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Is there any recent literature on the religious beliefs of the Ancient Egyptians which you can recommend to a beginner in the study of Comparative Religions?—A. D. E.

In the new edition of his *Land of the Monuments*, Mr. Pollard names the following works on that subject:—(1) *The Ancient Egyptian Doctrine of the Immortality of the Soul*, by Dr. A. Wiedemann. 1896. Twenty-one illustrations. 3s. (2) *The Religion of the Ancient Egyptians*, by the same author. Seventy-three illustrations. 12s. 6d. (3) *Religion and Conscience in Ancient Egypt*, by Professor Petrie. 1898. 2s. 6d.

EDITOR.

I should be obliged if one of your contributors would inform me, through the medium of *The Expository Times*, where the question of the language spoken by our Lord is discussed? Expositors usually assume that our Lord habitually spoke in Greek; I should like to know how far this assumption is warranted.—M. M. T.

In answering this question I suppose I may be pardoned in referring to my own book, entitled *Greek the Language of Christ and His Apostles* (Longmans & Co.). In this work the question will be found discussed in all its bearings, and proofs of a manifold kind brought forward to show that Greek was the language habitually used by Christ in all His public addresses to the people.

The correspondent adds that 'Expositors usually assume that our Lord habitually spoke in Greek.' This is undoubtedly true, if you attend only to their expositions of Christ's words, but these same writers will nevertheless be found maintaining, often with overbearing confidence, that the customary language of Christ was not Greek, but something which they are pleased to call Syro-

Chaldaic, the very existence of which may be disputed! I need hardly say further that this question as to the language commonly used by Christ is, as I have shown in the work above referred to, in many of its applications, of the highest practical importance.

ALEX. ROBERTS.

St. Andrews.

Can you recommend me the best critical commentary on Isaiah ii? I enclose card.—Scholastica.

It is a little difficult to answer 'Scholastica's' question directly, as the answer must depend in part upon her own needs and capacities, on neither of which I have any information. In the abstract, I consider Dillmann's *Commentary* (in the *Kurzgefasstes Exegetisches Handbuch*) to be the best critical commentary on Isaiah ii. There are, however, many critical questions connected with these prophecies which are discussed a good deal more fully in Cheyne's *Introduction to the Book of Isaiah* (1895). In case 'Scholastica' is not acquainted with German, I should recommend Cheyne's *Prophecies of Isaiah* (3rd ed., 1884), his recently published translation (with notes) in *The Polychrome Bible*, and the *Introduction* just mentioned, to be supplemented, where necessary, on exegetical points, by the last edition of Delitzsch's *Commentary* (translated). A very useful and well-written commentary, presupposing and summarizing the principal critical conditions, but not discussing critical problems so fully as the first-mentioned works of Dillmann and Cheyne, and without the same constant reference to the Hebrew, is the one by Skinner, which has appeared this year in the *Cambridge Bible for Schools*.

S. R. DRIVER

Oxford.

The Expository Times Guild of Bible Study.

For the session which begins with November 1898 and ends with June 1899, we propose to study the First Book of Psalms (*i.e.* Psalms i.-xli.) and the First Epistle of St. Peter.

The cheapest good commentaries on both

subjects will be found in the Cambridge Bible for schools and colleges. The volume on the Psalms is by Professor Kirkpatrick, that on St. Peter by the late Dean Plumptre.