, Isaiah experienced Jehovah's *free forgiveness* (vi. 7). After such a personal experience, could he doubt God's grace of forgiveness to His nation? (*cf.* vi. 16, "How long," vi. 13).

2. Is not the invitation in i. 18-20 a bright picture of sovereign grace?

3. The symbolic name, Shear-jashub (= "a remnant shall return"), given to his elder son, was "a prediction at once of judgment and hope." Israel will be carried into exile, but the exile will not be for ever; the future is bright, for "a remnant shall return" (vii. 3).

4. In Ecclesiasticus xlvi. 24, Isaiah's work is summed up thus: He "comforted the mourners in Zion."

In the preceding pages we have tried to point out some of the defects of this learned commentary. Nevertheless, advanced students who can discriminate between subjective speculations and sober criticism, will find in this volume a great deal of philological, historical, and archæological information in a convenient form.

K. E. KHODADAD.

JUDGE FAIRLY. By the Rev. William Lockett. London: C. J. Thyne. Price 1s. 6d. net.

The second edition of an excellent little Manual of the Romish Controversy. It takes the form of a reply to that mischievous and widely circulated book, Faa Di Bruno's "Catholic Belief," which had reached its twenty-third edition in 1909. Mr. Lockett has taken his title from the opening sentence of the Introduction to Di Bruno's plausible book: "To judge fairly of any case, one should hear both sides." He very rightly points

out that this is just what the Church of Rome forbids, not permitting her people to read the Protestant side. The pity is that Mr. Lockett's book is not, like Di Bruno's, published in a cheaper form, so as to secure its wider circulation.

**VOLUNTAS DEI.** By the Author of "Pro Christo et Ecclesia." London: *Macmillan*. Price 5s.

To review this book at all adequately would require many pages. It is so full of suggestion, so packed with thought, so valuable in its analysis, that we can do little more than commend it to the careful attention of our readers. The book is not easy reading, but it grows upon one as one studies it. It is in very truth a philosophy of religion; but it is also more, for it comes home to us in touching the springs of emotion, as well as by making an appeal to the intellectual faculties. The eighteenth chapter deserves special attention; it deals with the question that is moving many hearts to-day—Christian unity. The writer points out that the achievement of voluntary union with adequate scope for variety still lies before the Church. A religion and civilization concentrated merely on the defence of a good already attained are bound to be opposed to a forward-looking Christ. And it is upon a vision of the "Christ that is to be" that the eyes of the Church must ever be fixed, if her mission is to find any adequate fulfilment in time. E. H. B.

**THE BIBLE TO-DAY.** The Second Part of a Charge delivered at his Primary Visitation, 1912, by Bertram Pollock, C.V.O., D.D., Bishop of Norwich. London: *John Murray*. Price 2s. 6d.

This book contains a very moderate and wisely conceived statement of the progress and results of recent Biblical criticism, and of its influence on the Church. The Bishop has in mind "those who believe, and wish to believe, the central Bible truths, and yet, in this period of transition, do not know how to deal with the difficulties, and tremblingly wonder how much of that which they have come to care for must be abandoned." He points out that Israel shares with other nations some of the literature and literary forms of an alien and foreign civilization, though it consecrates them to a Divine use (p. 63). There is nothing that need disturb us here, for, as the Bishop justly says, "truth can never be unsettling to our faith in Christ or to the real witness of the Book which speaks of Him and leads to Him" (p. 35). The writings of the Bible are addressed to a religious and not to a critical antiquarian mind, and it is in this spirit that we must accept them. Very interesting and important are the words of the Bishop when he is dealing with the attitude that teachers may be expected to take up to the Higher Criticism in the class-room and the lecture-hall, for he speaks as a former schoolmaster, with a clear understanding of the difficulties involved (see pp. 89-92). His conclusion is as follows: Let the would-be teacher approach these questions with simple faith and sincerity, and all that he will "unsettle," as the phrase is, will be ideas which, if not unsettled now, may later vanish with more distress, and drag with them that which should not be shaken. The young are sharp critics; they quickly detect who is teaching what he does not believe. If the teacher be frank, reverent, and sincere, his teaching will be effectual, not otherwise.

Nothing could well be more tenderly considerate than the Bishop's treatment of these and similar matters, and we cordially commend this book to all those—and they are not a few—who are perplexed in mind and heart by recent critical movements. All truth, critical or otherwise, is the gift of God, who is Truth.

E. H. B.

ENGLISH CHURCH LAW AND DIVORCE. By Dibdin and Chadwyck Healey. London: *John Murray*. Price 5s. net.

MARRIAGE IN CHURCH AND STATE. By T. A. Lacey. London: *Robert Scott*. Price 5s. net.

THE DIVORCE COMMISSION: SUMMARY OF REPORTS. Westminster: *P. and S. King*. Price 1s. net.

MARRIAGE: ITS ETHICS AND RELIGION. By Principal Forsyth. London: *Hodder and Stoughton*. Price 2s. 6d. net.

DIVORCE AND REMARRIAGE. By Dr. Darwell Stone. London: *Longmans*. Price 1s. net.

The Report of the Divorce Commission is a momentous document for Churchmen, and naturally its issue has created a literature. The summary of the two reports named above is an excellent piece of work, and will be valuable to everyone. Sir Lewis Dibdin and his colleague give us a volume of legal and historical research. Dr. Darwell Stone puts his views in brief compass and excellently well. Mr. Lacey writes a longer book, full of information and shirking none of the issues involved. Dr. Forsyth represents the orthodox Nonconformist, but does not write in relation to the Commission. His book is a treatise on the ethics of marriage. The other books are intended for the student of the subject and for the leader of men, Dr. Forsyth's is intended for the married couple and for ordinary folk. It is a fine piece of work, full of good things. Here is one: "Egoism cannot bear egoism. Two of a trade cannot agree. And two egoisms mean one divorce." Parliament can pass laws; the Church can frame rules and regulations and excite public opinion; but religion, and religion only, can solve the problems of married life and of all life which lead to divorce. Dr. Forsyth sees this, and so his book, after all, goes to the root of the problem. We want a cure, not palliatives nor concessions, nor even cast-iron laws and canons; we want Christ in the home, and divorce disappears.

GREAT TEXTS OF THE BIBLE. JOB TO PSALM XXIII.; EPHESIANS TO COLOSSIANS. Edited by Dr. Hastings. Edinburgh: *T. and T. Clark*. Price 10s. each volume, or 6s. subscription price.

This, by far the most useful book of its kind, grows in size and in value. The texts are well chosen, the general discussion of the passages clear and full, the illustrations, especially those from the poets, admirably selected. The first of these two volumes takes in the twenty-third Psalm, and no one will be surprised to find every one of its six verses among the Great Texts. The second volume deals with the three epistles of the first Roman Captivity, a very fruitful source for sermon texts. No more need be said: these two volumes maintain the standard of an admirable series, and reflect credit upon publisher and editor alike.

THE SHORT COURSE SERIES. JEHOVAH JESUS, by T. Whitelaw, D.D.; THE SEVENFOLD I AM, by T. Marjoribanks, B.D.; THE MAN AMONG THE MYRTLES, by J. Adams, B.D. Edinburgh: *T. and T. Clark*. Price 2s. net.

Three more volumes of this unique series, making nine in all, with the promise of many more. If they are all to be as good as the first nine, they will be warmly welcome; certainly these three are. Mr. Adams deals with the visions of Zechariah, Mr. Whitelaw with the Old Testament words which are compounds of Jehovah, and Mr. Marjoribanks with seven of the images which our Lord uses in description of Himself. Perhaps "The Man among the Myrtles" is the best; but it is ill comparing when all is so good, and perhaps we are most attracted to this particular volume because the visions of Zechariah are so difficult, and we are glad of a new explanation of them.

PRIMITIVE CHRISTIANITY AND ITS NON-JEWISH SOURCES. By Professor Clemen. *T. and T. Clark*. Price 9s. net.

A cynical philosopher remarked recently that historians could do what lay beyond the power even of the Almighty—they could alter the past; and one rises from the perusal of this book with the feeling that a good many exponents of the "religious-historical" method have made great efforts to that end. The exhaustive enumeration of the various attempts to explain Christian teaching and the Gospel history as dependent on, and derived from, Babylonian myths, Mazdean teaching, and the legends and doctrine of Buddhism and Hinduism is almost as impressive as is the successive crumbling and dissolution of their results before the learning and logic of Dr. Clemen. He insists that the mere resemblance in phrase or feature between Gospel story or teaching and some legend or saying of Buddha is not sufficient evidence of the dependence of the former upon the latter, unless there is reasonable ground (which rarely exists) for holding that the derivation is chronologically possible; the writing from which the parallel is drawn must be shown either to be earlier in date than the Gospels or to contain material clearly so anterior; and before this simple and reasonable test the formidable list of parallels which was to rob the Gospel of its originality rapidly disappears. With regard to Babylonian and Persian influence, the case is rather different; especially in apocalyptic imagery that influence can reasonably be found; but even here the New Testament writers only used that which had already passed through the filter of Judaism. Particularly valuable is Dr. Clemen's examination of the relationship of the New Testament teaching about Baptism and the Eucharist with the mystery religions; for here he refuses to admit the glibly repeated assertion that in St. Paul at least a magical element is to be found, closely akin to that which prevailed in the popular Oriental cults of the Christian era. The book is not easy reading, and the author labours under no delusion as to his style, against the stiffness of which he frankly warns the reader; but the work is one of massive learning, up to date enough to refer to magazine articles appearing in 1912, and singularly judicial in its tone. Dr. Clemen never seems to wish to score a point, nor does he indulge in severity of comment even where that seems well earned; he lets the facts speak for themselves. Nor is the



value of the book as an answer to the extravagances of irresponsible or hostile criticism diminished by the fact that the author himself does not hold the orthodox position; rather do the blows fall heavier on those views he attacks from the very fact that he belongs to the Liberal wing of Christian scholarship. It is well that the assertions on which the popular rationalism (or irrationality) of J. M. Robertson and Drews is founded should be demolished by one against whom no charge of theological obscurantism can be brought. The translation is admirable, and the use of the book for reference, which will be its chief value, is facilitated by a very complete series of indices.

SUNDAYS AT THE ROYAL MILITARY COLLEGE. Sermons by M. G. Archibald. *Macmillan*. Price 3s. 6d.

We like the sermons. They are direct and practical, and of suitable length and style. Mr. Archibald has wisely preached so as to "do good" rather than to supply literary essays wonderfully learned and wonderfully dry, and in printed form they prove more helpful than many such volumes. With a special class of hearers there is naturally a special style, and the military illustrations (and even the college slang) are welcome and apt. Sound, positive teaching on the Faith and Sacraments is given in a sensible way, and the Gospel message rings true in such sermons as those on "Sin," "Faith," "Temptation," "Prayer," which are among the best in the book. Although the sermons have often special reference to the spiritual needs of young men, they are quite suitable also for general use.

TRANSACTIONS OF THE VICTORIA INSTITUTE. Vol. xlv.

A series of a dozen or more papers read before the Institute during 1912, with discussions thereon. The writers include acknowledged scholars, and the subjects treated vary from those definitely Biblical to others purely scientific, such as the question of the habitability of Mars (Walter Maunder, F.R.A.S.) and directivity in plants (Professor Henslow). We welcome papers from Mrs. A. S. Lewis, Professor Milligan, and Professor Orr, who deal with the genealogies of our Lord, the Greek papyri, and the Mosaic Tabernacle respectively. The Bishop of Down discusses "Difficulties of Belief created by Modern Science and Modern Criticism."

The Victoria Institute is a philosophical society which is not afraid to investigate scientific matters in a scientific way, while at the same time holding fast the Christian faith, and there is much in this volume which will help the clergyman who feels the need of a little hard reading of a varied kind.

R. F. L. BLUNT, BISHOP OF HULL. A. S. V. Blunt. *Macmillan*. Price 3s. 6d.

Life is too busy in the twentieth century for time to be found to separate the pages of uncut books, and the fact that this is so sent out by the publishers constitutes a distinct drawback.

Bishop Blunt has found in his son an affectionate and reverential biographer, who has given us an intimate family record of a useful life. Two curacies and two livings make up the story, for Blunt became Vicar of Scarborough after only six years in Orders, and left Scarborough for Hesse only when he was over seventy, and with not five years more to live.

The forty years at Scarborough, therefore, fill up nearly all his life, and it was there that his chief work was done. There were a few controversies, especially in connection with his reluctance to divide his parish, but on the whole it is a plain story of a plain man told in a plain way. In no sense was he extreme. He discontinued Evening Communion, but would not take the Eastward position. He was fortunate in his early preferment to an important living, and there were some who objected to his retaining this while also Archdeacon, Rural Dean, Residentiary Canon, and finally Suffragan Bishop; and one wonders whether this last honour would have fallen to him at all if Maclagan had been appointed as the immediate successor of Thompson, for his views on such matters were not those of Magee. The See of Melbourne, however, was refused in 1886.

The book will be of chief interest to those who knew Bishop Blunt personally, and desire some record of the life of one they knew.

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