

Entre Nous.

PROFESSOR DEISSMANN is perhaps the best judge of the value of Dr. Moulton's new *Grammar*. He writes hurriedly before leaving for the East, and says: 'You have greatly advanced our knowledge of the subject, and now, in your work, the best grammar lies before us.'

And Professor Schmiedel also can judge. 'I am delighted and amazed,' he writes, 'at the abundance of new material which it contains.'

Dr. Moulton's *Grammar of the New Testament* (vol. i. 'Prolegomena'), is one of an interesting list of Spring announcements which Messrs. T. & T. Clark make. There are two books in it by Professor Gwatkin, of Cambridge, the one his Gifford Lectures at Edinburgh on *The Knowledge of God*, the other a volume of sermons with the title of *The Eye for Spiritual Things*. There is a new book by Dr. Forrest on *The Authority of Christ*, a subject which will occupy all the writer's powers if he is to do justice to it; and an addition to the International Theological Library, *The History of the Reformation*, by Principal Lindsay, in two volumes.

A great venture is made by the Rev. John Adams, B.D., with a volume of *Sermons in Accents*. Men do go to strange places for their sermons sometimes. This is one of the strangest, and yet it is quite legitimate, and the sermons, we are told, are most original and edifying. Among the rest, note Mr. J. A. Bain's *The New Reformation*. A wonderfully graphic story can be told of the movements which have recently been disturbing the Roman Catholic Church, and Mr. Bain is sure to tell it effectively.

To return, however, to Professor Gwatkin. His smaller volume, *The Eye for Spiritual Things*, belongs to a series called 'The Scholar as Preacher.' In the same series has appeared Inge's *Faith and Knowledge*, Rashdall's *Christus in Ecclesia* and Zahn's *Bread and Salt from the Word of God*. Zahn has been a surprise. There is absolutely nothing on the first reading to arrest the ordinary eye. But even reviewers sometimes take time to read a book carefully, and Zahn has been discovered. 'The sermons are homely and devout,' says the editor of the *Interpreter*, 'but great learning and penetration lie behind them.'

Can any one throw light on this question—Had our Lord and the disciples a lamb at the Last Supper, as Jewish families had at the Passover? Principal Stewart of St. Andrews has touched it in his valuable little *Life of Christ* just published.

Has any other writer on our Lord's life or any commentator dealt with it?

Who's Who.—Professor Kirsopp Lake writes from Leiden—'I see that in THE EXPOSITORY TIMES, in reviewing *Who's Who*, the reviewer demurs to the description of Dr. Rendel Harris as Professor at Leiden, 1903-1904. It is a nice point. I am inclined to agree with *Who's Who*. Dr. Rendel Harris was appointed, and accepted the nomination. But he withdrew before entering on his duties. I think it is the Royal Decree which makes the Professor; and the taking of the Oath, etc., only implies the taking up of the duties of the Professorate. I suppose this was the view of Leiden University, as Dr. Rendel Harris's name stands in the jaarboek for 1903-1904 (published in 1903). I am interested because I like to claim Dr. Rendel Harris (who has taught me as much as any one) as my predecessor here.'

The Great Text Commentary.—The best illustration this month has been found by the Rev. W. Venis Robinson, B.A., Huntingdon, to whom a copy has been sent of Jordan's *Comparative Religion*. A volume of the 'Scholar as Preacher' Series has also been sent to the Rev. A. B. Holliday, Elm Park, Liverpool; the Rev. Bruce Ethrington, B.A., Baptist Missionary, Ellathorpe, Chelston, Torquay; the Rev. John Williams, Preswylfa, Brynmawr; and the Rev. W. Garton Shinton, Ebenezer Congregational Church, Birmingham.

Illustrations for the Great Text for April must be received by the 6th of March. The text is Jer 36²²⁻²⁴.

The Great Text for May is Jer 48¹¹—'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remaineth in him, and his scent is not changed.' A copy of Deussen's *Upanishads*, or of Moulton's *Prolegomena*, or of Adamson's *Christian Doctrine of the Lord's Supper* will be given for the best illustration.

ERRATUM.—In EXPOS. TIMES for Feb., p. 215^a, lines 30, 31 should read: 'Ur of the Chaldees.' מְתֵיג־הַאֲמָה (2 S 8¹). The expression 'Metheg-hammah.'

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