

the realisation of the fulness of time. In their time it could only be that we would be subject to them. But when the fulness of the time was come, God sent forth His Son, born of a woman, born subject to law, that is, subject to the law of the race to which He belonged, subject to Judaism, that He might redeem those that were subject to law, that is, both Jews and Gentiles, the one subject to Judaism, the other to heathenism, that we might receive the adoption of sons. And because ye are sons (by God's making), God sent the spirit of His Son into your hearts, and so you recognise your sonship, for that spirit in you cries 'Father.' Thus, then, any one of you to whom God has done this, is no longer a slave in subjection, but a son, free; and if a son, an heir also of God through Christ. Well, then, when ye did not know God, ye were in subjection to things that were not in their nature divine, whether nature-deities on the one hand, or, on the other, the religious observance of circumcision, feast days, etc.; but now when ye know God, or rather, when ye have been acknowledged by God, how turn ye again to the weak and poverty-stricken *στοιχεία*, whether of Judaism or heathenism, eager to put yourselves again into subjection to them? How do you observe days and months and seasons and years?—the feast times, either of Judaism or heathenism.

Stoicheiolatry consists in taking things which belong to the *κόσμος*, to the world which by nature knows not God, and in giving them a place in religious faith and practice. This is evident in the case of heathenism—the finding of a deity in

trees places and men, is stoicheiolatry plain and palpable. It is not so evident at the first blush in the case of Judaism; but still it is not difficult to see that the introduction into Christianity of Jewish rites, and the making of them to be matters of Christian faith and practice, might well be stigmatised as stoicheiolatry. The apostle uttered no weightier condemnation of Judaism, as Judaism must be now that Christ has come, than in this Epistle to Galatians, in which he finds that to the Christian Judaism is stoicheiolatry, just as heathenism is.

To discuss the question of stoicheiolatry in modern Christianity would take us beyond the scope of the present article, which is only meant to be expository of the passage quoted from the Epistle to the Galatians. But the subject is of living interest. The illustrations given above show that stoicheiolatry has not yet departed from the Greek Church; the carnival, as equivalent to the Saturnalia of the Romans, might be taken as a striking example of it in the Church of Rome; and as to Protestantism, what shall we say? For instance, is it stoicheiolatry to observe the 'Christian year?' to observe the Lord's day as if it were the Jewish Sabbath? Is a Church given to stoicheiolatry when it strives to attain worldly ends, or when it adopts worldly methods for the furtherance of spiritual ends? Is it stoicheiolatry that a Church should be a business concern? In short, are we not in many ways still subject to the *στοιχεία τοῦ κόσμου*, which we have taken from the *κόσμος*, and introduced everywhere into our Christian faith and practice.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE SPIRITUAL BASIS OF NONCONFORMITY.

By EDWARD CAREY PIKE, B.A. (*Bible Christian Bookroom*. Crown 8vo, pp. 135.)

To see ourselves as others see us is good. It is also good to see others as they see themselves. Here is an earnest Nonconformist's opinion of himself and his. It were good if Conformists would read it carefully. What *has* he to say about himself and his. This is a central paragraph:

'It is no question of the correctness of Nonconformist opinions. Men who have separated from the Church may have no more immunity from error than the Church from which they separated. In some instances the mistakes, the extravagances, the illusions seem plain enough to thoughtful observers. That is not the point. *The separatists are responsible individually to God for their actions.*'

THE ASSUMPTION OF MOSES. BY R. H. CHARLES, M.A. (*A. & C. Black*. Crown 8vo, pp. lxxv, 117-7s. 6d.)

But the full title had better be given: '*The Assumption of Moses, translated from the Latin sixth-century MS., the unemended Text of which is published herewith, together with the Text in its restored and critically emended Form.* Edited, with Introductions, Notes, and Indices, by R. H. Charles, M.A., Trinity College, Dublin, and Exeter College, Oxford.'

Now, the reader of Mr. Charles' books—and every person who has the least interest in Apocryphal literature is a reader of Mr. Charles' books—knows the fidelity, and even the felicity, with which the promise of that title will be fulfilled. If ever man found his vocation in life, it is Mr. Charles. He is at home and happy among these unknown Apocryphal authors, as you or I might be with Isaiah or St. Paul, and he sees to it that the edition of their works he publishes is better than any edition that has gone before. There have been editions of *The Assumption of Moses* before; there is no edition that one would dream of buying now but this.

The Assumption of Moses was written, says Mr. Charles, by a Pharisaic Quietist shortly after the beginning of the Christian era. It was written in Hebrew, and its purpose was 'to protest against the growing secularisation of the Pharisaic party through its fusion with the political ideals and popular Messianic beliefs.' Thus it came into being during the early life of our Lord, or possibly during His public ministry; and so speedily did it obtain authority that it is referred to in Jude (vers. 9 and 16), in Acts vii., and possibly in 2 Pet. ii. 10, 11 and Matt. xxiv. 29.

HANDBOOKS FOR BIBLE CLASSES AND PRIVATE STUDENTS. THE TIMES OF CHRIST. BY LEWIS A. MUIRHEAD, B.D. (*T. & T. Clark*. Crown 8vo, pp. 179. 2s.)

A handbook to Schürer—how many have thought it should be written, how many have longed to write it? But a handbook to Schürer means knowledge beyond Schürer, independence, the power to ignore Schürer in fact, and boldness enough to indulge it. Mr. Muirhead has given us Schürer in these less than two hundred pages, judged him, differed from and gone beyond him. He divides his book into three parts: first, a Brief History of the Herods and the Romans in Palestine; next, the Secular Life of the

Jews in the Time of our Lord; and last, the Religious Life of the Same. Now, no one can pretend to know the Gospels as they ought to be known till the 'Times' of Christ are mastered. And it is as interesting a subject in itself as it is marvellously illuminating. Of course, there are problems,—some of the knottiest problems in all literature are here; but that does not lessen the interest or dim the illumination. Mr. Muirhead has had a great success. He is almost as delightful to read, almost as lavish of lucid knowledge on this critical period and place of the world's history, as Schürer himself. And that is praise indeed. Moreover, Mr. Muirhead has the skill to use the best authorities. He has discovered not Schürer only, but many another. Among the rest, that splendid piece of American scholarship, Andrews' *Life of our Lord*.

ERAS OF THE CHRISTIAN CHURCH. THE ECUMENICAL COUNCILS. BY WILLIAM P. DU BOSE, S.T.D.; with an Introduction BY THE RIGHT REV. THOMAS F. GAILOR, D.D. (*T. & T. Clark*. Crown 8vo, pp. lxxiii, 355. 6s.)

The *Eras of the Christian Church* are meant to give the unlearned an interest in the history of the Church. So they are written in fresh, easy, intelligible English. Dr. Du Bose has caught the idea and entered into the spirit. The Ecumenical Councils are as unattractive to the unlearned as any period or movement in the history of the world. But this book is most attractive, and if one finds an interest in anything beyond a sensational novel one will surely find it here. But it is one of the discoveries of our day that an author can be both attractive and accurate. Our fathers did not know that. Let me be accurate, said Freeman, and let me be attractive, said Froude. Dr. Du Bose has searched for and sifted his facts first, and *then* made them interesting. And surely there is no period we more need scholarship to guide us through, than the period of the Ecumenical Councils. Did they not make our modern theology? And does not our theology make us?

Dr. Du Bose writes the inner rather than the outer history of the six great Councils. And that partly explains our pleasure in the book. But we need the outer history also. And so Bishop Gailor of Tennessee has written the outer history in a long and admirable Introduction.

CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. JOEL AND AMOS. BY THE REV. S. R. DRIVER, D.D. (Cambridge: *At the University Press*. Fcap. 8vo, pp. 244. 3s. 6d.)

Professor Driver's work needs no description now. It is so scholarly and conscientious as to be almost its own standard. And it never falls below itself. This volume is written for the lads and lasses of our schools and colleges, yet it has all the ripe qualities of his work, even to the well-known yet ever-surprising wealth of literary reference. Perhaps there is no volume in this long series that goes more minutely and felicitously into the meaning of the original words. And after all, this is about the most that commentaries can do for us (if they only knew it)—tell us the meaning of the original.

Besides the Introduction and the Notes, there are some 'Additional Notes' and one 'Excursus.' The additional notes are on *Tirosh, Shaddai, Eden* (of Am. 1^b), *Torah, Jehovah of Hosts, Syrian Mourning Ceremonies, Nebhel, Parat*, and the English words *Excellency, Excellent*. The excursus is on the *Locust*.

BISHOP BARLOWE'S DIALOGUE. BY J. R. LUNN, B.D. (*Ellis & Keane*. Fcap. 8vo, pp. 124. 2s. 6d.)

It is Barlowe's Dialogue on the Lutheran Factions, a fine piece of sixteenth-century English. Mr. Lunn does not reprint it for its English, however, but for what it says of the Lutherans. Well, it says very strong things. And one feels that to recover these strong things is not in line with our modern spirit. Had we not all agreed to say the best we could of one another, and be silent for the rest? Yet Bishop Barlowe does not say so strong things of the Lutherans as his original editor. And if the original editor was Bishop Gardiner, as Mr. Lunn suggests, we are sorry for Bishop Gardiner. Here is the first editor's first sentence: 'In this presente Treatyce folowyng (gentle reder) is not onlye vttered and disclosed the beastlye begynnynge of Luthers furious faction, in Saxony, with the sedicious Scismes of the sacramentaries, Swynglius, Ocolampadius, and other of Swycerland: but also verve playnlye here is shewed their monstrous maners and mutabilitie, their cankered contencions, and horrible ipocrisy, their develysh devyses, and bytter blasphemye, with infinite lyke reliques of that raylynge relygion, wherby the Christian reader shall ryghte well perceauce, what fylthy frute buddeth out of this frantike fraternitie, and synfull synagoge of Sathan, infernallye inuented to seduce symple soules.'

THE MORAL CONCORDANCES OF SAINT ANTONY OF PADUA. BY THE REV. J. M. NEALE, D.D. (*Ellis & Keane*. Crown 8vo, pp. 146. 2s. 6d.)

This is the fourth edition of the work. Dr. Neale did not hope that it would go beyond the first. But his own racy Introduction, and the accuracy of the references themselves (which was his work also) gave it a start, and it may run to many editions more. It is a gathering of Scripture references illustrative of great moral and spiritual truths. Thus:

'4. *Of the hardness of sin.*

'Ex. 7. 3 || Job 41. 24 || Isa. 46. 12 | 48. 4 || Jer. 5. 3' | 17. 1 | 30. 15 || Ezek. 11. 19 || Acts 7. 51 || Heb. 3. 8.'

VILLAGE SERMONS. BY R. DRUMMOND B. RAWNSLEY, M.A. (*Ellis & Keane*. Fcap. 8vo, pp. 224. 4s.)

After fifty years these *Village Sermons* are now issued in a second edition. They have lost some of their pungency, of course, but they have gained in flavour. This is the first series. It contains twenty-four sermons 'on some of the chief points of Christian Doctrine and Practice.'

CREED AND CONDUCT. (*Kelly*. Crown 8vo, pp. 384. 5s.)

Out of the published volumes of Dr. Maclaren of Manchester's sermons the Rev. George Coates has selected (and shortened?) fifty-two, in illustration of *Creed and Conduct*. In illustration of Creed and Conduct is in illustration of everything, so that there has been no restriction; and the field being so ample and so rich, the fifty-two readings are very good indeed. Fifty-two readings—one for every week, one presumably for every Lord's day evening. It is just the blessing of the Lord itself; it will make the reader rich and add no sorrow therewith. If you cannot buy all the volumes which Dr. Maclaren has published, buy this.

THE MODERN READER'S BIBLE. EZEKIEL. BY R. G. MOULTON, M.A., PH.D. (*Macmillan*. 16mo, pp. xxxvi, 203. 2s. 6d.)

The xxxvi pages are filled as usual with the Introduction. And as usual the Introduction is written in a style that charms while it instructs. Then comes Ezekiel, as you never saw Ezekiel before: human, readable, modern, the very wheels almost intelligible and acceptable to the literary mind.

THE DEVIL'S TRIUMPH. BY W. BRIDGES BIRT. (*Marshall Brothers*. Fcap. 8vo, pp. 56. 1s.)

Men had omitted their right to pray, and the Angel sounded and said there is to be no more prayer. Then no one *could* pray, and the Devil as a roaring lion went about finding innumerable persons to devour. Whereupon Mr. Birt awoke, and behold it was a dream. Thus he pleads with us eloquently, impressively, to pray while pray we may.

THE LIFE, LETTERS, AND WRITINGS OF JOHN DAVENANT, D.D. (*Methuen*. 8vo, pp. 561. 10s. 6d.)

John Davenant, D.D., Bishop of Salisbury from 1621 to 1641, was a considerable force and figure in the theological world of his day. Since his day, however, he has been forgotten—'not underrated but overlooked,' in Mr. Fuller's subtle distinction. But now at last this reproach has been wiped away. Mr. Fuller has accomplished a desired service to the memory of Davenant, and made a welcome addition to British biography.

It is true, we cannot read the 'Life, Times, and Writings' of all the British theologians, nor even of all the Anglican bishops. Many of them had their day and ceased to be. It is also true that Bishop Davenant was not one of the very greatest either of the British theologians or of the Anglican bishops. Mr. Fuller simply claims that he was great enough and good enough to deserve this resurrection.

And after all, it is less to us what the subject is than how the author handles it. Great men have had feeble biographers and been forgotten. Small men have had strong biographers and gained an immortality. Mr. Fuller has no unattainable ambitions. He sets out to make a book that men will read. He accomplishes that, and rescues Bishop Davenant from forgetfulness.

Perhaps the most entertaining part of the volume is, however, Davenant's own. It is the long-lost 'First Sermon at Westminster Abbey.' This sermon, by most thought lost for ever, Mr. Fuller searched for until he found it. And here it is in full, a choice specimen of Stuart theology, an urgent appeal to seek the Lord while He may be found.

THE PREACHERS OF TO-DAY. STATUTES AND SONGS. BY THE REV. F. B. MEYER, B.A. ASSURANCE OF LIFE. BY THE REV. E. A. STUART, M.A. (*Nisbet*. Fcap. 8vo, pp. 109, 96. 1s. 6d. or 1s.)

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FAMOUS SCOTS: SIR WALTER SCOTT. BY GEORGE SAINTSBURY. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 158. 1s. 6d.)

There is a most distinct and very agreeable literary flavour about Professor Saintsbury's *Scott*, making it good reading whether it is good criticism or not. No doubt it is good criticism also, but that is really of no account whatever here. We have fixed our ideas of Scott,—Professor Saintsbury himself acknowledges that they were fixed by Lockhart's *Life*,—and nothing that the greatest literary genius can say will seriously alter them. Still, it is well to read a brief appreciation that is so readable and so loyal as this.

PLAIN TALKS ON PERFECTION. BY THOMAS CHAMPNESS. (Rochdale: '*Joyful News*' Depot. Crown 8vo, pp. 86. 1s.)

We can all talk about Perfection, but who can reach it? We all admit we ought to be perfect as our Heavenly Father is perfect, but who can lead the way? Mr. Champness does not claim to be infallible, far less an infallible guide to others. But he shows us very plainly here that so long as we remain imperfect we grieve the Holy Spirit, and he removes some intellectual hindrances out of our way.

THE ETHICAL LIBRARY. THE TEACHING OF MORALITY IN THE FAMILY AND IN THE SCHOOL. BY SOPHIE BRYANT, D.Sc. (*Sonnenschein*. Crown 8vo, pp. x, 146. 3s.)

'I know,' says Miss Bryant 'that *even now* there are those who have doubts as to the efficiency of any definite instruction in the principles of the good life simply as such.' Some hold that the good life can only be taught by living it. Others believe that morality cannot be taught except as a sequel to religion. And no doubt all these people are right, if they would not be rigid. But in actual

fact, every father and every mother who has any sense of what these names involve tries to teach morality simply as such; and all that Miss Bryant desires is that they should teach it more successfully. She accepts the necessity which every parent feels: she gives it system and success. And she has experience behind her now. She has found that girls of twelve to eighteen are much interested in the ideas of right and wrong, and that they acquire this kind of instruction, *and use it*, just as naturally as any other.

CHRIST IN HIS HOLY LAND. BY THE REV. A. A. BODDY, F.R.G.S. (*S.P.C.K.* Crown 8vo, pp. 320.)

There have been many Lives of our Lord. There is room for many more. There is room for this. A Life of our Lord was written some time ago which sought to set us down amidst the manners of His day and clothe us in the very garments which His people wore. This Life of our Lord carries us to the land and sets us down there. The Rev. Alexander Boddy went himself to Palestine, and began where the story of the life

begins. He began at Bethlehem, and he wrote the story as if it were being gradually unfolded before his eyes. Here is the inn which has no spare room; here is the cattle-shed which happens to offer an empty stall. And so from place to place he goes, carrying us along with him by a picturesque style and simple language, and we read the life of Christ in Palestine.

SMALLER BOOKS.

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7. THE INFLUENCE OF THE MANSE. BY PEARSON M'ADAM MUIR, D.D. (*Gardner Hitt*. 4d.)

Contributions and Comments.

Rival Restorations of Num. xxiv. 23, 24.

IN the *Expositor* for April 1896 I called attention to a very clever emendation of the text of Num. xxiv. 23 due to Professor D. H. Müller. It was only too likely to escape notice, for it occurs in a large work which opposes most of the common theories of Hebrew poetry (see *Die Propheten*, 1896, p. 215). Since then Professor Hommel has mentioned it (*Anc. Heb. Trad.*, p. 246, note 1), but he has passed it by, having a conjecture of his own, which he prefers, and which fits in with a large and bold theory, known to many readers. I should add that Professor Müller also corrects עָנִי (twice) in ver. 24 into עָנִי. To the emended text he gives this rendering:—

[And he saw Sham'al], and began his speech, and said, Alas! who will survive of Sham'al?
And ships (shall come) from the coast of Chittim, and Asshur shall oppress him,

And Eber shall oppress him, and he himself is (destined) for destruction.

Sham'al is the region N.E. of the Gulf of Antioch lately explored by the Germans (see Sayce, *Criticism*, etc., pp. 194 ff.). The Assyrians and peoples from beyond the Euphrates (so Professor Müller explains Eber) harassed and destroyed the kingdom of Sham'al, and our critic deems it probable that shipmen from Cyprus landed at Alexandretta and made a raid on this North Syrian district. But can we believe that Balaam's beautiful style should have become suddenly so harsh and obscure, as Professor Müller's restoration of ver. 24 implies? Must we not go further, and change צִים into some form of יָצָא (so both LXX and Sam.), probably יָצָא (LXX, *ἐξέλθεταί*)? The final ם is, of course, a dittograph of ם in מִיר. כְּתִים should, perhaps, be כְּתִתִּי (cf. Ps. lxxxix. 24, and כְּתִת in Zech. xi. 6); כְּתִתִּי, in ver. 17, is a synonym. In lines 3, 4, read יַעֲנֵנוּ (יעֲנֵנוּ) and יִלְעָנֵר יֵאָבֵד. Then we get this striking oracle—