

1. Whereas before he stated absolutely, '*Mount Hermon is the true spot*,' he now claims only probability.

2. Whereas before he insisted on '*the top*,' he now allows the sides of the mountain.

3. Whereas before, he led our Lord and the disciples to '*the top*,' and '*standing amongst the snow*,' he abandons this grotesque misconception.

4. Whereas before he said positively, '*no clouds rest on Tabor*,' he now admits they do.

5. Whereas before he limited the '*booths*' to Cæsarea Philippi, he now recognises them as found equally at Tabor and elsewhere.

6. As to the '*sacred trees*,' I needed no book-references to inform me of tree-worship. What I reaffirm is, that the fixing of rags on the trees at Cæsarea Philippi had nothing to do with tree-worship, but is the expression of a relatively recent superstition.

Hence, accepting the tradition, as confirmed by

Origen's quotation from the '*Gospel to the Hebrews*' and St. Jerome, and believing that the '*modern travellers*' named by my friend simply follow in the wake of Dr. Robinson's long-disproved reasons against Tabor, I must hold to Tabor a mountain against Mount Hermon a mountain-range. But I make a slip in calling Tabor the highest mountain in Galilee.

A correspondent of THE EXPOSITORY TIMES writes to know what I regard as Emmaus. In accord with my incidental closing sentence, I answer that on the spot I felt satisfied that Urtâs, near Solomon's Pools,—not a very great distance beyond Bethlehem, and about 60 stadia from Jerusalem (St. Luke xxiv. 13),—was the site. See an admirable paper giving this identification in the Palestine Exploration Quarterly Statement for 1883, pp. 53, 64.

ALEXANDER B. GROSART.

Dublin.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

#### I.

THE CHRISTIAN DOCTRINE OF IMMORTALITY. BY STEWART D. F. SALMOND, M.A., D.D. (*T. & T. Clark*, 8vo, pp. x, 703, 14s.) It is just possible—Professor Salmond himself recognises the possibility—that the title of this book may mislead. The title seems to cover only a part of Biblical Eschatology; the book covers the whole. It is the first scientific account of the Eschatology of the Bible which has been written in English.

Now to say this is to say a great deal. For there is no portion of divine revelation (is there any department of human speculation?) that has been more written about. And some of the writing deserves to be called both scholarship and literature. But much of it has sprung into existence in the midst of controversy, and then it has been panic-stricken and prejudiced; or else it has missed the mark through simple lack of knowledge. Fortunately for Dr. Salmond the periodical wave of excitement over the question of eternal punishment is not at present upon us; and fortunately for us Dr. Salmond has made himself master of

his subject. To attempt so difficult a subject demanded courage, to cover it all demanded patient endurance. Professor Salmond has both. And he has given us a book that is now and will long remain the final court of appeal.

The volume is a large one. It is divided into six books. The first sketches the Ethnic preparation. This covers 150 pages, and to the student of comparative religion will be a pleasant surprise; for Dr. Salmond has not before revealed his familiarity with that branch of study. The second book is, however, more attractive to the student of revelation, is probably the most original part of the volume, and has cost the author most. It is the Old Testament preparation. Then follow the Teaching of Christ; the general Apostolic Doctrine; and the special Pauline Doctrine. The sixth book is entitled '*Conclusions*.' An Appendix and an Index close the volume.

The value of the work, as already indicated, lies in its detachment from partisanship and in the range and accuracy of its knowledge. It is not his own or any other man's doctrine of Immor-

tality that Dr. Salmond has set himself to describe ; it is the doctrine of the Bible. In such a subject one knows not what charges of unfairness may hastily be hurled ; but if one is calm oneself it does not seem possible to accuse Dr. Salmond of heat. Nor does it seem possible to get behind his scholarship. There will be those who will deny the 'Conclusions' at which Dr. Salmond arrives ; but there seems only one way of doing so successfully, by denying the authority of the Old and New Testaments.

**THE CHRISTIAN PICTORIAL.** (*Alexander & Shephard.* 4to, pp. 332.) The *Christian Pictorial* has passed all its rocks and weathered all its storms, and now sails easily first of the illustrated religious weeklies of the day.

**THE NEW TESTAMENT AND ITS WRITERS.** BY THE REV. J. A. M'CLYMONT, D.D. (*Black.* Crown 8vo, pp. xi, 206. 1s. 6d. net.) Dr. M'Clymont has revised his book for this new uniform edition, and rewritten some of it. In especial he has rewritten the chapter on Galatia, and now at last accepts the South-Galatian theory, giving the best résumé of reasons for it we have seen.

**THE UNIVERSE.** BY F. A. POUCHET, M.D. (*Blackie.* Post 8vo, pp. xvi, 584. 7s. 6d.) Messrs. Blackie have made Pouchet's *Universe* one of the most popular books in the Science of Common Things in the language. And now they are resolved to make it more popular still. For this edition is much cheaper than any edition before it, and yet it has the same abundance of illustration, the same clear type, and the same attractive binding. Indeed, the binding seems more attractive than ever it was. It is a charming book in every part.

**THE GOOD GOVERNESS.** BY MARIA EDGEWORTH. **NORTHANGER ABBEY.** BY JANE AUSTEN. (*Blackie.* Crown 8vo, pp. 224, 223. 1s. 4d. each.) After an interval to let us have a holiday, Messrs. Blackie are here with their 'School and Home Library' again. They are old favourites this month, and it is worth taking notice of that Jane Austen and Maria Edgeworth are still read at home and in the school.

**THE SAVIOUR IN THE NEWER LIGHT.** BY ALEXANDER ROBINSON, B.D. (*Blackwood.* Post 8vo, pp. xx, 386. 7s. 6d. net.) Mr. Robinson has misnamed his book. It tells us nothing about the Saviour, and it gives us very little light. Of 'a man that is called Jesus,' we hear something. But He is quite unable to save His people from their sins. He is even unable to heal His people's diseases. Some knowledge of medicine He may have had. For when He was young, 'He studied to considerable purpose the ways of relieving suffering.' And though 'the remedies He knew were no doubt few and simple,' the people came to believe that He was able to cure any of the ills that flesh is heir to, even the disease of death itself. But that was their delusion. He could not heal disease.

And if He could not minister to a body, still less could He minister to a mind diseased. How could He give peace and rest who had it not Himself? In the hidden thirty years of His life in Nazareth, He may have been at peace. But during the time of His ministry neither peace nor rest was His. It is true that 'in the midst of His public ministry (there is good reason,' says Mr. Robinson parenthetically, 'to accept the record of this fact) He said to all, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And at the end of His ministry (there is good reason,' says Mr. Robinson again, in a kindly parenthesis, 'to accept the record of this fact) He said to His disciples, "Peace I leave with you, My peace I give unto you." But when He made these promises, He had neither rest nor peace to give ; He had neither rest nor peace Himself ; He had at best only the memory, which most men have, of a rest and peace in childhood and early youth.

Now, being a good man, and Mr. Robinson thinks He was a good man, it must have been distressing to Him that the people should believe Him able to heal their diseases when He was not. It must have distressed Him more that He should be compelled to offer a peace and rest of which He had none to give. It must have distressed Him most of all that they should believe He was able to save His people from their sins, when He was just as able as we are. And since we have all along been under a mistake in thinking that unto us was born in the city of David a Saviour, Mr. Robinson is right to tell the parishioners of Kil-

mun in Argyllshire so; but he ought not to have called his book *The Saviour in the Newer Light*.

PHILOSOPHY OF THEISM. BY ALEXANDER CAMPBELL FRASER, LL.D., D.C.L. (*Blackwood*. Post 8vo, pp. 303. 7s. 6d. net.) Within the range of what is called the 'Gifford Lectures,' there is probably more diversity of operation than is covered by any other lectureship in English; more than is covered even by the 'Bampton' with its 120 years of existence. To make good the statement, one has to bring together the last two courses in Edinburgh and go no farther afield. Between Pfeiderer and Campbell Fraser, what a critical and theological distance! They say that Dr. Campbell Fraser's Gifford Lectures drew less than half the audience that assembled to hear Professor Pfeiderer. But they are not of less consequence on that account. And they are not less in accordance with the mind of the founder. For whatever Lord Gifford meant to do with his money, it is agreed that he did not mean to send us away from God, nor God away from us. He meant, it seems clear enough, to give us the opportunity of proving whether by searching we can find out God, not of proving how successfully searching can escape Him. It is in the spirit of the founder's intention, therefore, that Professor Campbell Fraser has shown us that by searching we can find out God now, since we have the Bible now to search in.

DANIEL IN THE CRITICS' DEN. BY ROBERT ANDERSON, LL.D. (*Blackwood*. Crown 8vo, pp. ix, 126. 3s. 6d.) The title is not the most felicitous, but the meaning is plain. Yet it is not the critics, but a critic. Dr. Anderson has no hard words to speak of Professor Driver, for example, whose scholarship he admires and whose attitude he describes as 'conspicuously moderate and fair.' Against one critic only and one book he directs his vigorous blows, against Dr. Farrar's *Daniel* in the *Expositor's Bible*. And perhaps the simplest criticism is that Dr. Farrar said the worst that is ever likely to be said of Daniel; Dr. Anderson says the worst that is ever likely to be said of Farrar.

TEXTS AND STUDIES. THE FOURTH BOOK OF EZRA. BY THE LATE PROFESSOR BENSLEY AND M. R. JAMES, Litt.D.; AND EUTHALIANA. BY J. ARMITAGE ROBINSON, B.D.

(Cambridge: *At the University Press*. 8vo, pp. xc, 107, and x, 120.) These are the second and third parts, completing the third volume. Professor Bensley's *Fourth Ezra* is, of course, the more significant of the two works. For not only has Professor Bensley given us a fine piece of modern scholarship doing work that will not need to be done again,—Professor Armitage Robinson has done that also,—but he has a happy discovery to incorporate in his work, a discovery of the utmost importance. For the new revised edition of the Apocrypha, which has just appeared, has this distinction that it is able to give us the missing fragment (vii. 36–105) of 2 Esdras, as it calls the book, and it owes that fragment to the late Professor Bensley. Twenty years ago it was found and published, but only now is the Latin version of the book on which Professor Bensley spent so much patience completed and in our hands.

The title, *Euthaliana*, covers (1) Some Studies of Euthalius; whence the title; (2) Notes on Codex H of the Pauline Epistles; and (3) The Armenian Version and its supposed relation to Euthalius; together with an Appendix containing a Collation of the Eton MS. of the Pseudo-Athanasian Synopsis. In each portion a distinct contribution is made to the study of the subject in hand; that on Euthalius being the largest and most complete.

THE EPISTLES TO TIMOTHY AND TITUS. EDITED BY THE REV. A. E. HUMPHREYS, M.A. (Cambridge: *At the University Press*. Fcap. 8vo, pp. 271.) With Mr. Humphreys' long-expected edition of the Pastoral Epistles, the New Testament Series of the *Cambridge Bible for Schools and Colleges* is complete. So, now that it is complete, we are able to say that we have no Commentary covering the whole New Testament so competent and so convenient. The volumes vary, but the average accomplishment is high, and there is no unscrupulous work in it. Mr. Humphreys is rather above the average, and thoroughly justifies the choice that gave him so difficult a share in the undertaking.

THE HERSCHELS AND MODERN ASTRONOMY. BY AGNES M. CLERKE. (*Cassells*. Crown 8vo, pp. 224. 3s. 6d.) This is one of the volumes of what Messrs. Cassell call their 'Century Science Series.' The Series is designed to gather the leading facts and

principles of some great science round the names of its greatest discoverers. It thus catches the interest of biography while it teaches the truths of science. Much depends on the choice of writers. In this instance it is most happy. Miss Clerke's reputation guarantees the latest and best information, and she writes with ease. These are the books to place in our young people's hand, ere yet the days draw nigh when they shall say that they have no pleasure in them.

A HISTORY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. BY CHARLES C. TIFFANY, D.D. (*Christian Literature Co.* 8vo, pp. xxiv, 593. \$3.) Dr. Tiffany has been permitted to tell his story at greater length than any of the other writers in the American Church History Series, and the gain is wholly ours. Was not this the fault we found with more than one of his predecessors, almost the only fault we could find, that the bones protruded? But Dr. Tiffany has covered his with flesh, and there is warmth and colour and the rounded beauty of proportion. Moreover, Dr. Tiffany has a defter pen. He turns things to better account. He persuades as well as informs us, and carries our interest on without a pause. Take him for all in all, he seems to have made the most effective use of his materials (though his materials are not to be compared in natural effectiveness with those which other historians had), and given us a living history.

HANDBOOKS FOR BIBLE CLASSES. THE EPISTLE OF PAUL TO THE EPHESIANS. BY JAMES S. CANDLISH, D.D. (*T. & T. Clark.* Crown 8vo, pp. 132. 1s. 6d.) Although Professor Candlish's reputation as a theologian is, in Scotland at least, without a peer, he is not yet well known as a commentator. This new volume will therefore be read with interest, and the more it is read the more interest will be found in it. For it defies the dictum that the systematic theologian cannot be an expositor. It seems to proclaim the opposite. There is in every other paragraph here both independence and catholicity, the marks of a mind that can think its own thoughts and yet never go astray. The editors did a very wise thing when they placed

this supremely difficult epistle into the hands of Professor Candlish.

THE INSPIRATION AND AUTHORITY OF THE BIBLE. BY JOHN CLIFFORD, D.D. (*Clarke & Co.* Crown 8vo, pp. 252.) This is a second edition of Dr. Clifford's best known book. He has gone through it from end to end, revising it, rewriting it, enlarging it, and bringing it up to date in all particulars; but not altering its attitude in any particular at all. And perhaps we owe it partly to the book itself that its attitude is not so startling now as when it first appeared. There will be more readiness now to recognise the essential loyalty to the Word beneath the seeming rebellion.

A HISTORY OF ROME, 202-133 B.C. BY A. H. ALLCROFT, M.A., AND W. F. MASOM, M.A. (*Clive.* Fcap. 8vo, pp. viii, 152. 4s. 6d.) Some one has been complaining of the bias of the histories of England in the University Tutorial Series. We have not seen them. But there is no bias here. The authors are sufficiently in touch with their subject to give their story life; but they do not pervert it to party purposes. Then they have the tutor's eye for 'passes'—and say the right thing rightly. They say it, and are done.

THE METAPHYSICAL BASIS OF PLATO'S ETHICS. BY A. B. COOK, M.A. (Cambridge: *Deighton Bell & Co.* Crown 8vo, pp. xv, 160.) Mr. Cook desires to show, as against some eminent 'Platonists' we could name, that there is an intimate connexion between the Metaphysics and the Ethics of Plato. He is able to do this, first, because he has a keen appreciation of Plato's artistic sensibility; and secondly, because he accepts Dr. Jackson's chronological arrangement of the Dialogues. The one makes him sure that Plato's system is an artistic whole, not broken pieces of masonry; the other enables him to show that seeming inconsistencies are but tide-marks of a progressive development. In the end he is able to place even the Theology in its right position, and to prove its necessity to the finished structure. It is an original, much-daring, and much-accomplishing study of a subject some had foolishly believed to be studied done.

**SWEETHEART TRAVELLERS.** By S. R. CROCKETT. (*Wells Gardner*. Large crown 8vo, pp. 310. 6s.) Let others say their say; this is the Crockett we like best. Nay; this is the real Crockett. He who writes *The Men of the Moss Hags* is only making fun. He who writes *Sweetheart Travellers* is in earnest. And how very delightful his earnestness is, and also the earnestness of his sweetheart. You may wish you had such a little girl to make a sweetheart of; but are there not some little girls who wish they had such a father? The book is illustrated by Mr. Gordon Browne, and one other; and these artists have both seen Sweetheart Travellers set out into the woods, and caught them paddling in the burn, for they never drew these pictures from their own imagination.

**A PRINCESS OF THE GUTTER.** By L. T. MEADE. (*Wells Gardner*. Crown 8vo, pp. 307. 6s.) This is a very fine ship that Mrs. Meade has painted, and it is a very fine ocean she has set it on—even though it is the ocean that casts up mire and dirt. But after all, both ship and ocean are painted. It is not the *purpose* that prevents the persuasion of reality. No book has any business to be written that lacks a purpose, and probably no book ever was so written. But the purpose is too early disclosed and too mercifully persisted in. The heroine is not so moving as she ought to be. Only Anne really ‘catches on,’ as the dramatic people say. The materials of a very fine volume are here; they will be used by the same author again, and next time we think she will not miss.

**NATIONAL RHYMES OF THE NURSERY.** (*Wells Gardner*. Large crown 8vo, pp. 314. 6s.) Professor Saintsbury writes the Introduction, and Mr. Gordon Browne makes the drawings, but who made the Collection is nowhere told. Well, never mind; it is the best collection you have any chance to see. And Mr. Gordon Browne’s illustrations are inimitable. This is the work, and this is the man for it. And it is not so undignified either. Nay, it demands a very patient skill and a very rare simplicity, and these gifts are always at the highest market value. It is altogether a charming book, and most timely in its appearance.

**FIRST TYPES OF THE CHRISTIAN LIFE.** By THE REV. R. H. LOVELL. (*Hodder Brothers*. Crown 8vo, pp. 309.) If it is true that sermons are mostly read by preachers, this volume should have a good circulation. For it is a preacher’s book. Other people may read it, and find it eminently readable. Indeed, it has clever sayings, as this: ‘Men are like verbs, irregular and defective;’ and beautiful snatches of poetry, which will delight the least professional reader. Any one may read it; but the preacher may preach it; and that is better far. In truth, if the preacher reads it, he will be unable to resist preaching it; for Mr. Lovell has a sunny way of saying things, and a sovereign way of finding things to say, that makes his method irresistible.

**MODERN SCIENCE IN BIBLE LANDS.** By SIR J. WILLIAM DAWSON, C.M.G., LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. xiv, 400. 6s.) In the Preface which Sir William Dawson contributes to the new (third) edition of his *Modern Science in Bible Lands*, he is able to claim, not without satisfaction, that whatever recent discoveries have been made touching his great theory of the Flood, they have tended towards its confirmation. And we are all ready to rejoice with him. For his theory is the biblical theory in its most natural explanation, and in its utmost integrity. Otherwise, the new edition is unchanged. The book is simply set forth to make more converts and delight more readers.

**A HISTORY OF THE UNIVERSITY OF ABERDEEN.** By J. M. BULLOCK, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 220. 4s. 6d.) The history of the University of Aberdeen is of more than local interest, and Mr. Bullock is more than a local historian. Both have the qualities that make history memorable. For Aberdeen University was part of a European movement in education and in politics when it was founded, and has never ceased to make its mark in education and in politics since. And Mr. Bullock has dealt with his subject in a comprehensive and quite catholic manner.

**THE EPISTLE OF JAMES, AND OTHER DISCOURSES.** By R. W. DALE, LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. x, 315. 6s.) The first part of this welcome book consists

of an exposition of the Epistle of St. James up to the sixth verse of the fourth chapter. The second part contains ten miscellaneous sermons. The sermons are good, but the exposition is better. In consecutive exposition Dr. Dale was always at his best, and most natural. Not that in any sermon he ever published did he leave the written Word, or forget that his business was to preach the Word. But when he preached the Word in large spaces and in order, then he rose to a height that made men say he is a prince of preachers.

Did he not even set an example in expository preaching? How hard it is to read the 'Lectures,' as they called them, that were published before his began to appear. How far apart from life they seem to be. But now men find that when their lectures are most modern and most alive, then are they most faithful to the Word itself. And it was Dr. Dale that set the example.

ORIGINES JUDAICAE. BY W. F. COBB. (*A. D. Innes & Co.* 8vo, pp. xxix, 283. 12s.) Whether we believe or disbelieve Professor Sayce when he tells us that it would have been a miracle if Moses had *not* written the Pentateuch, we must believe that the writer or writers used older materials in writing it. On that point archæology and criticism are at one. But if Moses or any other used older materials, and if it can be shown that these materials are the common property of all the Semitic and perhaps non-Semitic nations, what part can they have in the revelation of God's will to Israel? That is the question Mr. Cobb sets out to answer. He could not have chosen a more important or pressing subject. And it is matter for much thankfulness that he manifests not only requisite knowledge of the subject, but a reverent spirit in handling it. He gathers together a great store of material common to the ancient nations of the East; he candidly confesses it was not given first to Moses nor to any other Hebrew; and then he argues that inspiration is not once touched by the confession. For *inspiration* is not in the materials you use, but in the *spirit* with which you use them.

Mr. Cobb, whose only weakness is a clumsy English style, is bold enough to offer a new word to the English language. He believes that we do not appreciate the real temptation that assailed the early Israelites from their contact with the Canaanites that were left in the land. It was not

their gross idolatry that tempted them. It was their *menotheism*. Now, menotheism is not monotheism or the worship of one God; and it is not pantheism or the worship of everything as God; it is the conception that God is immanent in everything—ὁ Θεὸς μένει. Well, smaller men than Mr. Cobb have given us English words to keep, and it may be that this will make its home among us. But the word may go, and the worth of the scholarly, capable book remain.

TEMPTATION AND TOIL. BY W. HAY M. H. AITKEN, M.A. (*Isbister.* Crown 8vo, pp. 304. 3s. 6d.) Some men's sermons come to an end every five minutes and begin again. You may go to sleep several times and waken up to catch the meaning at the first sentence you hear. Mr. Aitken's sermons demand the attention of every wakeful faculty. And even when the sermon is ended, the subject is not. It passes into the next. So that to gain the meaning you must attend all the hours of service and many Sundays in succession. In this volume there are just two subjects—Temptation and Toil. But then something is really said on both.

THE GREAT CHARTER OF CHRIST. BY THE RIGHT REV. W. BOYD CARPENTER, D.D., D.C.L. (*Isbister.* Crown 8vo, pp. 300. 5s.) The Bishop of Ripon is a preacher, the most acceptable on the Bench. He is a preacher for the people. Others may be pioneers in scholarship or make startling discoveries in exegesis; Dr. Carpenter is content to bring forth out of his treasure things that are chiefly old. And do we not feel as we read his wholesome words, or listen to his musical sentences, that the old is better? What new interpretation of the Sermon on the Mount, Tolstoian or any other, is like to this? If we would but live it now! It is commended so earnestly and yet so graciously; if we would but live it now.

FROM FAITH TO FAITH. BY J. H. BERNARD, D.D. (*Isbister.* Crown 8vo, pp. 288. 3s. 6d.) Dr. Bernard does not trifle with his audience. If they come to him, they do not come for delectation. He has business in hand, the most pressing business, and he takes it for granted they mean to help him in carrying it through. There is the great question, What is Truth? to

answer. Never was it harder to answer; never did it press so for an answer. Hence we have one sermon on the Knowledge of God, one on the Touchstone of Truth, one on Christ the Truth. No doubt we find also a sermon on Nicodemus and another on the Character of St. Thomas. But you are mistaken if you suppose that Dr. Bernard is merely interested in these men, and is merely content to say happy things about them.

**PILGRIM STEPS.** (*Jarrolld.* 12mo, pp. 213, 2s.) To cut up Bunyan's Pilgrim into Daily Readings was a hazardous undertaking, and could only be half successful. For there is argument in the Pilgrim as well as aphorism; and you cannot serve an argument up in daily morsels. Yet this is a possible way of taking the *Pilgrim's Progress*, and may suit some digestions better than a larger meal. Besides, the Scripture passages are given in full, conveniently; and there are illustrations, bold and original, which give a wholly new conception of 'Christian.'

**DON'T WORRY!** BY THE REV. FREDERICK HASTINGS. (*Jarrolld.* Crown 8vo, pp. 246, 2s. 6d.) It is easier said than done. But at least you will not worry while you read this book. And more than that, when you are ready to begin to worry, some laughable illustration or ludicrous incident you found in it will be sure to return to memory. It doeth good like a medicine.

**A MANUAL OF MODERN CHURCH HISTORY.** BY W. F. SLATER, M.A. (*Kelly.* Fcap. 8vo, pp. x, 221. 2s. 6d.) 'The editor hopes to include in the series of "Books for Bible Students" three or four volumes designed to give a sketch of the history and development of the Christian Church from the age of the apostles to the present day. These Manuals are not intended to set forth any denominational view of ecclesiastical history or organisation, and will be written by members of different branches of the Church.' So says the Prefatory Note. Now this first volume is as audacious as any volume is likely to be, and as successful. For in 221 small pages it assays to give the history of the Christian Church all the world over during the last two centuries, and actually does it.

**INTRODUCTION TO THE STUDY OF NEW TESTAMENT GREEK.** By J. H. MOULTON, M.A. (*Kelly.* Fcap. 8vo, pp. xx, 252, 3s.) Mr. Moulton's *Introduction* has appeared in the company of three or four other Introductions to New Testament Greek. And that is an advantage. For thereby attention is forced to the subject; and men come to believe that that must be worth doing which so many are trying to do. It is an advantage in this respect also, that it has proved, what a single writer could not have proved, that New Testament Greek may be learned by one who has not already learned to read profane Greek. We know that some deny that; and they will deny it still. But these writers are all Greek scholars. Mr. Moulton, for example, is a most accurate and accomplished Greek scholar, and they are all of opinion that the thing can be accomplished satisfactorily.

Now the proof of a text-book is the teaching of it, and we have ere now been disappointed when the test was applied. But it seems extremely probable that Mr. Moulton's book will stand it. He is himself a successful teacher; he has been trained by one of the most successful teachers of our day; and his book bears all the signs of the perfection that comes with practice. We feel confident in saying that any person who knows no Greek to-day will be able to read the Greek New Testament slowly but intelligently if by this time next year he has gone thoroughly through this book.

**OXFORD HIGH ANGLICANISM.** BY THE REV. JAMES RIGG, D.D. (*Kelly.* 8vo, pp. xi, 348. 7s. 6d.) If the Oxford High Anglican leaders were with us still, they would see themselves as others see them. They would at least see themselves as some others see them. For Dr. Rigg does not disguise the fact that his view is the view of the minority now, and he does not the less believe in it. Well, if this is High Anglicanism, it is a sorry affair to be so successful. And if this is High Anglicanism, it must some day come to naught, though it may be confessed that the day is not just at hand. But what is it that gave this movement its strength, and set it on its feet? Dr. Rigg says it was the piety of the men. They were mistaken exceedingly, but they were of saintly life. Pusey was the theologian of the movement, and Dr. Rigg thinks there never was a religious movement that rose on a more perverse and

ignorant theology; but Pusey was a good man. So, if this movement is to be brought to naught, it will be when its opponents make it manifest that they have more knowledge and as much goodness.

JOSEPH THE DREAMER. BY ROBERT BIRD. (*Longmans. Crown 8vo, pp. xi, 387.*) Mr. Bird has now stepped out of hiding and

acknowledged the authorship of *Jesus the Carpenter of Nazareth*, and of *A Child's Religion*. Now, of these works the first has had a wide circulation, and its characteristics are well understood. This is like it. This has the same simple style, the same eye for colour, the same unreserve in its application. Joseph may not have been Mr. Bird's Joseph; but Mr. Bird's Joseph is very lifelike and real.

## Short Studies in the Psalter.

BY THE REV. W. E. BARNES, B.D., FELLOW OF PETERHOUSE, CAMBRIDGE.

### (A) PSALM cxix.

To many people Psalm cxix. is perhaps the least interesting of the Psalms. It contains, it is true, some well-known and striking texts, but many thoughts are repeated over and over again in it, and the whole psalm is very long. Yet, if we study it and think of the circumstances under which it was written, we shall find, I am sure, that it contains many a lesson for us, and that, like all things which really concern us, this psalm can be deeply interesting to us all.<sup>1</sup>

The children of Israel when they returned to their own land from the Babylonian captivity found their fields and gardens either lying waste and overgrown, or else occupied by intruding foreign neighbours, who came in as soon as the rightful owners had been dragged away. They also found Jerusalem lying in ruins with its great wall broken down in many places, so that they could neither live there nor find shelter there from the attacks of their enemies.

But these enemies might on conditions be appeased. If the Israelites would only consent to a compromise in matters of religion, then they might settle down among their heathen neighbours, intermarry with them, and share their prosperity. These neighbours did not say to Israel, 'Give up the worship of Jehovah'; they said only, 'Join

us occasionally in our worship. Cannot you worship our gods and your own too? Why must you worship one God only?'

Now to some Israelites this must have seemed a tempting compromise, in which little was given up in religion and much was gained in worldly advantage. They had only to combine some respect for their neighbours' gods with the worship of Jehovah, and then the heathen and semi-heathen would abstain from annoying and injuring them, and would even, to an extent, make room for them. 'Become a little like us,' said the heathen, 'and then share and share with us.'

But if Israel refused, what then? An unequal and bitter contest lay before them. You may have noticed that in this psalm the enemy is frequently called the 'proud' (ZÊDIM). Of course they were proud. All the advantage lay with them. They were in possession, and had been in possession for many years; they were the stronger for Israel's fall. Even on the religious side they seemed to have the advantage. Israel came back with the brand of punishment upon him; Israel's neighbours, on the contrary, were strong in self-righteousness because they had escaped Israel's fate. The conditions then were offered by the stronger to the weaker. Israel's answer is given in this psalm.

The Psalmist, though he says 'I' and 'me' and 'my,' not 'we' and 'us' and 'our,' speaks in the name of Israel. The 'I' of Psalm cxix., like the 'I' of the apostles' creed, is the 'I' of the Church, not of the individual. The congregation of Israel, as they sang this song, proclaimed their faith,

<sup>1</sup> The circumstances described in the following paragraphs lasted under various modifications for more than a century after the First Return (B.C. 536). I therefore do not attempt to *date* this psalm more definitely than by saying that it was probably written within two centuries after the First Return.