

and especially to that of the seven cities whose churches are addressed. Dr. Timbrell calls us back to the Old Testament imagery. The general plan is perhaps artificial, but it is of value to recall the symbols in Ezekiel and Daniel and to see that they *are* symbols. As to the thousand years or millennium he says (p. 397f): "To take this one lone number as a literalism, in a book which is built upon the mystic principle from beginning to end, is to violate every rule of interpretation upon which enunciation is grounded, and to take leave of sane exegesis as of good common sense." It will be a distinct gain when this number is admitted to be symbolic, not literal.

A. T. ROBERTSON.

The Gift of Tongues and Other Essays.

By The Rev. Dawson Walker, M.A., D.D., Theological Tutor in the University of Durham. T. & T. Clark, Edinburgh, Scotland. Imported by Charles Scribner's Sons. New York. 1906. Price \$2.00.

This is a book of the ripest scholarship. Dr. Walker brings the widest reading and the ripest judgment to bear on the problems here under discussion. He carries conviction by the evident fairness of his mind and his care to put all the facts before the reader. I do not know anywhere quite so good a discussion of the Gift of Tongues, which has real difficulties enough, but which has had needless complications in abundance. The problem is to reconcile all the facts in Acts 2 with those in 1 Cor. 12-14. In a long, patient examination Dr. Walker concludes that on the Day of Pentecost the Galilean disciples did speak with foreign tongues and that this same sign reappeared at Corinth, with perhaps rhapsodical features also. Dr. Walker does not stress a point which seems to me to have weight. An interpreter was needed at Corinth, and not at Jerusalem, for the obvious reason that at Jerusalem the various tongues were understood by the representatives from the land in question, while at Corinth as a rule that was not the case. As to the legal terminology in Galatians, Dr. Walker concludes that the background was Graeco-Roman, but the Jewish ideas are also present.

He sums up in favor of Lightfoot's position that the visit to Jerusalem in Gal. 2 is the same with that in Acts 15. He indorses the possibility that the visit of the "certain from James" may have been before the conference at Jerusalem. This is a possible interpretation, but not the natural one. What Peter and Barnabas did at Antioch was not so much a change of view concerning the freedom of the Gentiles as a yielding to the pressure on social grounds. They had been eating with the Gentile Christians. Peter had once before been arraigned at Jerusalem on that point and probably was afraid that he had gone further than was meant by the decision of the conference. Or at any rate that point could have been made against him. It is delightful to see Dr. Walker have the boldness to put Acts at "about 62 A. D." and the Gospel of Luke "somewhat earlier" (p. 246). It has been a long time since I have read a book of New Testament criticism which is so able, so just, so reassuring. This is real scholarship of the Lightfoot-Hort-Westcott type.

A. T. ROBERTSON.

Hebrews, James, I and II Peter.—A Commentary.

By O. P. Eaches, D.D. American Baptist Publication Society. Philadelphia. 1906.

This volume belongs to a series known as Clark's Peoples Commentary. The title page calls it "a popular commentary upon a critical basis, especially designed for pastors and Sunday-school workers." The author has successfully carried out this purpose. His work is not so elaborate as the Cambridge Bible, he aims to give results rather than processes, and the style is of a more popular kind. Every page shows a thorough knowledge of the great critical commentaries, but all the writer sets before us is concise, lucid, bright and very readable. The preface indicates how thoroughly alive the author is to the dangerous theological tendencies of this age. He believes those Epistles furnish the right antidote to many such pernicious doctrines. The introduction to each of