Review

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as Mellifont and Jerpoint Abbeys, fully inaugurated by the arrival of the Anglo-Normans. The pioneers of the new style seem to have come from Pembrokeshire, and specimens of their work are to be seen in Christ Church, Dublin, and other churches in the "Somersetshire" style. Most instructive and interesting are the parallels pointed out in this connexion between St. David's Cathedral, Strata Florida (Cardiganshire) and Wells Cathedral, and such Irish buildings as Christ Church, Kilkenny Cathedral and Gowran Church. The half-century of the transitional style, illustrated so fully by these churches, was followed by the least original period of Irish architecture, the style of which was in the main identical with "Early English," though not devoid of special features. This style continued for about a century and a half. It was succeeded by a period in which church building almost ceased. Then came the fifteenth century, with its renewal of ecclesiastical building and the development of a national style. The new fashion of building was of composite or eclectic character. "Builders in Ireland, starting from architecture still in use there, or from such as was hardly obsolete, re-introducing points characteristic of earlier Irish buildings, and borrowing from England and perhaps from other countries, so combined and varied their patterns as to work out something like a national style of architecture."

In tracing out the history of later Irish Gothic, with the scrupulous care which is characteristic of the entire book, Mr. Champneys lays all Irishmen under a deep debt of gratitude. The work has been done, and admirably done, for the first time.

In conclusion, mention must be made of the illustrations—for the most part reproductions of photographs taken by the author—with which the volume is enriched. They are over 320 in number, arranged in groups on 113 plates. It is to be regretted that there are no references from the text to the plates. The references from the plates to the text (neither exhaustive, nor in all cases exact) with which Mr. Champneys has contented himself, are much less useful.

H. J. L.

CREED AND THE CREEDS: being the Bampton Lectures of 1911. By John Huntley Skrine. (Longmans, Green and Co.) 7s. 6d. net.

In reviewing this very original book, it may be well to commence by trying to sum up its argument. What the author first seeks to establish is the proposition that creed is an instrument of salvation. It cannot be this, if it be only the expression of the thinker in man: it is so, when it becomes the utterance of the whole personal being, the man in his confession surrendering his affections and will to the Lord whom he confesses. This act on the part of the man is met by a giving of God to us, by a

Divine answer: and this reciprocal giving between God and the soul is the life of man. The Divine answer which the man receives to his creed is the proof that the creed is true.

If creed be thus an instrument of life, there can be no truth in the contention that undogmatic Christianity is the most Christian. But it must be remembered that what the undenominationalist really objects to is the wrong defining of truth, or the defining of the undefinable. Hence we must make it clear what we mean by such a phrase as "definite church teaching." The aim of this is not that the formulae merely should be definite, but that the impression on the mind of the taught be so. The teaching must be definite in such a way that all the scholar's self unites itself to the reality conveyed by the teacher's words. Thus "definite teaching" is vain unless it leads to life in the taught.

Can the creeds, then, become dead? Their language may. Must they then be changed? This is not advisable: the ancient words of the creeds show the continuity and catholicity of the Church: "they carry the spell of a communion with a Faith which was and is to be. Their fixity has inconveniences: their mutability would have mischief." But the Church, in its teaching, can re-interpret the various clauses of the creeds.

The book ends with "an appeal to those without" to consider again the creed. They will surely find that it stands for a gospel of life.

This is a very imperfect sketch of a work that is full of thought. It is delightful to read, having all that charm of style of which Mr. Skrine is a master: but it is not always easy to grasp the exact meaning. We cannot gather what is the view here sought to be expressed of the Resurrection appearances of our Lord. Is it only the conviction of the Presence of the risen Lord in the soul—a conviction which creates an outward image? Read the words on p. 103: "We ask whether that which happened to the disciples who saw the Lord Jesus risen, was not the same thing as what happens when one of ourselves attains the belief, that his own dead friend is not dead but alive." And the description of the appearance in the upper room confirms this impression of the meaning: a Presence entering the house of life of each Apostle, "laying its touch even on the organs by which man sees and hears, till these also stir and quicken." Is not this as much as to say, they see just what they believe?

We had marked many other points for criticism, notably the whole lecture on "The Historic Christ," which contains many beautiful passages, but is vague as to its positive teaching on the Person of Christ. No doubt Mr. Skrine would go far beyond the statements of these pages: our complaint is that as they stand they can almost be assented to by disciples of the new

theology who do not admit the full Catholic confession of the Deity of our Lord Jesus Christ. The question which is not clearly met is this: Was Jesus God the Son, begotten of His Father before all worlds, or is the Incarnation only the entrance into humanity of a new force, a new life, from heaven?

We hope we have said enough to send many readers to this fresh and thought-provoking book.

J. McC.

THE TWO RELIGIONS OF ISRAEL. By the Rev. T. K. Cheyne, D.Litt. (A. and C. Black.) 15s. net.

In this, his latest volume, Dr. Cheyne advances some steps further in his application of the Jerahmeel (or, as he prefers to call it, the North Arabian) theory to the history of Israel. For the sake of the uninitiated, we may briefly explain that Dr. Cheyne's theory is, that in Old Testament times the country of Arabia, or, in particular, North Arabia, exercised a remarkable political and religious influence upon Israel, more especially, upon Judah; and that numerous and distinct traces of this influence reveal themselves to a "keen" criticism of the Hebrew text. So far we have no quarrel with Dr. Cheyne. The theory of a North Arabian Mizrim, a people who bore an important part in Hebrew history, which later writers sometimes mistook for the better known Mizraim (Egypt), though still rejected or doubted by some scholars, is in itself quite reasonable. It was advocated so long ago as 1893, by Hugo Winckler, and has been made extremely probable by recent researches. Nor need we doubt the existence of widespread and deep-seated corruption in the Massoretic text, and the necessity for a thoroughgoing and sometimes, if necessary, conjectural emendation of the same; but when our learned author comes to the working out of his theory in detail, we confess that we find ourselves absolutely unable to follow him. What might be called the "face evidence" for this theory is indeed of the most meagre description; but Dr. Cheyne is nothing if not resourceful, and what would daunt another man only puts him on his mettle. He holds that North Arabia had a number of ethnic or regional names such as Yerahme'el, Mizrim, Asshur, Cush, Ishmael, of which there were innumerable variations and corruptions, as Ashur, Ashkar, Ashkar, Jamin, Jaman, Peleth, Tubal, Tophel, Ethbal, Rekem, Kedem, Kerem, Aram, Javan, Yarham, Rakam, Jorkeam. Of "Ishmael" alone we are given no less than seventeen corruptions as "some of those disclosed by the new methods"! But besides all this, several of these names, Yerahme'el, Asshur, Yarham, Ishmael, with their bewildering crop of "corruptions," are, it appears, also the names of deities belonging to the North Arabian religion. With such a fund of material at his disposal, Dr. Cheyne's task appears to be simply an exercise of ingenuity in finding what he considers

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