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the Fathers, was, in truth, the manifestation of a verbal rather than a real antagonism to the "Catholic" doctrine which had preceded it.

There are other points in this treatise which we think open to criticism. But it must suffice to have indicated the most prominent features of the teaching which seems to us to be erroneous and misleading.

We will add that the book contains not a little which is truly said and well said, and very ably said. The following quotations are by no means the only passages well worthy of attention in connection with the subject of redemption :

"From the beginning the end was present to Him whose knowledge is not as ours, and between whose word and deed there is no pause or difference" (p. 7). "The incarnation, the atonement, the body of Christ, are seen before the foundations of any worlds are laid. . . . There can be no creation with no thought of Christ in view" (p. 8). "The whole series of attacks on the atonement as the substitution of an innocent victim falls to the ground if we view it from the standpoint of eternity" (p. 47). "The knowledge of the cross comes to us in the fulness of time. It was present to Father, Son and Spirit from the beginning" (p. 48). "Those who cavil at the atonement, who say that the God of Truth in it declares the guilty innocent, and the innocent guilty, shut their eyes to the mystery of the Person of Christ" (p. 49).

N. D.

Short Notices.

In the Court of the Archbishop of Canterbury. Read and others v. the Lord Bishop of Lincoln. Judgment, Nov. 21, 1890. Pp. 122. Macmillan and Co.

THIS judgment has been perused, no doubt, by all our readers, and by some of them studied, and perhaps keenly criticised. Whatever else may be said, it will be admitted on all sides to be a most interesting and valuable summary of facts and opinions, and a singularly able historical argument, while certain passages are deeply impressive.

Monasticism in England before the Reformation. A Lecture, By LEWIS T. DIBDIN, M.A., of Lincoln's Inn, Chancellor of the Dioceses of Exeter and Rochester. London: W. Gordon, 1, Red Lion Court, E.C.

This is by far the best thing, so far as we know, about English monasticism, and certainly in many respects it stands quite alone. It is a little book, but wonderfully full; readable from beginning to end; fresh, liberal, and incisive. What makes it so emphatically a book for the day is the concluding passage. We quote as follows:

"Men were taught that there was a higher life possible for men than that which the Creator inaugurated in Eden. A new ideal was preached. It was a very different thing from mere self-sacrifice, from the use of the world without its abuse, which was taught. Holy men formed a lofty conception of human life divorced once for all from the entanglements and cares of the world, and devoted wholly to the worship and service of God. This conception was recommended to mankind by its

"realization, with no small measure of success, in the lives of saints who acted as patterns and advocates of the system. Immediately *the* religious life, as it was called, was raised on to a pinnacle far above the family life, which, by the side of the ascetic ideal, looked poor and carnal and self-pleasing. But remember, and let us say it with all simplicity, God made the family, while man made the monk. Thus monasticism was first a rebellion, well meant, but none the less a rebellion, against God's ordinances for the government of His creatures; and, secondly, it was an exaltation of the human device above God's plan, as something holier and purer and nobler.

"Can you wonder, now, at failure? Is not the mystery explained? The good of monasticism has been accepted, for it has enshrined the life-long service of thousands of holy men. The system has failed because it has been in arrogant competition with the laws of God. Some explanation is a matter of first-rate importance for two reasons. As Christian men our faith must be tried, and we cannot feel easy until we have found a solution which shall be consistent with our Father's never-failing care over His children; and, secondly, it nearly concerns burning questions in our own day. For human nature is ever the same. The laws of nature are still the laws of God, and if we try to set them aside in favour of our own ideals, we are no wiser than our forefathers. If we will not learn by their example, we cannot hope to escape the tragedy of their fall."

Hazell's Annual for 1891. A Cyclopædic Record of Men and Topics of the Day. Sixth year of issue. Hazell, Watson, and Viney.

As we said last year, this is wonderfully full (so far as we can see, accurate and posted up to date) and cheap.

The Sisters. Reminiscences and Records of Active Work and Patient Suffering. By CHARLES BULLOCK, B.D. Pp. 220. "Home Words" Publishing Office.

A very pleasing and instructive volume. The "Sisters" are Frances Ridley and Maria V. G. Havergal. The verse quoted on the title-page is a key-note of the esteemed author's meditations:

All the lessons He shall send
Are the sweetest;
And His training in the end
Is completest.

Once Hindu: now Christian. The early life of Babia Padmanji. Edited by J. MURRAY MITCHELL, LL.D. Nisbet and Co.

The autobiography, of which we have here a translation, was published, Dr. Mitchell says, in the Marathi language at Bombay, two years ago. Mr. Padmanji's descriptions of Hindu life, he adds, are singularly graphic.

The Duke's Page; or, "In the Days of Luther." A Story for Boys. From the German by SARAH M. S. CLARKE, with sixteen illustrations. Pp. 400. Nisbet and Co.

A well-written historical Tale, with a handsome cover; will be an acceptable gift-book to those boys—fond of the chronicle style—who really like what so many boys call dry.

My Third Campaign in East Africa. By W. SALTER PRICE, F.R.G.S., Founder of Frere Town, and late Director of the C. M. S.'s Mission in Eastern Equatorial Africa. Pp. 330. William Hunt and Co.

Of this well-written and informing work we are unable to give at present a worthy review, but we are unwilling to lose the earliest opportunity of recommending it. We should add that the book is very well printed, and has some good illustrations.

In Darkest England and the Way Out. By GENERAL BOOTH. London: International Headquarters of the Salvation Army, 101, Queen Victoria Street, E.C. Pp. 300.

This work comes before the public at the right moment, and it is full of interesting, *painfully* interesting, information, given in a striking or sensational way. Many persons who never read the reports of such societies as the C. P. Aid and the London Scripture Readers, or the parochial and other reports of devoted Church workers in "East End" districts, may be stirred up by the statements of General Booth.

The Historical Character of the Old Testament, being the substance of a paper read before the Handsworth Clerical Society, May 13, 1890. By J. ECKERSLEY, M.A., Vicar of Wednesbury. London: Society for Promoting Christian Knowledge.

A weighty pamphlet. At the present moment it should be made well known. We quote a specimen passage as follows:

We might possibly spare ourselves the serious criticism of a theory so far-fetched as that of the extreme school, but that, so far as can be gathered from recent utterances, certain of our English professors cherish a hope that ultimately we may be led to adopt them. This does not, indeed, appear on the surface. Ostensibly we are only asked to accept the composite authorship of the Hexateuch. But we cannot fail to observe certain expressions which seem designed to lead us further than this. Canon Driver reminds us that those who accept Wellhausen's position may still hold that the rules of the Priestly Code arose out of the earlier practice, and had in some way a Mosaic basis. "What is questioned," he says, "by Wellhausen is whether the earlier prophets, and even D and Ezekiel suppose the *completed* PC, whether in truth they do not suppose the non-existence of *parts* of it."¹ It would perhaps be unfair to fix a definite meaning to such a conglomeration of negatives, but this certainly appears to be a mild statement when compared with all that (as we have seen) Wellhausen does say; and we cannot resist the impression that the intention is to speak a good word for a theory that is not likely to meet with acceptance if placed before us in its native harshness. Canon Cheyne seems to plead only for the reception of the composite authorship theory; yet, in another place, after referring to the theory of Kuenen and Wellhausen, he exclaims: "Smite it, if thou canst, O master critic yet unborn."² Without lingering to observe the strange assumption of the prophetic spirit in such a connection, we may be permitted to remark that, "on psychological grounds," we must conclude that, when a man writes thus, he really means that the theory is invulnerable, and that he himself has yielded up his arms to its superincumbent weight. Again, towards the close of the same article, he appeals to clergymen "not to treat Genesis as a collection of immensely ancient family records, when it is nothing of the kind, not to tell people of Isaiah predicting this or that event, or announcing this or that Christian doctrine in far-off ages when he did nothing of the kind." And this after mentioning for our guidance the orthodox German school of Delitzsch, König, and Tholuck. We naturally feel bewildered, like poor old Isaac, and are tempted to say with him, "The voice is Jacob's voice, but the hands are the hands of Esau." Nor is it easy to see why almost all the Psalms, among them the 110th, have been relegated to the Maccabean period, unless it is desired to reconcile their references to the sacrifices and ceremonies of the Priestly Code with the exigencies of the theory of the destructive school. The philological argument is admitted to be against this displacement;

¹ *Contemp. Rev.*, Feb., 1890.

² Article in *Contemp. Rev.*, Aug., 1889.

and the more recent work of an able Hebrew scholar shows the still greater improbability of so late a date for this classical style of Hebrew writings; the late date must therefore have been assigned for the purpose of harmonizing them with a preconceived theory. If we look into Mr. Gore's essay in *Lux Mundi* we are pained to see what appear to be traces of the same character. Certainly it does not behove us to deal harshly with a work that is intended to remove difficulties out of the way of those who desire to believe Christian truth; and the less so as emendations of certain obnoxious phrases have been made, and further corrections are said to be in course of preparation. But is it too much to say that the emendations as yet published have merely removed some of the painful phrases while leaving untouched conclusions that rest on the assumption that the most advanced theories must ultimately be accepted? We may be thankful that, at this severe crisis, there have not been wanting those who were willing to risk censure and put aside personal feeling by protesting with no uncertain voice against these dangerous utterances, and not less thankful that he who wrote them has had the grace of meekness to reconsider and then withdraw some of those expressions. At this juncture it was partly amusing, partly sad, certainly interesting, to observe the comedy of controversial warfare, when many stout champions were still fighting blindly on the field for the flag which their supposed leader had already furled and withdrawn. In the same way, it is to be feared that, in spite of any forthcoming corrections, the first edition will remain the one most known, and that the objectionable expressions will maintain their hold on the public mind.

Straight On, by the Rev. F. Bourdillon, gives valuable "directions, encouragements, and warnings," especially to young men who have set out on the way to eternal life. An excellent little book. (S.P.C.K.)

How London Lives, by Mr. W. J. Gordon, is a good specimen of the new volumes of the "Leisure Hour Library, new series."

New Notes for Bible Readings (J. E. Hawkins and Co.), by the late Mr. S. R. Briggs, will be found helpful, no doubt, by many students and teachers. A brief memoir is given by Dr. J. H. Brookes.

No better, brighter books, either to give or to put into parish and other lending libraries, can be had than the Annuals published by Messrs. S. W. Partridge and Co., old friends and good. Before us are the *Friendly Visitor*, the *Family Friend*, the *Infants' Magazine*, and the *Children's Friend*, very attractive, and remarkably cheap. A special word must be given to the *Mothers' Companion* (vol. iv.). The *Band of Hope* and *British Workman* are as usual excellent.

The fourth edition of Miss Rigden's "Daily Thoughts on Christ Alone," we note with pleasure, is now issued, cheap and in large print, by Mr. G. Stoneman. The Annual of *Sunshine*, edited by Dr. Whittemore, also comes from Mr. Stoneman.

A right good story, with incident, and life, and wisely given instruction in homely language, is *A Silver Teapot*. Few story books are likely to be more popular with our young men or their fathers. The type is clear; the illustrations are capital.

We are pleased to commend *Fine Gold*, a well-told story, by Mrs. Marshall, well illustrated (S. W. Partridge and Co.).

Eastward Ho! is a story "for girls," by a lady to whom "girls" owe much. It is about both "west" and "east." Mrs. Marshall's refined and informing stories are always acceptable (J. Nisbet and Co.).

To the annual volumes of *The Fireside*, *Day of Days*, and *Home Words*, we are pleased once more to invite the attention of our readers. Each

volume is full of good things. These magazines, as we have often said, merit hearty support from Church people.

The fourteenth volume of *Hand and Heart*, "A Family, Social, and Temperance Journal," edited by the Rev. Charles Bullock, B. D., is a very cheap present (7, Paternoster Square, E.C.).

We have received from Messrs. T. and T. Clark the second volume of Delitzsch's *Commentary on Isaiah*, the new edition to which we recently invited attention, and the second volume of Schürer's *Jewish People in the Time of Christ*.

Part XV. of Dr. Geikie's *The Holy Land* (Cassell and Co.) is as attractive as usual. Another fifteen monthly numbers will complete the illustrated edition of a noble work.

In *Light and Truth* (S. W. Partridge and Co.) appears an account of the opening of the church in Villarscusa, received at the office of the Spanish Church Aid Society (8, Adam Street, Adelphi, W.C.) from an English engineer, resident in Salamanca. It contains also an appeal from Archbishop Plunket about the proposed buildings in Madrid.

We heartily recommend Mr. Ballantyne's new stories, in one volume, viz., *The Garret and the Garden*, pictures of slum life, and *Jeff Benson*, or "The Young Coastguardsman" (Nisbet).

Under the title "Wine and Oil from Immanuel's Land," the Rev. James Ormiston has published a series of expository "narratives" of his travels in Palestine. The Bishop of Liverpool gives a preface (Simpkin, Marshall, and Co.).

We gladly invite the attention of our readers to the first number of a new C.M.S. periodical, *Awake!* Two other Magazines of this grand Society, the *Intelligencer* and *Instructor*, are to be enlarged, we learn, and the latter is to appear as the *Children's World*. Specially designed for cottagers, factory hands, and the "working classes" generally, *Awake!* will have, we trust, an increasingly large circulation.

THE MONTH.

THE judgment of the Archbishop in the Lincoln case has been discussed, on the whole, in a manner which is satisfactory and of good promise. For ourselves, we speak of it (as from the first we have spoken of the Court) with sincere respect. The most important portion of it, we think, is that which relates to the "manual acts."

The *Guardian* (Nov. 26) said:

In its character and manner—let it be frankly and thankfully acknowledged—the judgment leaves very little to be desired. It is a document which may hold a high place among the records of ecclesiastical judicature; it is conceived and worked out in a way which brings new hope into the aspect of affairs. In an age when hesitation and faint-heartedness are apt to take the place of statesmanship, the Archbishop of Canterbury has done a more courageous thing than any prelate has even attempted for many years. In an age of hasty talk and general impressions he has taken ample time to consider and elaborate his decision, and the judgment which he read on Friday last shows how well the time has been employed. In thorough and exact inquiry, in care for detail, in justice of thought, in clearness of statement, in candour and ability and force, it is a work of rare excellence; while there is no room for reasonable doubt as to the reality of the freedom with which the evidence is examined and the verdict formed on each successive point. The judgment is genuinely and plainly the judgment of the Archbishop and his assessors; substantially it might have stood as it is had no other Court attempted to deal with any of the questions at issue.