

we venture to call the attention of scholars to the *Kurzgefasster Kommentar zu den Alt. u. Neuen Test.*, now being published in Germany under the editorship of Prof. Dr. H. L. Strack of Berlin, and Prof. Dr. Otto Zöckler of Greifswald, both eminently able and orthodox scholars. The volumes which have already appeared on *The Books of Samuel and Kings* with notes by Prof. Dr. A. Klostermann of Kiel, and on *Isaiah and Jeremiah*, by Prof. C. von Orelli of Basel, lead us to expect much from this series, more especially as the Books of *Genesis*, *Exodus*, and *Leviticus* have been undertaken by Prof. Strack himself.

CHARLES H. H. WRIGHT.

(To be continued.)

### BREVIA.

**The Revolution in Tanner's Lane.**—Some years ago we ventured to commend to the readers of THE EXPOSITOR two very remarkable books, *The Autobiography of Mark Rutherford* and *Mark Rutherford's Deliverance*. Since then an almost daily converse with the volumes has only served to deepen our sense of their great beauty and power and wisdom. It is with no common gratitude that we announce the appearance of a companion fit to stand with them, in *The Revolution in Tanner's Lane*, recently published by Messrs. Trübner. It might be out of place here to comment on the extraordinary excellence of the author's style, or on the structural faults which mar the book as a mere story. Like his previous works, it has no message for the fortunate or the shallow, and they will pass it by. Its spell is that its writer has seen the true Gorgon head—and lived. For those who have been shaken to the centre by problems of time and eternity, it is a book to place with the dear and tried few that never fail to soothe and fortify the soul. “‘From the horns of the wild oxen’ that correction had often been precious to Zachariah. When at the point of being pinned to the ground—so he understood it—help had arisen; risen up from the earth, and might again arise.” This is the key-note of the book; it is written by one who has been often in the last extremity, “face to face with

the Red Sea," and has found deliverance. It is needless to say that the author is profoundly familiar with the Bible, its letter and its spirit. Here is how he makes one of his characters preach from it: "Jephthah had played for a great stake. Ought the Almighty—let us speak it with reverence—to have let him off with an ox, or even with a serf? I say that if we are to conquer Ammon we must pay for it, and we ought to pay for it. God elected Jephthah to that tremendous oath and that tremendous penalty. He elected him to the agony he endured while she was away upon the hills! That is God's election; an election to the cross, and to the cry, 'Eli, Eli, lama sabachthani.' 'Yes,' you will say, 'but He elected him to the victory over Ammon.' Doubtless He did; but what cared Jephthah for his victory when she came to meet him, or indeed for the rest of his life? What is a victory, what are triumphal arches and the praise of all creation, to a lonely man? Be sure, if God elects you, He elects you to suffering. Whom He loveth He chasteneth, and His stripes are not playwork. Ammon will not be conquered unless your heart be well nigh broken." Of the author's own attitude to Christianity much might be written, but it is needless. The wise will understand. He is at least of those *who ask their way to Zion with their faces thitherward.*

EDITOR.

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