

The little volume makes no pretense to supplanting Ticknor's "Life of Prescott," but simply to supplement it. Ticknor wrote of his lifelong friend when he was an old man, and his view of life had deepened into something like austerity. To complete and correct the picture of Prescott's personality, to bring out more vividly the playful and engagingly human aspects of Prescott's character, has been "the sole task of the present writer." He has had ample materials for doing this at his disposal, not only in "The Prescott papers" furnished him by the historian's grandchildren, but in the family traditions of the beloved ancestor given him by surviving successors.

The chapters on "School and College," "Preparation," "The Quest of a Theme" and "Awaking Famous" are especially interesting and suggestive. To some, those on "Personal Traits" and "The Man of Letters" may prove even more engaging and instructive.

The personal purity, moral self-discipline and high ideals of the man, from first to last, as well as his home habits, habits of exercise, wonderful memory, active philanthropy and religious views, will claim the attention of those who especially desire to see beyond the "man of letters" the very man himself. "All who knew him," said George Bancroft, "will say that he was greater and better than his writings. Standing by his grave, we cannot recall anything in his manner, his character, his endowments, or his conduct we could wish changed."

If this "Men of Letters" series sustains itself to the end on this high level, it will merit not only our warm praise but our heartiest thanks.

GEO. B. EAGER.

The Expositor's Greek Testament.

Edited by the Rev. W. Robertson Nicoll, LL.D. Vol. III. New York. Dodd, Mead & Company. 1903. Pages 547. Price \$7.50.

The two previous volumes have already now a secure place for themselves in the workshop of the New Testa-

ment student. This third volume strengthens that position. The comments are terse, critical, up to date. Dr. J. H. Bernard, of Dublin, writes on 2 Corinthians. He accepts the idea of a lost letter before 1 Corinthians was written, but is not able to follow Semler, Hausrath, Schmiedel, Clemen, and H. A. Kennedy in the dissection of 2 Corinthians into two epistles. He the rather advocates the integrity of the letter. No epistle of Paul was in greater need of a fresh and adequate commentary. Hence this new work is very welcome.

The Epistle to the Galatians is treated by Rev. Frederick Rendell, M. A., who considers it the earliest of Paul's letters written from Corinth before 1 Thessalonians. Mr. Rendell follows Prof. W. M. Ramsay in his South-Galatian theory of the destination of the epistle. In his view it was addressed to the churches of Lycæonia and Pisidia established in the first missionary tour of Paul rather than to the real Celts or Galatians in the Northeastern part of the province. Mr. Rendell gives one appendix on Pauline Chronology and on a comparison of the Roman with the Galatian Epistle. It is well to have this commentary from Ramsay's point of view to put with Lightfoot's great work on Galatians.

Principal S. D. F. Salmond, D.D., of Aberdeen, is the author of the Commentary on Ephesians. It is a fine piece of work. Dr. Salmond puts Ephesians after Philippians, for "the arguments against the priority of Philippians in the line of these four letters of the Captivity are neither very certain nor very weighty, while there are various internal considerations which favor the priority." He holds it to be a kind of circular letter which probably had the name of the special church written in each case. On Eph. 1:23 he says: "The preceding sentence carries the idea of the church far beyond the limited conception of a concrete institution or outward, visible organization, and lifts us to a grander conception of a great spiritual

fellowship * * * as embracing all believers and existing wherever any such are found."

Dr. H. A. Kennedy writes on Philippians and dates it after Ephesians because the expectancy of death is rather strong in Philippians. However, this argument could easily be turned round, for when he wrote Philemon and Colossians Paul was expecting release and to go east as he afterwards did. The fear of death may have come rather in the earlier stages of the first imprisonment. But Dr. Kennedy is fair and writes very helpfully indeed. On Phil. 2:6 he suggests that perhaps what Paul had in mind was that Christ "might have used the miraculous powers inherent in His Divine nature in such a way as to compel men, without further ado, to worship Him as God. Instead of that He was willing to attain this high dignity by the path of humiliation, suffering, and death."

Prof. A. S. Peake is the commentator for Colossians. Prof. Peake follows Hort in the denial of any attack on Gnosticism even in its incipient stages in this epistle. His argument is not convincing and, moreover, leaves some of the most striking passages in the letter without special point, as Col. 2:19. Prof. Peake is, I think, a Methodist, but he does not hesitate to tell the truth about baptism in his comments on Col. 2:16: "The rite of baptism, in which the person baptized was first buried beneath the water and then raised from it, typified to Paul the burial and resurrection of the believer with Christ."

A. T. ROBERTSON.

Balance, the Fundamental Verity.

By Orlando J. Smith. Houghton, Mifflin & Co., Boston. 1904.

The fundamental conception of this book is that balance rules in the Universe, that nature's fundamental law is the law of balance. Equilibrium, in the sense of actual rest, is unknown. Nature is eternally active. Excess in one direction is balanced by deficiency in another.