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the only natural supposition is that they refer to previous communications of the apostle to the same circle of readers; and the assumption of previous written communications is not in itself at all improbable. On that assumption John would say: That which I now write you in this respect cannot be at all new to you; I have already written to you on this subject; you should already be familiar with it, and you should long ago have taken measures accordingly. If, however (according to i. 1 ff.), there is a definite connection between our epistle and the Gospel of John, it is unquestionably most natural to refer the words "I have written" back to the latter; and this reference corresponds most appropriately with the contents of the Gospel. "That which I now write to you by way of exhortation in my own name is precisely the purport of the historical account of the Redeemer which I have already published."

To the *children*, i.e. his readers in their totality, John does not now write, as before, that their sins have been forgiven them, but that they have *known the Father*; probably because the designation of them as children made him think of forgiveness of sins in the special aspect in which it is essentially the bestowal of divine sonship. The two facts are substantially the same. The second formula implies: Ye know and have God as *Father*, and therefore stand towards Him in the relation of full,

cordial, joyous fellowship. This, however, is essentially true of the first formula: Your sins have been forgiven you; you stand in the state of justification and of grace. The second word, that to the *fathers*, is repeated literally; the third, that to the *young men*, is repeated in an amplified form, yet without any change in the thought. The victory over the evil one is accounted for by the fact that they are *strong*, and the *word of God abides in them*, i.e. in a way that is peculiarly appropriate to the character of youth. This strength is not merely youthful fulness of vitality, but a divine, spiritual strength. It lies in the fact that the word of God, the sword of the Spirit against the demonic forces, God's revelation of Himself, especially in Christ, abides in them, and continually fills their consciousness. You only need, says John, to preserve Christ continually in your heart in order to be strong in spirit. The Christian youth is still doubtful as to that; he has not yet, through long experience, attained the assurance that the bearing of God's image in Christ in one's consciousness is a source of exceeding great strength. To the Christian man and veteran this is familiar from the long experience in which he has found this to be a truth that never failed him. But what is necessary is an *abiding*; individual and occasional impulses are far from forming this invincible might.

## Recent Literature on the Poetical Books of the Old Testament.

### JOB.

1. *The Student's Commentary*. Vol. iii. *Job-Song*. Murray. Crown 8vo, pp. 473. 7s. 6d. 1890.
2. *The Book of Job*. Illustrated by Sir JOHN GILBERT. Nisbet. 4to, pp. xxx, 188. 1880.
3. *The Book of Job*. By G. H. BATESON WRIGHT, M.A. Williams & Norgate. 8vo, pp. 242. 7s. 6d. 1883.
4. *A Commentary on the Book of Job*. By SAMUEL COX, D.D. Kegan Paul. 8vo, pp. 552. 16s. 1885.
5. *Job and Solomon*. By the Rev. T. K. CHEYNE, D.D. Kegan Paul. 8vo, pp. 309. 12s. 1887.
6. *Lectures on the Book of Job*. By the Very Rev. G. G. BRADLEY, D.D. Clarendon Press. Crown 8vo, pp. xxxii, 334. 7s. 6d. Second edition. 1888.
7. *The People's Bible*. Vol. xi. *The Book of Job*. By JOSEPH PARKER, D.D. Hazell. 8vo, pp. 454. 8s. 1889.
8. *The Book of Job and the Song of Solomon*. By TALMID. Edinburgh: Thin. Crown 8vo, pp. 85. 1890.
9. *The Cambridge Bible. The Book of Job*. By the Rev. A. B. DAVIDSON, D.D., LL.D. Cambridge. 12mo, pp. lxxviii, 300. 5s. 1891.

The volumes to be noticed in the present survey are, with a single exception, those which deal with separate books of the Old Testament. The exception is the *Student's Commentary*. And it is mentioned because it seems both to deserve and to demand mention. It is not known as it ought to be known. That it has had to fight its way into recognition is solely due to the fact that it is an abridgment. No doubt the *Speaker*, from which it is abridged, is better, if you can afford it. But if

you cannot afford the *Speaker*, this is a most satisfactory substitute. There are those we have heard of who even prefer it to the *Speaker*, so carefully and judiciously has Professor Fuller done his work, and the volume is so exceedingly convenient to handle.

The rest of the books have been put down above in the order of publication. Let them now be arranged according to the author's aim and intention, beginning with Introduction and ending with Homiletic.

Canon Cheyne's *Job and Solomon* (5) is Introduction pure and simple. Its sub-title is, "The Wisdom of the Old Testament," a more appropriate designation far than the principal title. For in the four books that are "introduced," Job, Proverbs, The Wisdom of Jesus the Son of Sirach, and Ecclesiastes, it need scarcely be said that Solomon is very little in evidence. Each book is dealt with in the method with which we are familiar, but with a fulness with which we are not yet familiar. First comes a survey of the contents of the book; next a series of short essays on critical problems as widely apart as its date and its religious value; then a few notes, among which the "Aids to the Student" are of the utmost value; and the volume concludes with an Appendix and most admirable Index.

"Talmid's" book (8) is a translation, a translation and nothing more, of Job and the Song of Solomon. It is metrical and it is faithful; it is not so readable; it is not meant to be readable chiefly.

Mr. Wright's *Job* (3) is a student's critical edition, in which the Hebrew is plentiful and not even pointed. The translation is careful and conservative, the notes bring forward many useful parallels both to the language and the thought; but the Introduction is Mr. Wright's most valuable contribution to the study of Job. Especially is the chapter on the author's use of Hebrew Literature of distinct and original importance.

In Professor Davidson's edition (9), we have all that we are wont to consider necessary to a complete Commentary—Introduction, Notes, Appendix, Index. We have more; for there is also a new translation; you have only to rewrite the book from the renderings found in the notes and you have it. It is one of the volumes of the *Cambridge Bible for Schools and Colleges*. Is there a better?

Dr. Samuel Cox's book (4) is not the conventional commentary. It is such an exposition as Dr. Cox himself first introduced us to, and finally

made us familiar with. But it is a "full" exposition, the work of one of Bacon's "full" men, and it is built upon a new and most admirable literary translation.

Shorter and more popular, but certainly neither of inferior scholarship nor less exquisite in literary style, is Dean Bradley's volume (6). Dr. Cox's book first appeared in the *Expositor*; the Dean of Westminster's was first heard in Westminster Abbey. The difference of audience marks the difference in treatment. Dean Bradley's is the book to create an interest in Job.

Spenser is the poet's poet. Parker (7) is the preacher's preacher. "Handfuls of purpose" he throws in at the end, but the whole book is handfuls of purpose. The difficulty must be to sow the seed and wait for its growth within you; the temptation, to turn this seed-corn into food for your own immediate use.

The last book on *Job* (2) is one of the flowers of literature, beauty and fragrance more than utility. Sir John Gilbert's drawings are engraved by Dalziel, Whymper, and W. L. Thomas.

### THE PSALMS.

1. *A Critical and Exegetical Commentary on the Book of Psalms.* By J. G. MURPHY, LL.D. T. & T. Clark. 8vo, pp. 694. 12s. 1875.
2. *The Treasury of David.* By C. H. SPURGEON. Vols. i.-vii. 8vo. 56s. 1875 to 1885.
3. *Notes Critical and Philological on the Hebrew Psalms.* By W. R. BURGESS, M.A. Williams & Norgate. Two vols. 8vo, pp. 436, 381. 21s. 1879, 1881.
4. *An Introduction to the Study and Use of the Psalms.* By J. F. THRUPP, M.A. Macmillan. Two vols. 8vo, pp. 397, 356. 21s. 1879.
5. *The Life of David as Reflected in his Psalms.* By ALEXANDER MACLAREN, D.D. Hodder & Stoughton. Crown 8vo, pp. 262. 3s. 6d. 1880.
6. *The Book of Psalms.* Translated by the Rev. T. K. CHEYNE, D.D. Kegan Paul. 12mo, pp. xxviii, 257. 6s. 1884.
7. *The Psalms, with Introductions and Critical Notes.* By Rev. A. C. JENNINGS, M.A., and Rev. W. H. LOWE, M.A. Macmillan. Two vols. Crown 8vo, pp. lxi, 349, 394. 21s. Second edition. 1885.
8. *The Psalms in History and Biography.* By the Rev. JOHN KER, D.D. Elliot. Crown 8vo, pp. 219. 2s. 6d. 1886.
9. *Biblical Commentary on the Psalms.* By FRANZ DELITZSCH, D.D. Hodder & Stoughton. Three vols. Crown 8vo, pp. 513, 523, 475. 22s. 6d. 1887-1889.
10. *The Psalmist and the Scientist.* By GEORGE MATHESON, D.D. Blackwood. Crown 8vo, pp. 338. 7s. 6d. 1887.

11. *The Book of Psalms: A New Translation with Commentary.* By the Rev. T. K. CHEYNE, D.D. Kegan Paul. 8vo, pp. xvii, 413. 16s. 1888.
12. *Studies on the Book of Psalms.* By JOHN FORBES, D.D., LL.D. T. & T. Clark. 8vo, pp. 276. 7s. 6d. 1888.
13. *The Psalter, with Introduction and Commentary from the "Teacher's Prayer-Book."* By the Right Rev. ALFRED BARRY, D.D. Eyre & Spottiswoode. 4to, pp. 455. 3s. 6d.
14. *Notes on the Seven Penitential Psalms.* By the Rev. A. G. MORTIMER, B.D. Masters. Fcap. 8vo, pp. 183. 3s. 6d. 1889.
15. *The People's Bible. The Psalter.* By JOSEPH PARKER, D.D. Hazell. 8vo, pp. 464. 8s. 1890.
16. *The Witness of the Psalms to Christ and Christianity.* By the Right Rev. W. ALEXANDER, D.D., D.C.L. Murray. 8vo, pp. xxiv, 400. 9s. Third edition. 1890.
17. *The Psalms Chronologically Arranged.* By FOUR FRIENDS. Macmillan. Crown 8vo, pp. 464. 5s. 1891.
18. *The Cambridge Bible for Schools and Colleges. The Book of Psalms.* By the Rev. A. F. KIRKPATRICK, B.D. Cambridge. 12mo, pp. lxxx, 227. 3s. 6d. 1891.
19. *The Book of Psalms Metrically Arranged, with Notes, etc.* Religious Tract Society. Crown 8vo, pp. xl, 280. 3s. 6d. 1891.
20. *The Origin and Religious Contents of the Psalter.* By T. K. CHEYNE, D.D. Kegan Paul. 8vo, pp. xxxviii, 517. 16s. 1891.
21. *The Psalms: A New Translation, with Introductory Essay and Notes.* By JOHN DE WITT, D.D., LL.D., I.H.D. New York: Randolph. 8vo, pp. xxxvi, 325. 8s. 1891.

In the order of subject, Canon Cheyne's *Bampton Lectures* on the "Origin of the Psalter" must come first. But this important book has been so fully and so recently reviewed in THE EXPOSITORY TIMES that we shall pass at once to the next.

Mr. Thrupp's book (4) is not what is technically known as an Introduction. Of that there are but some twenty pages in the first volume. Nor is it properly an exposition. The author correctly describes it as an "Introduction to the *Study and Use of the Psalms.*" One by one the Psalms are examined, first as to their historical surroundings, and then as to their ethical or religious contents. The work is critically conservative, but not offensively so. Dogmatically, it is perhaps less conservative.

Mr. Burgess (3) has written one of the most original and suggestive books on the Psalter which we possess. The pity is that, working on the Hebrew, it should appeal to so limited an audience. Certainly every Hebrew student should see the book.

The veteran Emeritus-Professor of Hebrew at Aberdeen is as flourishing as a tree planted by the rivers of water, and his fruit-bearing season knows no ending. These *Studies* (12) may owe something to their editor, the Rev. J. Forrest, M.A.; but there is no mistaking Dr. Forbes' own generous touch.

The most popular of the Parchment Library, and the most popular of all the author's books, it is said, is Dr. Cheyne's *Book of Psalms* (6), a translation with only the briefest and quaintest notes at the end, and a pleasant Introduction at the beginning.

In the *Psalms Chronologically Arranged* (17), the Four Friends have followed Ewald as to the arrangement. Ewald's position once forward is now looked upon as quite safe and even conservative. The version of the Psalms is that of the Book of Common Prayer amended with about the same reticence as the Revisers amended King James's Version. The best parts of the book are the Introduction and the notes to the separate Psalms, the latter especially. These notes are always pointed, fresh, and instructive.

With Dr. De Witt's edition (21), we approach the commentary proper. This is an American work, and for scholarship and taste it will hold its own with anything we have in the English language. The translation is full of happy suggestion, the notes are brief but never unnecessary, the Introduction is a masterpiece of right feeling and clear well-informed statement. English scholars should make the acquaintance of this welcome volume.

Our list contains five complete Commentaries, to which must be added Professor Kirkpatrick's first volume in the *Cambridge Bible* (18), which has quite recently been reviewed. Three out of the five work upon the Hebrew. Delitzsch (9) is the fullest and the richest, satisfies the more he is used, and the translation is worthy of the book. Murphy (1) is in one compact volume, and will hold its place in spite of newer and more revolutionary work. But for the working student, Jennings and Lowe (7) will prove the most acceptable of all. It is thoroughly English; it works with the Grammar and the Lexicon in hand; it has inexhaustible patience with the sincere student.

Two works on the Psalter by Canon Cheyne have already been mentioned. We have now to touch upon his commentary proper (11). The translation is not always the same as that of the

parchment edition, for Canon Cheyne is never in awe of his former self. The notes are compressed, sometimes they seem even constrained, so that the satisfaction is less than with the author's *Isaiah*. Dr. Cheyne's knowledge of the literature of his subject, and his command of that knowledge, is a constant surprise. The last Commentary (19) is of a more popular kind, such as we look for from the Religious Tract Society. It has been reviewed already.

Before entering the Homiletic domain, two works of an apologetic kind claim notice. Dr. Matheson's purpose (10) is to examine whether the religious sentiment of the past has been superannuated or rendered obsolete by the modern "scientific" conception of nature. He chooses several leading points of contact. Thus the Psalmist's view of the origin of life is found in Ps. xxxvi. 9, "For with Thee is the fountain of life." Has modern investigation contradicted that? Has it rendered it obsolete? It is a fresh and convincing display of the undying permanence of the religious sentiment and of the biblical expression of it.

Dr. Alexander's *Bampton Lectures* (16) deal with the argument from Prophecy. But they are more and bolder than that. From the full contents and significance of Christianity, Dr. Alexander works back to the Psalms and claims their witness on its behalf. He is aware that he runs the risk of reading Christ into the Psalms; but he does not let that risk prevent him finding Christ and the essential elements of Christianity in them.

*The Treasury of David* (2), that greatest of storehouses for the preacher, and Dr. Parker's volume on the *Psalter* (15) need no more than the barest mention. The latter might have run to as many volumes as the former without exhausting either the subject or the author.

Dr. Maclaren is at home in the Psalter as few even of our expository preachers are. His contribution to the "Household Library of Exposition" (5) was the earliest, and it gave the series a name at once.

Mr. Mortimer's *Notes on the Seven Penitential Psalms* (14) are chosen chiefly from patristic sources. Its purpose is devotional, to serve as a Manual in Lent, and it should fulfil that purpose well.

Bishop Barry's *Psalter* (13), with its fine large type and brief practical comments, should prove most acceptable to many an aged pilgrim.

Last of all, Dr. Ker's book (8) belongs to the "By-paths" of the study of the Psalms. His choice of the Psalter for historical and biographical illustration was a happy one, and he did it well.

### PROVERBS.

1. *A Commentary on the Book of Proverbs*. Attributed to IBN EZRA. Edited by S. R. DRIVER, M.A. Clarendon Press. Crown 8vo, pp. xv, 57. 3s. 6d. 1880.
2. *Original Notes on the Book of Proverbs*. By the Rev. S. C. MALAN, D.D. Vol. i., chapters i.-x. Williams & Norgate. 8vo, pp. xv, 489. 12s. 1889.
3. *The People's Bible. The Proverbs*. By JOSEPH PARKER, D.D. 8vo, pp. 456. 8s. 1890.
4. *The Expositor's Bible. The Book of Proverbs*. By R. F. HORTON, M.A. Hodder & Stoughton. Crown 8vo, pp. 418. 7s. 6d. 1891.

There is no book in the Bible for which so little has been done by expositors as the Book of Proverbs. Though the four volumes above do all in some degree remove the reproach, there is still room for a great work here. The man must be born to do it.

Dr. Driver's little book (1) is a reprint from a MS. in the Bodleian Library of a Commentary attributed to Ibn Ezra, but really written by Moses Kimchi, brother of the more celebrated David Kimchi. It is, of course, in unpointed Hebrew. The Preface is full of instruction.

Dr. Malan (2) has gone to the East to find his notes. From an enormous breadth of reading in Eastern literature, colloquial and classic, he has selected illustrations upon almost every verse of the ten chapters which this first volume covers. They are more than illustrations; they often open the way to a true exegesis of a passage.

Dr. Parker (3) we know. But this is not so fine as the historical books; unexpectedly, Dr. Parker is less at home here than in the Psalter. It is often felicitous; but Dr. Parker has not yet given us *the* Commentary on the Book of Proverbs.

Mr. Horton (4) worked under restraint, and the restraint has not been altogether good for him. What he might have done if complete liberty of time and space and treatment had been possible, we cannot say. But he has proved here that most of the requisite and exceptional gifts are his—knowledge, the historical mind, the lightness of touch, the literary skill.

## ECCLESIASTES.

1. *The Authorship of Ecclesiastes.* Macmillan. Crown 8vo, pp. xxiv, 558. 1880.
2. *The Cambridge Bible for Schools and Colleges. Ecclesiastes.* By E. H. PLUMPTRE, D.D. Cambridge. 12mo, pp. 271. 5s. 1881.
3. *The Book of Koheleth.* By the Rev. C. H. H. WRIGHT, D.D. Hodder & Stoughton. 8vo, pp. xxvi, 516. 12s. 1883.
4. *Lectures on Ecclesiastes.* By the Very Rev. G. G. BRADLEY, D.D. Oxford. Crown 8vo, pp. 133. 4s. 6d. 1885.
5. *The Expositor's Bible. The Book of Ecclesiastes.* By SAMUEL COX, D.D. Hodder & Stoughton. Crown 8vo, pp. xvi, 335. 7s. 6d. 1890.
6. *The People's Bible. Vol. xiv. Ecclesiastes to Isaiah xxvi.* Hazell. 8vo, pp. 456. 8s. 1891.

The first book on our list, published anonymously, was written by the Rev. David Johnston, D.D., of Harray. It presents the whole evidence in favour of the Solomonic authorship of Ecclesiastes. And it adds to that a dissertation on "that which was spoken through Jeremiah the prophet," as quoted in Matt. xxvii. 9, 10.

Dr. Wright (3) also discusses the authorship of the Preacher, and reaches a different result. But this is only a small part of his *Donellan Lectures*, which contain a full Introduction to the book, a new translation, a grammatical and critical Commentary, and an Appendix. Thus one finds here the same fulness of treatment as in the author's *Bampton Lectures* on Zechariah. Dr. Wright is the student's commentator, and the student of Ecclesiastes has abundant and trustworthy material to his hand in this volume.

In the *Cambridge Ecclesiastes* (2) both the strength and the weakness of the late Dean Plumtre are found in their most pronounced form. You cannot fail to admire the learning, as extensive as it is serviceable. The bold originality of the writer's attitude throws an intense interest all around his work. But you never can be quite sure where the judgment ends and the fancy begins. Every page abounds in suggestion, but you must verify the exposition of every line.

Better examples of what the popular lecture can accomplish are not to be found than in Dean Bradley's two volumes, of which the earlier is now before us (4). They also reveal what the popular lecture demands—an exact exegesis, natural group-

ing, careful language wedded to clear thought, and an earnest purpose to deliver God's message.

Nor are these qualities absent from Dr. Cox's book (5) in the *Expositor's Bible*. Nay, there is added that pleasant aroma with which Dr. Cox surrounds the popular discourse. This is an old friend. Some of us have learned the art from him. We are glad to welcome him in this attractive form.

Dr. Parker's fourteenth volume has been already noticed in THE EXPOSITORY TIMES. It runs through Ecclesiastes, through the Song, and on to the twenty-sixth chapter of Isaiah. Like all the rest of the series, it is pre-eminently the preacher's book; and yet there is no book which the casual reader can dip into at any place with more immediate pleasure.

## THE SONG OF SONGS.

1. *The Song of Solomon rendered into English Verse.* By JAMES PRATT, D.D. Griffith & Farran. Fcap. 8vo, pp. 78. 1881.
2. *The Song of Songs, translated from the Hebrew with occasional Notes.* By the Rev. W. C. DALAND, A.M. Leonardsville, N.Y. Crown 8vo, pp. 50. Second edition. 1888.
3. *The Song of Solomon compared with other Parts of Scripture.* Nisbet. Fcap. 8vo, pp. 248. 3s. 6d.
4. *The Song of Solomon.* By Rev. M. RAINSFORD, B.A. Simpkin. Crown 8vo, pp. 265.

First two books which, with brief Introductions and notes, give their strength to the translation of the Song. Both maintain its historically dramatic character; yet the one differs greatly from the other in the distribution of character and scene. Mr. Daland's translation is the more literal; Dr. Pratt's, being in verse, is the more pleasant to read.

The anonymous book which comes third is well described in its title. The Song is viewed theologically and prophetically, and Scripture is brought to bear upon its interpretation at every verse.

But the same method of interpretation is followed to more pleasing purpose in Mr. Rainsford's attractive volume. No doubt the perspective of Scripture is lost somewhat. But it is so hard in this Book to maintain the historical development and the theological significance together. Here also we wait the great expositor.