

ful man finds that the Prophecy, ascribed to the princely Isaiah, was written, not by him alone, but by a prophetic school of which he was the head, I feel that I should need to know Hebrew literature better, in order to call his statements in question. In Hittite I call no man, master, but, in Hebrew, Professor Coussirat, the Rev. Mr. Croull of St. Sylvester, and Professor Scrimger, could walk all round me. Dr. Driver's introduction is appreciative and kindly, most unlike his ungenerous treatment of Sir William Dawson's Mosaic Cosmogony.

Two volumes by Dr. Emil Schurer of Gressen belong to my department, ; speaking more truthfully, to one of my departments, for in this College we all do double duty, and try and do it to the best of our ability. They both bear the general title "A history of the Jewish people in the time of Jesus Christ." The first volume, belonging to what Dr. Schurer calls the first division, is translated by the Rev. John Macpherson, M.A., and deals with the political condition of Palestine from 175 B.C. to 135 A.D. This is a very full and scientific setting forth of the history of Palestine from the period immediately preceding the revolt of the Maccabees down to that of the suppression of the revolt of Bar Cochba. The first English man to attempt a work of this kind was Dr. Humphrey Prideaux, Dean of Norwich, in 1715, in his *Connection of Sacred and Profane History*; but his work only comes down to the time of our Saviour. The Apocrypha and the writings of Josephus are the chief authorities for the first part. The history from the time of Christ down to Bar Cochba's insurrection is taken from the Church historians and past Christian classical authors. The other book is in the second division, dealing with the internal condition of Palestine in the time of Jesus Christ, and is Vol. III, treating altogether of Jewish literature. It is well translated by Miss Sophia Taylor and the Rev. P. Christie. This interesting, but somewhat scanty literature is set forth briefly by the late Dr. Edersheim, as far back as 1857, in his valuable *History of the Jewish Nation*. We speak of the Jew with bated breath, remembering that He who wears our humanity in the highest seat in Heaven came of the tribe of Judah, but Renan is all astray in taking the Jew or the larger Semite as the type of spirituality. Where, apart from inspiration, on the one hand, and the influence of classical culture, on the other, are Semitic writings evincing spirituality? They are nowhere. The Jew, of whom, concerning the flesh, Christ came, is my brother, but Miracle is nowhere written more plainly than in the fact, that a people in all ages ardently devoted to material prosperity should have been the repositories of the Sacred Oracles. Dr. Schurer's books are worthy to be regarded as standard in the subject they treat.

Yet one more library book is Dr. Edwin Hatch's, "The Influence of Greek Ideas and Usages upon the Christian Church," the Hibbert lecture for 1888, edited by Dr. Fairbairn, of Mansfield College, Oxford. Dr. Hatch is well and favourably known for his studies in early ecclesiastical history. Thoroughly conversant with the Greek Church historians and with patristic literature in general, he, like Neander, takes a subjective view of its history, reading the thoughts of the Christians in the early centuries, and tracing their development. What strikes him is the marvellous change from the Sermon on the Mount to the Nicene Creed, the bound, in three centuries, from a life to a philosophy. This down grade in theology, which Mr Spurgeon and the pugilistic Dr. Watts would fain have us believe was an up grade, (what folly!) Dr. Hatch accounts for by the influence on Christian