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Or despisest thou the riches of His goodness? Remember that the goodness of God leadeth thee to inheritance. Be careful. Thou art treasuring up for thyself wrath in the day of wrath, and revelation of the righteous judgment of God.' If there is one temper which is definitely condemned, it is this. For the most sin-stained of men there may be mercy, for the most hardened blasphemer there may be mercy, for the atheist there may be mercy; but for the man who presumes on God's mercy there will be none.

Sin, law, judgment—these are the three facts involved in the revelation of God's justice, and it is on account of these facts that the revelation of God's mercy in the gospel was necessary for men.

St. Paul's theory of human history and of human nature then is as follows. It is a theory which is equally true both for the race and the individual, just as the doctrine of evolution and the study of development teaches us that each individual must go through in its life's history the whole process which its ancestors have experienced during countless generations.

Man is created with a nature 'in the image of God,' but from the beginning of history he has been in the power of an alien and destructive principle, sin; that is, he has been incapable of attaining to the aim and purpose for which he was created. The first stage is one of ignorance and sinfulness, but not of guilt. The next is that

represented by law. Mankind learns the need for higher things. He tries to struggle upwards; he fails: not necessarily indeed, absolutely and completely, but, as compared with the ideal, very definitely. Typically these stages are illustrated by the history of the Jewish race; with its period of ignorance or imperfect knowledge, from Adam to Moses, and its revelation of the law, from Moses to Christ. And the same stages may be traced in other nations and peoples. Not indeed in such a clear cut away. The stages of history are indeed not actually marked in such a definite way, even in the Jewish race. There was knowledge of right and wrong before Moses; there was growth in knowledge after Moses. But looking broadly at human history, there are two great stages—an original period of degradation and ignorance, and the gradual development and realisation in men's minds of the great facts of law; of the distinctions of right and wrong.

So in the individual. Ignorance is his first stage; a knowledge of right and wrong the second, a knowledge capable of continuous growth and development; knowledge implies a struggle for attainment; and the struggle reveals the weakness and imperfections of human nature.

In both nations and individuals, in both history and personal development, there is the preparation for and the need of a higher revelation, and that higher revelation is the Gospel.

At the Literary Table.

THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

I.

GOD'S WORLD. BY B. FAY MILLS. (*Allen-son*. Crown 8vo, pp. 322.) Other things being equal, the less there is in a sermon the more successful it will be. Take the sermons of the most powerful preachers; take the sermons of even the most permanently popular preachers; take Spurgeon's own, you are disappointed when you read them: 'there is so little in them!' They were not prepared to be read, but only to be heard, and the preacher's first care was just that there should not be much in them. So is

it with this popular American preacher. As literature, as matter, as quarry, they are naught; as inspiration, as electric spark, in short, as sermons, they are everything.

A SERVICE OF ANGELS. BY THE REV. HENRY LATHAM, M.A. (Cambridge: *Deighton, Bell, & Co.*; London: *Bell & Sons*. Crown 8vo, pp. xv, 223.) 'Heaven lies about us in our infancy,' and especially the angels of heaven. But when 'at length the man perceives it die

away and fade into the light of common day,' it is the angels that are the first to go. In these days of unsentimental (and unscriptural) manhood, to acknowledge a belief in angels is almost to say that we have been unable to put away childish things with our childhood. So it has been with the Master of Trinity Hall; but so it is not now. At first he goes no further and is no bolder than to say that 'I have now come to think that the belief in Heavenly Witnesses round about us may have a solid groundwork of truth.' And from the beginning to the end he is most anxious not to load our belief with burdens too heavy to be borne, and not to bind the Bible down to too rigid a literality. Nevertheless, after a clear and popularly written account of what Scripture reveals, and what may be legitimately drawn from the revelation, he ends by a firm acceptance of the reality of angels and their present delightful interference in our affairs.

PARABLES FROM NATURE. BY MARGARET GATTY. (*Bell*. Crown 8vo, pp. 492.) This is a reprint of the handiest and most useful edition of the Parables, and it is very cheap. Now let nothing come between us and them, let nothing come between our little ones and them, for there is a blessing in them.

RELIGIONS OF THE WORLD IN RELATION TO CHRISTIANITY. BY G. M. GRANT, D.D. (*A. & C. Black*. 16mo, pp. x, 137.) In the latest of the 'Guild Text-Books' the Principal of Queen's University, Canada, has accomplished a feat that would have been called impossible before he accomplished it. In less than 150 very small pages he has given a perfectly clear and even literary account of the four great systematised religions of the world,—Mohammedanism, Confucianism, Hinduism, and Buddhism,—so that we actually know their leading characteristics, their strength and their weakness, and have all the materials before us for a fair comparison with Christianity. This tiny volume will win for Principal Grant the admiration of book lovers and students of religion everywhere.

READINGS FROM CARLYLE. BY W. KEITH LEASK, M.A. (*Blackie*. Crown 8vo, pp. 270.) Carlyle as a schoolbook! How has the schoolboy made progress since the days in

which he was reckoned incapable of deeper thought or more robust morality than

It was the schooner *Hesperus*
That sailed the wintry sea.

But that was a libel on the schoolboy, and a great educational blunder. Carlyle may be a little above his attainment yet; but surely that is what a schoolbook always ought to be, not miserably below. And Mr. Leask has gone through Carlyle from beginning to end and chosen the best—clear thought, sound ethic, living language.

OLAF THE GLORIOUS. BY ROBERT LEIGHTON. (*Blackie & Son*. Crown 8vo, pp. 351.) It scarce needs the sub-title to tell us that it is a story of the Viking Age. There are Olafs in Norway now, no doubt, Olafs in plenty; but Olaf the Glorious has not been seen since the day upon which Olaf the King of All Norway swam under his shield and passed to where beyond these voices there is peace. It is a tale of war and wickedness; and yet there was virtue too, the virtue of rude bravery in abundance. Boys will relish it no doubt, and find a royal road to solid history in it.

BLACKIE'S SCHOOL AND HOME LIBRARY. THE LAMPLIGHTER AND THE PATHFINDER. (*Blackie & Son*. Crown 8vo, pp. 256 each.) Messrs. Blackie & Son of Glasgow and London are at present issuing a series of cheap classics, to which they give the title of the 'School and Home Library.' The books are for boys and girls, well chosen and worth buying.

THE LITERATURE OF THE GEORGIAN ERA. BY THE LATE WILLIAM MINTO, LL.D. (*Blackwood*. Crown 8vo, pp. 1, 315.) It is probable that this will be the most widely read of Professor Minto's works. It certainly makes appeal to the widest circle of readers. There is the subject proper,—the Georgian Era of Literature, touching on Pope, Wordsworth, Scott, Byron, Shelley, Keats,—the period that is still the most attractive for the average student of literature. Was not Minto himself most at home there also? And these are not academical but popular lectures, delivered to a large general audience and written to suit it. But besides the subject of the book,

there are many things that reach out widely. There is the Appendix, with its three masterly essays, on Mr. Courthope's Biography of Pope, the Supposed Tyranny of Pope, and the Historical Relationships of Burns. And above all, there is the long Biographical Introduction which Professor Knight is responsible for, but to which many hands, whose touch is very sympathetic, have made contribution. Taken together then it is the easiest to read of all Professor Minto's books, and for how much does that count in these days wherein no one will take literature except as recreation. But it is also (notably the Burns essay is) as well worth reading as anything we have received from him.

THE FORM AND MANNER OF MAKING OF DEACONS AND OF ORDERING OF PRIESTS. EDITED BY CLIFFORD WYNDHAM HOLGATE, M.A. (Salisbury: *Brown & Co.* 8vo, pp. viii, 47.) Mr. Holgate having seen with sorrow the difficulty which many in the congregation have found in following the order of service at a general ordination, has printed the whole service here together in fine clear type. It was a simple thing to do, but it is a real boon.

A HISTORY OF THE BAPTIST CHURCHES IN THE UNITED STATES. BY A. H. NEWMAN, D.D., LL.D. (New York: *Christian Literature Co.* 8vo, pp. xv, 513.) This is the second volume in the American Church History Series,—the second in order of projection, the sixth, however, in order of issue. It is a large volume, for the Baptists are a large and influential body in the United States of America. This time the author has been found in Canada. Dr. Newman is Professor of Church History in M'Master University, Toronto. It is not only a history of the Baptists, it is a history of Baptism, within its time and place limits. No doubt that was inevitable to a great extent. Perhaps, however, it partly is due to Professor Newman. And it is even more than that. It is a history to some degree of religious and civil liberty in America. That also was inevitable, most honourably inevitable. For it means that the Baptists of America have thrown themselves on the side of liberty, have fallen when it fell and risen when it rose again. It is also, alas! a history of not a little dissension and division—inevitable perhaps again,

since it is the price that liberty-loving men seem always to pay for their liberty. No doubt the book is worthy of its great subject: it certainly makes us feel that its subject is great.

SYNTAX OF THE MOODS AND TENSES IN NEW TESTAMENT GREEK. BY ERNEST DE WITT BURTON. (*T. & T. Clark.* Post 8vo, pp. xxii, 215.) This book has been expected for some time in our country, but Professor Burton held it back till the new edition with its corrections and additions was ready. A few English scholars have had a copy, and have been working with it, to their own great satisfaction. And it is from them that the word has gone forth about its freshness and scholarship.

Well, it has been issued at last, in a most attractive form, and not a word that Professor Sanday or any other has spoken about it will seem strained or over-enthusiastic. Professor Burton is one of the men whom Dr. Harper has gathered round him at Chicago, and this book will bear witness to the scholarly instinct and accuracy of the work that the youngest of the universities is doing.

It is not a book of reference on New Testament Grammar, like Moulton's *Winer* (of which there are rumours of a new, almost rewritten edition); it is a book to be read and studied and remembered. And he will be a dull student whom this book fails to fascinate and instruct.

CENTRAL TRUTHS AND SIDE ISSUES. BY ROBERT G. BALFOUR. (*T. & T. Clark.* Crown 8vo, pp. 238.) Scotland has so long been called theological Scotland, that the new men who will not repeat any of the old phrases are up in arms. But let them try this. Who is Robert G. Balfour? Not an Englishman of them knows. And all that even the publishers can tell us is, 'Minister of Free New North Church, Edinburgh.' He is simply a Scotch minister then, who has preached theology for a decade or two, and been at last induced to publish some of it; and we are startled with a penetration of thought, and a breadth of outlook, as well as a feeling for accurate expression, which would not shame the men whose theological leadership we are ready to follow. Why has Mr. Balfour published none of this before? Because he is a Scotch minister, probably, and did not know that his theology was

better than his neighbours'. But there are few ministers in Scotland, surely, who could give us this bird's-eye view of the theories of the Atonement, criticise them so kindly and yet so finally, and then set down a theory that is after all workable. And yet the essay on the Incarnation seems no less searching than the two on the Atonement.

BIOLOGICAL RELIGION. BY THE LATE T. CAMPBELL FINLAYSON, D.D. (*Clarke & Co.* Crown 8vo, pp. 86.) It was well to reprint at this present time Dr. Finlayson's masterly review of Professor Drummond's *Natural Law in the Spiritual World*. The only improvement that might be suggested is that it had been published as an introduction to any new editions that may be appearing of that work itself. Then men and women would have read the book and would have known when they were on solid ground, and when with Alice in Wonderland.

THE BAPTIST HANDBOOK FOR 1895. (*Clarke & Co.*; also *Veale, Chifferiel, & Co.* 8vo.) The Baptist who can do without his Handbook must be worth a visit to see. And, besides, for all who wish to know who the people called Baptists are, there is no source of information like the Handbook. It is always on its oath, telling the truth, the whole truth, and nothing but the truth.

THE BEAUTY OF HOLINESS. BY W. LANCELOT HOLLAND, M.A. (Stirling: *Drummond's Tract Depot*. 32mo, pp. 176.) Mr. Holland speaks truly enough when he says that things have been written on Holiness 'in greater depth and with higher ability' than this little book. It would be a very great surprise if it were not so. But depth and ability are not the first requisites to the best writing on Holiness, and it is quite possible that deeper and abler things have touched us less. For Mr. Holland writes in utmost sincerity out of a real personal experience.

LEX MOSAICA. EDITED BY RICHARD VALPY FRENCH, D.C.L., LL.D., F.S.A. (*Eyre & Spottiswoode*. 8vo, pp. xxxvi, 652.) This is the most serious effort that has yet been made to stem the advancing tide of Old Testament Criticism. Besides the introductory article by the late Bishop of Bath and Wells, there are fourteen essays by fourteen different authors. The authors are all of

respectable scholarship; some are of the very highest reputation therein. And though they have written in complete independence, they have nearly all met the higher critics directly on the ground of pure scholarship, and have resolutely withheld their hand from the raising of false issues.

To give the names of the fourteen scholars is to do much more. It reveals the strength of anti-critical scholarship in our land to-day; and to those who can mentally fill in the names on the other side, it reveals the rapidity, the almost overwhelming rapidity, with which the Higher Criticism is coming down upon us. Their names are these: Professor Sayce, Canon Rawlinson, Principal Douglas, Canon Girdlestone, Dr. French, Mr. Lias, Dr. Watson, Dr. Sharpe, Dr. Stewart, Professor Stanley Leathes, Dr. Sinker, Mr. Spencer, Dr. Watts, and Principal Wace.

They write in order. The whole range of Hebrew History, from Moses to Malachi, is divided into twelve periods, and to each writer one period is given, while Professor Sayce writes of a separate matter, and Principal Wace offers a concluding bird's-eye view of the whole. And if the thing was to be done at all, this was the way to do it. To expect one man to master the whole range of history and literature, or to expect us to listen to him after he thought he had mastered it, would have been to deal very foolishly. And although it is not to be denied that a man may say many irrelevant things and miss many excellent points even when confined to the period after the Exile, still it is *possible* for a man to master such a period as that, and compel even the most high-minded among the higher critics to listen to what he has to say.

Professor Sayce as the first writer—Professor Sayce as a writer here at all—is something of a surprise. Certainly none of the Periods could very well have been assigned to him. But the essay that he does write is a very sensible choice; and he is a sensible choice as the writer of it. For no man has done more to popularise the fact of the 'Literary Activity of the Mosaic Age'; to make it clear, therefore, that Moses *could* have written his 'Five Books'; and, it may be added, no man has more enjoyed the wryness of face with which the advanced critics have swallowed the evidence.

Dr. Wace's summary is very brief, but it is in good taste. 'Not proven' is the verdict of this

jury of twelve—a unanimous verdict, and Dr. Wace simply acts as spokesman to declare it. Not Proven. It is the best, the only verdict that can be rendered yet.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. BY FRANCIS BROWN, D.D. (Oxford: *At the Clarendon Press*. 4to, Part iv. וְיִתְחַרְבּ pp. 265-353.) We are getting familiar with the abbreviations now, and the value of the work is more gladly recognised. Its accuracy, down to the minutest reference, is a continual and steadily-growing surprise. Its control, not only of the subject, but of the literature of the subject, also amazes us the more as we get into closer acquaintance with it. Henceforth it will not be on Gesenius, but on Brown, that all Hebrew lexicography will be built.

THE OXFORD TEACHER'S BIBLE. (London: *Henry Frowde*. 8vo.) Mr. Frowde has now issued an edition of the Oxford Bible printed on India paper. And although the Bible itself contains 1251 pages, the 'Helps' run to 378 pages more, and there is an Atlas and Gazetteer, the volume is of the size of an ordinary comfortable octavo. The great advantage of the India paper is that we can have good type, as good type as we have in our common books, and yet a perfectly convenient volume to handle. The type in this new edition is longprimer. For a Bible it looks quite large, and will be very welcome to weak eyes. Nay, it will be well for strong eyes to use it, for it is small type and bad printing that make strong eyes weak. The paper is surprisingly thin, yet it is almost opaque; you know that there is printing on the back, but that is all. It is needless to add that the binding is exquisite. Indeed, the arts of printing and bookbinding (at least as *mechanical* arts) have reached their height in the production of Bibles. Further they cannot at present go. And the Oxford Press has led the way.

THE POETICAL WORKS OF HENRY WADSWORTH LONGFELLOW. (London: *Henry Frowde*. Crown 8vo, pp. 878.) The Oxford edition of Longfellow is the only edition that anyone would buy who knows about buying books. For it is not only peerless as a book, but it is copyright. No other edition is complete.

DEUTEROGRAPHS. BY ROBERT B. GIRDLESTONE, M.A. (Oxford: *At the Clarendon Press*. 8vo, pp. xxxi, 172.) The question has frequently been asked us: Is there any book which exhibits in parallel columns the history of Israel as found on the one hand in Samuel or Kings and on the other in Chronicles? And the answer had to be No, except in two ancient unwieldy volumes. But Canon Girdlestone has done it now. And not that alone. He has also printed in parallel columns all the passages that are quoted in the Old Testament with the passages they are quoted from. His purpose is critical, or, to be clearer, anti-critical. And there is no doubt that he thus makes an attack on the very citadel of advanced criticism, for it has been said that you may deny two Isaiahs, but how *can* you stand by the discredited Chronicler? Canon Girdlestone's refuge is a corrupt text. And he does not flee to it in vain.

'THE ASCENT OF MAN': ITS NOTE OF THEOLOGY. BY THE VERY REV. PRINCIPAL HUTTON, D.D. (Paisley: *Gardner*. 4to, pp. 45.) Principal Hutton proves that Professor Drummond is no theologian. But then, did he ever claim to be? And is it wise to take him so seriously?

THE FUTURE UNVEILED. BY THE REV. CHARLES HIGGINS, F.S.S.C. (*From the Author at Oxford House, Forest Lane, Forest Gate, E.* Crown 8vo, pp. ix, 362.) 'P.S.—To understand thoroughly this book the reader must begin with the Title-Page, and read on thoughtfully and consecutively right through to the end; and he will then find that he has not laboured in vain nor spent his time for nought.' So says a postscript to the Preface. And it is true. But who will follow the author's instructions? Just those persons who need not. All the rest will stand still at the marvellous Chronological Table. They will stand still there till the year 1908 at least; for it is in the year 1908 (to be precise, 1908½) that the present Dispensation is to end, the great earthquake to be felt, and the 144,000 sealed. The incredulous will not read the book till that date has come, and then it will be unnecessary, or else too late.

For this is the pity of it, that in such a subject we seem to take our stand as by the irresistible impulse of election. We either believe in the

gradual unveiling of the things prophesied in the Apocalypse, and look forward to the end of them as at hand; or else, we emphatically disbelieve that whole manner of interpretation. So Mr. Higgins speaks to one class only; but to them he speaks with intense interest, as of things more pressing and more precious than life itself.

TATIAN'S DIATESSARON AND THE MODERN CRITICS. BY THE REV. WILLIAM ELLIOTT. (London: *Hawkins & Co.*; Plymouth: *From the Author.* 8vo, pp. 178.) Mr. Elliott holds that in the criticism of the Gospels, Tatian's Diatessaron has not yet been sufficiently considered. If Tatian were allowed his whole say in the matter, the gain, he believes, would be very great, and it would be a gain wholly on the side of orthodoxy. Whereupon he sets out to show what and how various the gain would be. And he brings some striking things before us in the course of his journey, making it almost evident, among other things, that the Revised Version would have to be other than it is. It is manifest that Mr. Elliott has studied Tatian well. His style is troublesome, and his printing more so. But he has actually got a grip of something, and his book cannot be sniffed at. If we will work over the Diatessaron with him, taking Mr. Hamlyn Hill's English edition to work on, and Mr. Elliott's book to direct, we shall certainly not return empty-handed. Tatian must be more fully studied yet; it is best that we should each of us do it for ourselves.

LITERARY NOTES.

The *Methodist Times* of December 27th contains two very able reviews of books. The one is a review of Froude's *Life and Letters of Erasmus* by Professor Slater; the other is a review of Beyschlag's *New Testament Theology* by Professor Banks.

Professor Slater gives Froude the credit of a desire to be for once accurate as well as interesting. He believes that he has not only been honest in his method, but also has spared no pains in investigation, and has 'opened a new apparatus for the scientific study of the Reformation.' And then he leaves Mr. Froude and gives himself to Erasmus.

Erasmus, says Professor Slater, did not lack courage, he lacked insight. He wanted to reform the Church from within. Luther saw that there was no chance but to leave the Church behind. The scheme of Erasmus failed because old

bottles will not hold new wine. Was the difference between Luther and Erasmus simply one of natural disposition, then? No, nor of natural endowment.

'The difference between the two men lay deeper than in merely intellectual proclivities. Luther had passed through an experience of which there is no trace in the *Life and Letters of Erasmus*. The strong conviction of sin, and the full enjoyment of peace through believing, which are so prominent in the spiritual history of Luther, lay beyond the horizon of the learned editor of *Scripture and the Fathers*.'

The other review is by Professor Banks. The book is the newly-issued *New Testament Theology* of Professor Beyschlag (T. & T. Clark). First, Professor Banks has a word to say about Dr. Beyschlag himself. Although unknown to English readers, he is a veteran in the theological field. Born in 1823, he has been since 1860 Professor of Theology at Halle, and is well known to students of German theology by his *Christology of the New Testament* and his *Pauline Theodicy*. His *New Testament Theology*, now translated, and his *Leben Jesu*, recently published, give the results of his life-study in his favourite field. He is generally regarded as belonging to the 'middle party,' equally removed from 'advanced criticism' and 'traditional dogmatism,' and expects opposition from both these extreme schools. Positively expressed, his standpoint is that of 'the revealed character of biblical religion, and the historical character of the biblical revelation.' That is to say, according to Dr. Beyschlag, the religion of the Bible is not a human invention, but a revelation from heaven, and that revelation was gradual and progressive.

Then Professor Banks turns to the work itself. However open to criticism, he says, at some points, Dr. Beyschlag's work is among the most able and thorough of its class. Its exegesis is acute and independent, its style clear and flowing. The most obvious comparison is with Weiss. But there are great differences. Besides that Weiss is hard reading in comparison with Beyschlag, containing rather the materials for a history than the history itself, his conception of his task is wholly different. Weiss seems to think that biblical theology is simply systematised Bible teaching, whereas Beyschlag holds that a writer is bound to give his own views of the meaning of that teaching. 'A certain translation into our own modes of thought and expression of that which is past and unfamiliar is absolutely indispensable.' So says Dr. Beyschlag. And Professor Banks holds that it is undoubtedly the higher conception.

Again, Professor Banks finds Beyschlag satisfactory, in that 'he does not hew and hack, pick and choose among the books which give him his materials.' The only New Testament books he rejects or assigns to a later period are Jude, 2 Peter, and the Pastoral Epistles. The genuineness of the synoptics is attested by the inimitable impress which distinguishes them, not only from all the wisdom of this world, but also from the other sayings of the New Testament. And the reasons which Beyschlag gives for accepting the genuineness of the Fourth Gospel are to Professor Banks 'exceed-

ingly cogent.' Again, he refers to the wealth of suggestive thought which the student will find in these volumes. What can be better, for example, for a student than to obtain such a statement of Paul's system of doctrine as the author gives under the general heads: Introduction, Flesh and Spirit, Adam and Christ, God and the World, Establishment of Salvation, Way of Salvation, Life in the Spirit, Christian Church, Consummation?

Yet Beyschlag is 'open to criticism at some points.' These points prove to be two: his doctrine of Christ's Person, and his idea of expiatory sacrifice. As to the latter, he holds, like Wendt, that vicarious satisfaction in any shape or form is incredible; but, unlike Wendt, he denies that St. Paul ever taught it. And as to the former, Professor Banks cannot see that Dr. Beyschlag rises one step higher than Schleiermacher's conception of Christ as the ideal Man.

Dr. Beyschlag's conception of the Person of Christ is the one great subject in his book over which there is likely to be much searching of hearts. Professor Banks finds nothing higher in his conception than the ideal Man. Others more bluntly called him a Unitarian. Let us listen to Dr. Beyschlag himself. The review in which the objectionable 'Unitarian' was found having been read by him, he at once wrote to his English publishers, and this is a translation of his letter:—

'Notwithstanding the favourable opinion of the *Scotsman* reviewer, in other respects, his statement that my conception of biblical Christianity is virtually what is known in England as Unitarianism, is as objectionable to me as it is to you. On this point I would like to make an explanation, of which you are at liberty to make what public use you please.

'In view of my accentuation of the Monotheism of the Bible and of the true and full humanity of Christ, I can easily understand how a critic, even though favourably disposed, should regard the fundamental view of my *New Testament Theology* as Unitarian. Nevertheless this is a serious misunderstanding.

'The Christology which I find in the New Testament is virtually that of Schleiermacher, whom no one in Germany has ever classed as a Unitarian or Socinian. Unitarianism places an impassable *gulf* between God and man, whilst I see in Christ the perfect *union* of the two: the incarnation of God. I do not, indeed, reach this conclusion in accordance with the usual orthodox scheme, which makes a second person of the Godhead unite Himself with an impersonal human nature, and thus produces a Being who is half God and half man, or is really a second God in an apparently human form. Like Schleiermacher, I begin with the certain and historical facts concerning Christ, namely, His *humanity*; and conceive Him as the typical and ideal man. He is so, however, only in virtue of the absolute indwelling of God in Him, for only the man who is absolutely one with God is the ideal man. And therefore I regard Christ, in contradistinction to all His brethren, as that true and perfect man "in whom dwelleth all the fulness of the Godhead bodily" (Col. i. 19, ii. 9). This Christology presupposes a Trinity of God, and one that is not merely oecomenical, but also ontological. For it is an essential part of God's *nature*, that he can at once remain eternally *above* us as God the Father, enter into humanity in Christ, and make His abode in the heart as Holy Spirit. That, of course, is not a Trinity of "Persons"—an idea which was opposed even by St. Augustine, and which in accordance with the modern idea of personality directly leads to three Gods—but a threefold mode of being of the One God, three *modi*, three *relationes subsistentes*. In thus conceiving God, I am, like Schleiermacher, a Modalistic Trinitarian, but not a Unitarian.

'My *New Testament Theology*, however, was not the place in which to speak of this conception of the Trinity, as the New Testament has no formal doctrine on the subject, but only the elements of such a doctrine, and these I have pointed out in their proper place (see for example, vol. ii. p. 88f.).

'This explanation should be sufficient to clear up any misunderstanding on this point on the part of those who are versed in the subject.

'DR. WILLIBALD BEYSCHLAG.'

Hebrew Prophecy and Modern Criticism.

BY THE REV. F. H. WOODS, B.D., LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD.

VI.

"Jahweh, who shall sojourn in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart."—Ps. xv. 1, 2.

I SPOKE in my last paper of the material blessings that were comprised in the great hope of the Jews. In the present I wish to speak of its more definitely religious and spiritual aspect. This broad distinction is not very satisfactory, because, according to the prophets' way of looking at it, the hope was on all its sides religious. I mean that

they realised intensely what we too often, from a want of their strong faith, hardly realise at all, that the material world was in its truest and fullest sense God's world, and were equally convinced that the Jews were in a very special way God's people. If, then, the nation was to be glorious and prosperous in the future, this was quite the natural result