

rationalism, and avows his adhesion to the principles of criticism common to Ewald and to Kuenen. The book is the result of experience as a theological professor; and its style is less cultured than one would have desired. There is a world of students outside the class-room. I do not wish to anticipate what Professor Curtiss may say on this in some respects admirable production of American scholarship. The tone and method of the book are what should commend it to those who seek broad but not superficial views. It is thoroughly reverent and yet critical; the author might have taken as his motto those words of Tholuck, "Um zu wissen was man preisgeben kann, muss man wissen was man besitzt." Hebrew students will turn with interest to the notices of the author's further researches into rhythm. His earlier book on *Biblical Study* still awaits much supplementing in this department. Has he the necessary combination of caution and boldness? In the present work he does but whet our curiosity.

T. K. CHEYNE.

It is painful to be obliged to pass an unfavourable judgment on what has evidently been a labour of love, but the late Mr. Randolph's *Analytical Notes on the First and Three Last of the Minor Prophets*,<sup>1</sup> can hardly be said to contain much that will be useful to Hebrew students. Grammatical difficulties are treated in a vague and hesitating way, and the kind of direction really needed by "the intermediate class of students," for whom the book is intended, who are neither "ripe scholars" nor "mere beginners," is almost entirely wanting. Still, devout and suggestive remarks are to be found in the Commentary from time to time.

The Commentary on the Pentateuch, Megilloth, and Haptharoth, known as the *Tseénah Ureénah*<sup>2</sup> (familarly corrupted into *Zenne Renne*), and intended as the title *Go forth* [O ye daughters of Zion] *and behold*, taken from Cant. iii. 11, implies, for the instruction of women, was an extremely popular book in the eighteenth

<sup>1</sup> *Analytical Notes on the First and Three Last of the Minor Prophets, for the Use of Hebrew Students. With an Appendix on Daniel ix. 24-27.* By the [late] Rev. William Randolph, M.A., of St. John's College, Cambridge. (Cambridge: Deighton, Bell & Co. London: G. Bell & Sons, 1885.)

<sup>2</sup> תְּעֵנָה וְרֵעֵנָה *Tseénah ureénah: Go ye and see. A Rabbinical Commentary on Genesis; translated from the Judæo-Polish, with Notes and Indices,* by Paul Isaac Hershon. *With Introductory Preface,* by the Venerable Archdeacon F. W. Farrar, D.D., F.R.S. (London: Hodder and Stoughton, 1885.)

century. It was written by Rabbi Jacob, who died in 1628, and published, according to Fürst (*Bibl. Jud.*, ii. 19), in 1648, not, as Mr. Hershon states, in 1693 (p. vii.). It is a compilation, mainly drawn from the Talmud and Midrashim, and is amusing rather than instructive. Mr. Hershon has translated the Commentary on Genesis as a specimen of the work, but whether it was worth extracting from the obscurity of the Judæo-Polish dialect in which it is written may well be questioned. At any rate it must not be taken as a serious specimen of Jewish exegesis, though Mr. Hershon says it will enlighten the Gentile reader as to "the true character of the modern schools of Jewish biblical criticism, if indeed Rabbinical Commentary of any kind can be called criticism." "The modern schools" is a sufficiently vague term, but it may be most misleading. A sweeping condemnation of all modern Jewish commentators would be grossly unjust. There are many of them who, even if their methods are often uncritical and their exegesis sometimes fanciful, deserve at least as much respect for their expositions of the O. T. as their Gentile contemporaries.

In the first three of his sermons on *The Discipline of the Christian Character*,<sup>1</sup> the Dean of St. Paul's traces "the religious character, the character of the servant of God, which was in due time to grow up and blossom into 'the mind of Christ,'" as it is "shown to us in the various stages of its growth in the Old Testament, from the first step of realizing God, the faith and self-abandonment of Abraham, and the severe ethical schooling of the law, to the trust of feeling, thought, imagination, affection, which we meet with in the Psalms and the Prophets." With his unrivalled power of insight, delicacy of touch, and charm of style, the Dean analyses the contribution of each of these moments or epochs of the Divine discipline of Israel towards that perfect character which was to be manifested in Christ. Praise of such a book as this seems almost an impertinence.

Alas that the author of *Zechariah: His Visions and Warnings*<sup>2</sup> should have to be designated on the title-page as *the late Dr. Lindsay Alexander*! The volume is a reprint of papers already published in the *Homiletic Magazine*. Their collection and republication

<sup>1</sup> *The Discipline of the Christian Character*. By R. W. Church, Dean of St. Paul's, Honorary Fellow of Oriel College. (London: Macmillan & Co., 1885.)

<sup>2</sup> *Zechariah: His Visions and Warnings*. By the late Rev. W. Lindsay Alexander, D.D., LL.D., F.R.S.E., Edinburgh. (London: J. Nisbet & Co., 1885.)

lication is an act of justice to their author, and a solid boon to readers of Zechariah. Scholarly, suggestive, interesting, they are a model of exposition. They show a thorough knowledge of what the best commentators have said; difficulties are fairly discussed, and a judicious decision between conflicting views given; but the reader is not wearied with an interminable array of opinions cited only to be refuted.

One defect in the book, which cannot be due to the learned author, is annoying. Hebrew words (and the references to the original are numerous), are most incorrectly printed. So frequent are the errors, that it would almost seem as if, by some unfortunate oversight, the proofs had not been read at all so far as the Hebrew is concerned.

Professor Redford's *Four Centuries of Silence*<sup>1</sup> is also a republication of papers which have already appeared in *The Homiletic Magazine*. He is right in insisting upon the importance of a more careful study of the history of the Jewish Church and the developments of Jewish thought in the period between the close of the Old Testament Canon and the Christian era. To many careful readers of the Bible that period is a blank. The Apocrypha is ignored, and the page is turned from Malachi to St. Matthew as if nothing had intervened. Books like Professor Redford's which direct attention to the interval are most useful. Many points in detail may no doubt be criticised. Is it so clear that no book of the Old Testament was written after 400 B.C. (pp. 29, 82)? Prophecy, indeed, ceased with Malachi, but are none of the books of the Hagiographa later? Again, is it certain that there are no traces of the use of the Apocrypha in the New Testament? St. Jude appears to quote even the pseudepigraphic Book of Enoch, and the Epistle of St. James and the Epistle to the Hebrews seem to show an acquaintance with Ecclesiasticus and Wisdom. The reference to the Massora in the chapter on the Scribes is misleading, for none of the present Massoretic *apparatus criticus* can be assigned to such an early date; and Professor Redford is much too sanguine if he thinks that Dr. Ginsburg's labours will correct many of the serious corruptions of the Hebrew Text (p. 111). Some influential scholars think that the Targum of Onkelos was not the earlier form, but a later reaction against the extravagance

<sup>1</sup> *Four Centuries of Silence; or, from Malachi to Christ*. By the Rev. R. A. Redford, M.A., LL.B., Professor of Systematic Theology and Apologetics, New College, London. (London: Nisbet & Co., 1885.)

of paraphrases. The reference to a lost decade of Livy (p. 171) is of course a mere misprint for XLV.; and *Sunedroin* should be *Sunedrion*:—*senatores quos synedros vocant* are Livy's actual words. But the book will serve a useful end if it interests its readers in this far too much neglected period.

The Religious Tract Society continues its excellent series of popular handbooks illustrating the Bible, entitled *By-paths of Bible Knowledge*.<sup>1</sup> Sir J. W. Dawson writes on the physical features of Egypt and Syria in relation to Bible History. The Delta, the Nile Valley, Judæa and Jerusalem, the Jordan, and the Dead Sea are described; the Geography of the Exodus is discussed by the light of M. Naville's recent identification of the site of Pithom at *Tel-el-Maskhuta*; the traces, real and supposed, of prehistoric men in Syria and Egypt are examined; and the future of the East conjectured.

Professor Sayce gives an interesting sketch of the history, religion, art, literature, science, manners and customs, trade and government of Assyria, and shows how in manifold ways the Assyrian records rescued from the ruins of Nineveh, and deciphered by patient ingenuity, illustrate and confirm the Old Testament.

Mr. Budge tells the story of the decipherment of the Egyptian hieroglyphics, describes the religion, literature, and art of the ancient Egyptians, and points out the light thrown on the Pentateuch and other books of the O. T. from Egyptian sources.

These handbooks bring within the reach of every one the means of acquiring a knowledge of the nations which exercised so powerful an influence on the destinies of Israel. Form, maps, and illustrations render them most attractive, and they deserve a wide circulation. Though they are primarily designed for popular use, even more advanced students will find it worth while to refer to them.

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<sup>1</sup> *By-paths of Bible Knowledge*: VI. *Egypt and Syria; Their Physical Features in Relation to Bible History*. By Sir J. W. Dawson, C.M.G., LL.D., F.R.S. VII. *Assyria; Its Princes, Priests, and People*. By A. H. Sayce, M.A., Deputy Professor of Comparative Philology, Oxford. VIII. *The Dwellers on the Nile; or, Chapters on the Life, Literature, History, and Customs of the Ancient Egyptians*. By E. A. Wallis Budge, M.A., Assistant in the Department of Oriental Antiquities, British Museum. (London: The Religious Tract Society, 1885.)