

THE PRESBYTERIAN REVIEW.

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I.

MILTON AND TENNYSON.

“ Blessings be with them and immortal praise,
Who gave us noble lives and nobler cares,
The Poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays.”—WORDSWORTH.

TWO rivers, rising in the same lofty region and fed by kindred springs, are guided by the mountain-slopes of their environment into channels which, though not far apart, are widely different. The one, deeper and stronger from its birth, after a swift and lovely course through fair uplands of peace, is shattered suddenly by the turmoil of a fierce conflict, lifting but one foam-crested wave of warning, is plunged into the secret and tumultuous warfare of a deep cañon, emerging at length with wondrously augmented current, to flow majestically through a land of awful, thunder-riven cliffs, towering peaks, vast forests, and immeasurable plains,—a mighty land, a mighty stream. The other river, from a source less deep, but no less pure and clear, passing with the same gentle current through the same region of sweet seclusion, meets with no mighty obstacle, is torn by no wild cataract in its descent, but with ever-growing force and deepening, widening stream sweeps through a land less majestic, but more beautiful, not void of grandeur, but free from horror,—a land of shadowy vales and gardens; mysterious cities hung in air, and hills crowned with ruined castles,—a stream brimming and bright and large, whose smooth, strong flow often conceals its unsounded depth, and mirrors, not only the fleeting shores, but also the eternal stars, in its bosom.

Such is the figure in which I see the poetry of Milton and of Tennyson flowing through the literature and life of our English race.

But in trying to be omniscient these German scholars occasionally betray ignorance. Thus it is rather startling to find E. Zittel, *Die Entstehung der Bibel* (pp. 180), and J. McClintock and J. Strong, *A Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, 16 vols. (*sic*), spoken of on p. 23 in this fashion: "Die Schriften von Zittel, Clintock, und Strong dienen praktischen Interessen, wenn auch von sehr verschiedenen Ausgangspunkten." It is novel, to say the least, to class a book on the genesis of the Bible along with an Encyclopædia in 16 (should be 10) vols. J. F. McCurdy is curtly called Curdy (p. 2). All the articles of 1882 in the PRESBYTERIAN REVIEW upon the Pentateuchal question come in for respectful mention. Quite characteristically, Lipsius gives a brief list of Roman Catholic theological publications, and without a word of criticism closes his section with the remark, "No one cares about completeness in this department."

The necrology is a painful though valuable feature. The book, as a whole, is to be warmly commended.

SAMUEL M. JACKSON.

BIBLISCH-THEOLOGISCHES WOERTERBUCH DER N. TESTAMENTLICHEN GRAECITÆT. Von HERMAN CREMER. Dritte sehr vermehrte und verbesserte Auflage. Dritte—Siebente Lieferungen [completing the work]. 8vo, pp. 257–834, and xiii. Gotha: Perthes. 1882 and 1883. [New York: B. Westermann & Co.].

These five parts complete the third edition of Cremer's "Lexicon"—the first and second parts of which were noticed in the PRESBYTERIAN REVIEW, iii., 413, and iv., 172. The work, as a whole, fully justifies the expectation of "a much enlarged and improved" edition which the title-page raises and the promise that was given by the first and second parts. Over three hundred new words have been treated; and quite as many old articles (and these, naturally, among the most important) have been rewritten. The incitement given by Baudissin to their investigation of *ἀγιος* and its derivatives, for instance, as well as that given by Diestel and Ritschl to the investigation of *δικαίος* and its derivatives have borne fruit. Such terms as *βασιλεία, τῶν οὐρανῶν, ἐκλέγσθαι, πίσις, σάρξ*, have felt the revising hand very deeply.

With all its enlargement and improvement, however, the work has not lost its original character. It is still a lexicon. The author is, indeed, anxious that it should be remembered that its purpose is to deal with the history of speech and concept, and that it is, therefore, a true lexicon, and not "a biblical theology in lexical, that is, in unscientific form." And it is as far as ever from being a hand-lexicon, and almost as far from being a complete lexicon to the New Testament. In general, only those words which have been affected by "the language-moulding power of Christianity" are discussed, and the three hundred additional articles of this edition probably raise the list of words treated to only about one-third of the whole number of New Testament words. This was, at all events, the result reached by a (no doubt very insufficient) sampling of the matter: the first page of the alphabetical index contains eighty-eight words against sixty-one in the corresponding section of edition 2, and some two hundred and thirty-five (of which only twenty-nine are proper names) in Grimm's *Clavis*. There remains room, therefore, for a fourth and fifth edition in the future; and the more so, that quite a number of terms remain thus far untreated, the meaning of which was affected by their application to Christian notions, and which thus, in the strictest sense, fall within the domain of the book. We need instance only the group *μακάριος, μακαρίζω, μακαρισμός*, and *μεριμνῶ* and its synonyms. Doubtless a very few years will give us another "greatly enlarged and improved" edition, and we promise to give it a glad welcome when it comes. Meanwhile, we will profit by the third, and thank the author

that he was willing to let us have use of a part before he could give us the whole.

Some minor items of improvement were spoken of in the previous notices. It is worth mentioning that a new index—to the Hebrew words discussed—has been added, and a greatly enlarged list of books consulted, prefixed. The strange assertion that Tholuck almost alone among commentators had paid much attention to or attained much success in biblico-theological word-study, has been happily dropped out of this edition.

It is unnecessary to speak of the general worth or use of this Lexicon further than, on the one hand, to reiterate our belief that it is indispensable to the careful student of the New Testament; and, on the other, to warn beginners that, like all lexicons and, by the very character of the task it undertakes, above other lexicons, it is of the nature of a commentary and has an unavoidable personal element, and, hence, must be used with independent judgment as a serving aid, not with slavish acceptance as an infallible master.

BENJAMIN B. WARFIELD.

THE PULPIT COMMENTARY. Edited by the Rev. Canon H. D. M. SPENCE, M.A., Vicar and Rural Dean of St. Pancras and Examining Chaplain to the Lord Bishop of Gloucester and Bristol; and by the Rev. JOSEPH S. EXELL, Editor of the *Homiletic Quarterly*.

ST. MARK. Exposition by Very Rev. E. BICKERSTETH, D.D., Dean of Lichfield. Homiletics by Rev. Prof. J. R. THOMSON, M.A. 2 vols. pp. xii, vi, 371. About 96 pages of Expository matter, and 646 of Homiletical.

JEREMIAH. Exposition by Rev. T. R. CHEYNE, M.A., Rector of Tendring, and late Fellow of Balliol College, Oxford. Homiletics by Rev. W. F. ADENEY, M.A. Vol. I., pp. xix, viii, 598. About 80 pages of Exposition, and 518 of Homiletics.

JOSHUA. Introduction to the Historical Books: Joshua to Nehemiah, by the Rev. A. PLUMMER, M.A., Master of University College, Durham. Introduction to Joshua and Exposition and Homiletics, by Rev. J. J. LIAS, M.A., Vicar of St. Edward's, Cambridge, and late Lecturer in Hebrew at Lampeter College. pp. lviii, xxxviii, 384. About 126 pages of Exposition, 252 of Homiletics, and 6 of indexes.

JUDGES. Exposition and Homiletics: Right Rev. Lord A. C. HERVEY, D.D., Bishop of Bath and Wells. pp. viii, iv, 214. About 56 pages of Exposition, and 158 of Homiletics.

RUTH. Exposition and Homiletics: By Rev. JAMES MORISON, D.D., author of "Commentary on the Gospel according to St. Matthew," etc. pp. xviii, i, 72. About 25 pages of Exposition, and 47 of homiletical matter. Judges and Ruth form one volume.

New York: Anson D. F. Randolph & Co. London: Kegan Paul, Trench & Co.

Under an arrangement with the English publishers, A. D. F. Randolph & Co. are issuing the successive volumes of this work in New York from duplicate plates, and at about one-half the price of the English edition.

Dr. Bickersteth regards the Gospel by Mark as giving the Petrine tradition of the life of Jesus. Its sources he holds to have been the previously existing Gospel by Matthew, certain memoranda by Peter, and the author's own gifts, natural and inspired, the author being the John Mark of the New Testament. He devotes two pages to the dispute concerning the last twelve verses, concluding, that "On the whole, the evidence as to the genuineness and authenticity of this passage seems irresistible."

Whether Dr. Bickersteth's exposition is good depends upon the question what one seeks in exposition. One will find it very empty if one comes to it for information as to matters of difficulty, or for evidence to help him settle for himself the living issues of the day. Our author quietly gives the conclusions he himself has reached, without discussion, without going back to primary facts, without taking much pains to present the evidence. Apparently he prefers to ignore difficulties,