

same country nor by the same author as the latter. In short, they are Palestinian and not Babylonian, and the language employed in them is considered by Kusters to confirm the conclusions arrived at in his *Herstel van Israël*. For the closely-reasoned argument by which the above positions are maintained, we must refer the reader to the essay itself, contenting ourselves here and in what follows with stating results without indicating the process by which these are reached.

II. A second question concerns the Servant of Jahweh sections—xlii. 1-4, xlix. 1-6, l. 4-9, lii. 13-14, 12. These are held by Kusters to have formed no original constituent of chs. xl.-lv., but to have been at a later period inserted by a redactor, who sought, by additions and connecting links, to fit them to their environment. The last of the above passages is pronounced of later date and of another origin than the first three. The whole may have been introduced into the work of *Deutero-Isaiah* after the events described in Neh. ix. and x.

III. Chs. xlviii. 1-l. 3 are very instructive. While xlviii. 12-16a, and even ver. 20 f., may belong to *Deutero-Isaiah*, the rest of the chapter consists of interpolations or passages that have been worked over. A similar remark applies to l. 1-3.

The work of *Deutero-Isaiah*, then, according to Kusters, is contained (apart from interpolations) in chs. xl.-xlviii. To this was added a section written in Palestine, of which we find the beginning in the prophecy which forms the basis of xlix. 12-26, and to which belong also li. 1-16, li. 17-14, 12, liv., lv. The burden of this section is to assure Zion that the promised deliverance, although as yet not realised, is at hand. The same hand which attached it to the work of *Deutero-Isaiah* also expanded ch. xlviii. and interpolated l. 1-3,

in order to attribute the non-fulfilment of the promise to the unfaithfulness of Zion. Into this Book, at a later period, after the forming of the Jewish community, the Servant of Jahweh sections were introduced by someone who identified the Servant with this community, and, by additions, accommodated these sections to their environment. That he also gave its present form to xlix. 12-26 may be reasonably conjectured.

IV. While chs. lvi.-lxvi. are generally admitted to be of later origin than xl.-lv., difference of opinion prevails as to whether they are a unity or not. Kusters here differs from Duhm, who ascribed these eleven chapters, with the exception of a few verses, to a single author, whom he named *Trito-Isaiah*, and agrees with Cheyne that we have here the work of a number of writers of kindred spirit, who did not necessarily all belong to the same period of time. He cannot, indeed, go so far as Cheyne in dating lxiii. 7-lxiv. 12 in the time of Artaxerxes Ochus. Rather would he place this passage prior to the forming of the *Kahal* by Ezra and Nehemiah. Subsequent to the latter event are chs. lx.-lxii., according to Cheyne; but here again Kusters differs, although he would concede such a date for lvi. 1-8. The passages supposed to be written between the rebuilding of the temple and the forming of the *Kahal* (lvi. 9-lvii. 13a, lxx., lxxvi.) enable us to draw a picture, as Kusters does, of the state of things in the half-Jewish, half-heathen community. Finally, Kusters will have it that this section knows nothing of a return of exiles in the reign of Cyrus, and that *Trito-Isaiah* must thus be added to the list of witnesses against the credibility of Ezra. i.

J. A. SELBIE.

Maryculter.

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

INFANTIA MUNDI. BY THE REV. NEIL LIVINGSTON, D.D. (*Nisbet*. Crown 8vo, pp. xvi, 146.) The chronology of the Bible is a difficult matter, perhaps the most difficult matter for any student of the Bible to grapple with, the most

disastrous for any dilettante to dabble in. Dr. Livingston is not a dilettante. He knows what he is about. He has read the writing of other men. He has read the Monumental discoveries. He has read the Bible itself. To all that, he adds a

theory. It is a theory of his own. He has not seen it elsewhere, nor have we. It is a theory about the antediluvians, whereby he greatly shortens their enormous length of life. It is a theory as to the meaning of the word called 'year.' The book is written for the people; it will clear away some popular mistakes and solve some popular perplexities.

GEORGE SMITH OF COALVILLE. BY EDWIN HODDER. (*Nisbet*. Crown 8vo, pp. 272.) George Smith was one of the greatest and best of our day. Most assuredly he was of the salt of the earth, and the earth had been more putrid and unbearable without him. He was an enthusiast, says Mr. Hodder. Well, we do not like the word. Being in Christ Jesus, as he most assuredly was, how could he be anything but an enthusiast? How dare *you* be anything else? And that is the one note we reprobate in Mr. Hodder's book. It is a biographer's book, the book of one who is a master in biography. But for once one feels that Mr. Hodder keeps himself just a trifle outside of it. But let the trifle pass. The man is here unmistakably, and we are very glad to have him. What a splendid work he did, and how splendidly he gave himself to it. If ever there was a man who was sure of his wages at the end of the day, it was he. 'Inasmuch as ye did it unto one of the least of these,' and he did it unto so many. Scanty enough, it is true, were his wages as the work went on. But we will build his tomb now. Even Carlyle, were he alive, would write another lecture and call it 'The Hero as the Friend of Vagabonds.'

THE BIBLICAL ILLUSTRATOR: 2 CORINTHIANS. (*Nisbet*. 8vo, pp. xi, 542.) Nowhere else we know of can so many sensible sentences on this epistle be purchased for the money. It is a vast treasury of criticism, exegesis, exposition, application, anecdote.

FAMOUS SCOTS: THOMAS CHALMERS. BY W. GARDEN BLAIKIE. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160.) Surely Dr. Chalmers had to be written, and surely Dr. Blaikie had to write it. For does he not stand almost alone of the men who knew Dr. Chalmers, and still can write regarding him? And he has recognised the dignity of the task. Dr. Chalmers

needed a larger volume than the rest, a larger treatment altogether. We have not seen Dr. Blaikie better suited for a subject; we have not often seen Dr. Chalmers better fitted with a biographer.

A CARILLON OF BELLS. BY MRS. SPURGEON. (*Passmore & Alabaster*. Sm. 8vo, pp. 132.) It is hard to say if these are addresses or prayers. We criticise men's prayers which are really addresses to men; we might criticise these addresses, which are chiefly prayers to God. But we need not. They serve their end even better so. They are the natural expression of a very true and close fellowship.

THE SPIRITUAL STANDARD. BY WALTER HOBHOUSE, M.A. (*Rivington, Percival & Co*. Crown 8vo, pp. x, 219.) It is so unusual to find a volume of sermons called after a sermon in the middle of it, that one's curiosity is set on edge. That sermon gets read before the others. And it is a striking sermon. Its topic is given in the question: 'What is the true moral standard?' And when the answer comes, it is in the words, 'a perfect heart.' For Mr. Hobhouse lives not in constant fear and dread of that word 'perfect.' The moral standard is a perfect heart, and it may be reached and realised. It was realised in Jesus Christ; it may be reached by you and me. So this is the title and motive of the book—a high standard of life and the necessity of attaining it; a combination of mystery and reality; citizenship in heaven and citizenship not the less upon earth.

IN THE HOUSE OF THE PILGRIMAGE. BY H. C. G. MOULE, D.D. (*Seeley*. Crown 8vo, pp. viii, 106.) Some of these poems are familiar, some are wholly new. They are not ambitious, they are very fragrant. Not once is a *false* note struck; sometimes 'tis very true and touching. 'We can sing as we go along,' says the shepherd in Virgil to his fellow. Would we not gladly have a fellow-singer like this by our side in the house of *our* pilgrimage?

A HISTORY OF THE HEBREW PEOPLE. BY C. F. KENT, Ph.D. (*Smith, Elder, & Co*. Crown 8vo, pp. xxi, 220.) First, our grudge. The chapters that discuss the sources of the

history should have been printed in smaller or closer type. They break the thread and puzzle a little at first. Otherwise the book is, for its purpose, admirable. It is a critic's reading of the History of Israel, a well-informed scholar's account of how the Hebrew people arose and grew and reached their excellence. It is an original work besides. Kittel in brief, but not a copy of Kittel—an original, able, interesting narrative.

HOW TO MEET THE DIFFICULTIES OF THE BIBLE. (*Elliot Stock*. 8vo, pp. 566.) We had no idea there were so many difficulties in it. Five hundred and sixty-six pages, and a difficulty on almost every page. Is there not a risk that it may fall into the hands of the crafty and deceitful? A certain popular preacher, when young men come to him with their difficulties, is wont, he says, to stagger them with the preliminary question: 'Sayest thou this of thyself, or did others tell it thee?' Is there not the danger that he will have more to do after this book? Nevertheless, here it is, and it has to be accepted. And we thankfully acknowledge that it meets the difficulties in the very safest way, and nearly always settles them. The unacknowledged writer is evidently a good, sound scholar, and quite as ingenuous as he is ingenious. Besides, when we examine the 'difficulties,' we find that many of them are simple questions of fact, not perplexities of the understanding. Thus one question is, 'Where is Mahanaim?' So the first fear passes away. The book may be heartily received, and should reach a considerable circulation.

THE ART OF EXTEMPORE SPEAKING. BY HAROLD FORD, M.A., LL.B. (*Elliot Stock*. Crown 8vo, pp. vii, 104.) It may be that no book can teach us such an art as this. But this book will give us the desire to learn, and certainly put us somewhat on the way.

THE BIBLE ITS OWN WITNESS. BY CHAGAB. (*Elliot Stock*. Crown 8vo, pp. x, 317.) Chagab is very bold, but not so bold as he should be. He believes in all kinds of criticism, he disbelieves in miracle. But criticism must lead him further than he goes: and the miracles must be disposed of more successfully. To say that the passage of the Jordan was 'a landslip in the upper part of the river' is neither scientific nor

sensible. The authors and editors of Joshua knew a landslip from a miracle as well as Chagab does; and if they wanted a miracle, they were not so poor in invention that they must wait till a landslip provide it. 'The Bible is its own witness,' if you have the heart to receive the witness; in that Chagab is wholly right. And he is right in many things besides that. But he must go further back or he must draw further forward.

THE FOUR LAST THINGS. BY THE REV. F. H. CARLISLE, M.A. (*Elliot Stock*. Fcap. 8vo, pp. 77.) The four last things are Death, Judgment, Heaven, Hell. And when Mr. Carlisle explained these four in an advent course, he did so as a firm believer in universalism,—that is the key to the book, the secret of its existence, the spirit and purpose that runs throughout it. 'The old-fashioned and injurious ideas of hell as a place of material flames and endless punishment will be here either totally ignored or treated with deserving contempt.' So he says in the beginning of his last chapter; so he acts throughout. The writing is forcible and unmistakable, the spirit is earnest and unobjectionable.

LAUREATES OF THE CROSS. BY THE REV. AUBREY N. ST. J. MILDMAY, M.A. (*Elliot Stock*. Fcap. 8vo, pp. xii, 91.) The title makes us look for a list of religious poets. But they are not poets of whom Mr. Mildmay wrote and preached these six sermons: they are *saints*. That is his own idea, and is the emphatic demonstration of Canon Knox Little, who introduces the little book. They are saints, not only actually but by ecclesiastical recognition. They are St. Paul, St. Augustine, St. Jerome, St. Thomas à Kempis, St. Mary, and—the Master Himself. And it is not their writing that is the matter most accounted of: it is their motive, the lesson that their life has left us.

THE CHILDREN'S STUDY—GERMANY. BY KATE FREILIGRATH KROEKER. (*Unwin*. Fcap. 8vo, pp. x, 251.) Mr. Fisher Unwin, whose 'Story of the Nations' has reached so great a library and success, has now begun a parallel enterprise—the Story of the Nations for Children. He has not called it so; but he might—and we think he assuredly should have called it so. We have seen Mrs. Oliphant's *Scotland*. This is

Germany. It is by a German lady, as Scotland was by a Scotch. And on the whole we like it better than Mrs. Oliphant's *Scotland*. There is less in it, so it is clearer and easier to read. Yet there is abundance in it; a very full history indeed, and all in the spirit of freedom and of truth.

HISTORY OF DOGMA. BY ADOLPH HARNACK. TRANSLATED BY NEIL BUCHANAN.

(*Williams & Norgate.* 8vo, vol. ii. pp. 380.) The second volume of Harnack's *History of Dogma* needs few words of notice. It is one of the books that most demanded translation from the German both for the difficulty of its language and the surpassing moment of its contents. We may differ from Harnack as we will: we may differ on every page; but we do not deny his surpassing greatness,—we know that we cannot neglect him.

Contributions and Comments.

'The Spirit of Power.'¹

THIS is a small book of rare and solid value. It deals with its all-important theme in a style which is at once strictly expository, and all the while spiritually searching and stimulating. It may call here and there for criticism of incidental statements. *E.g.* have we right to call the Johannines of Acts xix. 1 'the Baptist's twelve apostles'? (p. 55). Is it enough to say of Stephen's vision that 'the hidden Object of his faith . . . seemed to him now to become visible'? (p. 78). Can we rightly dare to say of the Eternal Spirit that in the Incarnate Lord 'He had now some one worthy of His *enthusiastic service*'? Is there not a modern tendency, calling for very reverent caution, to speak of God in terms too loosely humanistic? But having said all this, I would the more emphatically commend this remarkable tractate, as a whole, to the attention of all whose souls are awake with desires after 'The Spirit of Power,' and who meantime may be all the more shy of crude and untenable assertions too often made about His sacred work. The study of the relation between conversion and the fulness of the Spirit is full of sober but penetrating suggestion. The main *purpose* of the gift of the fulness is admirably brought out—'suitable and adequate testimony for Christ.' So are the conditions of reception, in the essentials and in their variety. And the book closes with some invaluable 'Cautions': 'To desire the power of the Spirit, as Simon Magus did, is as sinful as desiring the Spirit of Power is commendable and commanded' (p. 84). The

¹ *The Spirit of Power, as set forth in the Book of the Acts of the Apostles.* By the Rev. T. Adamson, B.D. (T. & T. Clark, 1897, pp. 85).

'Spirit cannot be sundered from Christ. He comes for Christ, and He comes by the appreciation of Christ. . . . To be devoted to Christ is to be filled with the Spirit, and to have the power of the Spirit' (*ibid.*). 'The faith which lovingly lays hold on the Lord as its perfect strength, and its only hope in all Christian service, receives the power of the Spirit to meet the need which drew it out' (p. 85).

But the book is so closely woven that it is poorly represented by extracts. It will repay not only reading, but reading again and again. I know few spiritual discussions which more perfectly combine entire scriptural 'truth and soberness' with the power to make the reader feel that the writer is *unreservedly* asking what the Lord saith, and seeking *unreservedly* to pass it on, in all its heart-searching power.

H. C. G. MOULE.

Cambridge.

Textual Criticism of the Psalms.

MR. SELBIE'S notice (*THE EXPOSITORY TIMES*, Jan. 1897, p. 170) of Dr. Peiser's proposed correction of Ps. xii. 7 (Mas. Text) suggests the expedience of a warning against too great confidence in the versions. I should be the last person to wish the versions to be put on the shelf, but I wish them used with more judgment and with a fuller consideration of all the circumstances. Dr. Peiser is working on the lines of Professor Baethgen, whose articles in the *Jahrbücher für prot. Theologie* (1882) I have myself elsewhere called 'a capital specimen of methodical text-criticism.' But even Professor Baethgen is not quite careful enough, and in his translation of the Psalms he adopts some readings from the Septuagint which, as I am persuaded, will not stand. A little touch of Kamphausen's