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Reviews.

Old Testament Prophecy: its Witness as a Record of Divine Foreknowledge. By the Rev. STANLEY LEATHES, D.D., Professor of Hebrew, King's College, London. London: Hodder and Stoughton. 1880.

THE whole history of controversy justifies the belief, that the great Head of the Church ever overrules the attacks of the sceptical critic to the more certain confirmation of the fact. Accumulated facts show that this old process is being renewed once more in regard to the onslaught on the evidential value of ancient prophecy, of which Professor Kuenen is the leader. When public attention was called to his work on Hebrew Prophets and Prophecy, a general, though vague, feeling of consternation was produced at the supposed failure of an important branch of Christian Apologetics. A reference to the work itself, made accessible to English readers by the translation published by Messrs. Clark, soon served, however, to dissipate these apprehensions, and proved that the strong foundations which support the truth of revelation remain as unshaken as ever. The attack is now being retorted back upon the sceptic, and his own methods are being applied to show the absolute untenability of his position. This counter-attack is still apparently at its commencement, for the subjects announced both for the Bampton and the Boyle lectures of the ensuing year are evidently directed to this argument. Meanwhile, Professor Stanley Leathes, in his Warburtonian lectures for 1876–1880, has done admirable service in the same direction, and his lectures, in their collected form, will be read by all interested in these questions with equal pleasure and profit.

The proper office of the critic is to deal with the literary value of the work which he reviews. But in the present case we shall secure at the same time a yet more important object, if we deal rather with the substance of the argument than with the precise form in which it was presented in this volume, and endeavour to convey to our readers some general impression of its character. The idea is to accept the conclusions at which Dr. Kuenen has arrived, as themselves the subject of a critical examination, and to show that they are full of contradictions and perplexities, and are consequently improbable to the point of absolute incredibility. If the conclusions can be shown to be wrong, the process of reasoning by which they have been reached must evidently be wrong likewise, even though the student does not care to trace out one by one the sources of the error. Dr. Kuenen's general conclusions are these—that the Hebrew prophets were pious and well-meaning patriots, who embodied their national hopes and aspirations in their prophecies, and who, in the loose morality of their day, thought it consistent with their piety to deceive the people by the profession of a divine and superhuman character for communications, which they knew perfectly well all the time were the simple issue of their own thoughts. Their religious object was to promote the cause of the national deity of the Hebrew nation against the profligate worship of the local deities of the surrounding nations. In pursuit of this plan Dr. Kuenen dislocates the entire accepted order of the ancient Scriptures. He not only re-arranges the dates of the prophetic books at the pleasure of his critical caprice, in the exercise of which he fixes the date of Daniel at B.C. 165; but he also places the date of the Law subsequent to that of most of the prophets, and regards it as a subsequent embodiment, in a fictitious form, of the various hopes and fears, struggles and aspirations, contained in the prophetic writings. Professor Stanley Leathes says, in effect: "Very well; we accept for

the moment these conclusions; but before we regard them as finally established, let us see how they cohere with the literary peculiarities of the Scriptures of the Old and New Testament, and how far they are consistent with the known and undisputed facts of the history."

For this purpose he takes his stand at the New Testament times. As a matter of fact, the Apostles, in preaching Christ, based His claims on the belief of mankind upon the authority of ancient prophecy. Their argument was that Christ's person, life, and office constituted the fulfilment of predictions which those to whom they spoke believed to be divine. The reverence which the Jews of that day paid to their ancient Scriptures was analogous to that produced by the highest view of inspiration and in this estimate of them they were supported by the authority of the Apostles and of the Lord Jesus Christ Himself. If this view was erroneous and the ancient Scriptures were no more than the human, and not always credible, compositions which Dr. Kuenen affirms them to be, the Apostles, in common with the Jews of their day, were altogether deceived, and our Lord Himself partook of the deception. But in any case these prophetic books themselves are acknowledged to be older by centuries than that accomplishment of their predictions which the Apostles affirmed to have taken place in the person and life of Jesus of Nazareth. The latest of them, Daniel, is placed by his Rationalist critics at B.C. 160, an interval of years quite sufficient to confirm the fact of the prediction, and to make it impossible that the prediction can have been suggested by the history. In the accomplishment of these predictions the Apostles had an absolute confidence, and to the general belief of it is largely to be ascribed, the popular and rapid success of Christianity at its first announcement. Their acceptance of the authority of the Scriptures was implicit, and the coincidence of the prediction and the fulfilment too broad and plain and palpable to be denied. We have therefore to deal not only with the ancient documents themselves, but also with another fact wholly independent of the authority one might allow, or might deny, to the documents; wholly independent, likewise, of any judgment we might form of their authors or of the circumstances and methods of their production. This is the fact of the belief placed both by the Apostles and their converts, and, indeed, by the Jews in general, both in the Scriptures and in the events they predicted—a belief as wide almost as the then known world, and so firm and deep-seated as to have borne the superstructure of the Christian faith. If the ancient Scriptures are, and were then, what Dr. Kuenen affirms them to be, how came this belief into existence, how is it to be accounted for, how are its strength and prevalence to be explained? The author of these lectures replies that on the principles of the destructive criticism no intelligible account can possibly be given of the facts, no explanation which is not embarrassed with such insuperable difficulties as to be absolutely incredible.

In illustration of this assertion he adduces a series of illustrative instances. The first is the promise to Abraham, including both the possession of the land of Canaan and a blessing to the whole world through his seed. It is remarkable that to the second and the more important half of this promise no further reference is made in the Old Testament, while it is this on which the New Testament writers lay the stress of their argument. The Jewish nation were more engrossed in the former part of the promise than in the latter. They cared more for the possession of the land flowing with milk and honey than for the prospect of being the centre of blessing to the world. Yet the neglected promise survived, and to the survival no human patriotism can have been instrumental, for in that case it would have been noticed, and not passed over in silence. Yet to this strangely neglected portion of

the promise the New Testament teaching gave emphatic prominence. The Apostles not only saw in Jesus one who invested the ancient prediction with a meaning it had never had before, but they made its fulfilment the actual foundation of a society which has lasted for well-nigh as many centuries after Christ as the hope enshrined in the promise had survived before Him. The whole prediction is contained in Genesis, commonly believed to have been composed fifteen centuries before Christ. The language of Joel, ii. 3, seems to prove that the book was, at all events, in existence nine centuries before Christ.

"The problem therefore we have to solve is the existence of this pro-"mise or prophecy as a literary fact. It does not matter now when it "was given; it is no concern of ours how it was given. For our present "purpose it is even a matter of subordinate interest whether it was ever "given at all. The only point for which we have inevitably to account "is that for some indefinite period before Christ—shall we say a thousand "years?—there existed and was highly prized in the Jewish nation the "record of this promise. And be it observed, it is no such easy matter to "account for this phenomenon whenever it first appeared, because the "historic condition of the whole Jewish literature is bound up with it. If "we turn to the national poetry it is full of it. If we examine the his-"torical writings they imply the existence of it. If we inquire of the "prophets they abound in allusions to it. There is no analogous instance "in all human literature of a national history and a national literature "being thus permeated, transfused, and inspired with one idea. The "influence of the original promise, supposed to have been given to Abra-"ham, upon the history and literature of Israel may be illustrated, but "very faintly, by the influence of the Norman Conquest on our own "national history and literature. Eight centuries have elapsed since "that event, and our language, our literature, our history, our laws, our "social life, still bear witness to its abiding influence. But take the "Hebrew history at any one point you please, and it will be impossible "to account for the phenomenon presented on the supposition that this "promise, or something answering to it, was then unknown, or had no "existence. If we begin with the century before Christ—though the "interval was then more than twice that which has elapsed since the "occupation of this country by the Normans—we find the effect of the "supposed promise distinct and deep; and if we go back in succession to "the era of the Maccabees, to the return from Babylon, to the divided "monarchy, to the undivided monarchy, to the period of the Judges, to the "exodus from the thraldom of Egypt, we shall find it equally difficult to "account for the phenomena which confront us on the hypothesis that "the supposed promise to Abraham was unknown to the nation before "the time of Moses, or was the invention of Moses, or was the self-"originated idea springing upon the minds of the people—how we can-"not tell."

The antiquity, therefore, of the promise is a proved fact, and its development is to be traced in Balaam's prediction of the star and the sceptre, and the prediction by Moses of a prophet like unto himself. Yet, while the promise is everywhere, there is no hint ever dropped in the whole collection of the ancient Scriptures down to the time of Malachi, that any of the great personages depicted in it realized, in any degree, the conditions of the promise. The prediction stretched on, till it found its recognized fulfilment in Christ. But how could this undying belief have been possible if there were no divine revelation; if the ancient Scriptures were a mere collection of untrustworthy documents of uncertain date, and if the prophets were but a set of human enthusiasts who looked no higher

than to national hopes, and drew their inspiration from nothing better than their own sanguine imaginations.

There is an excellent passage in the second lecture in which the author vindicates the divine character of ancient prediction: —

"The position that is commonly assumed by the impugners of prophecy "is this, that to regard 'the New Testament explanation' of Hebrew "prophecies 'as binding,' involves a dogmatic assumption 'at variance "with' the true critical method; that the true way of studying prophecy "is to ascertain what the prophets meant; and that if it can be shown, as "it obviously very soon can be, that the New Testament meaning was one "which never entered into their minds, then it must forthwith be rejected. "Whereas to reason in this way is only to cast dust in men's eyes, because "it is no part of the argument from prophecy to assert that New Testa- "ment historical events entered into the area of Old Testament prophets' "vision, nor is that the teaching of the Nicene Creed, which declares that "the Holy Ghost 'spake by the prophets.' What we affirm is, that the "broad, general, and patent correspondence between Hebrew prophecy and "New Testament history being such as was manifestly not brought about "by the Apostles and Evangelists of the New Testament on one hand, "and such as the prophets themselves were clearly unconscious of pro- "ducing on the other, is nevertheless a phenomenon which points us no "less distinctly to the operation of a will rather than to the forces of blind "chance, than do the manifold and undeniable tokens of design in "nature."

The argument which we have endeavoured to explain at some length in the case of the promise to Abraham, is pursued in these lectures in eight other instances. Thus the apostle James quotes the prediction of Amos, who is admitted to have flourished in the early part of the eighth century before Christ, and who, living at a period of remarkable national prosperity, yet foretold the ruin of David's house and the rebuilding of his tabernacle —that is the restoration of David's glory. Thus Paul referred to the "true mercies of David," as predicted by Isaiah, who prophesied only thirty or forty years later than Amos, and is consequently a witness only one degree less reliable. Thus St. Peter, in his Pentecostal sermon, quotes the words of David in the sixteenth Psalm as referring to the Messiah as the true heir of David's throne and the realiser of his promised glory. Thus Stephen appeals to the prediction of Amos of the captivity of Israel, and the threat was repeated with great precision and particularity by Micah; while Jeremiah presented the other side of the picture and foretold the restoration. In these instances the author carefully adjusts the relative position of prophecy and prediction, and argues that the one was given as a guarantee for the divine inspiration of the other, and that the messengers and the message were indeed authorised of God. He asks, "Were these predictions a substantive part of their prophecies, or were they not? Did they themselves challenge the verdict of posterity on the fulfilment of them, or did they not? Is there reason to believe that they were fulfilled, or is there not? If there is, does not the sublime moral and spiritual character of their writings lend its weight to the authority of their predictions, and do not their predictions irresistibly tend to show that the moral and spiritual character of their writings was indeed stamped with the authority of Him in whose name they were recorded, and that in fact it was none other than He "who spake by the prophets."

Lastly, we have two lectures in which the author maintains with great ability the earlier date of Daniel, and discusses his prediction of the seventy weeks. He considers that all the references of the New Testament to the fulfilment of an appointed time refer to the dates of Daniel. He points out with great force that, on the supposition of Dr. Kuenen

that Daniel wrote, B.C. 160, the prediction of the seventy weeks is absolutely without object and without meaning. Compute the weeks how we will, the close of the period falls at such a date as to reduce to an absurdity the object of comforting and encouraging his countrymen, which Daniel is admitted to have had in view. Whereas if Daniel's book be referred back to its true date, and the period of the seventy weeks be computed—not from the decrees of Cyrus or of Darius, neither of which had any reference to the restoration or re-building of the city of Jerusalem, but from the decree of Artaxerxes, B.C. 457, which had this special object—the termination of the allotted period falls in the year of our Lord 33, when all its clauses found their remarkable fulfilment in the death and resurrection of the Lord Jesus Christ. We have no space to pursue this subject further, and must refer our readers to the lectures themselves and to the ample notes which are appended to them. But we wish to acknowledge, before closing this somewhat imperfect review of a really valuable work, the high-toned faith in Christ as a Saviour and the earnest, devotional spirit in which the whole design of the lectures has been conceived and carried out. In illustration we once more leave Prebendary Leathes to speak for himself:—

"Prophecy is not to be regarded as a string of isolated and detached "sentences, each of which had one definite meaning and no other, but much "rather as a consistent and composite whole, which must be dealt with "as a whole, and interpreted as a whole. When we so deal with it, our "difficulty is not to discover here and there marks of something unusual "and more than human, but to shut our eyes to the broad, patent, and "innumerable indications which confront us everywhere of one vast "design never lost sight of, never forgotten, but continually unfolding "itself, continually expanding, and yet also continually contracting and "converging, till it centres in one object, which gathers in itself all the "many-coloured rays to reflect them again in multitudinous directions "and a variety of forms. In fact, it is this feature and characteristic "of the prophetic writings which is the most permanent and indestructible. After every individual prophecy has been dealt with separately "with an exhaustive and inexhaustible array of minute and ruthless "criticism, far more than sufficient to demolish it utterly were it not for "an inherent principle of deathless vitality common to all, one has only "to open the writings of the prophets to feel that they have been "endowed with gifts of immortality and truth, of which no criticism can "deprive them. It is not what has been or can be said about them "which is their strength, but much rather what they say for themselves, "and have been saying for five-and-twenty centuries. The danger is "lest amid the din of discussion and the strife of tongues, we should "fail to hear what they say themselves; but if we hearken to it we "need have no apprehension as to the result."

The Holy Bible according to the Authorized Version (A.D. 1611), *with an Explanatory and Critical Commentary, and a Revision of the Translation, by Bishops and other Clergy of the Anglican Church.* Edited by F. C. Cook, M.A., Canon of Exeter. New Testament. Vol. II. St. John—The Acts of the Apostles. Murray. 1880.

OF the Introduction in the first volume of "The Speaker's Commentary"—New Testament portion—written by the Archbishop of York, some remarks have appeared in previous numbers of this Magazine. The archbishop's argument, dealing generally with the four gospels, but especially with the Synoptic gospels, is fresh, full, and on every point forcible. Canon Westcott's Introduction in the volume

before us is a not unworthy companion of the archbishop's, and with the Commentary it will take its place, we think, at the head of the valuable works on the fourth gospel which have been published in recent years. Canon Westcott considers, in the first place, the authorship of the gospel; secondly, its composition; thirdly, its characteristics; fourthly, its relation to other Apostolic writings; and he concludes his masterly Introduction by discussing the history of the gospel. Of the scholarship, thought, literary skill, and argumentative ability displayed in this Introduction it is needless to write. More than four-and-twenty years have elapsed, the Professor mentions, since he began work seriously at the Gospel of St. John.

At the outset, Canon Westcott shows that the writer of this Gospel must have been a Jew. The Old Testament is certainly "the source of the religious life of the writer. His Jewish opinions and hopes are taken up into and transfigured by his Christian faith; but the Jewish foundation underlies his whole narrative." It must be borne in mind that "the Evangelist vindicates both for the Law and for the people their just historical position in the Divine economy. The Law could not but bear witness to the truths which God had once spoken through it. The people could not do away with the promises and privileges which they had inherited." Again. "It is assumed as an axiom," writes Dr. Westcott, "that *The Scripture cannot be broken* (x. 35, v. 18, note). That which *is written in the prophets* (vi. 45; comp. vi. 31) is taken as the true expression of what shall be. *Moses wrote of Christ* (v. 46; comp. i. 45). The types of the Old Testament—the brazen serpent (iii. 14), the manna (vi. 32), the water from the rock (vii. 37 f.), perhaps also the pillar of fire (viii. 12), are applied by Christ to Himself as of certain and acknowledged significance. Abraham *saw His day* (viii. 56). It was generally to 'the Scriptures' that Christ appealed as *witnessing of Him*. Even the choice of Judas to be an apostle was involved in the portraiture of the divine King (xiii. 18, note, *that the Scripture might be fulfilled*; comp. xvii. 12); and the hatred of the Jews was prefigured in the words *written in their Law, They hated me without a cause* (xv. 25)." Such words of Christ, continues Dr. Westcott, must be considered both in themselves and in the consequences which they necessarily carry with them, if we are to understand the relation of St. John's gospel to the Old Testament. In the fourth gospel no less than in the other three gospels, Christ is represented as offering Himself to Israel as the fulfiller—not the destroyer—of the Law. Nor is this all. Just as the words of our Lord recorded by St. John confirm the Divine authority of the Old Testament, so also the Evangelist, when he writes in his own person, emphasizes the same principle. And on this point Canon Westcott refers to ii. 17; xii. 14 ff.; xii. 37 ff.; and, in relation to special incidents, to xix. 23, 28, 36, 37. We may quote here, from the Commentary, Canon Westcott's exposition of xix. 28: "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst."

were now accomplished] *are now finished.* The A. V. loses the striking parallel between this clause, "are now finished" (ἤδη τετέλεσται) and what follows, "It is finished" (τετέλεσται).

that the scripture might be fulfilled]. This clause can be connected either with the words which precede ("were now accomplished that the . . . . ") or with the words which follow ("accomplished, that the Scriptures might be fulfilled, saith . . . . "). The stress which the Evangelist lays upon the fulfilment of prophetic words in each detail of Christ's sufferings appears to show that the latter interpretation is correct. The "thirst," the keen expression of bodily exhaustion, was specified as part of the agony of the Servant of God (Is. lxix. 21), and this Messiah endured to the uttermost. The incident loses its full significance unless it be regarded as one element in the foreshadowed course of the

Passion. Nor is there any difficulty in the phrase "are now finished" as preceding it. The "thirst" was already felt, and the feeling included the confession of it. The fulfilment of the Scripture (it need scarcely be added) was not the object which the Lord had in view in uttering the word, but there was a necessary correspondence between His acts and the divine foreshadowing of them.

be fulfilled] *be accomplished, perfected.* The word used (τελειωθῇ Vulg. *consummaretur*, for which some copies substitute the usual word πληρωθῇ) is very remarkable. It appears to mark not the isolated fulfilling of a particular trait in the Scriptural picture, but the perfect completion of the whole prophetic image. This utterance of physical suffering was the last thing required that Messiah might be "made perfect" (Hebr. ii. 10, v. 7 ff.), and so the ideal of prophecy "made perfect" in Him. Or, to express the same thought otherwise, that "work" which Christ came to "make perfect" (ch. iv. 34. xvii. 4) was written in Scripture, and by the realization of the work the Scripture was "perfected." Thus, under different aspects of this word and of that which it implies, prophecy, and the earthly work of Christ, and Christ Himself, were "made perfect."

The true character of the Law, therefore, concludes Dr. Westcott, was unfolded by St. John. The object with which he wrote the fourth gospel was to show that Jesus was not only the *Son of God*, but also *the Christ* —the promised Messiah of the Jews (xx. 31); just as Nathanael, the true representative of Israel (i. 47), had recognised Him at first under this double title.

The question of the Jewish authorship, in its various aspects, is well worked out, and though the argument is condensed, its grip never fails; an ordinary reader will follow it step by step with interest. It is proved that the writer of the fourth gospel was not only a Jew, but a Palestinian Jew of the first century. The Evangelist undoubtedly speaks of what he had seen, and this, as is proved by arguments drawn from political, social, religious,[1] and local knowledge, was before the old land-marks, material and moral, had been removed by the Roman war. On one point, in connection with this portion of his argument, Canon Westcott lays great, but certainly not undue, stress. This point has been, as he observes, commonly passed over, namely, the doctrine of the Word as it is presented in the Prologue. Taken in connection with the whole gospel, verses 1-18 of the first Chapter show that the writer was of Palestinian and not of Hellenistic training. The teaching of St. John on the Logos, the Word, is characteristically Hebraic; it is not intelligible as an application or continuation of the teaching of Philo. Many of the Rationalist objections brought in recent years against the fourth gospel, as, *e.g.*, in the book mis-named "Supernatural Religion," are especially

[1] It is said that the author of the fourth Gospel was so ignorant of Jewish affairs that he represented the high priesthood as an annual office when he writes of Caiaphas as "high priest in that year" (xi. 49, 51, xviii. 13). But what does a consideration of the clause solemnly repeated three times really show? "The emphatic reiteration of the statement," says Dr. Westcott, "forces the reader to connect the office of Caiaphas with the part which he actually took in accomplishing the death of Christ. One yearly sacrifice for atonement it was the duty of the high priest to offer. In that memorable year, when all types were fulfilled in the reality, it fell to Caiaphas to bring about unconsciously the one sacrifice of atonement for sin. He was high priest before and after, but it was not enough for the Evangelist's purpose to mark this. He was high priest in that year, "the year of the Lord" (Luke iv. 19); and so, in the way of Divine Providence, did his appointed part in causing "*one man to die for the people*." (xi. 50).

weak in relation to this point; and much nonsense has been written as to the agreement between Justin and Philo. What, we have often asked, is the central fact of this controversy? Surely, it is this: St. John's affirmation, *the Word became flesh*, is absolutely new and unique. That this is so, as Canon Westcott points out, "is admitted on all hands." But there is another fact, too often ignored, viz.—the scope of the Old Testament writers is religious, whereas the scope of Philo is metaphysical. The inspired writers move in a region of life and history; Philo moves in a region of abstraction and thought. Canon Westcott's observations on these matters are, in our judgment, quite unanswerable.

Having demonstrated that the fourth Gospel was written by a Palestinian Jew, by an eye witness, by *the disciple whom Jesus loved*, by John the son of Zebedee, the Professor turns to the direct evidence of the Gospel as to its authorship. And first, he says that the words at the beginning of the Gospel *we beheld His glory* must be considered together with the words at the beginning of the Epistle (written, it may certainly be assumed, by the same author) *which we have heard . . . . seen . . . . beheld . . . .;* and in the second passage there can be no doubt, he says, that the "beholding" must be understood literally—*we have seen with our eyes.* "Language cannot be plainer. The change of tense, moreover, emphasises the specific historical reference (*we beheld*, and not as of that which ideally abides, *we have beheld* [1 John iv. 14. John i. 32, *n*])" Further, the original word (θεᾶσθαι) is never used in the New Testament of mental vision (as θεωρεῖν). [John i. 32, 38, iv. 35, vi. 5, xi. 45; 1 John i. 1, iv. 12, 14.] The conclusion, therefore, is that the writer claims to have been an eye-witness of that which he records. Similarly in regard to xix. 35. On xxi. 24, Canon Westcott says:—"The fourth Gospel claims to be written by an eye-witness, and this claim is attested by those who put the work in circulation." That chap. xxi. may be termed an appendix to the Gospel we do not at all dispute;[1] but it is clear that it was written by St. John. Canon Westcott observes that the style and character of the language in xxi. 1—23 lead to the conclusion that it is the work of St. John. "There is no evidence," he says, "to show that the Gospel was published before the appendix was added to it." In the Commentary on xxi. 24 we read as follows:—

> vv. 24, 25. These two verses appear to be separate notes attached to the Gospel before its publication. The form of v. 24, contrasted with that of xix. 35, shows conclusively that it is not the witness of the Evangelist. The words were probably added by the Ephesian elders, to whom the preceding narrative had been given both orally and in writing. . . . . The change of person in v. 25 (*I suppose*, compared with *we know*) marks a change of authorship. It is quite possible that this verse may contain words of St. John (comp. xx. 30), set here by those who had heard them.

In considering the external evidence, Dr. Westcott remarks that the teaching of Justin Martyr on the Word presupposes the teaching of St. John, and in many important details goes beyond it. It is no matter of surprise that in Justin should appear thoughts which are Alexandrian rather than Hebraistic.

On other points in this elaborate introduction we are unable to make any remarks. Turning to the Commentary itself, which bears on every page the marks of patient labour and wide research, we may make a single extract. In his exposition of the wonderful discourse in chap. vi. the Professor observes on verse 54, that the phrase "*drink his blood*" is

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[1] Dr. Arnold, in one of his sermons, if we remember right, points out that chap. xx. ends with, "Jesus . . . . is the Son of God," and that with this note the fourth Gospel begins.

unique in the New Testament. "The thought is that of the appropriation of life sacrificed. St. Bernard expresses part of it very well when he says:—Hoc est si compatimini conregnabitis ('De Dil. Deo.' iv.) Compare 'in Psalm,' iii. 3, Quid autem est manducare ejus carnem et bibere sanguinem nisi communicare passionibus ejus et eam conversationem imitari quam habuit in carne?" In an additional note the Professor remarks that this "eating" (v. 53—57) leads necessarily to life in the highest sense; it has no qualification (such as eating "worthily"); it is operative for good absolutely:—

It follows that what is spoken of "eating (φαγεῖν) of the bread which cometh down from heaven," "eating (φαγεῖν) the flesh of the Son of Man," "eating (τρώγειν) His flesh and drinking His blood," "eating (τρώγειν) Him," "eating (τρώγειν) the bread which came down from heaven"—the succession of phrases is most remarkable—cannot refer primarily to the Holy Communion; nor, again, can it be simply prophetic of that Sacrament. The teaching has a full and consistent meaning in connection with the actual circumstances, and it treats essentially of spiritual realities, with which no external act, as such, can be coextensive. The well-known words of Augustine, *crede et manducasti*, ("believe and thou *hast* eaten"), give the sum of the thoughts in a luminous and pregnant sentence. But, on the other hand, there can be no doubt that the truth which is presented in its absolute form in these discourses is presented in a specific act and in a concrete form in the Holy Communion; and yet further, that the Holy Communion is the divinely appointed means whereby men may realize the truth. Nor can there be a difficulty to any one who acknowledges a divine fitness in the ordinances of the Church, an eternal correspondence in the parts of the one counsel of God, in believing that the Lord, while speaking intelligibly to those who heard Him at the time, gave by anticipation a commentary, so to speak, on the Sacrament which He afterwards instituted. But that which He deals with is not the outward rite, but the spiritual fact which underlies it. To attempt to transfer the words of the discourse with their consequences to the Sacrament, is not only to involve the history in hopeless confusion, but to introduce overwhelming difficulties into the interpretation, which can only be removed by the arbitrary and untenable interpolation of qualifying sentences.

For a notice of the second portion of the very valuable volume before us we have left ourselves no space. The Introduction to the Book of the Acts is written by the learned editor, Canon Cook, and the Commentary by the Bishop of Chester. We had marked several passages in the succinct, scholarly, and suggestive notes in the Commentary, rather lacking, however, in dogmatic fervour, but we must content ourselves with expressing the regret that there is not more of direct exposition. There are several interesting illustrative quotations, such as those from Bull (p. 419), and Bentley (p. 449). The ably-written introduction by Canon Cook—whose book on the Acts, with Mr. Humphry's and Dr. Hackett's, has done good service—contains much that is important, and we follow him with pleasure all through. In regard to the design of the Acts, however, we are inclined to agree with Chrysostom and others. Without laying great stress on ἤρξατο, in verse one, (although we cannot deem this word to be pleonastic), we think that St. Luke's second "treatise" opens Christ's work in the Church by His Spirit. (See St. Mark xvi. 20; Bengel, Burton's "Bampton Lectures," Olshausen, and Wordsworth.)

Thoughts on the Times and Seasons of Sacred Prophecy. By THOMAS RAWSON BIRKS, M.A. With a Preface by EDWARD BICKERSTETH BIRKS, M.A., Fellow of Trinity College, Cambridge. Pp. 130. Hodder and Stoughton. 1880.

THIS book did not reach us in time for a notice in the July CHURCHMAN. We have much pleasure in recommending it as a work of singular interest and value at the present moment. It is brief, but full. No other book, indeed, as far as we know, gives, in a short compass, a clear, comprehensive narrative of prophetical interpretation, with a sound summary of the very latest works. We may claim some sort of editorial interest in the book, on the ground of recent correspondence with the eminent author; but, apart from this, and simply taking the book on its merits, we can cordially commend it. Viewed from what we may term the historical stand-point of prophetical interpretation, it just now stands alone.

The sudden stroke of illness, which has called forth so much sympathy, prevented Professor Birks from correcting the proofs of the last chapter, and the task of supplying a Preface devolved upon his son, Mr. Edward Birks. The main portion of the Preface we quote, as follows:—

This little book consists of four parts. The author had often been urged to republish some of his early works on prophecy, but had never found the leisure requisite. Suddenly he discovered that in the fifth edition of the late Mr. Elliott's "Horæ Apocalypticæ," he was credited with a conversion to notions to which he had never been converted, and that this misrepresentation of his views, founded on a misapprehension of his meaning in a private letter, had long been in circulation, while he himself had been left wholly uninformed of it; and he felt it his duty to protest. It seemed that the error might most simply be corrected by reprinting his earliest utterances on the structure of the Apocalypse, and stating in what respects, and to what extent he had subsequently been led to modify his opinions, and to approximate to Mr. Elliott's.

While thus engaged he was urged to express his opinion of the recent work of Mr. Grattan Guinness, on "The Approaching End of the Age;" and he preferred to take this opportunity of commenting on it, rather than attempting formally to review it in a periodical. Commendation of a work whose merits have so soon carried it to a fifth Edition would be superfluous, and to commend an author who has so fully acknowledged large obligations to himself, might seem out of place. It has been a great cause of thankfulness to him, to find his own earlier works on Prophecy utilized and enforced by so earnest and vigorous a writer, while he has felt it the more necessary to point out wherein he differs from his conclusions.

He was anxious also to make his work practically useful; and with this aim he has added two chapters on the moral aspects both of belief in the literal fulfilment of prophecy, and of inquiry into the nature of the times and seasons signified by the prophetic spirit.

Lastly, he found he could no longer be content simply to restate what his views were when Mr. Elliott misconceived them, because in one important respect renewed meditation on the subject had led him to reconsider them, and thankfully to believe that the predicted limit of delay of the impending final judgment may be more distant than he had once supposed. "The Lord is not slack concerning His promise, but long-suffering to usward."

Professor Birks had intended, in the present work, to make some reply to Canon Farrar in regard to the prophecy of the "Man of Sin;" but the pamphlet of Bishop Wordsworth "left nothing to be desired."

The book begins with the remark that fifty years have passed since the author began the study of the Prophetic Scriptures. His first printed paper on the subject was in 1833; and his first book, "Elements of Prophecy," was published in 1844. He says:—

Alike in physical science and in Christian theology, one first requisite for

real progress, is to distinguish between first principles, and the superstructure to be raised upon them. Full truth cannot be attained by a sudden bound, but by a gradual progress. In the interpretation of the Apocalypse, the last and crowning message of the Holy Spirit, a law of continuity has been followed in the gradual communication of light and the detection of partial error. Sir Isaac Newton's remark on this subject is quite true: "Among the interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing, whence I gather that God is about opening these mysteries."

Mr. Birks' object in the "Elements of Prophecy" was to mark and emphasize the contrast between some first maxims of interpretation, and a superstructure in which there was great diversity of opinion. He showed the great number of consenting authorities, and the direct proof in the testimony of Scripture by which these are confirmed. The book began with the following passage:—

Ever since the time of the Reformation the following maxims in the interpretation of the sacred prophecies have been generally received by the Protestant Churches.

1. That the visions of Daniel commence with the times of the prophet.
2. That the events predicted in the Apocalypse begin from the time of the prophecy, or within the first century.
3. That the fourth beast (Dan. vii. 7) denotes the Roman Empire.
4. That Babylon in the Apocalypse denotes Rome.
5. That the little horn in Daniel vii. denotes the Papacy.
6. That the 'Man of Sin' (2 Thess. ii. 3-5; Dan. xi. 36–39) relates to the same Power.
7. That the prophecy in 1 Timothy iv. is fulfilled in past events.
8. That Babylon denotes, at least inclusively, Rome papal.

The three following have also been received by the most learned and able commentators of our own country, from the time of Mede down to the present day:—

9. That the two woes (Rev. ix.) relate to the Saracens and the Turks.
10. That the two beasts in Revelation xiii. denote the civil and ecclesiastical Latin Empire.
11. That a prophetic day denotes a natural year, and a prophetic time three hundred and sixty natural years.

Of these leading maxims, the four first are held by the Fathers of the Early Church and most of the Roman commentators, as well as by the Reformed Churches. On the other hand, the three last, though generally received by interpreters of the English Church, have been rejected by many foreign Protestants, especially among the Lutheran divines.

All these maxims, without distinction, have been rejected by the writers commonly called Futurists, and many of them by the writers of the "Tracts for the Times" and their disciples. These writers agree in few points, except in rejecting the conclusions of all previous expositors; and maintain that nearly the whole of Daniel's prophecies and of the Apocalypse are unfulfilled.

These maxims, continues Professor Birks, have been received and held in common in the prophetical works of Mr. Cuninghame, Mr. Frere, Mr Bickersteth, Mr. Faber, Mr. Habershon, Dr. Keith, Dr. Brown, Dr. Fairbairn, Mr. Elliott, Dr. Cumming, Mr. Brookes, and of Mr. Grattan Guinness.

All these maxims, except the 11th, are held also by Bishop Wordsworth in his Commentary on the Apocalypse.

I believe we have now, in 1880, writes Mr. Birks, reached the last night watch of the great Saturday of the world's history. The two works of Mr. E. B. Elliott and Mr. Grattan Guinness, the "Horæ Apocalypticæ" (5th edition, 1862), and the "Approaching End of the Age Viewed in the Light of Prophecy and Science" (2nd edition, 1879), may be said conjointly to indicate a penultimate stage of prophetical exposition. In the following pages I wish to indicate some of the great truths unfolded in each of these, and some remaining defects, by which a penultimate is naturally differenced from an ultimate and final stage of prophetic interpretation, which can only be reached when the end itself comes.

Professor Birks then points out wherein he differed, and still differs, from the exposition of Mr. Elliott. In the fifth edition of that great work, the "Horæ Apocalypticæ," he recently found, to his great surprise, a series of affirmations that he had abandoned and reversed his view of the structure of the Apocalypse. He now reprints a letter, written in the year 1833, giving his view of the structure; and the chief point where the view diverges from that of the "Horæ" is in the relation of the Seals and Trumpets. The same view, expressly derived from Mr. Birks, was given in Mr. Bickersteth's "Practical Guide to the Prophecies" (6th edition, 1844), in contrast to Mr. Elliott's view, and continued to its 8th edition, 1852, the year after the publication of Mr. Elliott's 4th edition. The statements of Mr. Elliott, founded on his construction of a line in a private letter to him in 1856, were in circulation for seventeen years without Mr. Birks being aware of their existence, the edition of the "Horæ" which contains them (vol. i. p. 549) not having been brought under his notice.

The words he (Mr. Elliott) quotes, are these—"I agree with you now in the points following—the *Subordination* of the Trumpets to the Seals," to which he appends his own construction, "*i.e., that the seventh Seal is unfolded in the seven Trumpets.*" His view of my meaning is plainly disproved by his further quotations from the same letter. A structural "subordination" requires two conditions to be fulfilled; that no part of the Seals belong to the fourteen centuries after the death of Theodosius, and none of the Trumpets to the four centuries after that date. The fourth and eighth points which I expressly reaffirmed in the letter quoted were, "The mystical sense of the sealed tribes, Rev. vii., as reaching through the whole dispensation;" and that, "in the palm-bearing vision, Rev. vii., there is prospective reference to a time still future." As to the other point of the application of the earlier Trumpets, I reaffirmed my own view of the third and fourth parts in contrast to his. Vitringa, the leading advocate of the view I hold, expressly says, "As to the Trumpets, even if they are *subordinated*[1] to the Seals, according to the series of the prophetical context, nothing hinders them from commencing a new series of matters of a distinct argument; this no skilful interpreter of the Book can deny, that the same is observed elsewhere in this very book, and everywhere in the prophecies."

Of "The Approaching End of the Age" by Mr. Grattan Guinness, Professor Birks writes that it is a work worthy of most careful study.

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[1] This very word appears to have been borrowed from Vitringa by me in my letter.

The Great African Island. Chapters on Madagascar. A Popular Account of Recent Researches in the Physical Geography, Geology, and Exploration of the Country, and its Natural History, and Botany; and in the Origin and Divisions, Customs, and Languages, Superstitions, Folk-lore, Religious Beliefs and Practices of the Different Tribes. Together with Illustrations of Scripture, and Early Church History from Native Statists and Missionary Experience. By the Rev JAMES SIBREE, jun., F.R.G.S. Pp. 371. London: Trübner, & Co., Ludgate Hill. 1880.

MR. SIBREE is known as the author of a pleasantly written and interesting book, published some ten years ago, entitled "Madagascar and its People." Many books have been written about Madagascar during the last twenty years; but the majority of these have had reference chiefly to the religious and political history of the country down from the entrance of Christian missionaries. In writing the present work Mr. Sibree's object, as appears from its title-page, has been to supply information of a more general character; and for several years he has been noting down facts of interest in regard to the luxuriant flora and exceptional fauna of the great African Island, and the language and customs, tribe-characteristics, and superstitions of the Malagasy. The volume is readable and contains much that is both curious and instructive.

From the pages on insects of Madagascar, we extract the following :—

One of the mason wasps found in the central province builds a pocket-like nest of clay. These are often constructed within dwelling-houses, the busy little worker coming in with a loud hum, bearing a pellet of clay in its jaws; this is deposited on the edge of the work already finished, the wasp getting inside the little chamber and finishing it off smoothly with her antennæ and fore limbs, the loud triumphant note changing to a lower one of apparent satisfaction during the process of working. These nests are about two inches deep, and wide enough to admit a little finger, and I frequently found several of them securely fixed to the underside of the unceiled rafters of my study. I believe they are filled with insects as food for the young of the wasp.

In the warmer parts of Madagascar the nights are lighted up by numbers of fireflies. On the south-east coast I was once lost in the woods for some time during a dark evening, and was extremely interested with the numbers of minute lamps which danced through the air and amongst the trees. So brightly did a particular one shine out now and then, that we were several times deceived by them, and felt sure that we saw the lights of a village a few hundred yards ahead of us. The light of these insects is of a greenish hue; it is not continuous, but is quenched every second or two; as in some lighthouses, the interval of darkness is a little longer than the time when the light is visible. When caught and held in the hand the insect gives a continuous glow, and not the series of flashes seen when it is flying.

In some other order of insects there are most interesting forms. A mantis, closely allied to those of Africa and America, goes through his seemingly devotional, but really bloodthirsty attitudes, folding his saw-like arms as if in prayer, but in reality to strike an unwary insect. This creature is called by the natives *famàkilòha—i.e.*, "headsman," literally "head-breaker." It has a peculiarly weird, "uncanny" look, from the large green head turning round on the neck, and staring at one in a way no other insect seems able to do.

Over many portions of the central provinces great numbers of ant-hills occur. These are conical mounds of a yard or so high, and are made by a white, or yellowish ant called *vitsikàmbo*. If a piece of one of these mounds is broken off, the ants are seen in a state of great excitement, running in and out of the circular galleries which traverse their city in every direction. There are vast numbers in one nest, and they have a queen, who is nearly an inch long, while the workers are about three-eighths of an inch in length. A serpent is said to live in many of these ant-hills.

Of another insect, common to every part of the tropics, and to many

temperate countries also, which is far too numerous in Madagascar, the mosquito, Mr. Sibree writes as follows:—

> In the interior we are comparatively free from this minute plague in the cold season, but in many parts of the warmer maritime plains it is a terrible pest all the year round, and is said to often cause the death of young animals left exposed to its attacks. This I can well believe from what I have seen in several places—*seen*, but also *heard*, and unmistakably *felt*. But in travelling to the north-west coast, we fell in with another insect pest, in addition to the mosquito. This was a stinging-fly called alòy. It is about a third the size of a house-fly, but with the wings less divergent. It attacks with a sharp prick, sometimes drawing blood. The flies are found in swarms along a belt of beautifully-wooded country, with clear streams of bright sparkling water. They fly by day, but retire as soon as the sun sets, when their place is taken by the mosquitos, who roam by night, so that the unfortunate traveller has little respite either by night or day.

Many of the spiders of Madagascar are very large and brilliantly coloured. The legs of some of the largest spread over a circle of six or seven inches in diameter. They spin immense geometric webs, which span the beds of considerable streams or wide paths; and these are anchored to the surrounding vegetation by such strong silken cords that it requires an effort to break them. Only once, however, did Mr. Sibree meet with one of the venomous spiders of the island, an insect about the size of a small marble: its bite is said by the natives to be fatal, and it probably is so unless speedy measures are taken to cauterize the wound.

The smaller amphibia are not very well known; but the crocodiles are familiar to every traveller in the island. They swarm in every river and lake, and even in many small pools. On a river bank as many as a hundred—it is said as many as a thousand—may be seen in a day. They are often attended by a small bird which feeds upon the crocodile's parasites, and in return is said to warn it of any danger. They are regarded with a superstitious dread by many of the Malagasy tribes. In some river-side villages a space is carefully fenced off with strong stakes, so that the women can draw water without the risk of being seized by the jaws or swept off by the tail of these disgusting looking creatures.

With two or three exceptions, the serpents of Madagascar are harmless. A species of boa is found in the Sàkalàva country.

The vegetable productions of Madagascar are very varied and abundant. Rice is already exported in some quantity; the production of coffee is increasing; sugar, indigo, tobacco, and spices might, with European skill and capital, be produced in immense quantities. A very interesting plant, almost if not quite peculiar to Madagascar, called by Sir J. Hooker one of the most curious of Nature's productions, is the Lace-leaf plant, or water-yam. It has an edible root, and grows under water a foot or more deep; from this spring a number of graceful leaves, which spread out just under the surface. Mr. Ellis was the first to bring plants of the lace-leaf to England, and from these specimens have been obtained for the principal botanic gardens of London and its neighbourhood.

Concerning the vital and spiritual influence which Christianity is exerting upon the mass of the professedly religious people of Madagascar, it is difficult, writes Mr. Sibree, to speak with certainty and confidence. The indirect results of the preaching of the Gospel have unquestionably been very real. On this he gives some curious facts. For example, "It can be shown from consular returns," he says, "that so much has Christianity opened up trade in Polynesia, that every Protestant Missionary is worth £10,000 per annum to European and American com-

merce. So much cannot yet be claimed for Christian missions in Madagascar; but, perhaps it would not be too much to say that each missionary represents a value of from £2,000 to £3,000 per annum of foreign imports." Christianity is certainly the best civiliser.

The Human Species. By A. DE QUATREFAGES. London: Kegan Paul & Co.

M. DE QUATREFAGES' work on "The Human Species" forms the twenty-sixth volume of the "International Scientific Series," published by Messrs. Kegan Paul & Co., and is probably the most valuable of that series, inasmuch as it takes the rational and Scriptural side against the school of Darwin respecting the much-disputed question of the present day in all that relates to the origin of man. Whether the work is written in English by the distinguished French savant, or whether it is a remarkably good translation, we are unable to determine; but with the exception of many unusual words — such as "intussusception," "aponeurotic," "solidungulate," "olecranon," "musmons," "platycnemic," "villosities," &c., &c.—which might have been better rendered, it affords an admirable reply to the speculations of Darwin in England, and to the still more impossible hypotheses of Haeckel and the German school of naturalists, who have gone much further in the direction of atheism than anything which can be fairly ascribed to our English naturalists. Haeckel's description of the origin of species is somewhat different from that of Darwin, as the latter's well-known pedigree is summed up in these words, "Man has been gradually evolved, first from the larvæ of an Ascidian tadpole, and finally from an old-world monkey;" whereas Haeckel declares the first ancestor of all living beings to be the *monera*, which M. de Quatrefages says "are nothing more than the *amœbæ*, as understood by Dujardin." From this initial form man has reached his present state, according to Haeckel, by passing through twenty-one typical transitory forms. At present our nearest relations are *the tailless catarrhine apes;* and although the distance between them and man appears to be but small to the German naturalist, he has thought it necessary to admit the existence of an intermediate stage between ourselves and the most highly-developed ape. "This purely hypothetical being," as De Quatrefages terms him, "of which not the slightest vestige has been found, is supposed to be detached from the tailless catarrhine apes, and to constitute the twenty-first stage of the modification which has led to the human form." Well may the distinguished French savant conclude his brief notice of Haeckel's folly by the remark, "Further examination is useless."

Treating Mr. Darwin with the utmost courtesy, and setting an admirable example thereby to some of our theological controversialists at home which they might profitably follow, M. de Quatrefages nevertheless points out and demonstrates with overwhelming force, and with the skill of one who is completely master of his subject, the impossibility of the Darwinian theory being true, notwithstanding that Professor Huxley has the astounding temerity to declare that Darwinism is no longer a theory, but a proved fact, and that Darwin himself deserves to be placed on a leve with Sir Isaac Newton! If we had not the Bible to convince us of the falsity of this conclusion, the testimony of such savants as De Quatrefages, Agassiz, and others would be quite sufficient to assure us that certain eminent scientists of to-day are labouring under an hallucination as dense and impervious to reason as Mr. John Hampden appears to be when pronouncing the Copernican system to be false, and that the world we inhabit is not globular in shape, but as flat as a pancake! M. de Quatre-

fages, while admitting some points in the Darwinian theory, such as *the struggle for existence* and *selection*, to be "unassailable," and recognising what he terms Darwin's "ingenious conception, supported by immense knowledge and ennobled by his loyal honesty," frankly adds:—

> I should doubtless have yielded as so many others have done, if I had not long understood that all questions of this kind depend especially upon physiology. Now, my attention once aroused, I found no difficulty in recognizing the point at which the eminent author quits the ground of reality and enters upon that of inadmissible hypothesis. . . . . It is evident, especially, after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is an inverse order to its own. Consequently, in acordance with these principles, *man cannot be considered as the descendant of any simian type whatever* (p. 111).

We are glad to perceive indications, even amongst professors of the scientific world, who do not regard Scripture with that reverence which every honest and sincere Christian pays to the infallible Word of life and truth, that the wild hypothesis of Darwin and his school has had its day, and that a more rational view of the origin of man is being entertained by those who think nothing is impossible if it only has the sanction of the so-called science of the present time, while everything may be rejected which rests solely on the testimony of Scripture. No one has done more to correct such fatal reasoning than the illustrious French savant, whose work on "The Human Species," we venture to predict, will enhance his fame, and which must be regarded as the ablest answer which has yet appeared to the anti-Scriptural theory of Haeckel. The ideal "pithecoid man" is, as De Quatrefages justly remarks, "an abuse of words."

We regret to see, on the subject of the age of man and the known chronology of his history, he is not so reliable. When our author speaks of the Zend Avesta belonging to the "twentieth or the twenty-eighth century before our era," and the deluge of Noah as being dated B.C. 3308 (p. 130), we see that he accepts the computation of the Septuagint in preference to that of the Bible, though we think his alternative date for that of the Zend Avesta is considerably too high in either case; but when he contends that "the Skovmoses and the remains at Shussenreid show that man existed in Europe at the close of *the Glacial epoch*" (p. 142), we frankly own that we are amazed at the boldness of this statement. Far sounder are the conclusions of distinguished men of science as set forth in the thirteenth volume of the *Transactions of the Victoria Institute*, on the discussion which arose after reading Professor Hughes's able paper on "The Present State of the Evidence bearing upon the Question of the Antiquity of Man." Thus Mr. Whitley, one of the ablest practical geologists of the day, observes:—"In all cases where it has been attempted to assign to man a period more remote than that of the post-glacial river gravels the evidence has completely broken down. *Man is neither Pre-glacial, nor Inter-glacial, but Post-glacial.*" Dr. Southal, of America, "concurred in what Professor Hughes says as to the breaking down of the evidence for the existence of Miocene, Pliocene, and *Glacial man*. Bringing forward insufficiently-considered facts for the purpose of establishing the antiquity of man brings discredit on the cause of science." Professor Birks regarded "Professor Hughes's paper a valuable contribution towards a fair and impartial estimate of the conjectures on the one side and the definite evidence on the other." How varied and speculative these conjectures are may be judged from the fact that Lyell dates *the Glacial period*, in the tenth edition of his "Principles of Geology," as having happened 800,000 B.C., while in the eleventh edition he allows it

only an antiquity of 200,000 B.C.! thus cutting off at a stroke 600,000 years, and proving how little regard can be paid to the speculations of men who are unrestrained by the evidence afforded in the Word of God.

The Sunday-School Centenary Bible. The Holy Bible, containing the Old and New Testaments, with various Renderings and Readings from the best authorities. Edited by Rev. T. K. CHEYNE, M.A., Fellow of Balliol College, Rev. R. L. CLARKE, M.A., Fellow of Queen's College, S. R. DRIVER, M.A., Fellow of New College, ALFRED GOODWIN, M.A., Fellow of Balliol, and Rev. W. SANDAY, D.D., Principal of Bishop Hatfield's Hall. With which is incorporated the "Aids to the Student of the Holy Bible." Eyre and Spottiswoode. 1880.

THIS edition of the Authorised Version, entitled *The Sunday-School Centenary Bible*, or Variorum Teacher's Bible, is—view it however we may—a remarkable book; and the more we examine it, the more we admire it. Its excellence will not be understood, however, without a little inquiry. The ordinary reader, indeed, may imagine, as he first looks at the volume, that he has before him merely a reference Bible, with a concordance at the end, and some maps. Even so, he will admire it as beautifully got up in every way—the model of a portable Concordance and Reference Bible. A short examination, however, serves to show the real character of this novel edition. It combines—

I. The familiar Reference Bible.

II. The Queen's Printers' "Aids to the Student of the Holy Bible," by Cheyne, Green, Gruggen, Hole, Hooker, Leathes, Lumby, Madden, Sayce, Stainer, Thomson, Tristram, &c.

III. The Queen's Printers' *Variorum Bible*, or Authorised Version, with a complete Selection in English of the best Various Readings and Renderings of the Text advocated by Hebrew and Greek Scholars. Edited, as is stated on the title-page, by Cheyne, Driver, Clarke, Goodwin, and Sanday.

The Variorum foot-notes, as far as we have examined, well deserve the praise which has been bestowed upon them. They summarise for the reader unacquainted with the Hebrew or Greek languages, the surest results of Hebrew and Greek textual criticism and scholarship, and discriminate for him the degree of authority attaching to each; the alternative translation thus suggested will often render note or comment needless. The special or professional student of the original text will find in this *conspectus*, as Canon Westcott writes, a more careful selection of critical data and authorities (especially in the Old Testament), than is elsewhere accessible. The unpublished edition of the Greek New Testament by Canon Westcott, and the Rev. Dr. Hort, the result of more than twenty years' labour, has been used throughout, by their kind permission. In a note by the publishers we also read:—

> The objects of the present work are to some extent analogous to those of the Westminster revision, but whenever that revision shall be completed (and the Old Testament cannot be published for a few years), it will retain its independent value; for while the revision may be expected to give results only, this volume will indicate the places of the Authorised Version in which the important changes are to be found, will give in a brief and concise form the authority for the changes adopted, and will call attention to the balance of opinion upon disputed points.

In the "Aids to the Student" are given a Concordance, Indexed Atlas, Index of Names and Subjects, historical, chronological, and analy-

tical summaries, and a series of original articles by eminent writers explanatory and illustrative of the Holy Scriptures. Professor Leathes writes on the Bible as a whole, and on the separate Books. From Dr. Thornton we have a valuable Chronological Table, and a Harmony of the Gospels. Dr. Staines writes on Bible Music. Sir J. Hooker writes on Plants of the Bible; and Canon Tristram on Animal Creation in the Bible. There is a review of the foreign history of the Jews, and of the influence exercised upon them by neighbouring and more remote nations, down to the Return from Babylon, by the well-known Oriental scholar, the Rev. A. H. Sayce. The Glossary of Bible words, edited for the Teachers' Bible, with illustrations from English writers contemporary with the Authorised Version, by the Rev. J. Rawson Lumby, D.D., Norrisian Professor of Divinity at Cambridge, is added in full.

Of the patient, honest, labour everywhere manifest in this most comprehensive edition; of its accuracy, completeness, and, considering all things, its wonderful cheapness; of the finish and thoroughness displayed in the carrying out of an admirable plan, down to the very smallest details, we need not write. Good wine needs no bush. This book reflects great credit on all concerned; and we tender our hearty thanks to the eminent firm to whom the Christian public is indebted for it.

Short Notices.

The Two Sides of the Question. A Sermon on behalf of the Church of England Temperance Society, preached in St. Augustine's, Highbury, April 18th, 1880. By the Rev. Gordon Calthrop, M.A., Vicar. Elliot Stock.

The title-page of this sermon will explain why we specially recommend it. The subject is of an importance which hardly can be exaggerated; and Mr. Calthrop has treated it with his wonted vigour and judgment. Both sections of the Society may aid in circulating the sermon. We quote one passage:—

> Or it was a woman, perhaps—a lady—with the education, the instincts, the refinement of a lady. She suffered pain, and she used some treacherous sedative to remove or to dull it. And that opened the door for something more potent; and she began to take her drams secretly. And the appetite fastened itself with claws and hooks of steel upon her sensitive woman's frame: the moral sense was dulled and degraded by the secrecy of the thing: and the doctor wondered first, and then suspected, and afterwards knew what was the real character of her frequent ailments; and the mischief has gone so far that it is almost (God forbid that we should say altogether) past repairing.

De Christo et suo Adversario Antichristo. Ein polemischer Tractat Johann Wiclif's aus den Handschriften der K. K. Hofbibliothek zu Wien und der Universitätsbibliothek zu Prag zum ersten Male herausgegeben von Dr. Rud. Buddensieg, Dresden. Gotha: Friedr. Andr. Perthes. 1880.

In laborious Wicliffite investigations, German scholarship has done pre-eminent service; and many readers of Professor Lechler's volumes may be glad to obtain the eighty-paged quarto pamphlet before us, Wiclif's *De Christo et Suo Adversario Antichristo*, with Introduction, and critical annotations, by Dr. Buddensieg.