

weak point lies in his attempted proof of the doctrine of the Trinity. This, we humbly conceive, cannot be established, to the satisfaction of reason, apart from revelation. Yet if the proof fails here, one-half of the book is worthless as a defence of Christianity. To one who already accepts the Old Testament as the Word of God his exhibition of the harmony of historical Christianity with the faith of the prophets is convincing. As a book from a Jew to Jews we doubt if it will ever pass into oblivion.

*St. John, N.B.*

T. F. FOTHERINGHAM.

A HEBREW GRAMMAR. By REV. W. H. LOWE. Toronto: S. R. Briggs. Price, 90c. 1887.

This little book forms one of the "Theological Educator" series of which Mr. Briggs is the Toronto publisher. Its chief merit is that it condenses in a brief shape most that a beginner in Hebrew needs to know. The accompanying tables of paradigms, etc., answer also the ordinary needs of students.

The work, however, as a whole, is disappointing, and is scarcely what was to be expected from such an eminent Hebraist as Mr. Lowe. There is not enough syntax in it even for an elementary treatise, and what is given is usually hard to find, so that the book cannot be used to advantage, as far as the syntax is concerned, unless it is learned by heart, especially as some of the most important sections (78-83) are omitted from the table of contents, and there is no index. The paradigms do not contain the jussive and cohortative forms of the verbs, and these also are not indicated in the table of contents. The treatment of the forms of the language is throughout unscientific and out of accord with modern grammar. Almost the only feature of the book which betrays an advance on the teaching of the seventeenth century is the use of the terms "complete" and "incomplete" for the tenses which used to be called "preterite" and "future." It is not probable that these names will supersede the already well-established "perfect" and "imperfect," though they are doubtless more accurate. It may be urged often in defence of the obsolete definitions and elucidations that they are merely intended as practical rules, but this will hardly avail in such a statement as is made on p. 21, that "the construct of the verbal noun is only a shortened form of the absolute." In this case the statement is not true, and as a rule it is of no use. Another serious objection is the perpetuation of old rabbinical terms, mnemonic and otherwise, which only obstruct the light. There is no reason why Hebrew grammar should not be taught and learned in the way that has proved most successful in modern languages.

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