

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Israélite, as hinted at in 37¹²⁻¹⁴, and the wicked heathen, such as we find in Is 26^{14, 19}, where the resurrection of the holy people is contrasted with the utter annihilation of their enemies.¹ Here, again, the answer will depend upon how far Ezekiel in 37

¹ Contrast 'Thy dead shall live; my dead bodies shall arise,' etc. (v.¹⁰) with 'They are dead, they shall not live, etc. (v.¹⁴).

is using purely symbolical language to describe the reawakening of the nation's hope (see v.¹¹); how far he contemplates, as at least a venture of hope, the resurrection of the dead of Israel to partake in the future destiny in store for the nation. It is hardly necessary to add that the force of Ezekiel's description becomes infinitely greater if he has such a contrast in his mind.

Literature.

TOTEMISM AND EXOGAMY.

PROFESSOR J. G. FRAZER has done more than any man to make popular the study of Comparative Religion. We do not, of course, forget Professor Edward Tylor or Professor F. B. Jevons. These men have written fascinatingly, and have made many disciples. But it was left for Dr. Frazer to make the study really popular. And the marvel is that he did this by means of an enormous book, which in its second edition ran to 1487 pages, with innumerable notes in small type at the foot of each page.

Now Professor Frazer has published a larger book than the *Golden Bough*. *Totemism and Exogamy* is in four volumes (Macmillan; 50s. net). Volume I. contains xix + 579 pages, vol. II. vii + 640, vol. III. vii + 583, and vol. IV. ii + 379. Could there be a better evidence of the widespread interest in the study of Religion than the issue of a book of this size, confined to so limited a range of religious topics as Totemism and Exogamy?

What are the contents of the volumes? The first volume contains, first of all, a reprint of two articles on 'The Origin of Totemism,' which appeared in the *Fortnightly Review* for April and May 1899; next, a reprint of two articles which appeared in the same periodical in July and September 1905, on 'The Beginnings of Religion and Totemism among the Australian Aborigines.' Then we enter upon the chief topic of the four volumes, that is to say, 'An Ethnographical Survey of Totemism'; the remainder of the first volume is occupied with Totemism in Australia.

The second volume continues the Ethnographical Survey of Totemism. It is occupied

with Totemism in Torres Straits, Totemism in New Guinea, Totemism in Melanesia, in Polynesia, in Indonesia, Totemism in India, traces of Totemism in the rest of Asia, and Totemism in Africa.

The third volume concludes the Ethnographical Survey. Its 600 pages are entirely taken up with the Totemism of the American Continent.

The fourth volume presents us with a summary of the whole investigation, and draws conclusions, first as to the relation between Totemism and Exogamy; next as to the origin of Totemism; and then as to the origin of Exogamy. There follow nearly 150 pages of notes and corrections, and more than 50 pages of an index. This volume contains also eight extremely useful maps.

The marvel of the book is the amount of reading and research that it has demanded. It is Professor Frazer's way never to make a statement without giving his authority for it in a footnote. And as the eye travels over these footnotes one wonders where he found all the books, and where he found time to read them all. Nor has he confined himself to the reading of books. He has communicated with men on the spot, and read innumerable letters and other memoranda. If it were regarded only as a storehouse of information, the value of *Totemism and Exogamy* could scarcely be overstated.

But it is more than that. Throughout the book Professor Frazer is arranging his facts, drawing his conclusions, and forming his theories. And after he has formed one theory he is always ready to abandon it when he finds that the evidence tells in favour of another. There was a time when he believed that Totemism was the religion or worship

of the totem. He has abandoned that theory. The conclusion to which he has now come is that the relation between a man and his totem is one of simple friendly equality and brotherhood.

THE CHURCHMAN'S PULPIT.

Mention has already been made of that astonishing enterprise which is known by the name of *The Churchman's Pulpit* (Griffiths). The Rev. J. Henry Burn, B.D., Rector of Ballater and Examining Chaplain to the Bishop of Aberdeen and Orkney, has brought together so many sermons that he can issue every week one part of *The Churchman's Pulpit*, printed in small type on a large page and containing from thirty to forty sermons. These parts are published at 1s. 6d. net. Sometimes the part is larger than this, and is published at 3s. 6d. or 5s., and of course it contains a correspondingly larger number of sermons. There will be seventy-six parts in all, and the material is all so well arranged already that the publisher can promise that the seventy-sixth part will be issued on the third day of April 1911. And this is not all. While the regular weekly parts are appearing, special parts will be issued from time to time containing Sermons to the Young, Sermons on the Sacraments, Sermons on the Lord's Prayer, and the like.

Where has Mr. Burn obtained all these sermons? He does not tell us. Many of them have probably been sent at his request by their authors, and are here published for the first time. Some are taken from books. Thus, one has been reprinted from Dr. W. M. Macgregor's volume in the 'Scholar as Preacher' series, entitled *Jesus Christ the Son of God*.

And this sermon is a good example of the way in which Mr. Burn has dealt with the sermons which he has taken from published volumes. In the first place, he prints the whole sermon in one paragraph; in the next place, he omits all references that were made to place or time in the preaching of it. He omits other things besides that. He has evidently gone carefully through it and cut out whatever seemed to him to be unsuitable for a Churchman's Pulpit.

The first part of the Special series has just been issued. It contains Sermons to the Young. It

is extremely probable that Mr. Burn's whole enterprise will raise the level of preaching in the Church of England. But even if it does nothing else than encourage men to preach to children and show them how to preach acceptably, it will serve a very necessary and graceful purpose. The sermons to the young here are mainly the work of the masters in the art, the Rev. James Vaughan, the Rev. George Wagner, the Rev. J. S. Maver, the Rev. James Legge, and so on. Some of them we already possess, for they are taken from familiar volumes. But some of them we have never seen before.

THE LUTHERAN SERMON.

The survey of the sermon literature of America which appeared in THE EXPOSITORY TIMES a month or two ago omitted the Lutheran Sermon. We can supply the omission now. There have been sent to us five volumes of *Country Sermons* by the Rev. F. Kuegele, who describes himself as a Lutheran country parson (Augusta Publishing Co., Crimora, Va.). The first volume contains Lenten, Confessional, and Funeral sermons; the second and third volumes contain sermons on the Epistles for the Church Year; the fourth volume contains sermons on the Gospels for the Church Year; and the fifth volume contains sermons on Free Texts for the entire Church Year.

On the title-page of every one of the volumes Mr. Kuegele prints his motto. His motto is 'I determined not to know anything among you, save Jesus Christ, and Him crucified,' with 'I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth' (Ro 1¹⁶). So the sermons are what we call evangelical sermons. Their theme from first to last is the grace of God which appeared bringing salvation. There is no consciousness of the existence of what is called modern thought. There is no suspicion that the Cross needs any kind of ceremonial or other aid; beyond the simplest declaration of the fact of it, to carry conviction to the consciences of men and to bring them out of darkness into light. From first to last, Mr. Kuegele simply lets us see Jesus lifted up from the earth and drawing all men unto Him.

And one advantage of this evangelical simplicity is that the sermons are universally applicable and

appreciable. Certainly Mr. Kuegele is a Lutheran. There are sermons in the third volume on the Reformation, which still make a definite application of the title 'Anti-Christ' to the Roman Catholic Church. But, with an occasional trifling exception like that, even Roman Catholics who believe that the gospel is the power of God unto salvation could read these Lutheran sermons, not only without rebuke, but even with everlasting advantage.

The simplicity, let us say again, is sometimes delightfully refreshing. 'Well, should preachers preach for money? No indeed! Of course some do, but not all. The preacher of the right kind labours for the upbuilding of the kingdom of God, not for money; but the Church owes him a living. That is the right relation.'

Under the title of *Preachers' Starting-Points* (Allenson; 2s. 6d.), the Rev. Thomas Breewood has published a new collection of original outlines for general ministry, mission services, harvest thanksgiving services, Sunday-school anniversaries, and children's sermons.

The Bibliotheca Sacra Company of Oberlin, Ohio, have published in uniform binding two volumes which should be added to the recent literature of Apologetics. They may be had in this country from Messrs. Charles Higham & Son, 27A Farringdon Street, London.

One volume is an examination of the miracles of the Bible according to the methods, rules, and tests of the science of jurisprudence as administered to-day in the courts of justice. The author is Mr. Francis J. Lamb, Attorney and Counsellor-at-Law. The title is *Miracle and Science*. The other volume is entitled *Scientific Confirmations of Old Testament History*. The author is G. Frederick Wright, D.D., LL.D., F.G.S.A. Both volumes frankly disregard the literary criticism of the Bible. Their authors seem to have no interest in it. They do not refute it, they simply set it aside. It is not in the Bible as literature that their interest lies. It is in the Bible as science. They both heartily believe that the Bible is science—good, sound, modern science—and their business is to prove it so to be. Nor do they limit the use of the word 'science' to the observation and classification of physical phenomena.

The history of the Bible is scientific history; the ethics of the Bible is scientific ethics.

Dr. Wright is occupied chiefly with the story of the Deluge. It is probable that his book is the last effort that will ever be made to use the story of the Deluge in evidence of the scientific accuracy of the Bible. But if it is the last effort, it is undoubtedly a great one. For a long time to come every one who has to write upon the Deluge, or touch that wider subject of the attitude of the Old Testament to the phenomena of nature, will require to know what is written in this book.

Mr. Lamb's field is wider. It is the whole subject of the evidential value of miracle. It is not the first time that a lawyer has set himself to prove that the miracles will stand cross-examination.

The title *Greek Saints and their Festivals* (Blackwood; 5s. net), which Miss Mary Hamilton, M.A., D.Litt., has given to her new book, will convey very little idea of the years of travel and patient inquiry among the Greek cities and islands which it has cost her. But a really valuable scientific book like this is sure to be discovered sooner or later, especially when it deals with topics of such absorbing interest as folklore and religion. Mr. Lawson, in his volume on *Modern Greek Folklore and Ancient Greek Religion*, ransacked the literature of Greece and noted every indication of religious thought which he found there. Miss Hamilton has rummaged Greece itself, and gathered her knowledge from the lips of living men, and especially living women. The two books together make an almost complete and certainly very valuable contribution to a greatly neglected subject.

The editors of the new translation of Aristotle are making good progress with their work. The sixth volume has been published. It is the *De Generatione Animalium* (Oxford, at the Clarendon Press; 7s. 6d. net). The translator is Mr. Arthur Platt, M.A., Professor of Greek in University College, London, and late Fellow of Trinity College, Cambridge. A medical work is not always easy reading even when written originally in English. Professor Platt does not for a moment expect that we shall find this translation easy reading. He says: 'My endeavour has been throughout to represent as exactly as possible what Aristotle

said or meant to say; to this I have sacrificed all graces of style, comforted a little by knowing that the author himself would have been the last man in the world to complain.'

But, it may be asked, what is the use of reading in English a medical work that was written, not only before the birth of science, but before the birth of Christ? Professor Platt's reply is that if any man of science will come fresh to the reading of this treatise, he will be amazed and delighted to see what grasp and insight Aristotle displays in handling questions which still absorb us after all that time.

In *Adrift on an Ice-Pan* (Constable; 2s. net), Dr. Grenfell of Labrador gives us a chapter from his autobiography. It is as thrilling as the story of any adventure which the imagination of Ballantyne ever fascinated our boyhood with.

Under the direction of the Liverpool Board of Biblical Studies, a course of lectures was delivered during the Lent Term of 1909 on the History of the Christian Church since the Reformation. The range is somewhat wide for a Lent Term's lectures. The lecturers recognized that. And so, with sagacity and knowledge, they selected the most important phases of the ecclesiastical developments of their period, and then dealt with them, not as if they were writing a history in chronological order, but with the intention of showing the religious progress which had been made throughout these centuries. The choice of subject was determined by the requirements of the Dublin B.D. course. The lecturers were the Rev. W. Fiddian Moulton, M.A., and the Rev. W. T. Whitley, M.A., LL.D., F.R.Hist.S. Less courageous men would have declined the honour, even although they had recognized, as these men did, that the interests of Church unity demanded some sacrifice—for it is an undenominational Board, the soul of it being the Rector of Wavertree, while the lecturers are one a Wesleyan and one a Baptist. Certainly less competent men would have done little in ten lectures, either for the B.D. candidates or for the readers of this volume. But every lecture has point and makes progress. The book has altogether a Napoleonic contempt for the word impossible. Its title is *Studies in Modern Christendom* (Culley; 3s. 6d. net).

'The general opinion seems to be that character becomes fixed towards the end of adolescence and is afterwards incapable of being varied to any appreciable extent.' But Mr. Stanley M. Bligh does not believe it. He believes that if the science of Directive Psychology were properly understood and properly applied, it would alter this opinion. For Directive Psychology sets before itself for solution two main questions—how self-consciousness can be made a blessing to its possessors, and how people can be enabled most easily to follow their own reasoned and sincere choice in matters of thought and conduct, with as little hindrance as possible from their lower passions and tendencies. Accordingly Mr. Bligh has published a volume of suggestions for the application of Directive Psychology to our daily life. He has given it the title of *The Direction of Desire* (Frowde; 2s. net).

Bishop Westcott used to recommend the concordance as the first and best of all the tools that a student of Literature should have at his hand. With what pleasure would he have received a Concordance to the *De Imitatione Christi*, especially such a concordance as has been compiled by Mr. Rayner Storr, and issued by Mr. Frowde at the Oxford University Press (10s. 6d. net). It is a concordance to the Latin original, not to any mere English translation. On a page of generous breadth a full quotation is given showing the context of the occurrence of every word. Mr. Storr dedicates the book 'To the cherished memory of my mother, who first taught me how to use a concordance.' But he knows how to make a concordance as well as how to use one. And the publisher on his part has done everything that could be done to make the book easy and agreeable to consult.

Canon Scott Holland has written a volume on the Creed. He calls it *Fibres of Faith* (Wells Gardner; 1s. 6d. net). You do not expect, he seems to say, to find a man of my independent mind believing in the Creed. Yet I believe in it. And the more whole-heartedly the more I examine it independently. For the Creed is the outcome of experience. And it is large enough to be the experience of every man of original mind. The chapter on the Holy Spirit is the most convincing.

It is customary for the preacher to urge that the true end of life is not the pursuit of happiness. Mr. Henry Smith Williams, M.D., LL.D., is of another opinion. He says that there is no desire on earth but the desire for happiness; and the business of the preacher is not to deny the right of this desire to exist, but to encourage and direct it. So he has written a volume—a large, handsome volume it is—on *The Science of Happiness* (Harpers; 7s. 6d. net).

We are not sure that Dr. Williams insists upon happiness being taken as a science in the strictest sense, whether the pursuit or the enjoyment of it. If he had hit upon the 'Art of Happiness' as his title; we think he would have been equally well pleased. But he pursues his subject systematically, telling us, first, how much the body has to do with happiness; next, how much the mind has to do with it; thirdly, how much it rests upon the relations of social life;—and lastly, what are the moral aspects of happiness. Under the last division he is original enough to tell us that the science of happiness is not complete until we have discovered how to die happily.

Dr. Campbell Morgan continues his 'Analysed Bible,' publishing this month two volumes on *The Prophecy of Isaiah* (Hodder & Stoughton; 3s. 6d. each).

The advantage of a commentary on the Bible in separate volumes is that we can buy the volumes we need and let the others go. Whatever volumes of 'The Century Bible' we have bought, or intend to buy, let us see that we possess at least the volume on *Leviticus and Numbers* (Jack; 2s. 6d. net). It is a commentary upon those books of the Bible which are most of all in need of a new commentary, and it is a commentary of unsurpassable scholarship and helpfulness. Its author is Professor A. R. S. Kennedy, D.D., of the University of Edinburgh.

Messrs. Longmans will be able to congratulate themselves that they have secured for publication in this country the book on Socialism which is likely to become the standard introduction to the subject. Its title is *Twentieth Century Socialism* (7s. 6d. net). Its author is Mr. Edmond Kelly, M.A., F.G.S., late Lecturer on Municipal Government at Columbia University, New York. Mr.

Kelly's purpose is to tell the outsider what Socialism is. And if you ask whose socialism, he answers, the socialism of the best known socialists of our own day. But all the while he has a second purpose in his mind—to prove that official socialism in our day is not anti-Christian.

The Rev. Harrington C. Lees, M.A., has published a small volume of expository studies in the Sermon on the Mount, under the title of *The King's Way* (Marshall Brothers; 2s. 6d.).

Messrs. Marshall Brothers have also issued *Daniel the Prophet*, a popular illustrated book for boys, written by Mildred Duff and Noel Hope (1s.); and *Quiet Talks with Workers*, by the Rev. S. D. Gordon, a new volume of 'The Life of Faith' Library.

Dr. George Smith, C.I.E., has already sent out the fifth volume of the series of books on Missions which he is editing. The author of this volume is the Rev. J. I. Macdonald, a missionary in India. Its title is *The Redeemer's Reign* (Morgan & Scott; 6s.). Why it is further described on the title-page as 'Foreign Missions and the Second Advent' is not easily understood. For this particular volume says no more about the Second Advent than any other volume in the series. Its subjects are Foreign Missions in the Light of Holy Writ, Foreign Missions in the Light of History, Foreign Missions in the Light of Present-Day Facts, and (to pass at once to the last chapter) Foreign Missions in the Light of Revival.

In *The Psalms and their Makers* (Nutt; 3s. net) Miss Theodora Nunns gathers the Psalms into groups according to the results of the most recent criticism, more particularly according to the results arrived at regarding their authorship and origin by Professor Briggs in the 'International Critical Commentary.' She gathers the Psalms into groups, and, moreover, gives a short account of the composition and meaning of each of them.

The new volume of the 'International Scientific Series' contains an account of *The Evolution and Function of Living Purposive Matter* (Kegan Paul; 5s.), and also an account of a tribe of Celts who lived in County Clare. Now, what have those two things to do with one another? There never was a volume that seemed more oddly united in

the middle. The explanation of the author himself—Mr. N. C. Macnamara, F.R.C.S.—is this: In the first part of the volume he gives biological and anatomical evidence to demonstrate the nature of the living matter out of which the hereditary qualities possessed by individuals are elaborated. In the second part he puts the soundness of these conclusions to the test, by describing the leading characteristics of this Irish tribe, who lived under conditions specially adapted to show the power which their inherited qualities exercised on the actions of many succeeding generations, and on the destinies of the race to which they belonged. In short, his purpose throughout the whole volume is to emphasize the importance of heredity in determining individual character. And both parts of the volume serve that purpose, the one part being its argument and the other its illustration. It may be well to add that if the first part is somewhat difficult for a student of science, the second part is easy even for those who delight in books of adventure.

The Davies Lecture for 1908 was delivered by the Rev. R. R. Roberts, B.A. It makes a small book, and it is published, not by one of the great publishing houses, but in Cardiff, by the Principality Educational Dépôt Co. Ltd. For these reasons it may miss the attention it deserves. Nor will its somewhat general title of *The Supreme Experience of Christianity* help it. We wish, therefore, to say that those who are interested in the present position of the argument for Christianity, especially in the face of the scientific objection, will suffer loss and miss much enjoyment if they should not have the opportunity of reading this book. To take a sentence from one of the earlier pages: 'The Incarnation,' says Mr. Roberts, 'is the development of an intimacy already existent between God and nature. It is not an ingenious device of a remote wisdom to extricate the universe out of a difficulty, but the crown of the whole process of God's creative activity: "First that which is natural, then that which is spiritual."'

Again: 'Too commonly the Resurrection is represented as a mere event and prodigy, and is supposed to gain in significance the more thoroughly it is conceived as dissociated from all conceptions of an ordered universe. But such emphasis is unknown to the Scriptures, so much so that they are not at any special pains to prove that our Lord

was dead in the strictest physiological sense, which would seem to imply some element of decay; but the whole stress of the evidence concerns the risen Body and its superiority to the limitations of space and matter.'

In the year 1878, Mr. W. Gordon Gorman issued a book with the title of *Rome's Recruits*. The book passed through six editions, and then the title was changed to *Converts to Rome*. Under the new title it has again reached the sixth edition, and has been brought up to date. (Sands & Co.; 3s. 6d. net). It is a list, with very short biographies, of the known converts to the Roman Catholic Church in Great Britain and Ireland, of the last sixty years. The number is 6284, which gives an average of 104 in the year. Of the whole number 572 were clergymen of the Church of England, 23 were clergymen of one or other of the Churches of Scotland, and 12 were clergymen of the Churches of Ireland, while 13 were once nonconformist ministers in England. When we consider their training, we find that 586 were graduates of Oxford, 346 of Cambridge, 63 of Trinity College, Dublin, 25 of London University, 24 of Durham, 17 of Edinburgh University, 5 of Glasgow, 4 of St. Andrews, and 2 of Aberdeen. Of the public schools Eton has furnished the greatest number, 93, the next being Harrow with 39. There are only 35 artists, while there are 53 musicians and 470 literary men and women. One striking fact is that during these years 432 members of the nobility have joined the Roman Catholic Church.

Time and Free Will is the incongruous title of the most recent volume of Professor Muirhead's 'Library of Philosophy' (Sonnenschein; 10s. 6d. net). And the virtue of the title lies in its incongruity. For Professor Henri Bergson, the author of the book, believes that he has discovered a solution for that ancient and, as we all thought, insoluble problem, Determinism *versus* Freewill. The whole difficulty in reconciling these two ideas is, in Professor Bergson's judgment, due to a confusion between time and space. In other words, the attempt has hitherto been made to resolve the contradiction by expressing both in terms of quality, or both in terms of quantity; whereas, the one belongs to the one category, and the other to the other. They therefore can never come into contact, and there can be no contradiction between

them. Psychic phenomena are in themselves pure quality, while their cause, being situated in space, is quantity. How, then, can you say that the utmost freewill and the most absolute determination are inconceivable or even incongruous? 'The problem of freedom'—this is Professor Bergson's own concluding sentence—'has thus sprung from a misunderstanding: it has been to the moderns what the paradoxes of the Eleatics were to the ancients, and, like these paradoxes, it has its origin in the illusion through which we confuse succession and simultaneity, duration and extensity, quality and quantity.'

To the study of primitive religion an original and notable contribution has been made by the Rev. John Mathew, M.A., B.D. Mr. Mathew

spent six years among the Kabi and Wakka natives of Queensland, and was admitted to an unusually intimate knowledge of their habits of life. He has now published the knowledge which he thus gained in a book entitled *Two Representative Tribes of Queensland* (Fisher Unwin; 5s. net). It is not Mr. Mathew's first book. His *Eaglehawk and Crow* has already given him a place among the most reliable students of ethnology, although it has to be admitted that his theory of the origin of the Australian race has not yet found universal acceptance. In the present book he reviews that theory and strengthens it. But the value of this book is independent of any theory of origins. It lies in the value of the minute and accurate record of all that he learned of those two primitive tribes during the time that he lived amongst them.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, M.A., D.D., EDINBURGH.

THE LAST STAGE.

Temporary—Reasons for and Manner of Backsliding.

APART from the companionship of Save-self, four reasons are given for the defection of such men as Temporary. It is noteworthy that these are given, not by Christian, but by Hopeful. The personal reminiscences to which Christian has skilfully led him have awakened him sufficiently, not merely to get over those two last miles, but to exert his mind to serious and competent discourse, such as Christian had somewhat forcibly to provide before. The reasons given are as follows:—(1) There had been no radical change. This, indeed, is the main point, which we have already noticed in connexion with grace and perseverance. Temporary had been indeed deeply affected. He had sometimes travelled three miles to see Hopeful. But it had only been from Graceless to Vanity Fair. His fear had been the wrong fear, not the right fear of which we have heard so much. He is badly scared by thoughts of hell, and more or less attracted by sentimentalities about heaven. There is obviously nothing radical in this.

The fear of hell's a hangman's whip,
To keep the wretch in order;

and the fancy for heaven is not more respectable, if it be but a fancy. The opening sentence explains the whole case, 'Though the consciences of such men are awakened, yet their minds are not changed.' The language is not that of present-day psychology, and indeed it is inaccurate. Yet one can see what it means. The emotional energies of conscience are touched, but not the intellectual and volitional ones. A recent novel has very cleverly described a similar surface affection as 'the result, not of repentance, but of the restlessness that dogs an evaporating pleasure.' It was the fear of such backsliding that drove Ned Bratts, in Browning's Bunyan poem, to insist upon his judges hanging him, lest his ardour should cool and his soul be lost—a case which presents interesting points for discussion in the controversy regarding perseverance and efficient grace, and a peculiarly interesting contrast to the same poet's *Joannes Agricola*. (2) The second reason is the fear of men. This is in curious contrast to Ignorance, whose defect in right fear is matched by Temporary's