

found shelter said to the little boy, 'And were not you afraid, Jack, while walking through the water?' 'No, not at all,' said the little fellow, who was but seven years old, 'I was walking along with father, you know, and I knew he would not let the water drown me.'—R. NEWTON.

SURELY God did love him well
And he loved God so much he could not dwell
Where God was not. The world was blank and bare;
He was most wretched, for he could not love,
But the good Lord took pity on his woe;
For woe it is, with all the heart above,
To walk a heartless corpse on earth below,
He faded from the earth and was unseen,
A thought of God was all that he had been.—

COLERIDGE.

Sermons for Reference.

Bannerman (J.), Sermons, 24.
Brooks (G.), Five Hundred Outlines, 382.
Davies (J.), Kingdom without Observation, 172.
Gilfillan (G.), Alpha and Omega, i. 217.
Horton (R. F.), Lyndhurst Road Pulpit, i. 51.
James (J. A.), Sermons, ii. 335.
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Matheson (G.), Moments on the Mount, 16.
Oosterzee (J. J. van), Year of Salvation, i. 416.
Price (A. P.), Fifty Sermons, i. 81; x. 65.
Raleigh (A.), Way to the City, 408.
Rankin (J.), Character Studies in O. T. 14.
Stewart (J.), Outlines of Discourses.
Spurgeon (C. H.), Sermons, vol. xxii. No. 1307.
Thomas (J.), Myrtle Street Pulpit, iv. 35.

Recent Foreign Theology.

'Hippolytus.'¹

THIS is the first volume of a great literary and scholarly undertaking, one of the greatest, without question, of our time. The Royal Prussian Academy of Science determined in 1891 to be responsible for the collecting, editing, and publishing of all the Greek Christian Literature (except the New Testament) from the beginning down to the time of Constantine, and appointed a committee, consisting of Diels, Dillmann, von Gebhardt, Harnack, Loofs, and Mommsen, to see their determination carried out. This committee chose the great firm of J. C. Hinrichs in Leipzig to be their publishers.

Except the books of the New Testament then, every known scrap of the Greek Christian Literature throughout the first three centuries of our era will be published. Where the Greek original has been lost, other available versions will be used instead. There will be Introductions and full critical apparatus and Indexes. There will also be occasional Appendixes. But in order that the various volumes may not swell unreasonably, essays on special points will not usually be included, but will appear

in Gebhardt and Harnack's *Texte und Untersuchungen*. The whole series is expected to be completed in fifty large volumes, and in twenty years.

Two volumes will be devoted to *Hippolytus*, and of these vol. i. has come out first of the series. It is divided into two halves, which are paged separately. The first half is edited by Professor Bonwetsch, and contains the commentaries on Daniel and on the Song of Songs. The second half is edited by Herr Achelis, and contains the minor exegetical and homiletical writings. In his Introduction Professor Bonwetsch says that the commentary on Daniel is for the first time published complete. And this is a great thing to be able to say. For not only does Dr. Salmon, in the *Dictionary of Christian Biography*, tell us of its 'extant fragments,' and of Bardenhewer's efforts in 1877 to restore the original 'as far as it is possible to do so'; but Moeller in 1892 speaks of 'the fragments preserved on the Book of Daniel'; and even Krüger as late as the end of 1897, and *after the issue of Bonwetsch's volume*, says that 'only the fourth book has been published as yet.'

Certainly Dr. Bonwetsch has not found a complete Greek text, but where the Greek fails, he inserts a German translation of the Slavonic. It was the discovery of this Slavonic manuscript that made it possible to give the commentary on Daniel in full. So here we have its four books—and that

¹ Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte. Herausgegeben von der Kirchenväter-Commission der Königl. Preussischen Akademie der Wissenschaften. *Hippolytus*. I. Band. Von G. Nath. Bonwetsch und Hans Achelis. Leipzig: J. C. Hinrichs. 1897.

alone is achievement enough to give this series a noteworthy start.

The other things are shorter and more fragmentary; but some of the exegetical pieces are of considerable interest. None of them rivals the *Daniel* in its special line; none gives us so full and clear an example of the typological method of interpretation. But they have interest and value in other ways, and Herr Achelis deserves our warmest thanks for the painstaking care with which he has collected the various versions, or fragments of versions, and for the sound German translation of them which he has offered.

The Introductions are good. There is no wearisome exhibition of details; there is enough to show us what the sources are, and what their history has been. There are no Indexes yet; they will come with the second volume. There are two brief Appendixes. For other matters the reader may now be referred to the *Texte u. Untersuch.* (new series, vol. i. parts 3 and 4), published in 1897.

It is enough to add that the printing has been done with commendable accuracy and finish.

The New 'Gesenius.'

THE greatest Hebrew Grammar and the handiest Hebrew Lexicon still go by the name of 'Gesenius.' A few weeks ago an English translation of the Grammar was published in the handsomest form (and at the handsomest price) by the Oxford Press. Here we have the Lexicon, or *Handwörterbuch*. The former has reached its twenty-sixth edition, this is the thirteenth of the latter. It is an almost unique distinction in scholarship. Many men have set the fashion or laid the foundation of some study. This man has set a fashion in the study of Hebrew that seems like to last for ever. He has built upon his foundation a completed structure that needs only an occasional repair or addition.

It is only three years since the twelfth edition of the *Handwörterbuch* was published. But much has been done in that time, and Professor Buhl has found it necessary to add considerably to its bulk. It is now a volume of 1030 pages, and will

¹ *Wilhelm Gesenius' Hebräisches und Aramäisches Handwörterbuch über das Alte Testament.* In Verbindung mit Professor Albert Socin und Professor H. Zimmern. Bearbeitet von Dr. Frants Buhl. Leipzig: Vogel. 1899. M. 18.

burst its paper binding if you even look at it sternly. The increase in bulk is due partly to an increase in the number of forms and passages quoted, but chiefly to an increase in the references to philological literature. It is interesting to observe that the recently discovered portion of the Hebrew *Sirach* has been thoroughly made use of. Then there is constant reference to König's *Syntax*, though only in the later words, for that valuable work appeared too late to be made use of from the beginning. There is in fact a marked difference between the earlier and the later words in the matter of literary reference, which Professor Buhl accounts for by saying that the volume has taken a year to print.

The words are arranged in strictly alphabetical order. The fact is that Professor Buhl does not believe it is possible to arrange them in any other way. He says that the roots are too uncertain to form the basis of an arrangement. With this the editors of the Oxford *Lexicon* disagree, and as usual something can be said on both sides. Professor Buhl's plan is at least the easier.

The original character of a *handbook* is still maintained, notwithstanding the increase in size, and the very utmost care has been taken to secure utility with brevity. The etymologies have received particular attention. And besides Professor Buhl's own labour and scholarship, the special knowledge of Professors Socin and Zimmern, each in his own department, has been spent upon it throughout. It is now as useful a lexicon as the student can find.

Kautzsch's 'Apocryphen und Pseudepigraphen.'

SINCE our notice of the first number of this important work (see THE EXPOSITORY TIMES, December 1898, p. 120 f.), we have received successive issues up to the sixth *Lieferung*. These contain the conclusion of Kautzsch's own very able handling of 1 Mac, Kamphausen's 2 Mac, the (so-called) Third Book of Maccabees by Kautzsch, the Books of Tobit and Judith by Löhr,

² *Die Apocryphen und Pseudepigraphen des A. T.* To be completed in from twenty-four to thirty *Lieferungen*. Price of the whole (to subscribers only) not to exceed 15s. Freiburg i. B.: J. C. B. Mohr.

the Prayer of Manasses by V. Ryssel, and a first instalment of the Additions to Daniel by Rothstein.

Upon the whole, the above writers appear to have devoted great care to their work, both introduction and notes leaving little to be desired. The two most notable exceptions are the Books of Tobit and Judith, the introductions to which are meagre in the extreme, and not beyond the suspicion of inaccuracy in some particulars. And yet the scholar by whom both these books are handled is Professor Löhr, whose name we all hold in the highest respect. Never have we met with a more glaring instance of *dormitat Homerus* than in Löhr's passing over without any notice the numerous recent discussions about the Ahikar legend, which is apparently alluded to in the Book of Tobit. This omission is referred to by Dr. Nestle elsewhere. We may note, in passing, that an extremely interesting as well as exhaustive account of this legend, which can be traced among a great many nations, is to be found in the *Revue Biblique* of January last, pp. 50 ff. It goes without saying that Löhr's treatment of the text of these books, as well as his translation of them, reveal the qualities we should expect—all of which makes the omission in question the more extraordinary. In spite of this blemish, the expectations we ventured to express in our first notice have been realized by the work as far as it has gone, and we augur for it a warm welcome as supplying a felt want.

Bertholet on Isaiah liii.¹

THE Deutero-Isaiah literature grows apace. The question whether the Servant of the Lord passages should be detached from the rest of the book is answered by many in the affirmative, although even when this has been done there is not unanimity as to whether all the four sections ought to be assigned to one and the same hand. Another question that is keenly debated is whether the Servant in 42¹⁻⁴ 49¹⁻⁶ 50⁴⁻⁹, and especially in 52¹³⁻

¹ Zu Jesaja 53. Ein Erklärungsversuch. Von Lic. A. Bertholet. Freiburg i. B.: J. C. B. Mohr. Price 75 Pf.

53¹², is to be understood in a collective or an individual sense.

Anything from the pen of Dr. Bertholet is sure of a welcome from scholars. Not only do we owe him some positive results about which there can be no question, but even in dissenting from him we learn much. In the present tractate he rejects very decidedly the collective interpretation of the Servant as = the people, holding that it is impossible to fit this concept either to the empirical (Wellhausen, Giesebrecht, Marti) or to the ideal (Dillmann, Skinner) Israel. Of the interpretations which make of the Servant an individual he rejects for various reasons attempts like those of Sellin, who finds the Suffering Servant of chap. 53 in Zerubabel, as well as the interpretation which makes the Messiah the subject of these prophecies. His own explanation is, so far as we know, original. He finds a parallel to Is 53 in Sir 39¹⁻¹¹, the subject of which is throughout an individual, 'the scribe,' yet no one scribe but *the* scribe as representative and type of the whole class. So Bertholet will have it that the Servant of Jahweh is 'der Torah-Lehrer' in his representative capacity, and if the specially concrete expressions in chap. 53 (which, with the exception of v. 11^b, he considers to be a later insertion in an original Ebed-Jahweh poem consisting of 52¹³⁻¹⁵ 53^{11b}) must have a historical subject discovered for them, he suggests (admitting frankly that this is pure hypothesis) that this may be found in Eleazar, the martyr of 2 Maccabees.

Such is the barest outline of the contents of Dr. Bertholet's tractate, which, we may note in passing, will be taken account of, along with other literature, in Professor König's forthcoming English work on Deutero-Isaiah. Meanwhile we commend the tractate to all who are interested in exilic and post-exilic Israelitish history, as one from which, whatever may be their verdict on the main conclusions, they will gather what are the special difficulties of each of the leading interpretations of the Servant passages, and will be helped to form their conclusions as to the direction in which a solution is most probably to be sought.

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