

measured seventeen inches where there was no drift. The drifts are sometimes many feet deep. Although the mean temperature is highest in August, the hottest days do not always occur in that month. In May and September the temperature sometimes rises to 100° Fahr. or higher. It was at the time of harvest, the month of May, that the Shunamite's son, being with the reapers, cried to his father, "My head, my head," and died in a few hours, doubtless of sunstroke. Travelling at this season is fatiguing and hazardous both to man and beast. Even the natives prefer to make their journeys by night during the summer season. The mean daily range of temperature is 23·3° Fahr. in the summer and autumn, and 15·7° Fahr. in winter and spring. The great difference between the day and night temperature, especially in the hill districts, is no doubt one of the chief causes of the prevalence of fevers, dysentery, and other diseases. Even in summer it is necessary to put on extra clothing after sunset. The Arab never goes from home without his cloak. The best season for a tour in Palestine for those who are tolerably hardy is the month of March, when the whole country is beautifully green and bedecked with innumerable wildflowers. But the roads are sometimes at that period swampy in the plains, and rivers and streams difficult to cross, and many will prefer to travel in April. From the middle of November to the third week in December is also a pleasant time, as ploughing is then going on, and the absence of thistles and other wild weeds makes the exploration of ruins easier. There is no period of the year when Jerusalem may not be visited and short excursions made from it with pleasure and safety, provided ordinary precautions are taken, and the traveller is not so pressed for time that he cannot wait until a day or two of rain or exceptional heat have passed. But the Jordan Valley should be avoided between May and November.

THOMAS CHAPLIN, M.D.

(To be continued.)

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## Reviews.

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*Rational Aspects of some Revealed Truths.* By EDWARD B. OTTLEY, M.A., Minister of Quebec Chapel (lately the Principal of Salisbury Diocesan Theological College). Rivingtons. 1887.

MR. OTTLEY undertook a difficult task in 1883, to deliver in two days a course of devotional lectures in defence of the main positions of Christianity. For such an endeavour could hardly lead to more than a summary of well-known arguments. But, to do Mr. Ottley justice, he

seems to have been fully conscious of the difficulties that lay before him, and modestly speaks of his book as "a meagre heap of filched materials." Yet if the materials are arranged with some degree of originality, and in a pleasing form, the result becomes neither unattractive nor without value, and in these respects the volume amply justifies its publication.

In the first, the Introductory Lecture, the author discusses the extent, origin, and causes of modern unbelief. He points out that the study of the bases of belief may well tend to deepen our faith and enlarge our charity, that we shall think more of what we hold in common with other Christians and less of points of difference. He also shows that we hardly estimate sufficiently seriously the general tone of thought in our leading periodicals, and he rightly warns us of the inconsistency of allowing the works of eminent Agnostics, "the moral philosophy of which, though somewhat veiled from sight, is totally opposed to the Christian and generally received morality," to be read freely "by those who are denied a lighter literature, where indeed much that is base and impure is introduced upon the scene, but where the lights and shadows of the traditional moral standards are never blurred, and the old distinctions of right and wrong are rigidly observed." Yet on the whole this lecture is of a decidedly hopeful tone, especially as regards unbelief in England, for "in the great warfare with unbelief we stand far ahead of any other European country." This may be, but the battle is far from won. The foe finds his adherents in three classes—the poor, especially those who are discontented with their social condition, for "unbelief fastens upon despair;" the philosophers and men of science who believe that their investigations are somehow or other able to reach beyond the finite, or at least to decide whether there be anything beyond the finite, or if not that, to at least place them in a position to affirm that nothing save the material can of a certainty be recognised; and lastly, those persons in general society who, without any claim to personal investigation, or even to study, profess their doubts of our religion. The secret of dealing with the first and last classes is sympathy. The second has to be met by more intellectual forces.

In the second Lecture—on the authority of the Holy Scriptures—we think that Mr. Ottley is particularly happy. He is, of course, with the shortness of time at his disposal, obliged to limit himself to one argument, and he takes the argument of Butler that the historical character of the Bible "gives the largest scope for criticism and for confutation of what is capable of being confuted, either from reason, or from common history, or from any inconsistency in its several parts." Proceeding on this line, he shows that the researches of modern times have on the whole wonderfully confirmed the accuracy of the Bible, in not only history but also natural science. "In the leading ideas of development and differentiation, as well as in the actual sequence of the orders of life [though personally we can hardly regard this last as absolutely certain], the latest investigations of science harmonize with the teachings of Moses."

In the three Lectures given to the subject of the Divinity of Christ, Mr. Ottley takes, first, the general influence of Christianity upon the world; but this lecture is somewhat too sketchy, and would have been more forcibly put had he first read that most excellent of books, Bruce's *Gesta Christi*. In Lecture IV. he is more at his ease in stating the argument from the representations of the ancient Hebrew Scriptures, taking occasion, by the way, to show the fundamental importance of the Arian controversy, and to introduce some valuable quotations from Mozley and Mr. Illingworth upon the reasonableness of the doctrine of the Trinity.

The fifth Lecture is devoted to the representations of Christ in the New Testament, and it is perhaps sufficient to say of it that it is a

summary of the more important parts of Liddon's "Bampton Lectures." But in one respect he puts the truth still more strikingly than Canon Liddon: (p. 140.) "Who, of all earnest souls that ever lived, would have dared to offer an Ideal of human perfection with a vast *lacuna* at the very core of the conception—I mean, with a total absence of all "consciousness of sin, of all that vast basis and ground of genuine "humility, which is but the underside of all human greatness?" . . .

In the last Lecture, as indeed in the last page or two of the first, Mr. Ottley speaks of the witness to Christ to be borne by His disciples in the present day. The summing up of it seems to be this: we need more faith, and that on all sides—more faith in science which is Divine language, more faith in reason which is the lamp of truth within, and more faith in God. Christians need, he tells us, to see that *all* their powers may rightly be used for God—in science, in art, in literature; they need to use their powers in each department of life to their very best, and to use them there for God. For, as he tells us (p. 180), "Many earnest and thoughtful men are turning away from Christianity in a kind of discontent, not simply on account of its miraculous or supernatural element—for that could be rationalized away—but because it seems wholly absorbed in moralities," and such men need to be shown that Christianity has to do with the whole sphere of life. Yet we personally cannot think that this is really the great need of our time. It seems to us that one great danger of to-day lies in the mixture of the Church and the world, and that there is much more need of a return to the old spirit of the Church in the first three centuries and of the much-despised Puritans.

We are glad that Mr. Ottley has published his Lectures. The "meagre heap of filched materials" is well put together, and will serve, we doubt not, as a firm stepping-stone to many who are struggling to escape from the threatening waves of unbelief.

M.A.



*His Masters.* By S. S. PUGH. London: R.T.S.

An exceedingly well-written and vivacious story of school life forty years ago, containing scenes that are manifestly true to life, and not drawn from some imagined and sentimental academy. "His masters" were the opposing forces of good and evil to which the hero was subjected, and it is shown plainly how it is impossible to trim between the two. The moral teaching is all that could be desired, and the interest is well sustained by a good story and plenty of scholastic excitement, all natural and real. A little genuine boys' slang, quite up to date and not antiquated, will help to reconcile many boys to digesting the grave and serious lesson which the author conveys.

*A Manual of the Book of Common Prayer.* By the Rev. C. HOLE, B.A. London: Hodder and Stoughton.

This is the fourth issue of the Theological Educator Series, and fully reaches the standard of its predecessors. Its distinctive feature is, of course, to specially assist those preparing for Holy Orders; and the author, who is Lecturer in Ecclesiastical History at King's College, London, performs his task in a thoroughly trustworthy manner. As many points of importance as possible are presented in condensed shape, and satisfactory references are given for fuller study. A very useful part of the book is a collection of sound and exhaustive examination questions.

*Friendly Greetings.* Vol. xiv. London: R.T.S.

The pictures are bright; the coloured texts are quite worthy of a frame; the letterpress is practical and well selected. This volume is on a par with the preceding ones.