

already departed from it, rendering: 'Lorde, now letteth thou thy servaunt departe in peace accordinge to thy promes.'

And Tindale arranged the words in this way, apparently, under the influence of Luther: 'Herr nun lässtest du deinen Diener im Frieden fahren, wie du gesagt hast.'

For Luther's departure in such a well-known passage (*Nunc dimittis*) I can find no other ground than his musical feeling. In German it sounds

much better to put 'Herr' at the beginning; and to my ear at least, the A.V. also is much more rhythmical than the R.V.

The influence of Luther is also shown in the next lines: A.V., 'A Light to lighten the Gentiles,' = Tindale = Luther 'ein Licht zu erleuchten die Heiden'; Geneva and Bishops' Bible, 'to be revealed to the Gentiles'; R.V., 'for revelation to the Gentiles.'

EB. NESTLE.

Maulbronn.

Entre Nous.

THE publishers of the *Dictionary of Christ and the Gospels* announce that the first impression, consisting of three thousand copies, was sold out within three weeks of the day of issue.

'Could you help me with a word as to how to take up the study of Comparative Religion?'

There are some things that it is better to plunge into than to walk into—the sea, and Comparative Religion. Try a book like Brinton's *Religions of Primitive Peoples* (Putnam; 6s.). You are over head and ears in the subject at once. A larger book, and not less fascinating, is Tylor's *Primitive Culture* (Murray; 2 vols., 21s.); and a still larger, and with all the glamour of those two, is Frazer's *Golden Bough* (2nd ed. 3 vols.). But wait a little for this, the third edition is on the way.

Those who prefer to walk in, may begin with MacCulloch's *Comparative Theology* (Methuen; 6s.), an accurate scientific book, or with Jordan's *Introduction to Comparative Religion* (T. & T. Clark; 12s.), which has all the facts, and is the fullest student's handbook that we possess. To the general reader Messrs. Constable will send a list of their popular shilling volumes, which are written by authorities.

'Can you recommend a spiritual commentary?'

That kind of commentary is coming. The only kind like it that has appeared yet is the *Devotional Commentary*. And of that the very best examples are the volumes which are edited by the Rev. A. R.

Buckland, M.A., and published (at 2s. each) by the Religious Tract Society. Try first of all Mr. Buckland's own volume on *First Thessalonians*.

The Great Text Commentary.—The best illustration this month has been sent by the Rev. A. C. Murray, Parsonage, Heidelberg, Cape Colony, to whom a copy of Dawson Walker's *Gift of Tongues* has been sent. Illustrations for the Great Text of March must be received by the 1st of February. The text is Lk 9²³.

The Great Text for April is Lk 9²⁸⁻³⁶, the Transfiguration. A copy of Reid's *Jesus and Nicodemus* and of Seaver's *To Christ through Criticism*, or of Scott's *The Fourth Gospel*, will be given for the best illustration. Illustrations must be received by the 1st of March.

The Great Text for May is Lk 10¹⁸—'And he said unto them, I beheld Satan fallen as lightning from heaven.' A copy of Reid's *Jesus and Nicodemus*, or of Scott's *The Fourth Gospel*, or of Burkitt's *The Gospel History and its Transmission*, will be given for the best illustration. Illustrations must be received by the 1st of April.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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