

industry is worth while, that life offers to most men something of value.

And in that world of moral truth which is the peculiar home of man, the judgments of the deciding agency have also been substantiated by the facts of life. The peoples who have lived in accord with the higher impulses of their nature have held for the longest period the rulership of the world. To that extent we discover a conformity between moral perceptions and universal reality. Nations that have cultivated manly virtues, that have recognized the need for restraint, that have made discipline throughout the whole of life an integral part of their system, have generally been amongst the controlling forces of earth. And those nations which have allowed themselves to enjoy without continued effort, have usually been swept down by a flood of advancing manhood, trained in a school of noble virtue. It is a doubtful proposition that the rule of life is not, on the whole, favourable to the culture of the moral instincts.

In morals we deal with probable truth, since here it is not granted to us to handle absolute certitudes. Warburton has said that mathematics are bad if taken as the guide to life because they deal with certainties, whereas in the world a man must deal with probabilities. It is a true word. The careful calculations somehow do not work out the expected result. The prospectus proves deceptive, not because there is any intention to cheat, but because those who handle the affair

persist in taking figures as an index to the real state of the world in which they work, forgetting that their knowledge of nature and man is limited, and that certitude cannot therefore be guaranteed.

Moral truth is never mediated to us in this rigid form. Indeed, we are not adapted to receive it, but are so constituted that in any given case we must be prepared to accept just that which we think to be, on the whole, the more likely thing to happen. We cannot find an argument that is irrefragable. There is no surety that we may not after all be mistaken, and the best that we can do is to make an accurate conspectus of the situation, see that we leave out nothing of importance, and then come to such a decision as we can. We are obliged to do this in dealing with the world, or with anything that concerns other men, and we ought not to expect a different rule in the realm of morals. There also we must take some risks, use our faculties as well as we can, and determine on one side or the other with the implements at our disposal.

Faliero's portrait was once painted on the wall of the Consistory Chamber in Venice. That space is now vacant, offering only a dull surface to the observer; fit type of the doom that waits on those for whom in this world there is no relation between truth and life. Once determine that no link exists between our conscience and the universe, and where once a mild eye might gaze through the patined floor of heaven, there is nothing seen but a darkness that chills the soul with fear.

The New Edition of Davidson's 'Hebrew Grammar.'

BY THE REV. J. A. SELBIE, D.D., PROFESSOR OF HEBREW IN THE UNITED FREE CHURCH COLLEGE, ABERDEEN.

FOR many years the *Introductory Hebrew Grammar* of the late Professor A. B. Davidson of the New College, Edinburgh, has been the recognized textbook for students not only in the Colleges of the United Free Church of Scotland but in many other

institutions. The fact that it has held the field so long and has passed through no fewer than eighteen editions is sufficient evidence of its excellence for the purpose for which its author intended it. Yet it must be confessed that the use of the book has not been unattended with difficulties. In the hands of a capable tutor it left little to be desired, but the student who with no other aid than that supplied by the *Grammar* sought to gain an acquaintance with the laws and principles of the Hebrew language was by no means always sure of

¹ *An Introductory Hebrew Grammar*, by the late Professor A. B. Davidson, Litt.D., LL.D., Edinburgh. Nineteenth Edition, revised throughout by John Edgar McFadyen, B.A. (Oxon.), D.D., Professor of O.T. Language, Literature, and Theology in U.F. College, Glasgow. Edinburgh: T. & T. Clark, 1914. Price 7s. 6d.

his ground. The very fact that those who appreciate most the value of Dr. Davidson's work are men who have acquired a pretty thorough knowledge of Hebrew is significant. They are able to detect points that escape the notice of the beginner, and they can see the bearing of remarks that are obscure to him. There are not a few sections in which it has always seemed to us that considerably fuller explanations were needed for the sake of clearness. Hence we feel that the Publishers have acted wisely in asking Professor McFadyen of Glasgow to issue a new edition of the *Grammar*, in which the needs should be supplied which his experience of teaching has shown him to exist. The present writer may be allowed to add that his own very much shorter experience has impressed upon him the possibility and the necessity of improvement in the very same directions as are emphasized by Dr. McFadyen in his Preface. Let us note some of these.

It has long been recognized that sections i-10 of the *Grammar* must be thoroughly grasped by the student if he is to understand the changes that Hebrew words undergo in process of inflection, and if he is to acquire accuracy in writing Hebrew poems. But, admirable as is Dr. Davidson's treatment of such subjects as the vowel system, the syllable, and the tone, very few students working without the aid of a tutor could be expected to attain to perfectly clear views on these all-important points. In these sections Dr. McFadyen has certainly effected a great improvement by his fuller explanations and illustrations.

Again, the relation between the small type and the main text in Dr. Davidson's *Grammar* has always appeared to us to be unsatisfactory. How frequently it happens that a statement of primary importance is buried in small type—a statement which is the key to the understanding of something in the text, but which, simply because it is in small type, is on that account overlooked by the student. Dr. McFadyen has adopted, we think, a wise course in practically abandoning the use of small type, and in taking up into the text all that was essential in those sections. This procedure has very materially enhanced the value of the *Grammar* to the private student, even if it may have created a problem for the Examination Board of the United Free Church of Scotland.

Another improvement introduced by Dr. McFadyen is the supplying of complete voca-

bularies before the exercises, so that the student is no longer compelled, at an early stage, to have recourse to the vocabularies at the end of the book. It is also an advantage to have exercises supplied to certain sections where they were wanting. It was a happy thought also to add to each Hebrew exercise a few sentences of unpointed Hebrew; for, as the author says, 'pointing is almost as useful as translating from English into Hebrew, and it has a fascination all its own.'

A serious defect in Dr. Davidson's *Grammar* was the want of an Index. This has been supplied by Dr. McFadyen, who has given us not only an Index of Subjects but also one of Hebrew Words.

In addition to these general indications of the improved plan of the present *Grammar*, we may briefly note certain sections where the modifications and additions have struck us as specially valuable:—§§ 17 and 19 on the Construct State and the Pronominal Suffixes; § 31 on the Verbal Suffixes; § 41 on nouns from Ayin Vaw and Ayin Yodh verbs; § 45 on apocopated forms and nouns from Lamedh He verbs; § 46, where there are some very useful expansions, especially on the Consecutive forms (par. III.), and the Participle as contrasted with the Imperfect (par. IV.); § 49 on the Particles, which contains much useful additional material on Adverbs and Conjunctions.

One or two criticisms may be permitted. Was it worth while to suggest that the original form of the Article may have been *han* instead of the traditional *hal?* Again, we are a little doubtful whether Dr. McFadyen has done well to banish the numerous references to unquoted Hebrew passages of the O.T., and to content himself with quoting a few well-selected illustrative passages. It is quite true, as he says, that not one student in a hundred ever looked up these passages; still, for the sake of that one student, it might have been well to leave the references (of course in small type). Personally we have looked up the whole of them (and by the way we have scarcely ever found a wrong reference), and the exercise has been profitable.

We would suggest as an improvement, in future editions, that the gender of nouns should be much more freely indicated, especially in the vocabularies before the exercises. This could be done most readily by marking only the feminine nouns, leaving it to be inferred that those not so indicated are masculine. Similarly an indication might be

given of plurals in *-oth* where *-im* might have been expected, and *vice versa*.

Finally, is not the statement in the Preface somewhat strong and calculated to alarm admirers of the old text-book, that 'with the exception of the vocabularies . . . and of the exercises for translation . . . little remains of the original *Grammar* but the order of the sections'? As a matter of fact, we should say that something like

two-thirds of the text is practically identical with the old form to which we have been accustomed.

After a careful perusal of the whole work we have no hesitation in saying that Professor McFadyen has successfully accomplished the task he set himself, and we have no doubt that in its new form the *Grammar* will commend itself even more than its predecessor both to teachers and to students of the Hebrew language.

The Great Text Commentary.

THE GREAT TEXTS OF ROMANS.

ROMANS VIII. 28.

We know that to them that love God all things work together for good, even to them that are the called according to his purpose.

THERE are two great sources of trouble to us in the world, and the Word of God provides a remedy for both. It casts a healing branch into every bitter spring.

The first source of sorrow is the awakened conscience. Revealing, as it does, our guilt and unworthiness, it fills the heart with fear and drives peace away from the mind. The gospel provides the remedy for this by showing how 'being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.'

The second source of sorrow is the mysterious providences of God, which often seem opposed to the grace of the gospel. The best of men, in the path of duty, meet with many trials and sorrows. We see matters in which we take a deep interest—in home and business, in Church and State—in such a condition that we are often involved in sore perplexity and much trouble. Here again the Word of God helps us, coming to our aid with the doctrine of Divine Providence. It tells us in so many words that all things are under the direction of Almighty Power, guided by infinite wisdom, therefore

Ill that God blesses is our good;

And unblest good is ill;

And all is right that seems most wrong,

If it be His sweet will.

It brings to our aid the doctrine of Divine Providence which is stated in the text.

Here, then, we have a statement of the doctrine of Divine Providence in the government of creation, a doctrine which we can state and illustrate, but which reaches far beyond the grasp of human understanding.

I.

ITS UNIVERSALITY.

'All things.'

1. This is the assurance of the gospel. It assures the believer, and reassures him in many passages of the Bible, of the universal sweep of Divine providential government, and assures him that all is directed for his benefit. For example, we read, 'All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.' Again, 'All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.'

2. We do not recognize this as we ought. We only partially recognize it. When health is good and labour productive, when business is profitable and seasons fruitful, we recognize the benefit and comfort of these and can trace them up to God. When we can have opportunity of hearing the pure gospel, and circumstances are such as make it easy and pleasant to obey it; when temptations are few and weak, and the number of warm-hearted Christian people large and their helpful conversation keeps our spiritual life alive,—it is easy then to