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mitting themselves to any wild scheme that may be thrust upon them, under the belief that something must be done and speedily, and that better have it ill done than not at all. The contrary is the fact. We have defects and anomalies in our system, which it will be well to correct and remove, deliberately and thoughtfully; but do not let us be in a hurry to go to Parliament, as at present constituted, and ask that heterogeneous body to show us the way. Let us decide among ourselves what we want, and then demand legal sanction for the changes we desire. But even should Reform be delayed, we may rest assured that this is preferable to endangering the continuance of that union between the Church and the civil power, under which the State of England has been and is so richly blessed.

H. GRANVILLE DICKSON.

Reviews.

The Life of William Carey, D.D., Shoemaker and Missionary, Professor of Sanskrit, Bengali, and Marathi in the College of Fort William, Calcutta. By GEORGE SMITH, LL.D., C.I.E. With portrait and illustrations. Pp. 450. John Murray.

DR. SMITH'S present work will meet with a hearty welcome. We have now three admirable Biographies by Dr. Smith—Duff of Calcutta, Wilson of Bombay, and Carey of Serampore. These works, covering a period of nearly a century and a quarter, from 1761 to 1878, are a treasury of material for that history of the Church of India which, as he says, one of its native sons must some day attempt; but they were written also as contributions to the "annals of the Evangelical Revival, which may well be called the Second Reformation," and to the history of English-speaking peoples, rulers and civilizers, in connection with Foreign Missions.

When Dr. Smith first went to Serampore, in 1854, Carey had not been twenty years dead. "During my long residence there as Editor of the *Friend of India*," he says, "I came to know, in most of its details, the nature of the work done by Carey for India and for Christendom, in the first third of the century. I began to collect such materials for the Biography as were to be found in the office, the press, and the college, and among the Native Christians and Brahman pundits whom he had influenced. In addition to such materials and experience I have been favoured with the use of many unpublished letters written by Carey or referring to him." The work before us, therefore—marked by great ability—is the result of diligent inquiry and careful preparation under the most favourable circumstances, and has a singular interest and value. It is a full and sympathetic Memoir of a most remarkable Missionary; but—as we have said—it is more than this, and as a contribution to the history of Christian devotedness and influence, especially in relation to enterprise in heathen lands, its worth in many ways is great.

In the present review we shall content ourselves with a sketch or summary of the earlier life of Carey, as it is here given us.

William Carey was born in 1761, at Paulerspury, a village eleven miles south of Northampton. His grandfather was parish clerk and first schoolmaster of Paulerspury. One of his sons enlisted as a soldier. The second son, Edmund Carey, set up the loom on which he wove the woollen cloth known as "tammy," in a two-storied cottage. There his eldest child, WILLIAM, was born, and lived for six years, till his father was appointed schoolmaster, when the family removed to the free school-house. In the schoolhouse he lived, as a scholar, till he was fourteen. The village surroundings and the county scenery—says our author—coloured the whole of the boy's after-life, and did much to make him the first agricultural improver and naturalist of Bengal, which he became. As a child he showed an eager thirst for knowledge and perseverance in attaining his object. "Whatever he began he finished," and whatever he did he did heartily, whether in his play or in his work. He was a capital hand in the garden; the schoolmaster's garden, indeed, was the best kept in the neighbourhood. The love of a garden grew upon him. Wherever after that he lived, as boy or man, poor or in comfort, William Carey made and perfected his garden, and always for others, until he erected at Serampore the botanical park which, for more than half a century, was unique in Southern Asia.

When fourteen years of age, it seems, he was awkward and useless at any agricultural work. But he worked in the fields for two years. Like many a clever, studious boy in the country, he was fond of natural history; he also read books of science. Amusements he rather avoided. Other lads said to him, "Well, if you won't play, preach us a sermon;" and mounting an old dwarf witch-elm (standing till recently), his favourite resort for reading, he would hold forth. He knew the Prayer Book, of course, and had been accustomed from his infancy to read the Bible. The family training, indeed, says Dr. Smith, "was exceptionally scriptural and thorough, though not evangelical." His grandmother, a devout widow, had watched over his early childhood with tender care.

When sixteen, William was apprenticed to a shoemaker in Hackleton, a neighbouring hamlet. During twelve years, *i.e.*, from the sixteenth to the twenty-eighth year of his life, he worked at shoemaking and cobbling. Our author has an interesting passage on this: "The providence which "made and kept young Carey so long a shoemaker put him in the very "position in which he could most fruitfully receive and nurse the sacred "fire that made him the first English Missionary and the most learned "scholar and Bible translator of his day in the East. The same provi- "dence thus linked him to the earliest Latin Missionaries of Alexandria, "of Asia Minor, and of Gaul, who were shoemakers, and to a succession "of scholars and divines, poets and critics, reformers and philanthropists, "who have used the shoemaker's life to become illustrious. St. Mark "chose for his successor, as first Bishop of Alexandria, that Annianus "whom he had been the means of converting to Christ when he found "him at the cobbler's stall. The Talmud commemorates the courage and "the wisdom of 'Rabbi Jochanan, the shoemaker,' whose learning soon "after found a parallel in Carey's. Like Annianus, 'a poor shoemaker "named Alexander, despised in the world, but great in the sight of God, "who did honour to so exalted a station in the Church,' became famous "as Bishop of Comana in Cappadocia, as saint, preacher, and Missionary "martyr. Soon after there perished in the persecutions of Diocletian, at "Soissons, the two Missionary brothers whose name of Crispin has ever "since been gloried in by the trade, which they chose at once as their "only means of livelihood and of helping their poor converts. The

"Hackleton apprentice was still a child when the great Goethe was again "adding to the then artificial literature of his country, his own true pre- "decessor, Hans Sachs, the shoemaker of Nuremberg, the friend of "Luther, the *meistersinger* of the Reformation. And it was another "German shoemaker, Boehme, whose exalted theosophy, as expounded by "William Law, became one link in the chain that drew Carey to Christ, "as it influenced Wesley and Whitefield, Samuel Johnson and Coleridge. "George Fox was only nineteen when, after eight years' service with a "shoemaker in Drayton, Leicestershire, not far from Carey's county, he "heard the voice from heaven which sent him forth in 1643 to preach all "over the Midlands righteousness, temperance, and judgment to come, "till Cromwell sought converse with him, and the Friends became a "power among men." The Memoir before us—which "general readers" who care little for Missions may call a thoroughly "readable" book—has many passages like the preceding, showing the learned author's literary skill. He quotes Carlyle's remarks on the "shoeshop," and Coleridge's saying that shoemakers had given to the world a larger amount of eminent men than any other handicraft. Thos. Shillitoe and John Pounds were contemporaries of Carey. Whittier, whose own experience in Massachusetts fitted him to be the poet laureate of the gentle craft, wrote, some thirty years ago :

> Thy songs, Hans Sachs, are living yet,
> In strong and hearty German,
> And Bloomfield's lay and Gifford's wit,
> And patriot fame of Sherman ;
>
> Still from his book, a mystic seer,
> The soul of Behmen teaches,
> And England's priestcraft shakes to hear
> Of Fox's leathern breeches.

Quaker, philanthropist, and countryman of Judson, says Dr. Smith, Whittier might well have found, in his "Songs of Labour," a place for cobbler Carey. But this is a digression ; and we return.

The religious experience of a brother apprentice, a pious Dissenter, was of great service to Carey. Of any spiritual benefit from the representative of the Church in Hackleton we read nothing. Those days were days of apathy and formalism, of pluralities, non-residence, and "hack" curates "doing the duty." About many a resident Incumbent the best thing that could be said was that he was decent and respectable. It was indeed a dreary period. Of spiritual life and zeal, in Dissenting bodies as well as in the Church, there was sadly little. Here and there, however, Gospel light was shining.

At eighteen, Carey, seeking after truth, for a time consorted with some followers of Law. At twenty, he was "piecing together" doctrines from the Bible. Somewhat suddenly—according to his own account—he became a Baptist. This was in the year 1783 ; and "he never wavered," we read, in his views.

At a meeting of the Association of the Baptist Churches at Olney, he first met with his lifelong colleague, the future secretary of their Mission, Andrew Fuller. The mention of Olney reminds us that William Cowper was writing "The Task" in Olney, while William Carey was studying theology on the opposite side of the market-place.[1]

[1] Olney was not far from Hackleton. Thomas Scott, on his walks from Olney, where he had succeeded John Newton, sometimes rested a little while in the house of Carey's master. He conversed with the young man. Forty years afterwards, just before Scott's death, Dr. Carey sent him a message, that what there was of the work of God in his soul owed much to Mr. Scott's teaching.

In the cobbler's shed, which Scott called Carey's "college," he mended shoes, and studied. He worked hard at Greek and Divinity. By the aid of neighbouring ministers he learned Hebrew. He had the linguistic gift, says Dr. Smith, that talent which soon after made a young carpenter of Bologna, Mezzofanti, famous and a cardinal. His thirst after knowledge was remarkable. He never sat on his stall without his book before him. In order to buy a book he would sometimes starve himself. "As we stand in the Hackleton shed, over which Carey placed the rude sign-board prepared by his own hands, *Second-Hand Shoes Bought and Sold*, we can realize the low estate to which Carey fell, even below his father's loom and schoolhouse, and from which he was called to become the apostle of North India, as Schwartz was of the South."

The Missionary idea arose in his mind while, as a schoolmaster, he tried to teach geography; and it grew upon him. Between the years 1787 and 1790, at several meetings of Baptist Ministers, the topic of his conversation was a mission to the heathen. In 1792, at Leicester, appeared his "Enquiry into the Obligations of Christians . . ." a wealthy tradesman having given him £10 to print his manuscript; and a truly remarkable publication it is. "Thomas Clarkson, born a year before Carey, was beginning his assaults on the slave-trade by translating into English his Latin prize poem on the day-star of African liberty, when the shoemaker, whom no University knew, was writing his *Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen*." "The 'Enquiry,'" says our author, "the first and still greatest Missionary treatise in the English language," has a literary interest of its own, from its ability, and cultured style. In the same year, 1792, at Nottingham, Carey preached his famous sermon. He had met with considerable opposition from the hyper-Calvinism of his associates, "particular" Baptists. The Gospel was meant, they said, for the *elect*. But this false Calvinism which, as our author remarks, the French theologian of Geneva would have been the first to denounce, was dying down. It was no longer to be a barrier against that Pauline enthusiasm which the poems of Cowper were praising; and Carey's two Missionary maxims—

EXPECT GREAT THINGS FROM GOD:
ATTEMPT GREAT THINGS FOR GOD—

have ever since been accepted as leading principles of Christianity according to the New Testament. Shortly after this sermon was preached, a Baptist Society "for promoting the Gospel among the Heathen" was formed at Kettering. Carey was sent to India. At first he desired to go to Tahiti or Western Africa; but after consultation with John Thomas, a surgeon, who had done some spiritual work under Charles Grant, India was chosen. Five years previously Mr. Grant had written to Simeon and Wilberforce for eight Missionaries, but not one Church of England clergyman, says our author, could be found to go. Thirty years after, when Chairman of the Court of Directors and father of Lord Glenelg and Sir Robert Grant, he wrote: "I had formed the design of a mission to Bengal; Providence reserved that honour for the Baptists."

When in London, Carey had asked John Newton: "What if the Company should send us home, on our arrival in Bengal?" "Then conclude," was the reply, "that your Lord has nothing there for you to accomplish. But if He have, no power on earth can hinder you." Providentially the Missionary's passage was secured in a Danish Indiaman, bound from Copenhagen to Serampore; and thus it came to pass that the "interloper" landed at Calcutta unmolested. He passed the home-going Governor-General (Cornwallis) in the Bay of Bengal. This was in November, 1793. Sir John Shore, afterwards Lord Teignmouth, had entered on his high office a fortnight before.

The condition of Bengal at this time was pitiable in the extreme. After the great famine, Lord Cornwallis described one-third of Bengal as a jungle inhabited only by wild beasts. There had been oppression, distress, degradation, anarchy, misery unspeakable. "Chaos" was a fitting term to describe it.

Before Carey, asks our author, what had been done to Christianize the millions of North India? Was there a single genuine convert?[1]

In South India, for the greater part of the century, the Coast Mission had been carried on from Tranquebar as a centre by the Lutherans, whom, from Ziegenbalg to Schwartz, Friedrich IV. of Denmark had sent forth to its East India Company's settlement. The first convert was baptized in 1707, and the illustrious Schwartz died in 1798. To these German Missionaries, the existing English Church Societies, the S.P.G. and S.P.C.K., had sent occasional aid.

Into any discussion of the two principles which, according to our author, regulated the course of the Mission which Carey began, we shall not now enter:

> These principles are that (1) a Missionary must be one of the companions and equals of the people to whom he is sent; and (2) a Missionary must, as soon as possible, become indigenous, self-supporting, self-propagating, alike by the labours of the Mission and of the converts.

In 1798 Carey was making progress in Sanskrit, the mother language, without which he found he could not satisfactorily translate the Scriptures. Side by side with his daily public preaching, and with more private conversations with inquirers in Bengali, he carried on the work of Bible translation.[2] Schools were planned and planted. Everywhere, from the first, the Missionary laid stress on the educational work. All his native schools, we read, were conducted upon Lancaster's plan.

On a visit to Calcutta in 1799, to get types cast for printing the Bible, Carey witnessed, for the first time, that sight of widow-burning which was to continue to disgrace alike the Hindoos and the Company's Government until his incessant appeals in India and in England led to its prevention in 1829. What he did for humanity is well set forth, at length, in this Memoir.

Carey's letters were received at home, of course, with deep thankfulness; and in 1799, Marshman, Ward, and two others, were sent to Serampore—the Iona, the Canterbury, of Southern Asia. Ward, having obtained a Danish passport, paid a visit to Dinajpoor, and held consultation with Carey. It seemed to Carey expedient to give up his own pioneer mission, and on January 10, 1800, he took up his residence in Serampore. On the 11th he was presented to the Governor (a disciple of Schwartz), and went out and preached to the natives. His novitiate, says Dr. Smith, was over; so began his full apostolate, instant in season and out of season, to end only with his life thirty-four years later.

For seven years he had daily preached Christ in Bengali without a convert. But at the close of the year 1800, Krishna Chandra Pal offered

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[1] The career of Kiernander, twenty-eight years in Calcutta, has an interest of its own. But Carey could find no trace of his work *among the natives* six years after his death. Guneshan Das, the first man of caste to visit England, was baptized, on his return, in 1774, by Kiernander. The question of what Missionary work was really done before Carey's days is not as yet, we think, precisely settled. Whether Dr. Smith appears to claim too much for the work and influence of Dr. Carey is also a question on which many will differ.

[2] On January 24th, 1809, Carey announced at the dinner-table that he had that evening finished the Bengali translation of the whole Bible. A very serious illness—the result of overwork—then ensued. At this time he was nearly forty-eight years old. The New Testament had been translated in 1800.

himself for baptism. "God is making way for us," wrote Carey, "and giving success to the Word of His grace." Nor did the year close without fruit from other and higher castes. In the year 1802 Carey wrote: "I think there is such a fermentation raised in Bengal by the little leaven that there is a hope of the whole lump by degrees being leavened." Eight years later, there were 300 converts. The Serampore Mission naturally spread itself out into numerous stations and districts.

Carey's work was now largely in Calcutta; and, as an agent of the Government, the Missionary's influence and opportunities were immeasurably increased. From the middle of 1801 and for the next thirty years, indeed, Carey spent as much of his time in the metropolis as in Serampore. His work in Calcutta was of a varied character. As teacher of Bengali, in Lord Wellesley's new College, he spent the day in training the governing class of India; when the sun went down he preached in several tongues the glad tidings of the Kingdom, addressing the heathen of England as well as of India,—visiting the poor, the blind, the sick, and the leprous. Each week was divided thus: He usually rowed down the eighteen miles of the winding river to Calcutta on a Tuesday evening; and he returned to Serampore on the Friday night.

In 1810, five "United Missions" were formed. Felix Carey, a clever and learned Medical Missionary, went to Burmah; and, in 1813, Judson found shelter in the Mission House at Rangoon. In 1814, Jabez Carey began work among the natives of Amboyna. "Thus, by the labours of "himself, his sons, his colleagues, and his children in the faith, William "Carey saw the Gospel, the press, and the influence of a divine philan- "thropy extending among Mohammedans, Buddhists, and Hindoos from "the shores of the Pacific Ocean west to the Arabian Sea."

In 1802, David Bruce, the senior chaplain and provost of Fort William College, took possession of Aldeen House, separated only by a park from the Serampore Mission House. He secured a deserted temple and changed it into a Christian oratory, ever since known as Henry Martyn's Pagoda. It was in Martyn's Pagoda that Claudius Buchanan broached his plan of an ecclesiastical establishment for India.[1] And during ten years the pagoda became the meeting-place of "Carey and his Nonconformist friends, with Buchanan, Martyn, Bishop Corrie, Thomason, and the little band of evangelical Anglicans who, under the protection of Lords Wellesley and Hastings, sweetened Anglo-Indian Society." Here too there gathered many a civilian and officer seeking the charms of Christian family life. Buchanan died in 1812.

Chapter IX., in the volume under review, is headed "Professor of Sanskrit, Bengali, and Marathi;" and for not a few readers it will prove interesting in the extreme. It shows how Carey during thirty years, through the College of Fort William, influenced the ablest men in the Bengal Civil Service, and some in Madras and Bombay.

Chapter X., headed "The Wiclif of the East," brings before us, in a very graphic manner, the wonderful work accomplished by Carey in translating the Scriptures into the languages of the East. That which he did with his own hand, that which his colleagues accomplished, that which he revised and edited both of their work and the pundits, and that

[1] One sentence in the book under review might well be omitted. On page 195 we read: "Whatever be the judgment of our readers on an establishment which, during the seventy years of its existence, at a cost of ten millions sterling, *has given us at least the brief and beautiful episcopates of Heber and Cotton*, we may regret that Carey's principles were not applied so as to enable civilians to help themselves, while the Government should confine its care to the supply of military chaplains only on a non-intolerant system." The clause which we have italicized is not in harmony with other passages.

which he corrected and printed for others at his Serampore press under the care of Ward, is to be clearly seen. It is to these four lines of work, which centred in Carey, that the saying that he translated the Bible into forty languages and dialects must be applied.

Carey's services to literature and science were remarkable, and deserve to be borne in mind.

In the year 1815, Andrew Fuller, Carey's loyal friend, entered into rest. Up to Fuller's death, says our author, the home management of the Mission had been almost ideally perfect. "Fuller was not only the first of Foreign Mission Secretaries; he was the model of all." Afterwards, there was an unhappy change, and the Serampore Missionaries suffered. The first act of Carey and Marshman, finding themselves opposed by their Committee, was to complete and perpetuate the Mission by a College. The corner-stones of Carey's enterprise had been (1) preaching the Gospel in the vulgar tongue, (2) translating the Bible into all the languages of Southern and Eastern Asia, (3) teaching the young in vernacular schools. On those three he built well; and he soon saw that a fourth was necessary, a College. But we must cease; our limits are overpassed.

In February, 1833, Daniel Wilson, Bishop of Calcutta, first visited Dr. Carey, "his interview with whom, confined as he was to his room, and apparently on the verge of the celestial world, was peculiarly affecting." In the last of subsequent visits, as is well known, the Bishop asked the dying Missionary's blessing.

We should add that this delightful book is well printed in clear large type.

Are we to Modify Fundamental Doctrine? Five Addresses delivered at the Visitation of the Archdeaconry of Bristol, October, 1885. By C. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol. Pp. 60. Bristol: J. W. Arrowsmith. London: Simpkin, Marshall and Co.

Do the recent discoveries of Science necessitate any modification in our statement of Fundamental Doctrine?

This question is forced upon us, and forced upon us, says Bishop Ellicott, under circumstances which add to our present difficulties. For many sincere Christians hold that the forms which ages of faith have given to our doctrine must be harmonized with the conclusions to which we are said to be compelled by modern scientific generalization. "And this more particularly," says the Bishop, "in regard of our own race —its origin, its earliest spiritual history, its past, and its future. In regard of most of these subjects, the popular generalization, which we know by the name of Evolution, is said now by many of our brother-Christians simply to drive us into positions which are inconsistent with our maintenance, in their integrity, of old truths."

The Bishop refers to a work recently reviewed in THE CHURCHMAN, "Can the Old Faith Live with the New?" which gives the advice that "Theology should take its seat where men of science sit—at the feet of Nature." We must thus take for granted inferences of Science which, safe as they may seem to be now, may be reversed or dissipated before many years.

The Bishop alludes to Dr. Pfleiderer's recent "Hibbert" Lectures. "To such lengths," says the Bishop, "is modern religious thought prepared to go in the modification, or really rather surrender, of distinctive and fundamental truth." His Lordship proceeds as follows:

But if we are exposed to the gravest possible dangers from such startling attitudes of modern Theology, no less pronounced is the other peril, to which I have

above alluded—the peril that arises from an over-readiness to accept as a certain and indisputable truth what is, at best, no more than a good working hypothesis—the principle of Evolution—to apply it to our own race, as well as to animals, and then forthwith to try and show how Christianity can be accommodated to such an application. "Let the theologian," says a Presbyterian writer to whom I have alluded, "begin by taking for granted the inferences of Science, by assuming that the conclusions at which he has arrived have become recognised laws of Nature. He will then be in a position to consider the real question—and the only question with which in this matter he has any concern—What effect will the establishment of these conclusions exert upon the old belief? To what extent will it modify, in what measure shall it overthrow, the religious conclusions of the past? This, we say, is the real attitude in which modern Theology should approach modern Science."[1]

If such be the real attitude, the less we approach modern Science the better will it be for the purity and consistency of the Christian faith, the better for those who, led away by the so-called liberal spirit of the age, are only too ready to stretch Creeds and Articles until they have ceased to exhibit any trace of distinctiveness. It may be quite conceded that if we wish to convert scientific Agnostics, some such procedure may meet with some passing success. The popularity of a book that was in the hands of many last year was due to its being an effort in this direction. But such a mode of proceeding, though it might for a moment arrest the attention of men of science, has been found to work incredible mischief in the rank and file of ordinary readers.

What is the true method? "Our first duty," says the Right Rev. Prelate, "is to ascertain what those statements of fundamental doctrine really are, which are alleged to be out of harmony with the discoveries of Science; next, to assure ourselves that these statements are really and truly consonant with the carefully weighed language of Holy Scripture, and with the teaching, as based thereon, of the primitive Church; then, and not till then, in the third place, to enter into the inquiry whether the provisional interpretation of the book of Nature leads directly to conclusions that are opposed to, or inconsistent with, the tested interpretations of the Book of Life." "This I am persuaded," says the venerable Bishop, "is the only true course. This is the only way by which the "loyal believer can enter into the unsettled questions between Theology "and Science. *We must begin by postulating the truths of Religion*, and "then, if we desire to do so, we may contrast with them the truths that "Science may claim to have established. It may be, that the contrast "properly instituted may at once show that the truths alleged to be in "opposition belong really to two different planes of thought and of "reasoning; and that any opposition that may appear to exist is due to "the introduction into the spiritual realm of principles and deductions "which belong exclusively, or presumably exclusively, to the physical "and material. It may be that further investigation may show that "assumptions have been intercalated on either side that cannot be sub-"stantiated; or finally, it may be, that in some points the opposition "may appear to be real and substantive. Even in this last case there "need be no cause for disquietude if we have only faith in the plain "teaching of God's Holy Word, and the abiding conviction that the God "of Nature is also the God of Revelation, and that He Who has permitted "this trial of faith to emerge, will, in His own good time, vouchsafe con-"vincingly to remove it.

"This is our true attitude in days like the present—to postulate "Revealed truth, and then fearlessly to examine whatever may seem to "be opposed to it. To adopt the converse procedure—to assume the "truth of hypotheses, evolutionary or otherwise, and then to devote all "our ingenuity to show that fundamental truths may be stretched into

[1] Matheson, "Can the Old Faith Live with the New?" p. 18.

"accordance with them—is to act detrimentally both to Science and to "Theology."

Now, Holy Scripture teaches us that man was a *special creation.* The Bishop says:

> In a word, the broad teaching of Scripture is that man was a special creation—a direct emergence when all was fully prepared, allied to the living world around by community of origination from the earth on which he was to dwell, and by all the mysterious significance of structural similitude, and allied to the God and Father of all by the sacrament of an inbreathed life.

This is the first fundamental truth of Holy Scripture. And the second is that man was not only a special creation, but pre-eminently so, as being formed in the image of God. The gift was no merely "latent seed to be developed by long ages of evolution." Scriptural truth is "*utterly incompatible with the idea of a gradual acquisition of the image by a slow and long-continued evolution.*" We have italicised the Bishop's words; they will be welcomed by many as a timely protest against recent utterances in newspapers and periodicals, and elsewhere, as to the growth of the spiritual sense.[1] The Bishop proceeds:

> There is not a hint, nor the shadow of a hint, that the spiritual endowment was other than a divine gift, conferred at a given epoch—that epoch being the time when man was called into being. What was given was to be afterwards more fully realized; but the giving itself was an historical act contemporaneous with the historical act of the creation of man.

A Critical and Expository Commentary on the Book of Judges. By the Rev. A. R. Fausset, M.A. London: Nisbet and Co.

This fresh contribution to Biblical interpretation and criticism will be welcomed by students of the Bible, and will be found to sustain the author's high reputation as an expositor and commentator on Holy Scripture.

The method of treatment pursued in the book has been—first, by a critical examination of the original Hebrew, to place the reader in possession of the literal meaning of the sacred text, interspersing it with illustrative and explanatory references to Scripture itself, and to the latest results of modern research, and then to subjoin to each section of the narrative the moral and spiritual lessons which it suggests.

To attempt a detailed review would be impossible here, and we must content ourselves with drawing attention to one or two of the more salient features of the work, as indicative of its general value.

Thus the endeavour to solve the well-known difficulty, as to the length of time embraced by the Judges, deserves notice. The book itself furnishes no sufficient data for determining this question; but St. Paul (Acts xiii. 20) states that Israel was ruled by judges for *about* 450 years. Adding to this period the forty years spent in the wilderness, forty years of Saul's reign, forty of David's, and three of Solomon's, we have 573 years as the whole interval which elapsed between the Exodus and the commencement of the Temple, in the fourth year of Solomon; but, in 1 Kings vi. 1, this same interval is reckoned at only 480 years, which, supposing St. Paul to be correct, is ninety-three years too little.

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[1] A student who desires to see the lengths which Evolution is leading some, just now, may consult a work by Mr. S. Laing, M.P., *Modern Science and Modern Thought* (1885). Mr. Laing speaks of germs containing the "possibilities of conscious and civilized man, to be developed from the rudest origins by slow and painful progress over countless ages." Mr. Laing rejects miracles. The Ascension, he thinks, is a *parable!!*

Canon Fausset (following Mr. Pember's "Great Prophecies") shows how this apparent discrepancy may be reconciled, by supposing that the reckoning in Kings (the *mystical* as opposed to the *ordinary*) omits those various periods, amounting together to just ninety-three years, during which Israel, in the time of the Judges, was rejected by God for apostasy and handed over to her enemies for punishment. If, however, these ninety-three years of Israel's non-existence as God's people be added to the 450 years of Kings, we get 573, which would allow 450 years for the duration of the Judges, as stated by St. Paul.

In dealing with the disputed question as to the fulfilment of Jephthah's vow, the author follows the modern view, first started by Rabbi Kimchi (*circa* 1200), and adopted by Grotius, Hengstenberg, and others. He maintains the theory of the *spiritual* as against the *literal* offering of Jephthah's daughter, and supports his view with great skill and variety of argument.

An ethical purpose runs through the Book of Judges, its design being not so much to give a continuous history of the period, as to illustrate a divine principle of government—viz., that when the professing Church is faithful to her Lord, and is separate from the world for His sake, He, in his faithfulness, gives her dominion over the world; and conversely, when she forsakes Him and becomes conformed to the world, He not only visits her for sin, but visits her *in kind*, using, in righteous retribution, the world as His instrument to chastise the Church, until, by the cry of penitence, she again enlists His favour on her side.

This idea has been kept steadily in view throughout, and constitutes quite a feature of the book; the author developing it in a striking manner, not only in connection with the leading events, but also with the minor incidents of the history, as, for example, in the case of Abimelech's death (p. 177).

The lesson thus emphasized is true for all ages, and its enforcement may not be out of season at a time when, in the opinion of many, the dangers which threaten our Church from within and from without are attributable to forgetfulness of her true mission—to float with sanctifying and purifying influence above the waters of worldliness, not to allow them to enter and swamp the ship.

To conclude this brief notice, we cannot doubt that the work before us will meet with wide acceptance, and prove a valuable addition to Biblical literature. We commend it with every confidence to the teacher and preacher, who cannot fail to profit from its exhaustive treatment of the subject, its suggestiveness, the vast store of information here accumulated, and the flood of light shed upon the period of the Judges; whilst its lessons of life and godliness, its deeply practical and experimental treatment of the history, will render it eminently useful to the general reader.

M. A.

Short Notices.

Thoughts for Saints' Days. Short Readings arranged for Festivals of the Church's Year. By the Very Rev. J. S. Howson, D.D., Dean of Chester. Pp. 153. Elliot Stock.

THIS is the latest work of the loved and lamented Dean of Chester. The final proof-sheets were corrected, so to speak, while he was passing "through the valley," and just before he asked to listen to that