

method of scientific criticism, the less I have to read it the better I shall be pleased.

The same friend contributes *The Expositor* for the past three months. In this useful magazine Professor Ramsay pleasingly follows the steps of St. Paul in his first missionary journey in Asia Minor, and Professor J. Agar Beet discusses *The Atonement*, taking strong ground against the vulgar commercial theory, and regarding the sufferings of Christ as the outcome of the general law governing our sinful human race, into communion with which He came. Professor G. A. Smith writes on *Esdraelm*, and *The Strong Places of Samaria* well enough, but saying nothing new. He also criticizes Duhm's *Isaiah*, and, as Duhm brings the completion of that prophetic book down to between 90 and 80 B. C., naturally he disagrees with Duhm. In German *dumm* means stupid, and true scholarship should doom to everlasting obscurity the man who finds that classical Hebrew was written in the first century B.C. Professor Driver writes an admiring critique of Robertson Smith's book with a survey of which this talk begins, but it does not convince the Talker. Driver, Cheyne, and Smith are but repeaters of German opinions, and for nourishment you might as well dine upon the east wind as upon German opinions. The Rev. John Taylor, in a review of Canon Cheyne on King

David and the Psalter, agrees with that reverently destructive critic in the view of religious evolution which denies that David wrote any of the Psalms, and that our Lord and the apostles were mistaken in attributing some of them to the royal singer. The Talker has not the least hesitation in denying such a position, which has nothing but German conjecture on its side. History gives it no support at all. Professor Driver is complimentary to Professor A. B. Davidson's *Commentary on Ezekiel*, although a moderately conservative work. Dean Chadwick of Armagh writes on *Cases of Possession*, regarding which he accepts New Testament teaching, believing firmly in the existence of the principalities and powers of evil. Dr. David Brown on *Herod the Tetrarch*, Dr. Stalker on *Julius Kostlin of Halle*, and Mrs. Macdonell's *Dora Greenwell* are pleasing sketches. The Dean of Armagh on *Peter's Wife's Mother* is a study in Gospel Harmony. The Bishop of Wakefield on the *Revised Version* thinks that "a vast expenditure of time and labour and learning was spoilt by over-minuteness. It is felt to be fussy in its multitudinous petty changes." The Rev. J. G. Carleton sets forth the orientalism of Scripture under the title of *The Idiom of Exaggerated Contrast*. "Call no man your father upon earth," and similar expressions, are not to be construed literally. Professor Milligan