

THE YOUNG SCHOLAR'S ILLUSTRATED BIBLE.
(*Eyre & Spottiswoode. 2s.*)

Bibles, like men, are not to be judged by the outward appearance. Yet there is no getting over first impressions, and the first impression that a Bible bound in cloth makes is unfavourable. No doubt the cloth is for cheapness. And the cheapness of Messrs. Eyre & Spottiswoode's *Young Scholar's Illustrated Bible* is marvellous. It contains thirty-two full-page illustrations. The page is small, certainly, but the paper is good, and the illustrations come out well. They are from the monuments, some of them very familiar, but in this place most convenient. There are also some maps. It is an old-fashioned idea; but whereas the illustrations in old pocket Bibles were fanciful and sometimes fearful to look upon, these are accurate and often illuminating.

FIGURES OF SPEECH USED IN THE BIBLE. By
E. W. BULLINGER, D.D. (*Eyre & Spottiswoode.*
8vo, pp. xlvi, 1104. 20s.)

In this huge volume Dr. Bullinger offers us a grouping and an explanation of all the figures of speech that are used in the Bible. Few things are more necessary; in the study of the Bible there is perhaps nothing that is more necessary. We do not understand figures of speech, while the Oriental lives and moves and has his being in them. We read with a literalism that makes a Hebrew shudder. We go astray greatly as we read.

But it demands great gifts on the part of an Englishman to explain the figures of speech in the Bible. It demands much more than Hebrew and Greek scholarship, which Dr. Bullinger has. It demands more than a feeling for Oriental ways of thinking, which also he has acquired by much study. It demands independence of interpretation, and he does not seem to have that. He is too anxious to harmonize. He is too nervous about discrepancies. He may often be right in his harmonies, but he gives the impression of being determined to harmonize whatever happens. It is better to state the facts clearly and unreservedly, and leave the reader to do his own harmonizing.

But the book will be to many careless readers a great surprise. It will be nothing short of a revelation to many. Nor need its bulk hinder its usefulness. One can open it anywhere and find oneself at home. Every page has stores of information.

Archdeacon Manning's *Sermons* have long been out of print, and the four volumes fetch big prices. Now we may have the best of them—all that we need to have—for a moderate sum. For Messrs. Wells Gardner have published a selection, under the title of *The Teaching of Christ* (pp. 318, 6s.). They are not Roman, for they were all published originally in the Cardinal's Anglican days, and not even very High Anglican. But they are eloquent and impressive.

RESOURCES AND RESPONSIBILITIES. By
WATKIN W. WILLIAMS, M.A. (*Wells Gardner.*
Crown 8vo, pp. 318. 6s.)

Whatever else we all agree upon respecting these sermons, we shall all agree that they are not commonplace. How much did their hearers get out of them? It needs two readings and then a third to grasp the thought of some of them, yet there is no obscurity of style, it is entirely due to the originality of thought or the richness of literary allusion. The texts are quite familiar, and the thought is quite central. It is an evidence of the wealth of unexplored thought that the familiar Bible words yet carry.

ALEXANDER MOODY STUART. By HIS SON,
KENNETH MOODY STUART, M.A. (*Hodder &*
Stoughton. Crown 8vo, pp. 330. 6s.)

Dr. Moody Stuart deserves to be remembered. If he had no single talent that rises into the sky like a pinnacle, he was a solid structure of goodness. He was a Christian. He lived among Christians. He was a good Christian, and those he lived among he made better Christians than they were. His biography is a Christian biography. We are in the presence of Christ as we read it, fully in the presence, and it is good for us to be here. Mr. Moody Stuart had no hard task. There were the materials, they were much alike, none could come wrong. But he has given wonderful variety to a story of so consistent goodness. It is the character of Christ, and there is variety in that character.

IDEALISM AND THEOLOGY. By CHARLES F.
D'ARCY, B.D. (*Hodder & Stoughton.* Crown 8vo,
pp. 294. 6s.)

It is not the man that has something to say who always writes the best book. He is sometimes too provokingly didactic in saying it. But when a man of the modesty and skill of Mr. d'Arcy has

something new and piquant to say about the way we are to deal with evolution in its pressure on the supernatural, we are at once arrested. His subject is important, his manner is promising. That Mr. d'Arcy has something to say we already guessed from his brave book on Ethics. What he has to say we now see more clearly. When materialism and idealism both fail us; when neither explains this world or the world above this, we turn to theology. The central thought in theology is that God is personal—that is the central fact for us, and we must let no materialism or idealism rob us of it. But there is a thought beyond that. God is also superpersonal. The unity of the Godhead is a unity of persons, not a personal unity. Work that out. Mr. d'Arcy's book will help you.

Mr. Kelly has published a new edition of Dr. J. H. Rigg's famous book, *Oxford High Anglicanism* (8vo, pp. xvi, 425, 7s. 6d.). The whole book has been revised, and the additional illustrations which the author has gathered since the first edition was published find a place. But the tone is unchanged, the purpose is still exposition rather than censure.

The *Guide* for 1899 (Glasgow: Mackenzie) is as unwavering, unflickering a light as ever. Where is it a guide to? To glory. And it takes us all the way. Now this man has us by the hand, now that. But all lead upward.

The tenth and last volume of *The Eversley Shakespeare* (Macmillan, globe 8vo, pp. 507, 5s.) contains 'Coriolanus,' 'Timon of Athens,' and the Poems. Each play and each poem has its own short introduction. The notes are as pointed as ever. The edition is a great success; without and within the workmanship is of the best.

Messrs. Macmillan have undertaken the issue in America and England of a new series of New Testament handbooks. The series is to be edited by Professor Shailer Mathews of Chicago. The volumes are to be small 8vo, and published at 3s. 6d. each. Two volumes are ready. Dr. Marvin Vincent writes the one on the *Textual Criticism of the New Testament*, and Professor Mathews himself the other on the *New Testament Times*. Dr. Vincent gives a history, not an

exposition of his subject. You cannot learn textual criticism, therefore, from him, but you can obtain an excellent account of the way textual criticism has had to travel. Professor Mathews has had a supremely hard task. So thoroughly and so finally has Schürer written on the New Testament Times that it is almost impossible to find anything he has not said, it is almost impossible to say better what he has already said. But Professor Mathews has refused to be a mere epitomizer of Schürer, he has read much beside Schürer, and he has cast all the materials through his own fresh active mind. One could find small faults in both books. Dr. Vincent persists in spelling the late R. L. Bensly's name Bensley, and Mr. Mathews does not know Fairweather's fine handbook, *From the Exile to the Advent*.

GLEANINGS IN HOLY FIELDS. BY HUGH MACMILLAN, D.D., LL.D., F.R.S.E. (Macmillan. Crown 8vo, pp. 252. 3s. 6d.)

Dr. Macmillan was the right man to send to Palestine. He has the artist's, the naturalist's, and the poet's eye, and he has the pen of a ready writer. He has made the places familiar as if we had visited them, he has made the dew of Hermon and the mistletoe of Bethlehem dear as the things of home. And yet it is all told us in the simple way of sermons. Give Dr. Macmillan encouragement to write more and more. The time is short, and we cannot have enough of this.

HARD SAYINGS OF JESUS CHRIST. BY W. L. GRANE, M.A. (Macmillan. Crown 8vo, pp. 212. 5s.)

Christ arrested by the form of His speech. He arrests us. But it is clear that He arrested His hearers also; it is clear that He spoke in parables purposely. All these hard sayings, however, we ought to have understood ere now. But we build theological systems instead of living Christian lives; and some sayings we have left lying about as stones which would not fit into our system, and sometimes we have fallen over them. Mr. Grane looks at them singly, measures them, and finds them fit any building that has Jesus Christ for foundation. We commend especially his exposition of that vexed saying, 'He that eateth My flesh and drinketh My blood hath eternal life.'

That I may know Him is the title of some simple devotional papers by L. K. Shaw issued

now in a second edition by Messrs. Marshall Brothers (1s.).

Neither so small nor so elementary is Dr. Townsend's *Thoughts for Watchers* from the same publishers (1s.).

Messrs. Marshall Brothers have also published a new edition of *Pilkington of Uganda*, by C. F. Harford-Battersby, one of the most wholesome and restful of recent missionary biographies.

LOVE'S VICTORY: MEMOIRS OF FANNY WOODMAN. BY HER SISTER. (*Marshall Brothers*. Crown 8vo, pp. 133. 2s. 6d.)

These letters, or extracts from letters, are all the memoir that is to be published of Mrs. Woodman, who, with her husband, laid down her life in the Master's service in China. They at least are worth publishing. Their self-abnegation, their absorption in the Master's work and in the Master Himself, are a striking testimony; their tender humanity brings their writer very near.

THE WORKMANSHIP OF THE PRAYER-BOOK. BY JOHN DOWDEN, D.D. (*Methuen*. Crown 8vo, pp. xv, 239. 3s. 6d.)

The latest volume of Mr. Burn's 'Churchman's Library' is as entertaining as its predecessors. Amid endless variety of subject and treatment Mr. Burn seems to have insisted on one thing—entertainment. The Bishop of Edinburgh writes about the literary and liturgical make-up of the Prayer-Book. He writes easily, almost unconcernedly. He is never dull. Without going far into anything he touches many things. What though we have not learned much—knowledge shall vanish away,—we have spent one happy, harmless hour.

BIBLICAL INTRODUCTION. BY W. H. BENNETT AND W. F. ADENEY. (*Methuen*. Crown 8vo, pp. 486. 7s. 6d.)

Professor Bennett writes the introduction to the Old Testament, Professor Adeney the introduction to the New. They are colleagues, and that is the way they specialize. Both know their subject, both can set it down. It is a popular Driver, with the New Testament thrown in. All the recent work on both Testaments is accounted for, but the position on both is moderate. The note of the book is its accuracy.

These men can spell proper names, and how few writers can do that. In a diligent search we

have found but one mistake—Denney's name without the *e*. But statements are accurate as well as spellings—carefully balanced words carefully chosen to express them. The best guide to the scientific study of the whole Bible yet given us.

'A working man once asked me why the Church of England has three orders of clergy—bishops, priests, and deacons—whereas Nonconformists have only one, or at most two orders of ministers, namely, presbyters and deacons.' Mr. Harper satisfied that working man, and then wrote a book, which he calls *Our Clergy* (Nisbet, pp. 77, 1s. 6d.), to satisfy all others.

STUDENT'S HEBREW GRAMMAR. BY MICHAEL ADLER, B.A. (*Nutt*. Crown 8vo, pp. 196. 3s. 6d. net.)

Mr. Adler has already tried this surpassingly difficult task. His *Elements of Hebrew Grammar* is much used by Jewish teachers. This book also begins at the beginning, but goes farther and gives more as it goes. It is remarkably clear, and if any dogmatic or ecclesiastical reason prevents any one from using Professor Davidson's *Grammar*, this should do very well instead.

THE SACRED BOOKS OF THE OLD TESTAMENT. EZEKIEL. BY C. H. TOY, LL.D. (*Nutt*. 4to, pp. 116.)

In this volume of what they flippantly call the Rainbow Bible, there are few colours of the rainbow to be seen. For the Book of Ezekiel is the book of Ezekiel: no editor's or redactor's hand has been found in it. Even the introductions, Dr. Toy believes, are the prophet's own. But the text is carefully and cleverly revised. The versions are allowed their say, and that pretty freely. And the notes, as formerly, give the reasons for the text that is chosen. It is to be feared that some students are content with the English edition. They make a serious mistake if they are. This is the basis of the English edition, and this is of separate value; while the English edition depends upon this, and cannot be safely separated from it. We hope these volumes are finding a good welcome. We do not need to follow them; we do need to know what they have to tell us.

THE OMNIPOTENT CROSS. BY JOHN C. LAMBERT, B.D. (*Olipphant*. Crown 8vo, pp. 205. 3s. 6d.)

Those are the sermons of a man to whom the pulpit is a place of power. To other things he may have given himself, he has given himself to preaching. It does not matter, it scarcely makes any difference, what the text is, there is the same fulness of exposition, clearness of division, pressure of application. The texts are mostly familiar texts, and it is to speak well of those sermons surely that one feels as if one could not preach on these texts without preaching Mr. Lambert.

THE GOSPEL OF PAUL THE GOSPEL OF JESUS. BY JAMES JEFFREY, M.A. (*Olipphant*. Crown 8vo, pp. 149. 3s. 6d.)

Back to Paul! In every one of the Epistles, and he goes carefully over every one of them, Mr. Jeffrey finds Christ, and he finds nothing else. How could men ever say Christ was not in St. Paul's Epistles?

FAMOUS SCOTS. GEORGE BUCHANAN. BY ROBERT WALLACE. (*Olipphant*. Crown 8vo, pp. 150. 1s. 6d.)

George Buchanan *is* a famous Scot, and every Scot knows what we mean to express when we say we have here a famous biography of him. Robert Wallace, M.A., D.D., and M.P.,—'a collection of titles of honour so far as I know unexampled,' says Sheriff Campbell Smith, who edits the book,—had vivid views of men and things, and could express himself vividly. This is good reading. To the man in the street (if we may dare the discussed phrase which Wallace himself uses here) George Buchanan is utterly uninteresting, the driest of dry bones. But Wallace makes him live and stand upon his feet. And we are glad of it. For it is time the man in the street knew the greatness of the silent men around him.

EVANGELICAL BELIEF. BY JOHN BROADHURST NICHOLS. (*R.T.S.* Crown 8vo, pp. xvi, 368.)

This fine volume contains the Protestant Prize Essay for 1899. It is the work of a scholar and a writer. Its subject has been hotly contested and thoroughly sifted of late; and yet Mr. Nichols is neither partisan nor stale. His exposition of 'Justification by Faith' is a theological contribution of striking value. His faith in the evangelical religion is as strong as his grasp of its meaning.

For our part this is the book we recommend—not the polemical but the expository—in the present crisis.

Besides the Prize Essay already spoken of, the Religious Tract Society has published two Prize Stories that turn upon the present controversy in the Church of England. They are: *Until the Day Declare It*, by Margaret Cunningham (crown 8vo, pp. 304), and *The Vicar of St. Margaret's*, by M. G. Murray (crown 8vo, pp. 159).

Rabbi Geiger's famous and still valuable essay on the dependence of the Qoran on Judaism has been translated in India and published in this country by Messrs. Simpkin (8vo, pp. 170, 4s. net). The purpose is to answer Mohammedans; but the purposes of scholarship are also served.

HISTORY OF THE CHRISTIAN CHURCH. BY THE LATE DR. WILHELM MOELLER. (*Sonnenschein*. 8vo, pp. x, 476. 15s.)

This is the third volume of Dr. Moeller's *History*. It covers the period from 1517 to 1648—the most momentous period in the history of the Church of Christ. It is not all the work of Dr. Moeller. He died in the midst of his labours, and his great work has been taken up by his colleague in Kiel, Dr. G. Kawerau. Dr. Kawerau has independently written a large part of this volume, and is to be regarded as on the whole responsible for it. The next volume will be more fully the work of Dr. Moeller. The volume is marked by the same dispassionate treatment of disputed matters and by the same attention to detail as the two volumes that have already been noticed. Whether it is due to Dr. Kawerau or to the translator (J. H. Freese, M.A.) we cannot tell, but we recognize a somewhat freer style. The book is the student's book as ever, but this volume appeals somewhat more to the general reader.

Through Mr. Elliot Stock, the Vicar of St. John's, Paddington, has published six sermons on *Church Questions* (pp. 121, 3s. 6d.). They are both Anglican and Evangelical.

THE MYSTERY OF THE AGES. BY B. N. SWITZER, M.A., T.C.D. (*Stock*. 8vo, pp. 277. 7s. 6d.)

A volume of Bible studies chiefly in origins and apocalypics. The author studies the Bible for

himself. He has no faith in, he has apparently little knowledge of, commentaries and commentators. He studies the Bible independently, sometimes one part independently of another. And his results are often new, often unexpected. Take one paragraph: 'To this period, generally called the millennium, we must apply that phrase so often occurring in the Bible, namely, "The Day of the Lord." I am convinced that the phrase "the Lord's Day" in Rev 1¹⁰ is identical in meaning with the preceding, and that the Apostle St. John's words *do not* refer to what we call Sunday, or the first day of the week, and erroneously the Lord's Day.' The book is furnished with charts, one (of the Dispensations) coloured strikingly.

The volume for 1899 of *The Boys' and Girls' Companion* proves that the S.S. Institute is alive to the pace with which our magazines are advancing. Its letterpress (small enough in type) and its illustrations are up to date.

The Rev. J. G. Kitchin, M.A., has published a book *On the Use of Models and Objects for Scripture Teaching* (S.S. Institute, pp. 288, 2s. 6d.). As curator of the S.S. Institute's Biblical Museum, Mr. Kitchin has special facilities, and experience has given him special aptitude for the writing of such a book. It is fully illustrated and crammed with useful information.

The S.S. Institute has also published *Lessons on Christian Doctrine and Christian Practice*, by the Rev. Morley Stevenson, M.A., and *Outline Lessons on the Parables and Miracles*, by the Rev. H. D. S. Sweetapple, M.A.

NOTES ON THE SCRIPTURE LESSONS FOR THE YEAR 1900. (*S.S. Union*. 8vo, pp. 356. 2s.)

The volume contains all kinds of hints and helps for S.S. teachers on both the morning and afternoon (International) lessons. There are also illustrations and blackboard drawings, besides a useful map. It is probably the easiest way of getting up the lesson yet devised.

'Edward White Benson.*'

AN Archbishop of Canterbury must have a biography. From this time forth we may be sure of

* *The Life of Edward White Benson*. By his son, A. C. Benson. Macmillan. Two vols. 8vo, pp. 648, 851. 36s. net.

it that every Archbishop of Canterbury will have his biography written. The only question is, Should he write it himself, or leave his son to write it?

Archbishop Benson left his son to write it. And Mr. Arthur Christopher Benson has written his father's biography in two large volumes. The Archbishop, however, made the task as easy as he could. In the later years, the years covering the Primacy, he kept a diary; and so fully did he chronicle each day's work, that that part of the life is really autobiographical. Moreover, Dr. Benson left his letters and papers in perfect order. What Mr. A. C. Benson had to do therefore was to select from the letters and the diary, writing short paragraphs of connexion, and then appeal to friends for more extensive paragraphs of appreciation.

Mr. Benson had to select from the diary and correspondence. His work lay in that, and it was enough. For there was material in the diary alone to make this book a sensation. He has not made a sensation. He has published about a fourth—the most inoffensive fourth—of the diary. He hopes that some day the rest of the diary may see the light, but it cannot be in this generation. What he has selected is for this generation and for his father's biography quite enough.

For it is very frank. Of outward event, even of personal achievement, there is nothing to make a biography—except the single achievement of the Primacy: of personal endowment, even of personal attainment, there is next to nothing. Dr. Benson was neither angel nor devil. And yet Mr. Benson has succeeded in giving us a book that, with all its enormous bulk, cannot be laid down till it is finished. It is so frank. If Dr. Benson had faults, they are not disguised. If he made mistakes, they are not forgotten. If he missed the meaning of a movement, the event is recalled to condemn him. If he misunderstood the character of a man, the injustice or the partiality is openly charged upon him. And he did all these things often. What he gained the Primacy for, how he succeeded so well with it—these are the things we are made to ask in wonder.

It is its frankness that saves the book. Whatever it does with the Archbishop, it saves his biography. What use are the little details of a diary to the world and posterity? They are of no use. But if the personal touch of appreciation or

depreciation is retained, they are at least of interest. Mr. Benson could not always retain the personal touch, but he has clearly seen that where that was wanting the letter or the diary entry had better be wanting also. This is the secret of the book's success.

It is a complete portrait. If we had not been interested already in Dr. Benson as Archbishop, we should not perhaps have cared to have it. But it is worth studying. And there is one lesson at least that may be found in it—the blessing that comes even in this world upon being true to oneself. The five talents Dr. Benson got he traded with, and they became ten. The Church is saying 'Well done'; we believe the Lord is saying 'Well done' also.

'*Exploratio Evangelica.*'

It is extremely difficult to do justice at once to truth and this book.¹ This is not the first time that Professor Gardner has left those studies in classical archæology in which he has accomplished so much excellent work, and entered a department of knowledge in which he is not at home. And yet to say that he has written an immense book like this and spent his strength for nought, must seem harsh and even unjust. But Professor Gardner is not at home here, and his criticisms do not claim serious attention. He is an unbeliever in the miraculous. He holds that miracles do not and never did occur. And he thinks he is able to show that all the miracles recorded in the Gospels are the fancies of a credulous miracle-loving age, and that they can be stripped of the Gospels, leaving the Gospels and Christianity the better for the process.

Now there are several difficulties in Professor Gardner's way, more than one of them insuperable, but he is not aware of their existence. He sails pleasantly on,—and assuredly his book is most pleasant and easy to read,—and to his own perfect satisfaction accomplishes what he set out to do. There is the difficulty of the date of the Gospels. To afford time for these miraculous stories to be manufactured, accepted, and fitted into the Gospels, Dr. Gardner must give time. He does not give time enough. But even what he gives makes the

¹ *Exploratio Evangelica.* By Percy Gardner, M.A., Ph.D. A. & C. Black. 8vo, pp. 521. 15s.

Gospels later than any responsible authority now makes them. Again, there is the difficulty that the miracles are not stuck into the Gospels, but form inseparable parts of them. His explanation of the origin of some of the miracles (and of course he only mentions those whose origin he can most plausibly explain) is incredibly easy. The feeding of the five thousand is a fiction suggested by an incident in the life of Elisha. Jesus would not have worked such a miracle if He had been asked to do so. He would have answered, 'Man does not live by bread alone.' But in St. John's Gospel we are told that Jesus did answer so, only *after* the miracle. And the discourse on the bread of life not only follows the miracle, but depends upon it. Did the writer invent the discourse as well as the miracle? If he did, and if all other things that hang on the miracles must go with them, how much of the Gospels will be left?

Dr. Gardner blames believers in the Gospel-miracles for first believing in them and then going to the Gospel to find them. Yet he himself frankly first disbelieves in them and then goes to the Gospels to get rid of them. And of all the attempts that have been made to get rid of them, Professor Gardner's is the simplest and most incredible. It may be difficult to believe in miracles. It *is* difficult. No one will deny the difficulty. But when men like Professor Gardner set out to show us how the miracles in the Gospels arose, and how they may be detached as husk from the Gospel kernel, it is a question, not of believing miracles, but of believing one miracle rather than another. It is difficult to believe in the Gospel-miracles, it is ten times more difficult to believe in Professor Gardner's story of their invention and acceptance.

Semitic Texts and Translations.

MESSRS. LUZAC have under issue a series of texts and translations from the Semitic languages. Four volumes have already appeared, and it is time we had drawn special attention to the series. What the early volumes are may be found in Messrs. Luzac's catalogue, their titles are long and not very lucid. The fifth volume is before us, and must receive a little description. It is a complete book. It is made up of two parts. Its longer part is *The History of the Blessed Virgin Mary.*

Its shorter is *The History of the Likeness of Christ, which the Jews of Tiberias made to mock at*. Both are from the Syriac. The longer work is a collection of apocryphal matter regarding the Virgin, wrought together by a skilful hand somewhere about the beginning of the fifth century, and presenting a pretty full (albeit most incredible) history of Mary. It is admirably translated by Dr. Wallis Budge, chiefly from one MS. in the British Museum, which, however, has been carefully collated with others. It is a wonderful story. Surely we have made some progress since these days. This is not possible for us. Nay, what a contrast with the simple credible portrait of Mary in the Gospels. The other work is of less account both as history and as literature. It is perhaps a sadder witness to the credulity of our kind. That a picture should become the person it pictured, and do and say the things which the person might have done and said! And yet they held by the truth of it passionately. Again it is excellently translated.

Besides the translation of these works, which appears in a handsome volume of 246 octavo pages (10s. 6d. net), Dr. Budge has edited, and

Messrs. Luzac have published, the Syriac texts themselves (12s. 6d. net).

Ramsay on Galatians.

PROFESSOR RAMSAY'S *Historical Commentary on Galatians* (Hodder & Stoughton, 8vo, pp. 478, 12s.) scarcely needs formal review here. It has already been mentioned, it will yet be mentioned frequently. It is not an ordinary commentary. Professor Ramsay follows no previous commentator either as to matter or manner. His manner is to select leading points in the Epistle to the Galatians, and to explain or illustrate them in short excursions; his matter is his own research or thought. Now we know that the great fault of commentators is repetition of other commentators. In avoiding that we can forgive Professor Ramsay for not commenting on every phrase in the Epistle. Of previous commentaries one will do. This commentary must be added to all that we possess.

The first half of the volume is prolegomena. It contains the history of Galatia. It is the fullest proof yet offered of the South Galatian theory.

Requests and Replies.

Having read with grateful interest—grateful to *The Expository Times* for its useful and invaluable work—Professor König's translation of § 70 of *Dikdûkê ha-tê 'amîm* in the number of April 1899 (p. 333), I should be obliged if you could provide those of your readers who are far removed from European libraries with a brief account of the *Dikdûkê ha-tê 'amîm*, and the value of its testimony on the matters referred to in § 70, especially in view of the Higher Criticism.

New Zealand.

1. *Dikdûkê ha-tê 'amîm* means literally 'the subtleties of the accents.' But the word which I have rendered 'subtleties' was also the technical term for 'grammar,' and the word used for 'accents' means properly 'sense.' Hence the above title may be reproduced also by 'grammatical instruction as to the means of expressing the sense of the words of the Old Testament.' These means are the consonants, the vowel signs, and the accents in the narrower sense of this term.

2. This explanation of the title of the above work is favoured also by its contents. For the first 35 paragraphs deal with peculiarities of the Hebrew consonants, vowels and accents, and in like manner paragraphs 36–56, which are devoted to the flexion of the noun and the verb, discuss nothing more than the change of vocalization which takes place in the various forms of nouns and verbs. It is not till we come to an appendix, embracing paragraphs 57–76, that we meet with remarks dealing with the textual and literary criticism of the O.T., remarks which it is now usual to discuss in Introductions to the Old Testament. It may be added that § 70 is the only section of the *Dikdûkê ha-tê 'amîm* bearing upon the literary criticism of the O.T. Hence the peculiar interest this paragraph claims.

3. As to date, the contents of the *Dikdûkê* belong to more than one stratum. The date of most of its paragraphs can be definitely fixed only