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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

The foregoing book is published by Messrs. Macmillan and Co. We wonder if our readers have seen another book issued by this firm? It is a new book on missionary effort in India, by Mr. Bernard Lucas, author of "The Faith of a Christian" and "The Empire of Christ." It will probably find many readers, especially among those who are acquainted with the author's earlier book. "Christ for India" is the title, and it is "chiefly interesting because it combines with remarkable skill an illuminating criticism of the current Hindu theologies with an attempt at the presentation of Christianity in a form most likely to meet the needs of the people of India." Certainly the volume will find readers among those who are interested in missionary work in India. The sub-title of the work is: "Being a Presentation of the Christian Message to the Religious Thought in India." We have not read the book at the time of writing this note, and we are unable to say exactly what stand the author takes, or how he endeavours to present Christianity to the people of India.



"Life in the Roman World of Nero and St. Paul," by Professor T. G. Tucker, is a new work which, besides being an examination of the Imperial City, attempts to realize the conditions of life in the Empire as a whole. The book is certainly a comprehensive work, and deals with a period of history of the ancient world which is, perhaps, more interesting to the general reader than any other, and in writing his book Professor Tucker states that he has had special regard for this class. The work is provided with a good index, three maps and plans, and over 120 illustrations.



Somewhat in the Bensonian way, Major Gambier Passy has written a book which he has pleasantly called "The Pageant of My Day." These essays deal with thoughts and feelings with which many are familiar, and that most people experience at one time or another in their lives: the scenes depicted are those of every day. But through the chapters, held together as they are by threads more or less slender, runs so much of the story of a life as seems worth indication and serves some purpose. Messrs. Smith, Elder and Co. are the publishers.



Notices of Books.

ENGLISH CHURCH MANUALS.

THE CHURCH AND THE BIBLE. By the Rev. Principal Tait. London: Longmans, Green and Co.

If God has revealed Himself to man in Christ, where is the final authoritative expression of that revelation to be found? Principal Tait makes this question the basis of his treatise. The New Testament revelation is final and all-sufficient; therefore the Pope is deposed from the seat of final authority. The New Testament writers speak as messengers, not of the

Church, but of God ; therefore the Bible, not the Church, is the authoritative vehicle of revelation. A carefully-written book ends with an excellent compendium of early Christian opinion on Scriptural authority.

CONFIRMATION. By the Archbishop of Sydney. London: *Longmans, Green and Co.*

Dr. Wright's little book needed no preface of apology. Its simplicity is its charm. Intended primarily for Confirmation candidates, there is hardly a phrase in the doctrinal sections which will be above their heads. The practical portions are marked by an earnest directness and force of appeal—the two chapters on "Christian Self-control" strikingly so. The devotional side is provided for by well-chosen words on "Sanctification" and "Prayer." For communicants, as for confirmees, the manual will be found helpful.

THE APOSTLES' CREED. By the Rev. W. S. Hooton. *Longmans, Green and Co.*

By careful sifting and selection of materials, the writer has presented us with an exposition of the Apostles' Creed in the small compass of 28 pages. What is more, he has been able to clothe the skeleton and breathe life into it. It is the kind of serviceable outline which the parish clergyman might well place in the hands of the Bible-class as the basis of a fuller, more detailed, exposition of the Creed.

ROADS TO FAITH. By Canon A. E. Barnes Lawrence. London: *Longmans, Green and Co.*

Apparently the writer mentions only one road—the road of inquiry. Inquire without—to find the Christ of history. Inquire within—to find the Christ of experience. Yet they are not two, but one, Christ. And to find Him is to find the way to God. The booklet grips from its opening sentences, and owes much of its apologetic force to the skilful interweaving of anecdote and illustration.

THE ENGLISH REFORMATION. By Principal F. S. Guy Warman. London: *Longmans, Green and Co.*

Principal Warman gives us a crisp and popular piece of writing, marked by proportionate treatment. He has omitted nothing that is essential to the true understanding of the causes and effects of the great sixteenth-century movement in England. He presents it, not as the work of a few wire-pullers, not as the sequel to a political manoeuvre, but as a *national* awakening to the truth. And the truth was England's emancipation. The open Bible and the direct access to God through Christ took the place of Papal tyranny and superstition.

The editors are to be congratulated on these latest additions to their series of penny manuals. They are not badly-digested summaries, flung together in a slovenly, slipshod fashion, but scholarly presentations of Evangelical doctrine and practice, and of Church history from the Evangelical standpoint. So long as such literature appears on the market Evangelicals can never be taunted with indifference to the demand for cheap theological literature. We shall be surprised if Evangelical clergymen do not "buy up the opportunity"—and the booklets, for circulation in the parish.

LIGHT FROM THE ANCIENT EAST. By Adolf Deissmann. London: Hodder and Stoughton. Price 16s. net.

The translation of Deissmann's "Licht von Osten" into English by Mr. L. R. M. Strahan has rendered a service to the study of the New Testament in England which cannot easily be overestimated. A little band of scholars during the last few years have opened a new world to us by their investigations of the papyri and ostraca of ancient Egypt and Asia Minor. English scholarship has contributed prominent members to this little band—Drs. Grenfell, Hunt, and Milligan. Of the German helpers in the work, Dr. Adolf Deissmann is the most prominent and the most helpful, and this his latest book will be read with ever-increasing interest and profit. It will help to make us appreciate the importance of these new discoveries. Most of our literary memorials of New Testament times, apart from the sacred writings themselves, represent the language and thought and life of the upper classes. Our pictures of Roman and Greek life are really pictures only of a section of that life, and of a section, indeed, with which Christianity at first had little to do. As Deissmann points out, by its social structure primitive Christianity points unequivocally to the lower and middle class. Its connections with the upper class are very scanty at the outset (p. 7). Of that lower and middle class until recently we knew nothing. Now we know much, and shall soon know more. The rubbish-heaps of ancient cities have preserved for us in the dry sand of a still dryer climate great collections of the waste-paper of the old world. Papyrus was the notepaper of the upper and middle classes, the ostraca were the postcards of the poor. From these slips of papyrus and broken pieces of earthenware we are able to gather a coherent idea of the life of the day, and an accurate understanding of the language in common use. Hellenistic ceases to be a debased form of classical Greek; it becomes the common language of a civilized world. Some of the papyri and ostraca are Christian in character, but the large majority of the newly-discovered non-literary texts have nothing to do with the story of the Church. But they are not, on that ground, the less valuable.

In three ways this new departure in archæology will help us as students of the New Testament. Philologically we shall be able to study the uses of words, and more accurately translate them. Much light has already been thrown upon difficult words, and presently we may be able to find solutions for such difficulties as, *e.g.*, ἐπιούσιος. From a literary point of view we shall be able to rightly apprise the New Testament writings. For instance, we must cease to attribute to Hebrew thought most of the simplicities and some of the seeming solecisms of the New Testament. And from the point of view of the history of religion, culture, and daily life, a flood of new light is beginning to illustrate our New Testament. Deissmann's book proceeds along these lines. He discusses words, he discusses literary style, he discusses common life. To the general reader the last will be most interesting. He speaks of papyri representing such diverse forms of literature as police news, love-letters, schoolboys' exercise-books, diaries, and tax-papers. On p. 160 we have a Form IV. of Nero's time, dealing, not with land, but with farm-stock, which seems to imply that increment taxation is not a discovery

of the twentieth century. The book is illustrated with some excellent plates of the papyri themselves, and even more effectively illustrated by numerous Greek and English texts, which give us a vivid picture of the common life of early Christian times.

To the critic of the New Testament, Higher or Lower, the student of books or the student of words, to the student of Church history and of early Christian life and culture, the papyri present a field of fascinating and ever illuminating study. To the working clergyman, anxious to find the freshness which we all too easily lose, such an introduction to this new field as Dr. Deissmann's book will give him will be invaluable to himself and to others. It is impossible to review the book in detail, but no excuse need be made for giving to our readers an unblushing recommendation to read it and use it.

THE POLITICAL THEORIES OF MARTIN LUTHER. By Luther Hess Waring, Ph.D. New York and London: *G. P. Putnam's Sons*.

"Had there been no Luther, the English, American, and German peoples would be thinking differently, would be acting differently, would be altogether different men and women from what they are at this moment."

This saying of Froude's, quoted on p. 264 of the book before us, amply justifies Dr. Waring's attempt to expound the political theories of Martin Luther. It is a wise plan to set out these theories as far as possible in Luther's own words, quoted directly from his writings and utterances, particularly from his great "Appeal to the German Nobility."

The Reformation in its spiritual aspect was the attempt to cast out from the Church the spirit of Cæsar, and to make it a fitter abode for the Spirit of God, and it also involved the revolt of nations against medieval cosmopolitanism, which was being worked for the benefit of a corrupt Papacy that had degraded its world-wide possibilities in order to pursue local and family interests. Luther stands out as *the* prophet of the Reformation, and as the spokesman of this new national sentiment. Dr. Waring points out that Luther, in the course of his religious reform, was led almost inevitably to suggestions of political reform. He put forward a theory of the State which flatly contradicted the central idea of the medieval polity. Luther laid down that the State was as Divine as the Church in its origin, and therefore could justly claim the full obedience of all its citizens in all things not directly contrary to the Word of God. It was not the business of the Church to control the State. Each organization had its own sphere, within which it was supreme, but the State had full control over all persons residing within its domains, and both clergy and laity were equally subject to its law and discipline. The business of the State was to maintain peace, order, and security, to provide education—secular and religious—for its youth, to care for the poor, to protect the good and punish the wicked. Yet the State had its limits. It must allow reasonable liberty of conscience and speech to the individual, who may lawfully resist tyranny. Illegal or unconstitutional authority may be overthrown, and government may be constitutionally reformed and altered. Such are the principles which Dr. Waring deduces from Luther's writings and utterances, but they are stated therein rather as practical maxims than as a coherent system of political theory. In fact, we find serious inconsistencies in Luther's political suggestions on different

occasions—inconsistencies which Dr. Waring tries to explain away with little success. On the whole, however, the author has compiled a large amount of first-hand information, which gives a valuable indication of Luther's position and influence as a political thinker.

But while there is much excellent material in the book, it suffers from serious defects of workmanship, and leaves a distinct impression of hasty compilation rather than independent thought.

In the first place, it is not till p. 73 that the author really gets to his subject. Over one-quarter of the book is occupied with introductory matter, much of which has but the remotest connection with Luther. The author seems to lack a clear perception of what is directly relevant to his subject. Secondly, there is far too much quotation from various modern writers of every degree of importance. Hence the style reminds the reader strongly of "scissors and paste." We expected a treatise; the author has given us an album. The frequency of quotations gives a patchwork effect, which merely irritates by its discontinuity, without enlightening us or leading us to any definite point. We wish Dr. Waring had given us the fruits of his wide reading in his own words. He gives us too many opinions of other people. When he speaks for himself his book becomes very readable.

There are also instances of needless repetition—*e.g.*, the quotation from Bryce's "Holy Roman Empire" on p. 255 is repeated in part on p. 268. A few minor blemishes may be noted. On p. 7 there is an apparent self-contradiction. We are told that Constantine's Edict of Toleration recognized freedom of conscience, and two lines lower down that "he banished dissenting ecclesiastics, prohibited assemblies of heretics, and confiscated their houses of worship." On p. 21 Dr. Waring says that the King of England obeyed the Bull "Clericis Laicos" of 1296. As a matter of fact, Edward I. outlawed the clergy for pleading that Bull as exempting them from secular taxation. Again, Latin was the common language of learning and worship, hardly of commerce (p. 54). On pp. 100 and 101 Dr. Waring speaks of the "Fourth" Commandment, obviously meaning the one we reckon as Fifth in the Decalogue.

A useful working bibliography is provided.

DAVID J. DAVIES.

ST. PAUL THE ORATOR. By Maurice Jones, B.D. London: *Hodder and Stoughton*. Price 6s.

This contribution to the life, personality, and teaching of St. Paul is not, nor does it profess to be, an original thesis. Much of the material has been supplied by recent literature, but the author has woven it into quite a new and attractive pattern, and therein lies the value of the book. Its great feature is the literary plan. Each speech is treated in a framework: an analysis, a free translation, interwoven with exegesis, an examination of its Pauline features, the sequel to its delivery. The writer's aim is to justify St. Paul the Orator; incidentally he justifies St. Luke the Historian. The three sets of St. Paul's speeches which the latter has preserved for us in the Acts are representative—a testimony to the historian's discrimination—and they are comprehensive—a testimony to the versatility of the great Apostle. No matter what the conditions, the audience, the locality, St. Paul is equally

at home. His evangelistic sermons in the mission-field, his pastoral talk to the Clerical Union at Miletus, his apologetic speeches in Jerusalem and Cæsarea—they all witness to his unfailing tact and faculty of accommodation.

The writer, evidently a thorough-going disciple of Professor Ramsay, ably champions the authenticity of the speeches against the attacks of Professors Davidson, Bacon, and McGiffert. He points out that the artificiality and the sensationalism, even the starched consistency, which we should expect in a manufactured production, are conspicuous by their absence. Quite properly, he piles up argument and illustration to emphasize the fact that the portrait of St. Paul the Orator drawn by St. Luke is in complete harmony with the portrait of St. Paul the Author drawn by himself. The interest in the closing section of the book naturally centres round the question of the Apostle's conversion. The writer sees a twofold reason for the prominence given to it in the apologetic speeches. It was the only key to the Apostle's life: the swift transformation from blasphemer to Christian missionary needed an adequate explanation. It is the key to the Apostle's doctrinal system: the vision on the Damascus road was the inspiration of its three prominent texts—the Resurrection, the Process of Salvation, Justification by Faith. "The story of the conversion," he aptly says, "is not rejected because of the discrepancies in various editions of it, but on *a priori* objections to the supernatural element connected with it." He himself regards the vision as a real revelation of the living Christ, and the accounts of it as the real utterances of the fruit of the vision—Paul, "slave of Christ."

MEMOIR OF GEORGE HOWARD WILKINSON, BISHOP OF ST. ANDREWS.
By A. J. Mason, D.D. London: *Longmans, Green and Co.* Price 6s. net.

This is a shorter edition, in one volume, and at a much reduced price, of the memoir which has already been reviewed in our columns. The reduction in size is mainly due to the omission of a large number of letters, which, though interesting in themselves, can be spared without spoiling the portrait of the Bishop. Many to whom the size and price of the larger work were prohibitive will be glad to have this shorter account of one so universally respected as George Howard Wilkinson.

MANUAL OF ENGLISH CHURCH HISTORY. By the Rev. Charles Hole, B.A., formerly Fellow and Lecturer in Ecclesiastical History, King's College, London. With biographical preface by the Dean of Canterbury. London: *Longmans, Green and Co.* Price 3s. 6d. net.

On the memorial tablet to Bishop Creighton in Peterborough Cathedral are inscribed the words, "He tried to write true history." The same epitaph might be written for Mr. Hole. His labours in Church history were not confined to this volume, but this volume is the maturest fruit of those labours. It may be said without fear of serious refutation that this book is distinguished by three of the most important qualities which Church history can possess; competent and well-digested learning, painstaking accuracy of thought, and sympathetic insight into varying and even conflicting aspects of Church life, which is widely different from, and much better than, a frigid impartiality.

It is a pity that to these three qualities Mr. Hole could not add a fourth—namely, that of a beautiful style. I do not mean that he is peculiar in this defect. A vicious depreciation of good writing has been the bane of many recent English historians; and it is certain that no history can be quite perfect if it is deficient in the quality of style.

Mr. Hole's history describes the Church of England from its remote and obscure beginnings in the second century to the middle of the reign of Queen Victoria. To the British Church he gives the honour which is its due. His account of the gradual Romanization of English Church life is critical and illuminating, for he frankly recognizes the ingredients of good which were present in that process; and his summary of the Benedictines' influence on England from its rise to its disastrous close is one of the finest examples of Mr. Hole's just and discriminating temper.

He is not less judicial in his treatment of Henry VIII. and of Queen Elizabeth; and not many better guides than he can be found through the thorny and intricate movements which issued in the Reformation settlement.

Upon the vexed question of the dissolution of the monasteries, the learning and acumen of Mr. Hole throw an abundant and searching light. With more Christian perception than Hallam, but without any of the romantic nonsense of the "King's Achievement," he sums up the case against monastic life as a thing incompatible with the expansion of England and the genius of her national Church. This passage (p. 149), as also a similar passage on Church life (p. 56), should be read not once or twice by those who wish to be taught what is true rather than what is agreeable about the period of the Roman ascendancy in England.

Neither to the Puritans nor to the Wesleyans does Mr. Hole do quite equal justice. The truth is that he was an unqualified Anglican, and deviations from Anglican orthodoxy were little to his taste. But he compensates for some asperity of treatment to Puritan and Methodist by his just and generous appreciation of the Anglican Evangelicals. Nor will his searching critique of the ingredients which composed the Oxford Movement be lost upon those who have usually heard that movement acclaimed with unmixed and unmeasured praise.

For busy clergymen, for the superintendents of day and Sunday schools, and for many who in various minor ways are expected to teach Church history, this book is admirably adapted. The Chronological Table and Index will be found of the greatest service for purposes of reference; and those who have scant leisure or capacity for original investigation may contentedly follow the guidance of Mr. Hole. It is to be hoped that this manual will quickly take its place upon the Diocesan lists.

This book is as opportune as it is useful. It will serve as an antidote to picturesque but misleading descriptions of Church life, which have appeared far too frequently of late.

HERBERT J. R. MARSTON.

SUNDAY EVENING. By W. Robertson Nicoll. London: *Hodder and Stoughton*.

Price 5s. net.

Fifty-two sermons by the learned Editor of the *British Weekly*. When Sir Robertson Nicoll leaves the region of controversy and writes for the general edification, how truly does he appeal to us all! The sermons are

short, but they are not thin. They are full of suggestiveness and of illustration, they tell of scholarly work, and they tell, too, of loyalty to Christ. We warmly commend them to the reader of sermons.

A PEACE SCOUT. By Irene H. Barnes. London: *Church Missionary Society*. Price 1s. 6d.

Miss Irene Barnes has a genius for writing missionary books for boys and girls—perhaps we may say especially for boys. Her latest book will enhance her reputation in this respect, and increase her usefulness. She has chosen an apt title in these days of scouts. She has remembered that boys like excitement, and, best of all, she has got her message home without appearing to preach. The missionary hope of the future lies with the children, and Miss Barnes is doing much to make the hope brighter.

BLACK-LETTER SAINTS OF THE PRAYER-BOOK. By R. E. Granger. London: *Messrs. Dent and Sons*. Price 2s. 6d. net.

The Black-Letter Saints of the Prayer-Book are to most Churchmen more or less entirely unknown. This little book, with a few pages about each, written in simple and readable form, will completely remedy the defect for those who care to read it.

CHILDREN ON THE KING'S HIGHWAY. By Rev. Charles Brown. London: *Religious Tract Society*. Price 2s. 6d.

The best testimony to this book is the fact that it has proved fascinating to a little maiden of seven, to whom it was lent. Since she found it attractive, it is pretty certain that other children will find it so too. Nor will children of an older growth object to it, for "Pilgrim's Progress" is of perennial interest to us all. Mr. Brown has done his work well, and this second volume is worthy to stand side by side with his former one. Both together, they form a most helpful commentary on Bunyan's immortal work, which ought to be widely used by parents and teachers.

THE REFORMATION IN SCOTLAND. By David Hay Fleming, LL.D. London: *Hodder and Stoughton*. Price 10s. 6d. net.

This stout volume contains the Stone lectures at Princeton Theological Seminary for 1907-08. But these lectures have been enlarged and revised before their appearance in print, and we are inclined to think the revision might have been even more thorough than it is. Dr. Fleming, already favourably known to students by his "Life of Mary Queen of Scots," here essays to give us the causes, characteristics, and consequences of the Scotch Reformation Movement. On the whole, despite the fact that the writer's prejudices are rather too sharply marked, the work has been excellently done. He takes us to the very heart of the movement; shows how imperative that movement was if Christianity was to be saved at all; and depicts the chief actors with a good deal of vigour and skill. The book will prove very unpleasant reading for the anti-Reformation party in our midst; but the plain facts of history, collected by Dr. Fleming and set here in their true setting, cannot be made away with. We are not sure that he has made out his case that the destruction of churches and ecclesiastical buildings cannot be laid to the charge of the Reformers; but he has shown, in no small detail, that the charges made against those Reformers of being mere ruthless

iconoclasts cannot be upheld. We doubt, too, if Dr. Fleming is really justified in painting the characters of the pre-Reformation clergy in such unrelieved black, and, by implication, in depicting the Reformed clergy as angels of light. As a matter of fact, there were many gradations of colour among both sets; and it will probably be found that the unrelieved black and the clear white did, in a large number of cases, approximate to a dull grey tint. We shall look forward to the writer's promised "Life of Knox" with uncommon interest. Such a life has long been a desideratum, and Dr. Fleming is well equipped, both with learning and industry, for this important piece of work.

THE CREED IN THE EPISTLES. By the Rev. Wilfred Richmond. London: *Methuen and Co.* Price 2s. 6d.

This excellent little book purports to give a survey of the creed of the first age of the Church as exhibited in the early Epistles of St. Paul. The writer makes out a very good case for his contention that the popular view, according to which the "Gospels" contain the simple Gospel, is incorrect. The Gospels give us the *incomplete* Gospel, not the whole of it; the story of the actual past facts of Christ's life is not the end, but has to be interpreted in the light of the developed Gospel which we find in the Pauline theology. Thus the Gospels are preparatory to and prophetic of the Gospel. It is not easy to give an outline of the book; it must be studied bit by bit, with the text of the Epistles open before one, in order to appreciate the cumulative effect of its evidence.

CÆSAR. Words and Music by the Rev. J. Mountain. London: *Morgan and Scott.* Price 6d.

Verses set to music, expressing what King Edward's dog Cæsar might have been expected to have thought and uttered if he had been able to speak and sing. "Dedicated to the Boys and Girls of the Empire."

BIBLE ANGELS. By Charles Moss. London: *George Routledge and Sons.* Price 3s. net.

The writer attempts the very difficult task of telling the story of the angels of the Bible in rhyme, and with, it must be confessed, only moderate success. The following lines are typical:

"Nebuchadnezzar's fifty days were fled,
His wayward son Belshazzar, too, was dead."

We candidly confess that Nebuchadnezzar is a difficult word for a poet.

GOD'S FELLOW-WORKERS. By C. B. Keenleyside, B.D. London: *Morgan and Scott.* Price 6s.

An interesting story of the progress of missions throughout the world, calculated not only to encourage the missionary spirit, but to make for general co-operation.

THE BOILING CALDRON. By Lettice Bell. London: *Hodder and Stoughton.* Price 3s. 6d.

THE SWEET STORY OF OLD. By Hesba Stretton. London: *R.T.S.* Price 2s. 6d.

These two books tell Bible stories in language which young people can understand. The former deals with the prophet Jeremiah, tells his story in simple language, and weaves into it the very words of Scripture. Chapter references are given in the margin, and space is left for the verses to be filled in. Miss Stretton's book tells the story of the life of our Lord, with illustrations by Harold Copping. Both books deserve to be used as gifts for the children.

BLACKIE'S CHILDREN'S ANNUAL. Price 3s. 6d. **MORE JUMBO STORIES.** Price 1s. **HOW THEY CAME HOME FROM SCHOOL.** Price 2s. 6d. **MOTHER GOOSE.** Price 1s. **THE ROUNDABOUT BOOK.** Price 1s. London: *Blackie and Co.*

Five excellent books for the tiny folks, illustrated in colours, and with simple letter-press well worthy of the reputation of this well-known firm.

A MANUAL OF THE ARAMAIC LANGUAGE OF THE BABYLONIAN TALMUD. Grammar, Chrestomathy, and Glossaries. By Professor Max L. Margolis, Ph.D. London: *David Nutt.* 10s. net.

Semitic scholars are often deterred from prosecuting the study of the Talmud by its barbarous style, and the immense number of irregularities which are to be found in its language. It must be confessed that, to a person acquainted with Hebrew, Arabic, Syriac, or any other Semitic language, it comes somewhat as a shock to find a Semitic tongue using the prefix *qd* (a contraction of the present participle of the root *qûm*) as one method of forming a strengthened participle of another verb; or, again, to find *l* instead of *n* used as the preformative of the first plural imperfect; or to discover that "bread" is both *lahmâ* and *nahômâ*. He is not less horrified to discover that the suffixes *-hêh* and *-thû* (*thû*) may be used for *-hôn* and *-hûn* (*-tûn*), *ihhâ* for *ithâ* ("there is"), and *leykhâ* for *leythâ* ("there is not"). *Mê*, as an interrogative particle (= *num* in Latin), wrongly reminds him of Turkish, and *lêymâ* strikes him as strange for the third singular masculine imperfect of *âmar*. But Professor Margolis supplies the key to all such puzzles, and thus enables us to read with comparative ease a book which is, next to the Old Testament, "the most essential source of the Jewish religious law," and which contains the record of centuries of the life and thought of the Babylonian Jews. Even its dialect is worth studying, with the able assistance of this excellent and learned manual, for it reveals to us a Semitic tongue in its last stage of corruption as a spoken and written language. For those who desire to gain an acquaintance with the Talmud, we can heartily recommend Dr. Margolis' work, the result of more than twenty years' study and practical experience as a Professor of Biblical Philology. The grammar is admirably lucid, the Aramaic vocabulary is full and carefully compiled, and it gives the vocalization of the words, which is not given in the unpointed text. The well-selected chrestomathy contains pithy sayings, legends, and tales, some of which at least show that their authors had no lack of imagination, and could tell "tall" stories. As one example, take the following (Chrestomathy, pp. 71, 72):

"Once upon a time we were voyaging in a ship, and we saw that bird which was standing up to its ankle in the water, and its head reached the sky. We fancied that there was not much water. We wished to go down to cool ourselves (bathe). The *Bath Qôl* came forth, and said to us: 'Do ye wish to bathe yourselves where the axe of the carpenter's house fell seven years, and did not reach the ground—not because the water is deep, but because the water flows mightily.'" W. ST. CLAIR TISDALL.

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