

ing worldly power which has always struggled to find entrance into the house of the Lord, and has often succeeded in its attempt? If so, it might remind us of the vision of Zechariah (chap. 5), who saw what might be called an opposition

temple, certain evil influences or materials carried away, that wickedness might be set in her own place, when a house was built for her in the land of Shinar.

(To be concluded.)

At the Literary Table.

TWO GREAT NESTORIANS.

Luzac, 2 vols., 10s. 6d. and 12s. 6d. net.

ABOUT thirty miles north of Mosul, and about a mile from the little Chaldæan town of Al-Kosh (the birthplace of the Prophet Nahum, as the Mesopotamian Christians say), hangs the monastery of Rabban Hormizd. It hangs half-way up the range of mountains which encloses the plain of Mosul on the north, and it is approached by a rocky path through a narrow defile. An enormous rock stands out from the mountain-side, in which the caves are hewn which form the church and monastery. The cells are living rock. They have no door or other protection from the weather. When Dr. Wallis Budge visited the monastery in 1890, the chill which was struck through him, gave him some idea of what the monks must suffer from the frosts of the winter and the driving rain. Some of the cells have niches hewn in their sides or backs in which the monks may sleep, but many of them have not even that.

This monastery was built for Rabban Hormizd, because of the marvel of his saintliness, and the miracles that he wrought, and he became its first head. That was in the seventh century. It has never altogether lost its fame. But now the number of its monks is steadily declining. In 1820 there were fifty, there are now only ten. It has lost most of its treasures also. Once its library contained many valuable manuscripts; but in the year 1844 the Kurds descended upon it, set fire to the buildings and murdered all who opposed them. The monks hid five hundred MSS in a vault close by, but a torrent of rain swept down the mountain-side, carrying them and their treasures out of sight forever.

Of the MSS that are still found in the monastery, the most important are the lives of Rabban

Hormizd and Rabban Bar-Idta. Dr. Wallis Budge read them when he was there, and got a well-educated deacon to transcribe them for him. He published the Syriac edition in Messrs. Luzac's 'Semitic Text and Translation' Series at once. And now in the same series he has issued the English translation.

This life of Rabban Hormizd was brought as a mark of favour to Dr. Budge. When he had read it and had spoken of its value, the monks were encouraged and produced another manuscript. It was also a Life of their saint and founder, but this time in poetry. The work contains 3496 lines; it is divided into 20 'gates' or sections, each 'gate' being named after a letter of the Syriac alphabet. Once upon a time this poem was chanted by the monks as part of their religious worship. It is chanted no longer. The monks have no longer much knowledge of their saint or much interest in his monastery. Dr. Budge has published a translation of the poetical Life also. Together they form parts i. and ii. of the second volume, the Syriac forming the first.

The proof-reading of the translation is not perfect. One very tantalizing misprint occurs on page xxxiii, where both Hormizd and Bar-Idta are described as 'the latter,' and it is not easy to say which is meant. This is as nothing, however, to the difficulty of sifting fact from fancy in the histories themselves. Yet Dr. Budge is right when he claims that we have in these handsome volumes valuable records of two of the most remarkable Nestorians who ever lived.

ADDIS AND ARNOLD'S CATHOLIC DICTIONARY.

Kegan Paul, 12s. net.

The sixth edition has just been issued of what is perhaps best known to Protestants of all

Catholic books in theology, 'Addis and Arnold's Dictionary.' It does not seem to be altered from the fourth edition (1893), which was thoroughly revised and re-edited by Mr. (now Dr.) T. B. Scannell. It is, however, published at a considerably cheaper price.

Addis and Arnold is, we think, the best handy Dictionary of Theology in English. Much of it is of course useless to non-Catholics (we use the word 'Catholic' as the editors do). Some of it seems almost childish. There is an article under the title of MUNDATORY, which is as follows:—

'MUNDATORY or Purificatory. A cloth of linen or hemp (S.C.R. May 18, 1819) used for cleansing the chalice. It has a small cross in the middle to distinguish it from the Lavabo towel. It is mentioned in the "Cæremoniale Episcoporum," but its use is of recent date, and it is not blessed. The Greeks use a sponge instead. (Benedict xiv. "De Miss," I. v. 5.)'

But the editors are not to blame for that. Their work is mostly strong. It is marked by good scholarship and rarely marred by ecclesiastical bias or unfairness. Judging the book as we are bound to do according to its profession, we are ready to say that it is as nearly as possible what a short theological dictionary ought to be.

If other editions should be called for, we might suggest that such an article as that on Mystical Theology might be enlarged, and a few general articles of the same kind introduced. One on the Antiochian, and another on the Byzantine schools of theology would be found very serviceable. Without altering the size or price of the book, space might be found by omitting or curtailing some of the very numerous articles on ecclesiastical vestments.

BOOKS ON EGYPT AND CHALDÆA.

Kegan Paul, 3s. 6d. net each.

The title 'Books on Egypt and Chaldæa' leaves the door open for few books or many books and books of all variety. Up to the present moment seven distinct books have been published. But as one, *The Book of the Dead*, runs to three volumes, and another, Budge's *History of Egypt*, to eight, there are sixteen volumes in all. Two writers, and only two, have been employed. Dr. E. A. Wallis Budge does all the Egyptian work, and Mr. L. W. King all the Chaldæan. The first volume

was issued in 1899 (a second edition in 1900), so that the whole series is up to date.

The object of this new series is educational. The idea arose from the success of two or three very elementary works which had been published between 1894 and 1898. If so many seemed ready to learn Egyptian and Assyrian, as the circulation of these elementary books implied, at least as many would surely welcome a larger volume with a more satisfactory treatment of the same subjects. The earlier books were 'First Steps,' the new books would carry the reader into the literature itself.

This educational aim has been courageously carried through the whole series. The first volume is called on the back of the binding, *Egyptian Religion*, but on the title-page more narrowly 'Egyptian Ideas of the Future Life.' It serves as an introduction to the *Book of the Dead*, which forms the sixth, seventh, and eighth volumes of the series. These volumes, it is true, have their own introduction, but it is mainly literary; this is the best introduction for the student of religion, and there is probably no better to be found. The second volume deals with *Egyptian Magic*. It may be described as an extended note on the *Book of the Dead*. The third contains easy lessons on the *Egyptian Language*, the fifth being a companion volume on the *Assyrian Language*, while the fourth describes *Babylonian Religion and Mythology*. Then comes the *Book of the Dead* in three volumes. The series ends for the present with Wallis Budge's *History of Egypt* in eight volumes.

From first to last the student, in the strictest sense of the word, is kept in view, even the student of Hieroglyphic and Cuneiform. In the *History of Egypt* no king is named without the accompaniment of his cartouche. The narrative is crammed with facts and dates. And even when Cleopatra comes on the stage, and Dr. Wallis Budge is carried away by a most natural admiration for the 'subtle and seductive effect of her sweet soft voice,' the entrancing story is wedged in between names of nonentities, with their inevitable hieroglyphic equivalents.

Hitherto, Assyriology and Egyptology have been matters of general interest mainly. Men and women have looked on admiringly at the discoveries and decipherments because of their general bearing on the history of the world, or

their particular bearing on the authority of the Bible. But now they must be studied for their own sake. And this series will be found ready for use at once.

Books of the Month.

THE FORCE OF MIND. By Alfred T. Schofield, M.D., M.R.C.S. (*Churchill*, 5s. net).—This book is written for the edification of the medical profession. Perhaps it should rather be said, for their conversion. For the ground of complaint throughout is that, to their own great loss, doctors will not reckon with the influence of the mind in the curing of the body. Examples enough are laid before them to prove the fact that cures are wrought by the force of mind alone—including the cure of varicose veins—and that in all cures the mental factor is of considerable influence. Why are doctors so slow to believe this? Chiefly because it was first made known by quacks. Partly because there is still a fruitful field for quackery in it.

But what have we to do with this book? It touches ethics very closely; it touches religion. That it touches religion Mrs. Eddy is witness, and we need no other. Is it possible to receive what is right in Christian Science, and rectify what is wrong? If we were all as open-minded and as well-informed as Dr. Schofield, it would be possible. And besides all that, the study of this book would give us more skill in the daily task, more patience with the daily sufferer.

THE POETICAL WORKS OF WALTER C. SMITH (*Dent*, 7s. 6d. net).—We thank Messrs. Dent most heartily for this edition. It is complete and convenient. It is printed in a good type on pure white paper, and the binding is very pleasing. Dr. Smith himself has been able to revise the proofs throughout. In all respects it is most successful and most acceptable. Henceforth this will be considered the standard edition of Walter C. Smith's poems, the edition to read, and the edition to refer to.

Having finished the Canonical Scriptures, Messrs. Dent have resolved to add the Apocrypha to their 'Temple Bible.' The first volume issued is *Ecclesiasticus* (1s. net). Its editor is Dr.

N. Schmidt, whose notes are both original and enlightening. We shall be much benefited if we receive good work like this all through the Apocrypha.

INFANT SALVATION. By M. J. Firey, D.D. (*Funk & Wagnalls*, \$1.50 net).—What will the generations to come say about this book? Will they not pick it out of the great output of books of the year, and say that as late as 1903 it had not yet been settled what was to become of those who died in infancy, and a great book by a great American theologian had to be written to help to settle it?

The book consists of two parts. The first gives a history of opinion on the salvation of infants; the second gives the author's own opinion on it. In the history the notable thing is the way in which men's minds have fluctuated. The Church of England 'has been Catholic, then Zwinglian, again Calvinistic, anon Lutheran and Arminian.' And now?—Dr. Firey says that now 'nearly all Protestants are agreed that all infants dying in infancy will be saved.'

Dr. Firey is at one with that opinion. But what is the foundation for it? And what hope is there that it is more than a phase in the fluctuation of opinion? So he writes the second part of his book to show *why* infants are saved, and to keep the Church to that belief in all time to come.

His argument is a striking one. Infants are saved just because they are infants. Is that because they are helpless? No. It is because, being infants, they are exactly in that state into which every one who is no longer an infant must bring himself before he can be saved. That state he calls *Passivity*. The sinner cannot be saved until he repents and turns to God; but the moment he does so, he is saved. Part is the work of the sinner himself and part is the work of the Spirit of God. The Spirit of God can do nothing until, by the act of his own free will, *i.e.* by confession of sin and repentance, the sinner turns to God. When he has done so, he is in *a state to be saved*. It is the passive state. Then the regeneration takes place. That passive state, that state of *Passivity*, is the state of all infants. And it was with definite intention that our Lord said to His disciples, 'Except ye turn and become as little children, ye cannot enter into the kingdom of God.'

A BOY'S RELIGION FROM MEMORY. By Rufus M. Jones, M.A., D.Litt. (*Headley*).—Do not miss this book. It is the smallest of the bundle, and may be read in an easy hour. But it will abide forever. Not only does it recover the beauty of American Quakerism of a generation gone, but it reveals the possibility that lies in the doctrine of Christ—a possibility for nobleness of manners and reverence of soul—and that lies in no other doctrine or religion in the world.

Messrs. Headley Brothers have also published a new edition of *The Journal of John Woolman* (2s. net). It is marvellously complete, with its Foreword (by Mr. R. J. Campbell), its Bibliography, Index, and Appendix,—just the edition for the book-lover. And for the book-lover also have the printer and binder worked, though the paper is slightly thin for its opacity. We are greatly attached to Mr. Smellie's edition of the *Journal*, published by Mr. Melrose, but this has the advantage of convenience for carrying.

BEHOLD THE LAMB OF GOD! By Rutherford Waddell, M.A., D.D. (*Hodder & Stoughton*, 5s.).—Whilst apologizing for the publication of these sermons, Dr. Waddell ventures to think that Britain may wish to know the sort of sermons to which the Colonies 'are subjected.' And we at once thank him for the opportunity, though we may doubt if the specimen is an average one. There is simplicity and directness enough for any ordinary earnest pulpit. But there is research, and the sustained interest of a great exegetical subject, which is too rare in any country to be taken as illustrative. The evolution of the Lamb is a fascinating pulpit theme. We envy Dr. Waddell his opportunity.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. By George Park Fisher, D.D., LL.D. (*Hodder & Stoughton*, 10s. 6d.).—Professor Fisher has given us a new book, not merely a new edition. A new book without a trace of the obsolete retained from the old book, with only the sense of progress being made in the science of theology, and the steady hold of the unchanging truth. This is the thinking life we all desire to live. We do not all submit to the self-discipline that it demands. It is not simply to be able to separate things essential from

things indifferent, though that seems to be beyond the skill of many of us; it is to be ready to recognize the new knowledge that turns what was essential yesterday into indifference to-day, and makes what was indifferent essential. Dr. Fisher is an apologist. He has a 'hope within' for which he is always ready to give account. But it is not always exactly the same hope; it is not the hope of his grandfather, it is not the hope of his own early manhood. *In itself* it is the same, but not in his apprehension or in his exposition of it. It is not the same to his readers. How new the book is, how alert Dr. Fisher's mind is, may be seen from the fact that he not only takes account of *Contentio Veritatis*, but gives a most discerning estimate of that book.

SYSTEMS OF ETHICS. By Aaron Schuyler, Ph.D., LL.D. (*Jennings & Pye*, \$1.50).—This is emphatically and exclusively a student's book. The 'general reader,' if that person has any interest in Ethics, must go elsewhere. There is no beauty in this book that he should desire it.

But if it is a student's book and no more, it is a student's book in perfection. It is divided into three great divisions. The first division deals with Theoretical Ethics, the second with Practical Ethics, and the third with the History of Ethics. That is the order, and it is the right order. To begin, as almost all student's books begin, with the History of Ethics, is to expect students to be different from other people. We know a man a little before we are expected to take up his biography; we love a country somewhat before we are asked to get up its history. And this right method, Professor Schuyler carries into every detail of his book. He is a teacher, and has tried his methods in class; he is an author, and other teachers have used his books on Logic, Psychology, and other sciences with good results.

When he comes to the History of Ethics, his method is biographical. He groups his writers, but does not insist on the student remembering the groups; he sketches their individual position and contribution to the science, but does not insist on the student remembering where each author is and what he has done; all the while he is fulfilling his purpose. His purpose is to trace the progress of the Science of Ethics and enable the student to see what is essential, what is incidental, and what is spurious in it. For what

advantage is it to any man to know where Calderwood stood or what Davidson has written in comparison with the knowledge of where he himself stands and what duty God requires of him?

JESUS' WAY. By W. De Witt Hyde (*Longmans*, 4s. 6d. net).—If the phrase 'Back to Christ!' had not gone out of use, it would have expressed Dr. Hyde's meaning. Paul cast Christianity into a theology, John developed it into a philosophy, the Catholic organized it into an institution, and the Protestant stereotyped it into a Creed. But before all that came Jesus, and to Him Christianity was simply a 'Way.' It was a Way of Life, and like the trade of the carpenter or the art of the musician, it had its principles or laws, which are found in His teaching. So this is the teaching of Jesus regarding the Way. The Father is the Principle of the Way; the Son is the Incarnation of the Way; the Kingdom is the Spirit of the Way; Faith is the grasp of the Way. It is a fresh study of the teaching of our Lord in the Synoptic Gospels, and he will be well furnished or foolish who can learn nothing from it.

Messrs. Macmillan have published *Five of the Latest Utterances of Frederick Temple, Archbishop of Canterbury* (1s. net).—They are a Charge to Ordination Candidates, a Visitation Charge on Ordination, a Speech on Temperance, a Sermon on Foreign Missions, and his last speech in the House of Lords.

THE SOCIAL UNREST. By John Graham Brooks (*Macmillan*, 6s. net).—This is a very good title. It describes the book briefly and accurately. For in the book one finds the present conditions of life, as man has to do with man, and the vast uneasiness that heaves beneath, described with full knowledge and terrible realism. Half the book's moving power lies in the sense it conveys of keeping within the facts. There is a history of Socialism in it and some social theories and expectations. But the actual unexaggerated description of 'the social unrest' of our day is what gives it its value. The author writes out of a singular and touching experience.

Under the title of *A Difficult Chapter in the History of Israel*, Dr. W. H. Carlsaw has revised

and republished an earlier book of his on the history of the kings of Israel and Judah (*Macniven & Wallace*). He has brought his book into line with archæology and literary criticism. He has no dread of either, and no bias towards either. He has shown how little the newer scholarship demands even of alteration; he believes that the alteration is all pure gain.

THE SPIRIT AND ORIGIN OF CHRISTIAN MONASTICISM. By James O. Hannay, M.A. (*Methuen*, 6s.).—It must have been a question to Mr. Hannay whether he should call his book *Monasticism* or *Asceticism*. We think his decision is wrong. *Asceticism* is its subject. *Monasticism* is only the chief way in which *Asceticism* has manifested itself. No doubt *Monasticism* occupies the greater part of the book, but it is never more than the shell, the kernel is *Asceticism*, and it is with the kernel Mr. Hannay has to do. He is interested in *Asceticism*; he studies it sympathetically; he believes in it as a true expression of the spirit of Christ, though not a complete expression. And he is a trained historical scholar. In short, his book is at present the authority on its subject.

THE RESURRECTION AND THE LIFE. By Agnes L. Illingworth (*Mowbray*).—'Surely,' says Canon Scott Holland, 'this beautiful book speaks for itself, without needing any words to commend it.' And no doubt it *will* speak for itself to those who have the opportunity of looking at it. The full-page and finely wrought engravings of some of the Masters will catch the artistic eye at once. Their subject, so closely associated with the living Christ, will engage the devout mind; and then it will not be difficult to see that all the selections are made in order to commend to us that Christ who ever lives and loves. The contents are arranged so as to provide readings for the Great Forty Days and for Whitsuntide. For each day there is a passage of Scripture, a selected exposition from one or more of the best English writers, modern writers having the preference, and a very short prayer.

Messrs. Nisbet have published an anonymous book (1s. 6d. net) full of earnest loving counsels to children to seek the Lord early and be found in Him. Its title is *Thoughts for Young Christians*.

MISSION METHODS IN MANCHURIA. By John Ross, D.D. (*Oliphant*, 3s. 6d.).—After a long experience, Dr. Ross declares that the missionary methods of St. Paul are the best methods still. At least they are best in Manchuria. We know what he means. In India other methods have been tried and India is still Hindu, Muhammadan, what you will,—but not Christian. Whereas in Manchuria the baptized Christians have risen from three in 1874 to twenty-seven thousand in 1900. Dr. Ross describes the methods that have wrought this in Manchuria, and they are, as he claims, the methods of St. Paul. Nor has he forgotten that among St. Paul's methods was a sympathetic understanding of the life and thought of his hearers. Dr. Ross has studied John Chinaman, and has great respect for his character, even for his religious character. No sense of sin? Change the phrase, hear the Buddhist say, as he points to his heart, 'There is no peace here,' and you have his sense of sin and your hope of the gospel for him. It is a brave book. And the illustrations, without which no mission literature can be published now, make it an attractive book.

THE TEMPLES OF THE ORIENT AND THEIR MESSAGE (*Kegan Paul*).—The purpose of this volume is not so easy to get at as it ought to be. The anonymous author deliberately plunges into his subject and strikes out, without once turning his head to see if we are following him. Sometimes he dips below, so that we *cannot* follow him. It is evident at once that his book contains much good material for a history of religion. But that was not what he wrote it for.

It comes out at last. His purpose is to show that all the nations of the earth have sought after one God. The author is scornful of those 'missionary magazines' which tell us that non-Christians 'pray to a god who never heard or answered a single prayer that was offered to him.' Why, the nations of the earth have not only worshipped one and the same God, but they have called Him by the same name. The Hebrews spoke of God as the Fear (Gn 31^{42, 53, 54} R.V.); so did the Babylonians, as in the Creation Epic, 'Fear begetteth grace, and Offering increaseth life'; so did the Aramaeans, for in the Aramaic 'Fear' is the recognized name for God or an idol; so did the Aryans, by whom Brahman was called 'a great

Fear'; and so did F. W. Faber, when he wrote—

A Presence felt the livelong day;
A welcome Fear at night.

But what about 'the Temples of the Orient'? The temples are step-temples, and again all mankind is seen drawing near to God in one way, *by climbing steps and stairs*. There is a picture of this universal plan of salvation. And even 'Master Samuel Rutherford' is seen to be at one with pope and pagan in his way to the gates of glory. 'Get forward,' is the quotation from Rutherford, 'up the Mountain to meet with God; climb up as your Saviour calleth you. . . . Think it not easy, for it is a steep Ascent to Eternal Glory . . . I never thought that there had been need of so much wrestling to win to the top of that steep brae as now I find. . . . Trial is one of the steps of the Ladder up to our Country.'

FAITH AND LIFE. By G. T. Purves, D.D., LL.D. (*Pres. Board of Pub.*).—The late Dr. George Tybout Purves is best known in this country as the successor of Dr. Hodge in the Chair of New Testament Literature and Exegesis in Princeton. During the last three of the eight years he filled that Chair he also served as 'stated supply' to the First Presbyterian Church of Princeton, and during the last year he was full pastor of that church. His health gave way. He was called to the pastorate of the Fifth Avenue Presbyterian Church in New York. In less than eighteen months he was dead.

Dr. Purves was a great preacher, and he had the great preacher's joy in the pulpit. He could not be kept from preaching, and should have been compelled to do nothing else. He wrote his sermons out (though he did not read what he wrote), and from the hundreds of MSS left behind him, the twenty sermons that this volume contains were taken 'practically at random.' It is not hard to understand Dr. Purves' joy in the pulpit; it is not hard to understand the joy of his hearers in the pew. The strength lies in the fulness and assurance of the word of the gospel which he preached; the delight lies in the limpid simplicity and happy illustration with which the Word went from him. Once or twice in this volume there is astonishing originality, and it is the more astonishing that it is built on such sound scholarship and such sane theology.

THEOLOGIA. By R. F. Weidner, D.D., LL.D. (*Revell*).—The small type and crowded page warn the frivolous away. It is for the classroom or the close study. Based on Luthardt, it is a survey, admirably arranged and very full, of the whole doctrine of God. And there is always a list of literature for the further study of every topic.

MEMORABLE PLACES AMONG THE HOLY HILLS. By Robert Laird Stewart, D.D. (*Revell*, 3s. 6d. net).—‘It is a significant fact that Palestine—“the homeland of the Bible”—is engaging the attention of the Christian world as never before in its history. As a result, there is a demand for helpful and easily accessible information concerning it.’ Both statements are true—the general one that in spite of (or because of?) the freedom of modern criticism of the Bible, interest in the Bible and all that concerns it is keener to-day than ever it was; and the particular one that in Dr. Stewart’s book will be found just the authoritative and accessible information regarding the land of the Bible which the ordinary Christian desires. Dr. Stewart has read widely and to purpose; he has also travelled. His reading and his observation have illuminated and corrected one another; and if the book is lively reading it is as faithful, we believe, as it is lively. The one-and-twenty illustrations are in keeping.

MEDITATIONS ON THE EPISTLE OF S. JAMES. By Ethel Romanes (*Rivingtons*, 2s. net).—These ‘Meditations’ awaken thought in the reader. And that is a rare thing for ‘Meditations,’ which are usually of interest as a chapter in the writer’s own biography; rarely for their own sake. The Spirit of God maketh the reading of the Word *directly* profitable. And when occasionally others’ Meditations on it are made profitable also, it means that they have taken the Word up into their hearts and passed it on to us.

JESUS IN THE CORNFIELD is the happy title of a volume of sermons for harvest and flower services which Mr. Robinson has published (3s. 6d. net). It is Dr. Alfred Rowland’s title for his own sermon, which is the first in the volume. The others are by equally known and equally acceptable preachers.

THE STORY OF THE NATIONS: ME-

DIÆVAL INDIA. By Stanley Lane-Poole (*Fisher Unwin*, 5s.).—There are two brothers. Stanley Lane-Poole is the elder and the better known. Reginald Lane Poole (no hyphen this time) is as great a scholar, but as yet he has written less and perhaps less popularly. Stanley Lane-Poole, who is at present Professor of Arabic in Trinity College, Dublin, is the author of nearly a hundred separate works, and every new work is welcome. He has made himself master of a special study—the Muhammadan race and rule—and he can write with great facility. His new volume is as reliable in fact and as free in style as any volume of the ‘Story of the Nations.’ Professor Lane-Poole has the particular gift of drawing the reader on. He says clearly what he is saying, but he also suggests that he has something better to say a little later. Take it for a railway journey by all means.

Agnosticism.¹

WE are glad to have another, and a great, instalment of the great work which Dr. Flint has set before himself as part of his life-work. His desire is to complete a system of Natural Theology which would deal with four great problems: i. To exhibit what evidence there is for belief in the existence of God; ii. To refute anti-theistic theories—atheism, materialism, positivism, secularism, pessimism, pantheism, and agnosticism; iii. To delineate the character of God as disclosed by nature, mind, and history, and to show what light the truth thus ascertained casts on man’s duty and destiny; and iv. To trace the rise and development of the idea of God and the history of theistic speculation.’ It is a great and worthy conception, and a task which might well be the life-work of any man. Yet Dr. Flint has other work in hand of an importance nearly as great. We earnestly wish that health and strength may be his, till this work is done. The part already done is of such merit that we long for the completion of his system of Natural Theology, for we are persuaded it would

¹ *Agnosticism.* The Croall Lecture for 1887–88. By Robert Flint, D.D., LL.D., F.R.S.E., Corresponding Member of the Institute of France, Honorary Member of the Royal Society of Palermo, and Professor in the University of Edinburgh. Edinburgh: William Blackwood & Sons. Price 18s. net.

be a work which men would not willingly let die. Meanwhile we receive with gratitude the work on Agnosticism, and are glad that the system is so far complete.

The work is on a large scale, and the workmanship is so thorough that the reader is not aware how great it is, until he goes back over all the way that Dr. Flint has led him, and marks how firmly and in what a masterly manner the road has been laid. He has learned much from his leader as he travelled along the way. He has learned this first of all, that he has been in the presence of a man who is an ardent lover of truth, and who has spared himself no pains in order to win truth. For example take the following :—‘From the very nature of truth want of the virtues which relate to it is a most terrible want. Truth is a matter of primary importance to us. It is the very sustenance of the spirit. It is the source and support of rational and moral life. It is to the mind what light is to the eye, what food is to the body. It is the condition of all real progress and prosperity alike for individuals and societies. There is nothing higher or better than truth ; nay, there is nothing noble or good except what is true. There is nothing to be preferred to truth. Nay, there is nothing which ought not to be sacrificed if found to be contrary to truth. God is not higher than truth, but is the truth, and he who doubts, disbelieves, or denies the truth, thereby doubts, disbelieves, and denies God.’ We like the tone of these words, and admire the ethical quality of the passage. It is characteristic of the book. This passionate love of truth gives life and colour to all the discussions, and we feel that Dr. Flint always fights, not for victory, but for truth. We cull another passage from another part of the book : ‘True theology finds strong support and rich nutriment in those emancipated sciences which are now so zealously and successfully reading and explaining the book of nature. That book is the primary, universal, and inexhaustible text-book of divine revelation, and although inadequate to satisfy all the wants of sinful men, it is and will always be, necessary to him as a physical but a spiritual being. It is the oldest and most comprehensive of the media of divine revelation, and the correct interpretation of it is only possible through the aid and instrumentality of the appropriate sciences. Hence every enlightened theologian of to-day sees in the dogmatism

which would obstruct or enslave those sciences an ally of the scepticism which is an enemy both of pure religion and true theology. The more accurately and fully physical nature is investigated and explained by the science of nature, the more must the human mind recognize it to be pervaded by thought akin to its own ; the more must the human spirit find itself “at home” therein.’ We learn as much from the tone and spirit of Dr. Flint as we do from his magnificent argumentation. His confidence in truth, his fairness to opponents, his desire to take them at their best, and his appreciation of the merits of those whose views he regards as untrue, are worthy of the highest admiration. In illustration of these things read his fine and generous appreciation of Huxley. This is his way generally.

As to the book itself it is impossible to do justice to it in the space at our disposal. Sometimes we are inclined to dwell on that aspect of it which makes it a contribution to the history of human thought. We were inclined to dwell on that section which appears in smaller print, which gives us the history of Agnosticism. But an adequate account even of that section would exceed our limits. Beginning with Oriental Agnosticism, he passes swiftly through Græco-Roman Agnosticism, through the Middle Ages, through the first period of Modern Agnosticism, and then the stream broadens out and becomes full and strong when he deals with Hume and Kant. Here he has put forth all his strength, and he is very strong. We have, in the course of our work, been constrained to read Hume and Kant, and many books about them, some good and some not good, but if we had read this contribution to the criticism of Hume and Kant before now, it would have greatly delivered us. We know nothing finer than this part of Dr. Flint’s work. Hume is dealt with firmly, yet we think that the Doctor has a liking for Hume, and is somewhat proud of him. At all events, he says : ‘The scepticism of Hume deservedly made its author’s name immortal and his influence enormous. It had all the comprehensiveness and thoroughness appropriate to a radical scepticism, while easily intelligible and free from all scholastic formalism, technicalities, and pedantry. It was singularly bold and unsparring, and yet skilfully conciliatory. It presented the most subtle thoughts in an attractive form. And further, it

was a really logical deduction from long dominant and widely accepted philosophical principles. As the means of bringing to light the erroneous nature of these principles it was a needed, a reasonable, and even a providential thing. The justification of it has been ample, being whatever is true and good in the intellectual and spiritual development to which it has given rise.'

Even more satisfactory is the criticism of Kant. Dr. Flint limits his criticism to *The Critique of Pure Reason*, and specially to the three theories expounded in that work, and derived by Kant from his examination of the three faculties which, in his view, have to do with knowledge, namely, sense, understanding, and reason. Kant is the father of modern Agnosticism, and recognizing that fact, Dr. Flint puts forth all his strength in his examination of Kant's position. He recognizes the greatness of Kant, and appreciates the problems that Kant has set to philosophy. He deals in succession with the Transcendental Æsthetic, with the Transcendental Logic: (a) Analytic; and (b) Dialectic. The easy master of Kant's system is apparent in every paragraph. His criticism culminates in the paragraphs in Rational Psychology, Rational Cosmology, and on Rational Theology. The first he pronounces to be partly true, partly erroneous; the second to be in the main a failure; and the third to be ingenious and self-consistent, but inconclusive. As these arguments of Kant have been the prototype of much argumentation of a similar kind, the service done by Dr. Flint is of the most effective kind. We can only call attention to this part of the work, and record our appreciation of the value of it. As, however, the distinction of reason into theoretical and practical has come into great vogue lately, we must quote one paragraph. 'Kant's division of reason into theoretical and practical is not to be accepted on his authority. It requires to be shown that there are two kinds of reason. That there are not two kinds of reason is quite a tenable thesis. No one will deny, indeed, that reason may be theoretical and practical, in the sense that it may be directed to the acquisition of knowledge, and also to the attainment of practical results. But two applications of reason are not two kinds of reason: they are only reason exercised in two ways. Reason may also be said to have distinct functions—noetic, ethic, and æsthetic—according as it discriminates between the true and

the false, the right and the wrong, or the beautiful and deformed. It does not follow that there are three reasons, or three distinct kinds of reason, but merely that there is one and the same reason conversant with three distinct classes of relation.'

We have been drawn away from the main issues of the book by the admirable history of agnostic thought contained in the volume. Dr. Flint begins his book with a chapter on the Nature of Agnosticism. He is not satisfied with the term, and gives his reasons. Nor is he satisfied with its correlative Gnosticism which is also being used. He passes on to a description of erroneous views of Agnosticism, in which he shows in detail that it is not equivalent to honesty of investigation, nor equivalent to know-nothingism, nor is it necessarily atheism, nor to be identified with positivism, and, in the conclusion of the chapter, he crosses swords with Leslie Stephen, and not to the advantage of the latter. Then come the chapters on the History of Agnosticism, to which we have already referred. Proceeding to the discussion of his proper subject he finds some difficulty in dividing it into classes or kinds, and has to content himself with dealing with Agnosticism, as complete or partial. Absolute Agnosticism he finds to be a false and unattainable ideal; and leaving it, he describes the forms and inter-relations of mitigated or partial Agnosticism.

Partial or mitigated Agnosticism as to ultimate objects of knowledge is the next subject of investigation. Agnosticism and the self, Agnosticism as to the world, Agnosticism as to God, are fully and fruitfully discussed, and there is a wise and able description of some causes of prevalence of anti-religious Agnosticism.

In the next chapter Dr. Flint deals with Agnosticism as to religious belief. In his thorough way he finds it necessary to deal with Belief as a psychological fact, and incidentally makes a contribution to psychological theory of great value. As a matter of fact, psychology has dealt with Belief in a very cursory and unsatisfactory manner. It is one of the most difficult questions in psychology, and Dr. Flint is aware of the conditions of the problem. 'To know fully what belief is, we should require to know far more about its connexion with thought, feeling, emotion, desire, and volition, and how it contributes to constitute and modify the complex manifestations of mind in the individual and in history, than psychology has yet discovered.'

Dr. Flint treats of it only so far as the end in view demands. So far his treatment is satisfactory, and yet, is not the teleological function of belief just to make us at home in the world in which we live? Working at it from that point of view, it is possible to take in all the elements of belief, and to work out its relations to the states of mind enumerated by Dr. Flint. The subject is, however, too large to be entered on here. But on it there is still a good deal to be said, and we venture to think that something is needed for the great argument of Dr. Flint which he has not supplied.

Agnosticism as to the knowledge of God is the title of the last chapter. In it he glances at the history of religious knowledge, points out in what senses knowledge of God is not attainable, describes what are agnostic positions in relation to the knowledge of God, and deals with the Agnosticism of Hamilton, Mansel, and Spencer. We give a quotation from his criticism of Hamilton, because it is relevant not only to Hamilton, but also to Balfour's *Foundations of Belief*, to Benjamin Kidd's works, and to other works as well. "We know," says Hamilton, "what rests upon reason." Yes, and whatever we know we cannot but believe. "We believe what rests upon authority." Wise men do so only when they know the authority to be true and good. "But reason itself must at last rest upon authority." Certainly not; the reverse is the truth—authority should rest at last on reason: reason alone can decide what is rightful authority and what is not. "The original data of reason do not rest upon reason, but are necessarily accepted by reason on the authority of what is beyond itself." No assertion could be more inaccurate. The original data of reason are the primary perceptions of reason, necessarily accepted by reason on no authority but its own—on no other ground than clear and immediate self-evidence.

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The Composition of the Hexateuch.

It is now more than two years since the publication of what we have come to call the *Oxford*

Hexateuch. [The full title is: *The Hexateuch according to the Revised Version, arranged in its Constituent Documents, by Members of the Society of Historical Theology, Oxford*. Edited, with Introduction, Notes, Marginal References, and Synoptical Tables, by J. Estlin Carpenter, M.A. (Lond.), and G. Harford-Battersby, M.A. (Oxon.). London: Longmans, Green, & Co., 1900. Two vols., price 36s. net.] We noticed that work fully at the time (see THE EXPOSITORY TIMES, September 1900, p. 526 ff.), and we desire to accord the same hearty welcome to the present volume,¹ which is practically a revised edition of the first volume of the former publication. That is to say, it contains the introduction to the Hexateuch, and the tabular indices (showing the words and phrases characteristic of the different sources, giving a conspectus of the various codes, etc.), but does not repeat the text and notes. Some important additions have been made, chiefly referring to the historical and critical work of the last four years (e.g. the note on pp. 165-169, which discusses the hypothesis of Steuernagel and others regarding the use of singular and plural documents in the Book of Deuteronomy). A number of notes which stood in the analytical commentary on the text, have now been transferred to their appropriate place in the present work, which thus assumes more completeness and independence. It will be felt to be a further advantage that the introduction to the Book of Joshua, which formed part of the second volume, now appears as chapter xvii. of the present work. We are very glad to note, further, that a useful index of subjects as well as a list of the principal Scripture passages now appear at the end of the book. The volume may be confidently commended for study to all who wish to have a thorough, up-to-date acquaintance with the present position of Hexateuchal criticism.

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Maryculter.

¹ *The Composition of the Hexateuch*. An Introduction, with select lists of Words and Phrases, by J. Estlin Carpenter, M.A.; and an Appendix on Laws and Institutions by George Harford, M.A. London: Longmans, Green, & Co., 1902. Price 18s. net.