

life of the Dominion. It was an evil day for Canadians and for Goldwin Smith himself when the idea of annexation took possession of his mind.

THE DEATH OF GWYN BEDFORD-JONES.

WE record with sincere regret the early death of Mr. Gwyn M. Bedford-Jones which occurred very suddenly at his home in Brockville on the 27th of December. He was the son of Ven. Archdeacon Bedford-Jones, and younger brother of Mr. H. H. Bedford-Jones of Trinity. At the time of his death he was twenty-three years of age, and beginning a promising business career in connection with the Dominion Bank in this city. His frank and cheerful disposition and manly bearing were thoroughly appreciated by his Port Hope schoolmates and many Toronto friends. Perhaps it was as an athlete that he was most widely known in Toronto. He was prominent in an exceptional number of the best branches of sport—in cricket, football, hockey, and as a member of the Argonaut Rowing Club. As a member of the Trinity football team of 1894, his face was familiar to every man in college. By his speed and cleverness in the wing line the team was greatly strengthened. He was at all times a most genial companion, and again and again throughout the season, and more especially in the match with Queen's University, rendered his team very valuable assistance. In behalf of his Trinity friends THE REVIEW extends to Mr. Bedford-Jones' family its heartfelt sympathy.

THE PERMANENT VALUE OF THE BOOK OF GENESIS.*

THOSE who know in some degree the amount of work which is required from a man who holds the positions of Provost of Trinity, and First Professor of Divinity, will be surprised that Dr. Body should have found time and energy to prepare and deliver such a set of lectures as these in the midst of the year's regular work. They will be welcomed, we fancy, by many as a reassuring voice on the weighty question with which they deal.

Their object is "not to set forth a clearcut critical theory," but "rather to plead for a re-examination from certain fundamental standpoints, of modern critical hypotheses which are clamouring for immediate acceptance." The author feels that the subject of Old Testament criticism is only in its infancy, and that it is necessary to answer the modern theories of the composition of the Pentateuch from the standpoint of a scientific criticism with deeper spiritual insight. He points out strong objections to the analytic theory of the composition of the narratives with which he deals, and he brings out in a masterly way that in reading the early chapters of Genesis "we are not giving heed to cunningly devised fables, but are standing at the very fountainhead of that mighty stream whose waters ever issue forth from the sanctuary of God."

Prefixed is an admirable table of contents, forming a synopsis of the whole course, and at the end are a number of useful appendices, such as one on "The limitations which affected the steps of our Lord's teaching," and an analysis of Genesis I.—IX. We regret that in the spelling of some names, and in several quotations the book seems to bear traces of hasty proof-reading.

*The Permanent Value of the Book of Genesis as an Integral Part of the Christian Revelation, (The Paddock Lectures for 1894), by C. W. E. Body, M.A., D.C.L. (New York: Longmans, Green & Co. Toronto: Rowell & Hutchison.)

The following is an outline of the lectures themselves which are written throughout in a broadminded spirit. Lecture I. deals with the critical problem in general. Past controversies, such as those which deal with geological discoveries, or the Darwinian theory of Evolution, or the Tabingen attack on the New Testament should give us lessons of encouragement with regard to the higher criticism of the Old Testament, and should warn us to hold our judgment on many points in reserve. What is needed is an independent study of the problem by the best Anglo-Saxon thinkers—some English sanctified common sense, some one has called it—and a deeper research from archæological, historical and theological points of view. As Dr. Body rightly points out—though he hardly allows enough importance to the work of Robertson, Smith, Driver and Cheyne—very little original research into the question has been given by Englishmen. At the same time it is the Church, put in possession of all the facts, and informed by the Divine Spirit, which must in the end be the arbiter. *Literary, historical, philosophical and theological* questions should be kept much more distinct than they have been hitherto, and the problem of each investigated separately, though it may be impossible always to draw the line between them. It is a well needed warning since it is no unusual experience to see a theological or a philosophical theory or prejudice play sad havoc with the facts of history. What man who begins with the *a priori* assumption that the religion of Israel has a purely naturalistic origin can criticize the writings which deal with it fairly, since that is the very question which is under dispute? Or does lateness of *final revision* necessarily destroy the historical character of the documents when archæology is daily affording considerable additional evidence in support of their truth?

Lecture II. gives a capital account of the history of the Old Testament criticism and the periods into which it falls marked respectively by the *Recension Hypothesis*. The "Documentary Hypothesis," beginning about 1750, and the *Development Hypothesis*, most in favour now, and of which Wellhausen is an able exponent. After the historical setting forth of these hypotheses Dr. Body urges two criticisms against the Analytic Theory as a whole. First: The artificial character of much of the analysis itself, and second, an argument drawn from a comparison of Titian's Dictessaron and the Gospels, usually adduced in support of the modern theories but cleverly reversed just as the argument from the silence of Eusebius was turned against the Tabingen school. While we think that Dr. Body underrates the evidence for the Analytic Theory he shows that there is much still to be accounted for by it, and as he evidently feels its strength in many parts we may pass over this incomplete attack, since to meet it along the whole line was evidently not included in his plan.

Lecture III. discusses the relation between Gen. I. and II., their similarity to and yet their striking contrast with the cuneiform tablets for which Prof. Sayce's book is used as an authority, and dwells on the spiritual teachings of these chapters. The parts of the lecture which draw out these teachings, and the warning against errors which would correspond to the Nestorian and Eutychian views of our Lord's Incarnate Person, strikes us as being most valuable.

Lecture IV., perhaps the gem of the whole book, deals with the Fall and its immediate results, pointing out how the narrative throws light on the mystery of the temptation and is the "key to a right understanding of the inner meaning of our Blessed Lord's atoning work." This lecture is full of passages which reveal the depth of the writer's spiritual insight. We should like to quote some of them but would not know when to stop.