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Lessons from the Old Testament. Being Notes Critical and Expository on the Passages
Appointed for Sundays and Holy Days by A. S. Hill Scott; H. T. Knight

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cized by him as Pope, Patriarch, Metropolitan and Diocesan Bishop. The following chapters treat in very interesting fashion of such subjects as his attitude to Monasticism (here there is a good account of the Benedictine Rule), his relation to the Lombards and the Empire, his dealing with the churches of Spain and Gaul, his administration of the Patrimony of St. Peter, his superstition, and his influence on the theology of later ages. It is a matter of regret that the chapters are without titles, which would have made the arrangement of the book clearer.

One "notable example" of Gregory's character on which our author animadverts is his "extraordinary intolerance." No one would expect tolerance in the modern sense in an ecclesiastic of the sixth century. But intolerance is not quite the same thing as "bigotry and exclusiveness." And Gregory displayed a good deal of tolerance, which we should not have looked for, to the Jews.

We have noted a good many errors in the book, not all of which can be laid at the door of the printer. For instance, it is said that Gregory's eulogistic remarks about Phocas cannot be explained as "drawn from him when he, perhaps, hardly knew the real character of the tyrant." And by way of proof a letter "as late as February, 601," is quoted, in which reference is made to "the most pious and Christian Emperor and his most tranquil spouse." But Maurice, not Phocas, was Emperor in 601. Again, it cannot be to the printer that we owe the statement (p. 249) that St. Gregory accepted the first four General Councils without question "and all the findings of the fifth, except those relating to 'the Three Chapters.'": which flatly contradicts the "earlier chapter" referred to in the context.

It is strange that on the cover Sir Henry Howorth calls his book "*The Birth of the English Church: St. Gregory the Great.*" For he expressly tells us that the beginnings of English Christianity have "no place in this volume," and are to be dealt with before long in another. We look forward to the appearance of this projected work.

H. P.

LESSONS FROM THE OLD TESTAMENT. Being notes critical and expository on the passages appointed for Sundays and Holy Days, by the Rev. A. S. Hill Scott, M.A., and the Rev. H. T. Knight, M.A. Part I. Advent to Whitsuntide. (Oxford University Press.) 3s. 6d. net.

This book aims at elucidating those portions of the Old Testament which are read in our Divine Service. The work is to be completed in two volumes, the first of which now lies before us. The authors give us a series of notes, in each of which one lesson is explained. They do not profess to give us original

matter, their aim is rather to popularize the investigations of scholars. The note on each lection is of the nature of a short article. It would take about five minutes to read, and the authors tell us that they intend it to be such as could be read from the lectern before the actual reading of the lesson. For this purpose the notes seem to us to be too critical. Most congregations would be puzzled by the mention of the "Elohists," the "Jehovists," and the "Priestly Document," nor would they be greatly interested in the doings of Merodach and Mar-Dugga in the Assyrian story of the Fall. The writer of these notes on the Pentateuch seems to imagine that his chief duty is to explain away the supernatural. The notes on the lections from the prophets and the poetical books are far more satisfactory. They help us to understand the lessons by explaining their historical setting and literary structure. The writer gives us some insight into what was in the mind of the prophet, and he brings out the spiritual significance of his message. On the whole the book will be useful for private study, but it is not so suitable for reading in Church. It would have been more useful if the author of the notes on the Pentateuch had aimed at illustrating the spiritual teaching of the Scriptures instead of criticizing their accuracy as statements of fact.

W. P. W.

PREHISTORIC FAITH AND WORSHIP, by the Rev. Canon J. F. M. French. David Nutt. 3s. 6d.

Canon French has, without doubt, conferred a great benefit on all students of the pagan antiquities of Ireland. In saying this, we do not wish it to be inferred that he has covered the entire field of that vast and most intricate subject, as Wakeman and Joyce have done; but to beginners, who have no taste for the dry-as-dust volumes, we can honestly recommend this book. The writer possesses a charming conversational style, and he deals with his subjects from the standpoint of one who is in entire sympathy with his subject. Whether it be a Pillar Stone or a Holed Stone, or the antiquities of Clonmacnoise, or the history of Ferns Cathedral, the author is unable to conceal his affection for the objects he describes.

We have never seen in any other volume we know of, the origin of the expression "Danish Fort," which one finds applied to the numerous raths all over Ireland. Canon French's explanation is undoubtedly the correct one; and we give it as an illustration of the useful and interesting information to be found in this work.—"Every rath is called a Danish fort. There is no such word as 'Dane' in the Irish language. The Scandinavian rovers that we call Danes were called by the ancient Irish either