

John iii, and the Jewish prophets of the Old Testament. The next article is on the Decalogue and the order (and division) of the Ten Commandments, in which he takes the opposite view to that of Geffcken, the prince of writers on the subject, splitting the tenth and uniting into one the first and second. He uses exclamation points and capital letters largely in setting forth his division of the subject. Strange as his main view is to English and American Protestants, his Scripture citations, and his use of them, will be found very instructive indeed, and convincing as to the order of the ten commandments, though not so as to the division. Next follows the standing still of the sun in Gibeon. The miracle, in its astronomical signification, he takes to be an optical one. His discussion of the non-miraculous parts of the event and the circumstances, is fine. He does not forget to mention that the sun and moon were the Baal and Ashtoreth of the heathen about Joshua, and that the standing still was a check to the false gods of the Canaanites. The next article is the author's exegetical jubilee discourse, on the general subject of the Sabbath and the jubilee year. Then follows an article entitled "Our Sabbath, the Sunday," which he considers, "1. In accordance with the Scriptures. 2. After the practice of the early fathers." This is short; and the patristic citations are much more pertinent (familiar as they are to patristic readers) than those usually made by American writers, who too often talk about the patristic writings without having read them. Of exceeding interest are the remaining articles on Jesus Christ and the Samaritans, the Act on Judas Iscariot (with one excursus on the hanging, and another on the prophecies about the thirty pieces of silver), Pontius Pilate (a "mosaic picture" of Roman culture and justice), the three crucified at Golgotha, the ascension of Jesus into heaven, according to the entire data of Scripture, the sword of the magistrate, the Scripture doctrine of marriage and divorce, and God's word on usury and interest. The remainder of the book is occupied with "Bibelscholien," or Biblical scholia. It is a very remarkable book, though very miscellaneous in its contents. (8½x6 inches, pp. xii, 596. Leipzig: Gustav Wolf; New York: Westermann.)

VERY rich in learning, thought, and sense, very clear in style, and of a high grade as a critical commentary is the *Letzte Bibelstudien* (Latest Bible Studies) of Prof. Dr. Hermann Gustav Hoelermann, of the University of Leipzig. Its publication is to mark the "golden jubilee" of the author's "*habilitation*," and it is supposed to present the riper results of his long life and studies, irrespective of any *retrospectives* that may possibly appear in comparison with his former rather voluminous writings. It is an honest, hearty, and reverent book, and to be described rather as a collection of "studies," as the term is now used by English-speaking authors, than as a connected treatise. After the introductory matter, the book is divided into articles, which are almost as independent of each other as those in a cyclopedia; and of which a few may be noticed more specifically. The first is on Genesis xlv, 7, "An Overlooked Messianic Prophecy—i.e., Joseph not only a Type, but also a Prophet of the Saviour of the World." This article is almost entirely taken up with quotations from Egyptologists and from Scripture, with just enough of the author's discourse to serve as a web for the embroidery. Adopting the view that Zaphnath Paaneah meant "Saviour of the World," the author clinches it by the opinions of the Samaritans in