

At the Literary Table.

THE BOOKS OF THE MONTH.

As we go to press we have received a copy of Dr. NEWMAN SMYTH'S CHRISTIAN ETHICS, the new volume of the International Theological Library. We have not had time to read beyond the Introduction, which occupies the first fifty pages. Thus far we are struck with the writer's strong feeling of the responsibility that lay upon him to produce a work on Christian Ethics, which, as the editors put it, would "adequately represent the present condition of investigation, and indicate the way for future progress." The binding is in keeping with Driver's *Introduction to the Literature of the Old Testament*, and it makes a fine volume of 498 pages. The price is 10s. 6d.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. BY FRANCIS BROWN, D.D. (Oxford: *At the Clarendon Press*. Crown 4to, pp. xii. 88. 2s. 6d.) Oftener than once has reference been made in these pages to the Clarendon Press Hebrew Lexicon as a forthcoming book. The first part of it has come forth now, and there are several causes for extreme satisfaction with it. That it would be produced with skill and care we counted upon, but added to that we have the convenient size of the page, and the quite attainable price. This part covers the letter א only, so that there must be many parts to come. Nevertheless, it is placed by this method of issue within the reach of all Hebrew students.

We have heard of a "readable" English Dictionary, but the very title proves the rarity of it. A readable Hebrew Lexicon—well, it is not to be denied that Gesenius was eminently readable in parts, and even quite diverting when you got Tregelles putting Gesenius right as to his theology. But the Oxford Lexicon is the most "unreadable" book we have seen for a long time. Take a random example:—

† אַסִּיר נ. [m.] mostly coll. **prisoners** (acc. to Ol. § 185^a corruption of אֲסִיר, cf. Lag ^{B N 110}) taken in battle Is 10⁴ (Lag ^{Symm i. 105; G G A 1884, 259} rds. אֲסִיר etc., *Osiris is broken*, but cf. Che ^{crit. n.}), 24²² (sim. of judgment upon kings of earth); 42⁷ (|| יִשְׁבֵי הַשָּׂדֶה; ref. to exiled Isr., but v. also

Hi Che Di); 1 Ch. 3¹⁷, בְּנֵי יְכִיָּהוּ אֶסֶר prob. = *Sons of Jeconiah the captive* (yet note omission of art.) so Be Zö Öt al.; Ⓤ Ⓝ trans. as n. pr.

Why is it so unreadable? Manifestly to save space. Every one of those signs has a meaning, and you will find its meaning in the list of abbreviations. So it is marvellous indeed when we think of the labour involved in this great undertaking. Surely genius does, after all, consist in the capacity for taking infinite pains.

HISTORY OF THE CHRISTIAN CHURCH, A.D. 1-600. BY THE LATE DR. WILHELM MOELLER. (*Swan Sonnenschein & Co.* 8vo, pp. xii, 545. 10s. 6d.) With that tendency which books have to pour as soon as they begin to rain, we have recently had several Church Histories, and Early Church Histories, and even Church Histories from A.D. 1-600. But there is discrimination possible. And the place which Dr. Moeller's History was sent to fill was unfilled till it came. It is a student's volume, not meant for the arm-chair reader, as Professor Duff's, which we lately received. It is the kind of book which a student delights in—loves to handle, loves to conquer and know. Dr. Wilhelm Moeller, who was Professor Ordinarius of Church History in the University of Kiel, is, up to the present, almost unknown amongst us; but this volume will give his name and worth a distinct place in our seminaries, and among our private scholars. Let the work have a fair trial; its fulness, conciseness, and clearness mark it out as the most serviceable for the period over which it travels.

GENESIS PRINTED IN COLOURS. BY EDWIN CONE BISSELL, Professor in M'Cormick Theological Seminary, Chicago. (8vo, pp. xiv, 59. \$1.25. Hartford, Connecticut: *Belknap & Warfield*. 1892.) Even to one who is ignorant of Hebrew this beautiful volume gives a distinct view of the documents from which the Book of Genesis is supposed by very many to have been compiled. Professor Bissell reproduces, through the medium of the English Revised Version, what Kautzsch

and Socin last year presented to readers of the German Bible, only he distinguishes by different colours, instead of by different types. Nothing can be clearer and more pleasant to the eye. P is represented by blue ink, J by black, E by red, and the Redactor by green; while the comparatively rare J¹ and JE are distinguished by lemon-coloured and brown inks, a pale yellow being used for the supposed writer of chap. xiv., and later glosses being underlined. Dr. Bissell is not himself convinced by the critical arguments, on which he makes some remarks in his Introduction.—G. C. M. D.

We need scarcely add to Principal Douglas's words about this unexpected but beautiful volume. The unexpected thing is not its coming, for we have been looking for it, but its coming from so conservative a scholar as Professor Bissell, and, we may be permitted to add, its recommendation by another equally conservative theologian here. And yet it is true that a better idea could scarcely be given of the mosaic which the critics make out of Genesis who reject its Mosaic authorship.

THE DESIGN AND USE OF HOLY SCRIPTURE. BY THE REV. MARSHALL RAN-
DLES, D.D. (*Wesleyan Methodist Book-Room*. 8vo, pp. x, 258. 3s.) This is the Fernley Lecture for the current year. The Fernley Lecture is literally a single lecture, and as it is not easy to exhaust any great subject in one pulpit delivery, it is usually a long lecture; but this is the longest we have seen. Here, however, in the volume we do not feel its length. It is carefully divided into chapters, and we may take it up at will. Its topic is the great controversy of the day—The Authority of Scripture. We have barely entered upon it yet. So the signs demand to be read. And it threatens to assume proportions we never dreamt of. The Authority of Scripture—of how much Scripture? and how much Authority? and who gave it this authority? Dr. Randles is, on the whole, a conservative thinker, but he will vex no man by intolerance. Most carefully and most capably he has studied the matter in hand, and felt his way all round it, and he is worthy of the most attentive hearing from all of us.

THE EVOLUTION OF CHRISTIANITY.
BY LYMAN ABBOTT. (*James Clarke & Co.* Crown

8vo, pp. vii, 258. 4s.) Dr. Lyman Abbott, like his famous predecessor, accepts the doctrine of evolution according to Professor Le Conte's definition of it, and applies it in every sphere of life and conduct. Professor Le Conte's definition is this: "Evolution is a continuous progressive change, according to certain laws, and by means of resident forces." How does Dr. Abbott find his theology dance to such music as that? Take his seventh chapter, which treats of "The Evolution of the Soul." As evolution has been continuous from the beginning, there is no place for a Fall, and Dr. Abbott marvels that he so easily believed in a Fall in the days of his youth. There is room for a redemption, however. "For the evolutionist sees in redemption, not a mere restoration of man to a former state of innocence, but a process of Divine development, which, beginning with man just emerging from the animal condition, carries him forward from innocence, through temptation, fall, and sin, into virtue and holiness." And the place of Christ in this redemption? Christ is the ideal of manhood. More than that, as the cry of the human heart always is, "Oh that I knew where I might find God,"—we find God in Christ; so the evolution tends towards Him in His manhood, and yet farther than that, towards the God in Him. In brief, Christ is our unique and most attractive example.

But that is only one item in the book. It is a sign; it is also a great power itself. It should be read and most earnestly considered.

THE WORDS OF A YEAR. BY T. BOWMAN
STEPHENSON, D.D., LL.D. (*C. H. Kelly*. Crown 8vo, pp. 284. 3s. 6d.) *The Year* is Dr. Stephenson's year of office as President of the Wesleyan Methodist Conference. It ran from July 1891 to July 1892. The sermons and addresses are mostly official—all official in one sense. And yet, in another, they are none of them so. For Dr. Stephenson is exceedingly human and unfettered. He speaks as a man who has worked and suffered, to men who must work and suffer still. He even touches—once at least he touches a tenderer chord than the human, when he pleads for the little children. These *Words of a Year* are good words; and good words, as we know, are worth much and cost little.

THEODOR CHRISTLIEB: MEMOIR
AND SERMONS. (*Hodder & Stoughton*.)

Crown 8vo, pp. 452. 7s. 6d.) Christlieb is only known in this country by his *Modern Doubt and Christian Belief*, but he is well known by that. By that book he was best known in his own land also, for it was his greatest writing. But his life was greater than his writings—a most consistent and even lovely life as it is here told by his widow. The sermons are German, evangelical German sermons; not quite as ours in tone and touch; yet sympathetic and at times surprising in the closeness of their appeal.

THIS DO. BY R. F. HORTON, M.A. (*Clarke*. Fcap. 8vo, pp. 153. 2s.) "Six Essays in Practice," somewhat reluctantly published. But it is just the ethical discourse that finds most favour to-day, and it is well it should be so, within bounds. Mr. Horton has a clear sense of what he would say, and he never fails to say it. His counsels enter even into the detail of our most common life, and they are almost always said right. Sometimes they are surprisingly well said, the surprise being that we find we needed to have that said to us.

THINGS OLD AND NEW. BY THE REV. G. H. FOWLER. (*Percival*. Crown 8vo, pp. xi, 207. 5s.) The value of this volume of sermons by the late Principal of the Leeds Clergy School lies in its spirit. The subjects chosen are the very highest—Faith and Reason, Law and Liberty, Love and Wrath—subjects which pass speedily beyond our outmost vision, and the author has no discovery to announce. He has not found the formula which will finally embrace them, and he does not think he has found it. Yet neither does he recommend the paralysis of agnosticism. But he would have our thought on such matters, as well as the expression of it, unhurried while unafraid. Dr. Talbot writes a brief preface to the work, from which the reader may learn that the spirit of the book is the spirit of the man.

BUNYAN'S THE HOLY WAR AND THE HEAVENLY FOOTMAN. BY MABEL PEACOCK. (Oxford: *Clarendon Press*, Fcap. 8vo, pp. xlii, 362, 3s. 6d.) The Clarendon Press editions of the English Classics combine the highest finish of workmanship with the most accurate scholarship. The introduction of a new editor involves both privilege and responsibility. It is no light

matter to be able to stand by the side of literary giants like Hales and Skeat and Aldis Wright. But this new editor, although a woman, and the first woman chosen, has justified her choice. Her introduction of forty pages gives a sketch of Bunyan's life sympathetic and true, for once in no way blurred by patches of excuse and condescension, from which Bunyan has suffered more than from all his imprisonments. The notes, literary for the most part, are the selection of a scholar, and they are expressed with scholarship and grace.

TWO PRESENT-DAY QUESTIONS. BY W. SANDAY, M.A., D.D., LL.D. (*Longmans*. Crown 8vo, pp. 72. 2s. 6d.) It is with much interest one sees the Oxford Professor of New Testament Exegesis in the University pulpit of Cambridge making choice of such questions as Biblical Criticism and the Social Movement. For one of these questions is much identified to-day with Oxford, and the other has close associations with Cambridge. What has Professor Sanday to say about them? Just such things as from a pulpit ought alone to be said—principles not processes; the temper in which the truth should be sought, not *ex cathedra* decisions as to where the truth in such perplexed and unsettled questions lies. It is the more thankless gift. But Dr. Sanday has earned the right to give it.

THE BOOK OF JOSHUA. BY GEORGE E. JOHNSON, M.A. (*Nisbet*. Crown 8vo, pp. viii, 96. 1s.) Messrs. Nisbet have recently entered upon the publication of a series of handbooks, both biblical and scientific, for the Oxford and Cambridge Local Examinations. Some four or five volumes are already issued. This is the latest. It is a commentary, brief and business-like, on the whole book of Joshua, with analysis of the chapters, questions, and maps. The low price encourages a wide circulation, and the books well deserve it.

SERMON-PICTURES FOR CHILDREN'S SERVICES. BY THE REV. T. D. HYDE, B.A., L.TH. (*Dickinson*. Crown 8vo, pp. 216. 3s. 6d.) *Sermon-Pictures* is the short way of expressing "Thirty Plainly-planned Sermons for the Young." They are honest and good aids to the composition of children's sermons. Yes, we think they might be tried.

PREACHING WITHOUT NOTES. By R. S. STORRS, D.D., LL.D. (*Dickinson*. Crown 8vo, pp. 182. 2s.) This is the second edition of a well-known book. It is a most systematic and serious effort to set out reasons for a thing which needs no reasons at all if we could only do it, all of us. But it will help us to do it, and to do it better than before.

LIFE AND CONDUCT. By J. CAMERON LEES, D.D., LL.D. (*A. & C. Black*. 12mo, pp. 114. 6d. net.) *Life and Conduct* is the fourth volume of the series entitled "Guild and Bible Class Text-Books." The editors are resolved to leave the beaten track, and here is a manual of ethic of the simplest and most practical daily purpose. It is a charming little book. The same care is spent upon its printing as if it had been one of Messrs. A. & C. Black's costliest volumes—as if it had been a volume of the *Encyclopædia Britannica* itself. And that is a hint for future editions of the *Encyclopædia*. At present, Ethic is an abstract science; but it is of most value when made homely and simple as this.

SERMONS AND ADDRESSES DELIVERED IN AMERICA. By F. W. FARRAR, D.D., F.R.S. (*Macmillan*. Crown 8vo, pp. 364. 3s. 6d.) Proceeding with their new and cheap edition of Archdeacon Farrar's *Sermons*, Messrs. Macmillan have reached the *American Sermons and Addresses*—the last, if we are not mistaken, in the series. We have compared this edition with the other (1886), which cost us 6s., did it not? and we can find no difference without or within. In some of the other volumes the type is a little worn, here it seems as sharp as ever. It is one of the very best volumes of sermons in the English language.

FORTHCOMING BOOKS.

For the most part the Publishers' announcements are not ready when we write. But we have received some appetising items, which may be mentioned at once.

Messrs. Longman have the second volume of Dr. Boyd's *REMINISCENCES* nearly ready; and another volume by the author of *Problems of Christianity and Scepticism*, of which the title is *THE CHURCH IN RELATION TO SCEPTICS*. They also announce two volumes of *Sermons*, the one

by Canon Scott Holland, the other by Bishop Oxenden.

Messrs. Isbister have in the press a volume of studies on the Canon of Scripture, which they will issue under the title of *BOOK BY BOOK*. The studies originally appeared as introductions to the various books of Scripture in Virtue's *New Illustrated Bible*. Their reproduction in a single volume will be heartily welcomed. The authors are the Bishops of Ripon and of Worcester, the Dean of Gloucester, Archdeacon Farrar, Canon Maclear, and Professors Davidson, Dods, Elmslie, Stanley Leathes, Milligan, Robertson, Salmon, and Sanday.

If it is true that a little knowledge is a dangerous thing, most of us should eschew all contact with scientific books. But abundant repetition does not prove it true; and it cannot be denied that, when properly regulated, even a little knowledge of what modern science is doing is both a pleasant and a profitable thing. The difficulty is to find the books that are at once intelligible and reliable.

Messrs. Macmillan announce a series on the Natural History of Vertebrate and Invertebrate Animals, which should be the thing sought after. While intended, in the first instance, for those who have had no special training, the volumes will, as far as possible, present the modern results of scientific research. Care will be taken to avoid technical language as far as possible, and to exclude abstruse details. The series will be written for the most part by Cambridge men, and will go by the name of "The Cambridge Natural History."

Messrs. T. & T. Clark's announcements are (1) Dr. Newman Smyth's *CHRISTIAN ETHICS*, and (2) Professor Bruce's *APOLOGETICS*. Those are the second and third volumes of the "International Theological Library." Dr. Smyth will be ready by the time this is published, and Professor Bruce may be expected in November. Early in October the same Publishers promise (3) *THE GOSPEL OF THE RISEN SAVIOUR*, by the Moderator of the General Assembly of the Irish Presbyterian Church, the Rev. R. M'Cheyne Edgar, M.A. First, the fact of the resurrection is established on historical and critical grounds, and then the theological and spiritual significance of the Risen Saviour is described. It should prove helpful, as it is certainly timely enough. The second volume by Wendt is also announced; and about the end of November is the date given for one of the best works we shall

hope to see this season—the English translation of Schultz's OLD TESTAMENT THEOLOGY.

Messrs. Swan Sonnenschein & Co. announce a new edition of George Eliot's translation of STRAUSS'S LIFE OF CHRIST, to which an introduction has been written by Professor Pfeleiderer. They also promise THE SCEPTICS OF THE ITALIAN AND FRENCH RENAISSANCE in two volumes, by the Rev. John Owen. And to their "Social Science Series" forthcoming additions are — SOCIALISM, SCIENTIFIC AND EUTOPIAN, by Frederick Engels; and THE ETHIC OF USURY AND INTEREST, by W. Blissard.

A work of importance for the textual study of the Apocalypse is about to be published. The Rev. John Gwynn, D.D., Archbishop King's Lecturer in

Divinity, Dublin, writes to the *Academy* that he has discovered a new Syriac version of the Apocalypse, and is about to publish it in the "Dublin University Press Series." "In a Syriac MS. of the New Testament belonging to the Earl of Crawford (for my knowledge of its existence, I am indebted to the Rev. G. H. Gwilliam, B.D., of Hertford College, Oxford) I have found the complete text of a version of the Apocalypse hitherto unknown, or rather, doubtfully surmised to have possibly existed as a whole, and known only by a fragment (chap. vii. 1-8) preserved in the MS. Add. 17193, British Museum." Of this interesting "find" Dr. Gwynn promises a line for line reprint, accompanied by a Greek text, "which is, as nearly as I can make it, a restoration of that which underlies the Syriac."

Contributed Notes.

"They pierced My hands and My feet."

PSALM xxii. 16.

As every Hebrew scholar knows, and as every English reader may learn, by referring to the margin in the Revised Version, "They pierced" is no translation of the original. Neither can any process of textual emendation, however ingenious—conjectural it must always be—make this form yield a signification more than approximate to the words "They pierced." By altering the vowel points an attempt has been made on the part of various expositors to convert the form כְּאָרִי, *kā'ari*, into one bearing a sense identical with that of the words found in the ancient versions. But the results are by no means satisfactory. Had the writer of the Psalm intended to express the act of piercing, there were lying at hand several words appropriate to the purpose. On other grounds, moreover, antiquarian as well as linguistic, the rendering "They pierced" is objectionable.

Is the text then hopelessly corrupt; or, without varying the points, is כְּאָרִי capable of a suitable interpretation? Can we assign to the passage such a meaning as is consistent with the retention of this form unaltered; and if so, is there a reasonable degree of probability that such meaning is the one originally intended by the writer? In order

to determine these points, it will be advisable to have before us the whole verse in which the doubtful form occurs. The passage is tristichic, and thus appears in the Hebrew—

בִּי סָבְבוּ כְּלָבִים (a)
 עֲרַת מְרַעִים הִקִּיפוּנִי (b)
 כְּאָרִי יָדַי וְרַגְלֵי (c)

Of these words a tolerably literal translation would be—

- (a) For have encompassed me dogs:
- (b) A crowd of evil-doers have surrounded me:
- (c) Like a lion my hands and my feet.

Now it is obvious that (c) if it is to convey to the mind any intelligible idea, requires completion. Severed from its connection, "Like a lion my hands and my feet" means nothing. But (b) and (c) read together furnish an example of the sense-figure (σχημα προς τὸ σημαίνόμενον) called by grammarians ellipsis. In other words, the verb in (b) serves not only its own clause, but likewise the one following. So that supplying the omission in (c) we have—

- For have compassed me dogs:
- A crowd of evil-doers have surrounded me:
- Like a lion have they surrounded my hands and my feet.