

an earlier Elohist document with his own composition. At any rate, the Elohist was "pre-Sinaitic," and probably employed yet earlier sources of information, both oral and written.

Upon the authorship and Divine origin of the law he expresses his opinion with a confidence partly derived from his previous conclusions. His contrast of "the journal theory," and the "evolutionary theory," is excellent in its keenness of discrimination and vigorous grasp. And, by the way, only an expert could have summarised the history of the criticism of the last four books of the Pentateuch so succinctly and accurately. The Lecture on Prophecy seems to us conclusive in its main contentions, and we are glad that it does not rest its case solely on the Messianic prophecies, but adduces the predictions concerning the destinies of particular cities and nations. But, after all, the purely positive argument limps a little at this part of its journey. There is sufficient strength in the rationalistic objections as to the fulfilment of the forecasts about Tyre and Babylon, for instance, to make a plea unsatisfactory that pays no heed to them.

Highly as we appreciate this learned and logical volume, we cannot but lament that its concluding chapter has not been written with somewhat more care and insight. To say that "Divine co-operation with man is just what is meant by Inspiration," is as nearly as perfect an example of the absence of lucidity in a definition as can easily be found. The initial capital as well as the context compels us to limit this assertion to the inspiration of the Scriptures. But when God raised up Sennacherib there was "Divine co-operation with man," and every real prayer would come under the same category. The distinction drawn between the various modes and degrees of inspiration has some noteworthy elements of truth; yet they cannot be reached inductively, but only deductively, as the inclusion "of Canonic Inspiration" in the list clearly evidences.

Despite a few unguarded expressions, an occasional defect or two, and the awkwardness of the closing lecture, this work is one of the most powerful contributions to Apologetic Literature that has been published in this country for many a day. No ministerial library should lack it.

(1) *Inspiration and the Bible.* By R. F. Horton, M.A. Second Edition. London: J. Fisher Unwin. 1888. Price 5s.

(2) *The Inspiration of the Old Testament inductively considered.* The seventh Congregational Union Lecture. By Alfred Cave, B.A., Principal of Hackney College. London: Congregational Union.