

is entirely retrospective. It avoids all discussion of religious questions in the abstract, and confines itself to details of personal experience. An interesting view of the pilgrim's mind may be had by noting the things he has felt to be most impressive in his past. The thought of the fighter of the Palace, which we shall find to be a forecast of what is coming immediately upon him, is added only as an afterthought. It is a curious and surely intentional touch of humour by which Bunyan makes the pilgrim say that he 'would have stayed at that good man's house a twelvemonth.' Either his conscience is still uneasy about his impatience to get away from the Interpreter's House, or else he has forgotten that impatience. The past, with its halo, makes things seem very precious which we did not fully value at the time. Of course, the most noticeable thing in the memory of the journey is the Cross and what befell him there. It is interesting to note that here he speaks of one who hung bleeding upon that tree, whereas before it was, so far as we are told, the empty Cross which he saw. Looking back upon that supreme experience, we recognize that it is not the mere fact of the Cross, or any doctrinal interpretation of it, which holds the sinner's eye through a lifetime. It is the person of the Crucified, in which is seen the Incarnation of the Eternal love. The pilgrim says he had never seen such a thing before, and that is

both false and true. The Cross has been familiar from childhood to many a man who has never seen it before like this.

There is only a word or two about the bad people he had met. No mention is made of Mr. Worldly Wiseman, and the notice of the rest is very brief and gentle. Jeremy Taylor, in his *Holy Living*, has a fine passage of which this reminds us: 'Upbraid no man's weakness to discomfort him, neither report it to disparage him, neither delight to remember it to lessen him, or to set thyself above him. Be sure never to praise thyself or to dispraise any man else, unless God's glory or some holy end do hallow it. And it was noted to the praise of Cyrus, that, among his equals in age, he would never play at any sport, or use any exercise, in which he knew himself more excellent than they; but in such in which he was unskilful he would make his challenges, lest he should shame them by his victory, and that himself might learn something of their skill, and do them civility.' Along with this passage it is interesting to place the following from the life of Bunyan himself: 'It is well known that this person . . . made it his study above all other things not to give occasion of offence, but rather to suffer many inconveniences to avoid it, being never heard to reproach or revile any, what injury soever he received, but rather to rebuke those that did.'

Anglo-Jewish Literature in 5665.

By ALBERT M. HYAMSON, M.A., SECRETARY, UNION OF JEWISH SOCIETIES, LONDON.

THE record of Anglo-Jewish Literature for 5665 contains the title of no one book that occupies a position far in advance of the others. The year that closed on the 29th of September has not been especially prolific in either England or America in Jewish books of exceptional value. The year has certainly not been above the average, and gives more in promise, perhaps, than in performance. In accordance with precedent, by far the largest class in Anglo-Judaica is that consisting of Biblical Literature, and as has hitherto invariably been the case, with the smallest possible number of exceptions, the books in this class have been produced by non-Jewish authors. In this section have appeared *The Old Testament and its Message*, by

O. F. Gibson; the Rev. T. K. Cheyne's *Bible Problems*; *The Bible: its Origin and Nature*, by M. Dods; a translation of E. König's *The Bible and Babylon*; L. A. Pooler's *Studies in the Religion of Israel*; and J. M. Lagrange's *Historical Criticism and the Old Testament*. Dealing with the Old Testament generally, also appeared R. L. Ottley's *The Religion of Israel*; G. M. Rae's *The Connection between the Old and New Testaments*; *Old Testament Criticism in New Testament Light*, by G. H. Rouse; J. Paterson Smyth's *The Old Documents and the New Bible*; R. Flint's essays *On Theological, Biblical, and other Subjects*; D. W. Amram's *Leading Cases in the Bible*; and H. M. Wiener's *Studies in Biblical Law*. The last two

are the only ones in the list written by a Jewish author.

Of the various sections of the Bible, the Pentateuch has had considerable attention. C. F. Nösgen's *The New Testament and the Pentateuch* has been translated into English, and J. P. Peters' *Early Hebrew Story* has been published. From H. H. B. Ayles has come *A Critical Commentary on Genesis ii. 4-iii. 25*. Others are H. A. Redpath's *Modern Criticism and the Book of Genesis*, H. Thorne's *Bible Readings of the Book of Genesis*, Mrs. F. Green's *The Story of the Beginning* (for children), and A. C. Robinson's *Leviticus*. *The Book of Ruth*, by H. W. Hogg, has also appeared; and *1 and 2 Samuel*, by A. R. S. Kennedy. Two interesting volumes have been written on Job: *Job*, by A. S. Peake, and *The Original Poem of Job*, by Dr. E. J. Dillon. W. E. Barnes has published *The Peshitta Psalter according to the West Syria Text*; the Rev. J. E. Cumming, *The Psalms: Their Spiritual Teaching*; the Rev. T. K. Cheyne, *The Book of Psalms*; and Canon S. R. Driver, *The Parallel Psalter*. Under the heading 'The Prophets' appear L. W. Batten's *The Hebrew Prophets*, W. Fairweather's *The Pre-Exilic Prophets*, R. R. Ottley's *The Book of Isaiah*, W. Harvey-Jollie's *Ezekiel: his Life and Mission*, W. R. Harper's *Amos and Hosea*, the same author's *The Structure of the Text of the Book of Hosea*, and C. H. Waller's *Amos*. F. C. Porter's *The Messages of the Apocalyptic Writers*, and W. W. Davies' *The Universal Bible Encyclopædia* complete the list of works on the Bible.

Dr. M. Friedländer has re-edited Maimonide's *Guide of the Perplexed*. *The Jewish Religion ethically Presented* has been issued by Dr. H. Pereira Mendes, and *Gleanings from the Talmud*, by the Rev. W. Macintosh. The Rev. Morris Joseph's lectures on the Jewish Prayer Book have been published by the Jewish Study Society, before which they were delivered; and during the year a new volume has appeared in each of the liturgies that the Haham, Dr. M. Gaster and Mr. Herbert M. Adler are respectively editing for the Sephardi and Ashkenazi communities. The student of Jewish theology would also find much to interest him in the volume of Jewish Addresses by Mr. C. G. Montefiore and others, published by the Jewish Religious Union. Among literature relating to the Holy Land have appeared *In a Syrian Saddle*, by Miss A. Goodrich-Freer; *Village Life in Palestine*,

by G. Robinson Lees; and *Jerusalem under the High Priests*, by E. Bevan. A kindred topic is dealt with by L. R. E. Littmann in *Semitic Inscriptions*.

Several volumes of essays have been issued during the year. The last to arrive was *Hebrew Humour and other Essays*, by Dr. J. Chotzner. This was immediately preceded by the Jewish Literary Annual, containing five selected papers, by different authors, on varying topics of Jewish interest. Mr. Elkan N. Adler's *Jews in Many Lands* has proved an attractive and interesting volume (although published in the United States, it had not during the year under review appeared in this country). Another publication by the Jewish Historical Society of England has been *A Book of Essays*, by Dr. S. A. Hirsch. Other volumes dealing with Jewish Literature, narrowly interpreted, are *A Criticism of Systems of Hebrew Metre*, by W. H. Cobb, and the Rev. George Margoliouth's Catalogue of the Hebrew MSS. in the British Museum. The usual annual volume of the *Transactions* of the Jewish Historical Society of America has appeared. Four of H. S. Q. Henriques' contributions to the *Jewish Quarterly Review* have been republished as *The Return of the Jews to England*; two interesting histories of congregations, the Central Synagogue, London, by the Rev. M. Adler, and that of Baltimore, by Rabbi A. Guttmacher, have been issued on anniversary celebrations. The Anglo-Israel theories have once more found exposition in F. C. Danvers' *Israel Redivivus*. One Jewish biography of exceptional merit has appeared. On the 700th anniversary of the death of the great philosopher and scholar Maimonides, Professor Israel Friedländer, of the Jewish Theological Seminary of New York, took him as the subject of a sketch. In the category of Jewish Biography must also be placed Mr. Lucien Wolf's scholarly and interesting biographical edition of Lord Beaconsfield's novels. Only *Vivian Grey* has yet appeared; but the two following volumes, *The Young Duke* and *Contarini Fleming*, are in the press, and are eagerly awaited by all students of Disraeli. Lord Beaconsfield's novels are also being edited by Lord Iddesleigh, and of this edition six have hitherto appeared.

No output has come from the better-known Jewish novelists during the year. Mr. Ezra Brudno's remarkable success with *The Fugitive* has

just been followed by another tale of Russo-Jewish life, *The Little Conscript*. A similar story is Mr. Abraham Cahan's *The White Terror and the Red*. A new fictionist has appeared in Miss Isabella E. Cohen, whose *Legends and Tales* have just been published by the Jewish Publication Society of America. Other stories of Jewish interest by non-Jewish authors have been 'Lucas Cleeve's' powerful and interesting *The Children of Endurance*, Mrs. Alfred Sidgwick's *Scenes of Jewish Life*, Capt. Willoughby Beddoes' *A Son of Ashur*, and W. P. Kelly's *The Assyrian Bride*. The remaining books of the year include a series of valuable sociological studies entitled *The Russian Jew in America*, edited by Dr. C. S. Bernheimer; the Rev. Dr. Gollancz' *Russia and the Alien Question*; the Rev. I. Rafalovitch's *Teachers' Handbook of Hebrew*; and volumes viii., ix., and x. of *The Jewish Encyclopedia*.

Such is the tale of the past year. For the future we are promised several volumes of interest.

First, the Jewish Historical Society of England has in hand a further volume of *Transactions*. The first volume of the Jewish Plea Rolls, edited by J. M. Rigg, will be issued within a few days; a new edition of Nina Davis's *Songs of Exile* is promised; and a History of the Jews in England, by Albert M. Hyamson, is in preparation. The next volume in the 'Jewish Worthies' series will be *Rashi*, by M. Liber. Besides Elkan Adler's *Jews in Many Lands* already mentioned, he is engaged on several other volumes, including one on the Inquisition, and another of essays. Israel Abrahams has also a volume of essays in the press. Marcus Adler proposes to publish shortly his new edition of Benjamin of Tudela. Other new editions promised are Josephus, by Professor D. S. Margoliouth, and the *Cusari* of Jehuda Halevi, by Dr. H. Hirschfeld. Other books of Jewish interest that have been announced are Captain von Herbert's *Jews of the Near East*, and one by Professor Flinders Petrie on Sinai.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE I. 1-4.

'Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.'—R.V.

EXPOSITION.

IN a carefully phrased preface, the literary style of which is exceptionally classical, Luke explains (1) the circumstances under which he has come to write this book; (2) the way in which he has collected his materials; (3) the manner in which he proposes to carry out his project; and (4) the end he has in view. Since many predecessors have attempted to narrate the Gospel story, Luke considers that he too may write on so attractive a theme. He has derived his information from people who were both eye-witnesses of what he is about to narrate and recognized Christian teachers. He has traced the story out from the very beginning. He proposes to set it forth in order. This explanatory statement is addressed to a certain Theophilus, that he may have positive

knowledge of the events concerning which he has already received instruction from the catechists.—ADENEY.

THE modest position claimed by the writer is evidence of his honesty. A forger would have claimed to be an eye-witness, and would have made no apology for writing. Ewald remarks that 'in its utter simplicity, modesty, and brevity it is the model of a preface to an historical work.'—PLUMMER.

'Many.'—Whether the Gospels of St. Matthew and St. Mark had been written when St. Luke appeared is a question which cannot be answered with certainty; but it is certain that he does not here allude to these Gospels, and he did not make any use of them. These many attempts to narrate the earthly life of the Saviour were probably those collections of traditional memorials, parables, and miracles of which all that was most valuable was incorporated in our four Gospels. Setting aside the Apocryphal Gospels, which are for the most part worthless and even pernicious forgeries, Christian tradition has not preserved for us one trustworthy event of the life of Christ, and barely a dozen sayings (*agrapha dogmata* like that preserved by St. Paul in Ac 20³⁵) which are not found in the Gospels.—FARRAR.

'Have taken in hand to draw up a narrative.'—Cannot imply censure, as some of the Fathers thought, for Luke brackets himself with these writers; what they attempted he may attempt. The word occurs 2 Mac 2²⁰ 7¹⁹, Ac 9²⁰ 19¹³, and is frequent in classical Greek in the sense