

his remarks were often very helpful, and illuminating. For instance, in Ps 1³, we have the statement, 'and in his law doth he meditate day and night.' On this he remarked to this effect:—'To meditate is to mutter. In the East when men meditate they mutter. A Jew always when he meditates mutters. Silent meditation is owing to our Occidental civilization. And to make perfectly clear what he meant he sat down in his chair, and leaning back muttered away to himself, audibly but indistinctly. Thus he pictured a meditating Jew.'

He liked to speak of the JEHOVAHISM of the Psalms. He gave the subject of the first Psalm as Jehovah's Man; of the second as Jehovah's Messiah; and of the third as Jehovah's Salvation. He described this Liturgical Book of Psalms as related to the Torah and Nabiim (the Law and the Prophets), as the responses of the congregation of Israel to the voice of God, speaking to them in the Torah, and in his peculiar providence as explicated by the Torah and the Prophets. Among pious Israelites was a deep sensibility to the light of

Jehovah's countenance. 'When he shone upon them, they raised jubilant hallelujahs; when he hid his face they were troubled. On his excellencies they dwelt with rapture, on his mighty works for Israel with warmest gratitude.'

I am afraid the learned Rabbi had no great regard for the extreme Higher Criticism, which he perhaps considered to be 'made in Germany.' Once at least he sarcastically represented some of the extremists as saying, 'They didn't know everything down in Judee.' He was greatly attached to his students, and they to him. He would gladly tell when he went home, 'My laddies gave me a cheer to-day.' When he spake to themselves in the class, he addressed them as 'Dear young Gentlemen.' And it was fine to hear him speak of his colleague in the chair, Dr. Davidson, as 'My Beloved Colleague.' All our recollections of Rabbi Duncan make us think of the great man and profound thinker and spiritual genius as like a little child in the kingdom of heaven.

Edinburgh.

JAMES MATTHEW.

Entre Nous.

A Chinese Hastings.

This is the title of a pamphlet which has been sent by Dr. Timothy Richard of the Chinese Literature Society, Shanghai. This is the pamphlet—

'When Dr. Hastings' Five-volume *Dictionary of the Bible* began to appear in 1900, it was at once perceived that it marked a great advance on its predecessors, and many a missionary longed to see such parts of his work as were suitable for the use of our Chinese fellow-labourers turned into Chinese and placed at their disposal. Of course the books contained a vast deal which would be wholly indigestible to the Chinese, even if all were agreed that many of the new theories would find a congenial atmosphere here. At the same time one longed to see the undoubted wheat which laded the pages of Hastings prepared for Chinese consumption. Accordingly a few trial articles were translated and appeared in our Society's Church paper, "The Missionary Review." But those were pre-Revolution days, and nothing further was done at the time. Meantime reform was making steady headway, and the Chinese Church was constantly increasing in quantity and quality. It looked to

us to give them the best we knew. Then came the revolution. The Church advanced by leaps and bounds. Chinese leadership became more prominent than ever. The needs of the preachers immersed in a new atmosphere became more clamant. They demanded our best. They now see that much that formerly used to be done for them they ought to do for themselves. But our knowledge and experience of Christian Truth is acknowledged to be deeper and riper than theirs, and the work of giving them a new Bible Dictionary is something that we can and ought to do.

'Then in 1906 appeared the *Dictionary of Christ and the Gospels* which is the very department most necessary for the Chinese Church. After that came the opening volumes of the great *Encyclopædia of Religion and Ethics*, and finally in 1909 the one-volume Dictionary. All of these furnished us with an embarrassment of riches. The time seemed ripe to attempt to give the Chinese Church a really helpful Dictionary, and this was the unanimous view of the various Conferences held recently under the Presidency of Dr. Mott. By general consent the C. L. S. was looked

to as the likeliest agency to produce the book, and our interest in the project became intensified when we discovered that India had stolen a march on us and had already a Tamil Hastings' Dictionary.

'Of course the Home Dictionaries were prepared for the ministers of the Home Churches, and some of the articles are meant for highly educated men. As has been truly said, the writers of the articles in Hastings did not write for the Chinese Church. Our work will, therefore, differ very materially from theirs inasmuch as our writers will always keep in mind the average Chinese Christian, and especially the average helper or pastor. The standard of education among them is as yet not very high, and we will always be in danger of giving them stones instead of bread. Still, the attempt is to be made to supply a Dictionary in which the general point of view is modern, and yet is sufficiently easy Chinese to be understood of those upon whom the great burden of evangelizing their country will more and more be thrust.

'It will thus be seen that our general object is not the dissemination of the latest continental theories, but a practical help to the Chinese workers. As the "Suggestions for the Guidance of Translators" states, "The general object of the work is to provide the Chinese pastor and leader with the best aids known to devout scholarship" for the reverent understanding of the Sacred Scriptures. The chief aim is practical, and the emphasis will therefore be on the New Testament. In the carrying out of this object much consecrated common sense and hard work will be necessary, but we owe it to the Church to make the attempt."

'The problem before us now is how to secure this general object. The most of the work will be done by the staff of the C. L. S. It will, in fact, be a C. L. S. Hastings, but a goodly number of co-labourers have already promised their assistance for various articles. A common basis and method of procedure in the work has been agreed on, so that it is hoped that the work may be portioned out to the translators at the beginning of the coming autumn. If our plans are successfully carried out, the resultant Dictionary ought to be richer and more serviceable to the Chinese than a literal translation of any one original. In this connection it should be added that a considerable number of special articles, not found in any foreign Bible Dictionary, will be prepared with Chinese readers especially in view.

'As many of the pastors are poorly paid, it is highly desirable that the Society be enabled to issue the work at an exceedingly moderate price. The probable cost of an edition of 3000 copies, with stereos, maps, and plates will be £600. A gift of £200 in memoriam has already been given us for the purpose of helping the publication of the Dictionary. This very early and timely gift we take as a sign of God's blessing on the undertaking, so we thank God and take courage.

'The work of the editors and translators will be difficult and delicate. Many problems will need divine wisdom for the right solution. Let me therefore ask our readers to remember these workers in prayer, so that this great undertaking may be crowned with the divine blessing. It may possibly be the greatest single contribution to the Church of China which this Society has ever been privileged to make.'

The Great Text Commentary.

The best illustration this month has been found by the Rev. John T. Montgomery, Quigley's Point, Co. Donegal.

Illustrations for the Great Text for May must be received by the 20th of March. The text is Ph 2⁵⁻⁸.

The Great Text for June is Ph 2⁹⁻¹¹—'Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' A copy of Rutherford's *The Seer's House*, or of any volume of the 'Scholar as Preacher' series will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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