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adds that he is "the glory" of God, a very remarkable addition. In the next clause, when speaking of the woman, he drops all reference to "the image," and merely says that the woman is "the glory" of the man. She is not man's "image," but, like man, was created in the image of God.

J. J. STEWART PEROWNE.

SURVEY OF RECENT ENGLISH LITERATURE ON THE NEW TESTAMENT.

INTRODUCTION.—To Introduction the chief contribution of the last few months is a second volume of the Oxford *Studia Biblica* (Clarendon Press). We are obliged to postpone fuller notice of this collection of papers, and to content ourselves with enumerating those which concern the New Testament. These are, "The Origin and Mutual Relation of the Synoptic Gospels," by Mr. F. H. Woods; "The Day and Year of St. Polycarp's Martyrdom," by Mr. C. H. Turner; "The Clementine Homilies," by Dr. Bigg; "The Evidence of the Early Versions and Patristic Quotations on the Text of the Books of the New Testament," by Mr. Bebb; "The Ammonian Sections, Eusebian Canons, and Harmonizing Tables in the Syriac Tetra-evangelium," by Mr. Gwilliam; and "On the Codex Amiatinus," by Mr. White and Prof. Sanday.

The Bampton Lectures for 1890 were preached by Archdeacon Watkins, of Durham. The subject he chose was *Modern Criticism Considered in its Relation to the Fourth Gospel*. The Lectures are now published by Mr. John Murray. The reader is rather prejudiced against the book by a prefatory note, in which the author's intimacy with Bishop Lightfoot is spoken of in terms lacking in dignity and reserve. But as a record of the criticism of the fourth gospel, not only in modern, but in primitive times, the Lectures are good, and fill a blank in our literature. Probably the judgment of those acquainted with the subject will be that Dr. Watkins has been more successful in arraying the patristic testimony in favour of the gospel than in exhibiting the course of modern criticism. The exhibition of the external testimony in favour of the Johannine authorship during the second century could not be more completely exhibited, and could not easily be

more powerfully pressed home. But indeed it may reasonably be expected that, in presence of the formidable array of external evidence which has driven the date of the gospel back and back to the very verge of the first century, the Johannine authorship must shortly be admitted on all hands. The far more perplexed problem remains behind. Granting the apostolic authorship, how is the representation of Christ in the fourth gospel to be reconciled with that of the Synoptics? If, as in John's narrative, the first disciples immediately after the temptation recognised Jesus as the Messiah, how does this consist with the apparently different representation in the Synoptical gospels? If Jesus spoke as the first three gospels record, is it possible He can also have spoken in the manner of the discourses and discussions reported in the fourth? Now it is quite true that Dr. Watkins does not engage to answer these questions, and we have no right to demand from him more than his title and his aim warrant. At the same time, it was not beyond his function as narrator to bring out more sharply the exact point at which we have arrived, and to show more definitely what criticism has yet to do. His own idea, that "translation" is the magic word which is to solve all difficulties, and bridge the interval between the Synoptics and the fourth gospel may be perfectly correct, but until he much more definitely describes the contents of that word, no one can say whether it suffices or not. In our opinion Schürer, in his recent address on the subject, is more successful in exhibiting with exactness the recent approximation between the two opposing hosts of criticism and in showing what remains to be done. Perhaps Dr. Watkins has not sufficiently remembered the homely proverb that admonishes us not to crow till we are through the wood. No such explanation has yet been given of the differences between the Synoptics and the fourth gospel as commends itself to every one. Criticism has yet before it one of the most difficult problems. But although Dr. Watkins has not done more than he promised, it must not be supposed that what he has done is of little value. On the contrary, he has given us an admirably clear, readable, and fair account of the criticism of the gospel of John, an account which has involved very wide and careful reading. A book of this standing should be clear of all minor blemishes, such as the use of "like" for "as," the spelling of Strassburg with one "s," and one or two stumbles in translation. And is

Oscar Holtzmann so closely related to the greater Heinrich as Dr. Watkins indicates?

To Dr. Nicoll's "Theological Educator" an excellent book has been added in *The Writers of the New Testament, their Style and Characteristics*, by the late Rev. W. H. Simcox, M.A. (Hodder & Stoughton). A book on this subject was urgently needed; and although Mr. Simcox has given us but a brief manual, it is excellent so far as it goes, and it contains the results of years of study by a diligent and exact scholar. Omissions might easily be pointed out, omissions even of some importance; but the positive contributions made to the characterization of the various New Testament writers are numerous and valuable. Especially does the sanity of the author's critical judgments favourably contrast with the hasty and one-sided opinion which passes in many quarters for brilliant criticism. Of 2 Peter, *e.g.*, Mr. Simcox says: "It may at least be said, on the one hand, that no one can pretend (except on *à priori* theological grounds) to be certain that the second epistle is genuine; on the other, that a superficial student is likelier than a thorough student to be certain that it is spurious." Perhaps the relation of the writings of Luke to the Epistle to the Hebrews taxes the resources and the capacity of the critic as much as any literary problem presented by the New Testament, and in discussing this relation Mr. Simcox appears at his best. But in every part of the small volume do we feel with increasing regret how great a loss we have sustained in the death of this unpretending, sound, and original scholar. More than half the volume is occupied with tables illustrating the affinities between the vocabularies used by the various writers of the New Testament. These tables are original, and should secure for this manual a circulation on the Continent as well as at home. No student of the New Testament should omit to avail himself of the help and stimulus he will find in this handy book.

Under the head of Introduction may be included a volume of some significance, which we owe to the well-known American apologist, Prof. Fisher, of Yale. It is on *The Nature and Method of Revelation*, and is republished in England by Mr. Fisher Unwin. It is a book which most distinctly shows how the wind is blowing. Dr. Fisher has for more than a quarter of a century been recognised, even in orthodox America, as the very type of loyalty to the truth. He has indeed been justly reckoned the doughtiest

champion of revelation and of the Scriptures. But he recognises that the nineteenth century is not the seventeenth, and that, while holding fast to the Scriptures as the normative exposition of Christian doctrine and our guide in matters of faith and duty, the results of biblical science can no longer be ignored. "In these days, no real service is done to the Christian cause by stubbornly adhering to dogmatic prepossessions which have been proved to be untenable, still less by unseemly denunciation of Christian believers who have been led by conscientious inquiry to abandon them." It is Dr. Fisher's attitude towards Scripture, and his denial that inspiration involves inerrancy, that give value to his book at the present time. Had Dr. Fisher been from the first of distinctly liberal or broad tendencies, his recognition of the results of criticism would have little significance; but when we find one of the most trusted and experienced of living apologists frankly yielding old positions, we see that we are passing into new conditions, and must alter our base of defence. Nothing could be more timely than Dr. Fisher's warning to those who unduly push the literal infallibility of Scripture :

"Exaggerated statements on this subject are the occasion at present of two great evils. One mischievous consequence of them is that the truth and Divine origin of Christianity are staked on the literal correctness of even the minutest particulars in the copious narratives of Scripture. The conscientious student, seeing that such views are untenable in the light of fair historical criticism, is virtually bidden to draw the inference that the foundations of the faith are gone. Moreover, some of the most impressive arguments in defence of historical Christianity, which depend on the presence of unessential discrepancies, . . . are precluded from being used whenever the obsolescent theory that the narratives are drawn up with the pedantic accuracy of a notary public is still insisted on."

Dr. Fisher's well written volume should be read by every one who wishes to know the truth about Scripture and to cherish a defensible faith in the Bible.

In connexion with this subject of the attitude of criticism to Scripture in our day, it may be enough to remind our readers of Dr. Dale's recent work, *The Living Christ and the Four Gospels* (Hodder & Stoughton). The strong sense and sagacity of the writer have enabled him to apprehend the only defensible position regarding Scripture. He has, with Luther's fearless confidence in the substance of Scripture, gone back to the Reformation principle, and reasserted it with such clearness and force, that

it may be expected once more to prevail. A more satisfactory grounding of faith, or a truer exposition of the reason of our acceptance of Scripture, there could not be given. No book could be more timely than this, or can more safely be recommended to all serious-minded men.

It is safe to say that during this generation few, if any, scholars have contributed to theological literature work of more permanent and solid worth than the late Bishop Lightfoot. Even while lamenting his loss, we cannot but consider that his influence has only begun, and that the writings he has left us will be read and will be authoritative for centuries to come. In an age when the untiring industry of German critics has reflected some discredit on English theologians, Dr. Lightfoot has surpassed the Germans themselves in original research, in the keenness and finality of his criticism, and in the amount of work done and needing no revision. It was in the department of historical criticism that he was unrivalled; and we cannot but wish that, instead of giving us his commentaries on S. Paul's epistles, admirable as these are, he had completed his edition of Barnabas and Hermas. No doubt, as Bishop Westcott assures us in his prefatory note, Dr. Lightfoot drew a line between these writings and those of Clement, Ignatius, and Polycarp; yet there will always be a feeling that the general title of the five volumes, "The Apostolic Fathers," is rather large for the ground covered. Be that as it may, we have certainly in the two volumes now published by far the best edition of Clement that has yet been issued. Indeed to call this an edition of Clement is to disguise the significance of the volumes. For in point of fact they for the first time determine some of the most troublesome questions of early Church history, such as the succession of the first bishops of Rome, the origin and date of the Muratorian Canon, and the relation of Hippolytus to the Church of Rome and to the writings ascribed to him. So that although a thousand pages may seem a somewhat liberal amount of space to allot to the treatment of one genuine and one spurious letter of the first century, no one who seeks information of a reliable kind regarding one of the most obscure and perplexed periods of history will think he has a page too much. This is not the place to enter into any detailed account or criticism of these volumes; and to praise the wealth of knowledge, the readiness of scholarship, and the soundness of judgment disclosed on every page

would be an impertinence. They will be read and pondered wherever the literature and the history of the early Church are seriously studied. It is interesting to get a glimpse of Lightfoot's method of work, such as Dr. Westcott gives us in his preface.

"When a subject was chosen, he mastered, stored, arranged in his mind all the materials which were available for its complete treatment; but he drew up no systematic notes, and sketched no plan. As soon as the scope of the essay was distinctly conceived, he wrote continuously and rapidly, trusting to his memory for the authorities which he used, and adding them as he went forward, but so that every reference was again carefully verified in proof."

The full title of the present volume is *The Apostolic Fathers. Part I. S. Clement of Rome. A Revised Text with Introductions, Notes, Dissertations, and Translations.* By the late J. B. Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham. The publishers are Messrs. Macmillan & Co.

From the same publishers we have received two other volumes from the pen of the late bishop, published in connexion with the "Lightfoot Fund for the Diocese of Durham." This fund is to consist of all moneys arising from the sale of certain books written by the bishop, and made over to trustees for behoof of the churches and spiritual agencies within the diocese of Durham. Both the volumes we have received are sermons preached in the diocese, and both are such as one might expect to be produced by an overtaxed, but able and well-stored mind. *Leaders in the Northern Church* gives a slight sketch of the founders and promoters of Christianity in Northumberland and Durham, S. Oswald, S. Aidan, S. Cuthbert, and so forth, down to Bishop Butler. There is much here that is interesting, although the sketches are necessarily brief. In the other volume, *Ordination Addresses and Counsels to Clergy*, the intense earnestness and the high spirituality and true consecration of the author are conspicuous. These addresses are not lightly thrown off; on the contrary, the reader feels behind the words the whole man living and striving for the good of his clergy. This spiritual intensity, and a mind moving among the results of a careful study of the New Testament, are the characteristics of this volume, in which there is much that cannot fail to stimulate and to guide those who are entering upon the work of the Christian ministry.

EXEGESIS.—All students of the writings of St. Paul will welcome another volume from Professor Joseph Agar Beet. This volume is *A Commentary on St. Paul's Epistles to the Ephesians, Philippians,*

Colossians, and Philemon (Hodder & Stoughton). The more one uses Mr. Beet's commentaries the deeper becomes the impression that they are sound and thorough work. He is very independent, and consequently excites contradiction here and there; and when he sums up and finally presents his view of Pauline theology, it is pretty certain that many will be found to disagree with him, and to suspect that he has not quite appreciated Paul's sense of entire emancipation from the law. But perhaps even more when we disagree than when we agree with him are we compelled to own that he has not assumed his positions hastily or without knowing how they may be defended. The present volume, although externally it does not sort with the preceding volumes, which is to be regretted, is written on the same lines, and completes a series of commentaries which appeal to a wide circle of readers, and which cannot fail to be found most helpful. Readers of the epistles dealt with by Mr. Beet in this volume may be reminded that Professor Hugues Oltramare, of Geneva, has commenced a commentary on the same group of letters, and has just issued with Messrs. Fischbacher, of Paris, the first volume of his undertaking. This volume forms in itself a complete commentary on the Epistle to the Colossians.

To the "Cambridge Bible for Schools and Colleges" (University Press) two volumes have been added during the past few months. One is by Dr. Perowne, Master of Corpus Christi College, Cambridge, and it is on the *Epistle to the Galatians*. On this little volume of 120 pages there has been expended labour as conscientious and careful as is often given to very much bulkier books. There is no evidence of haste or scamping in any part of it. The introduction contains all that is needed; the different interpretations have been clearly apprehended and are concisely stated. Everywhere we find the clear statement that results from thorough digestion of the material and clearness of thinking. We could indeed have wished that Dr. Perowne had been a little wider, and a little more Pauline, in his interpretation of the words, "Ye observe days, etc."; but on the whole his commentary will commend itself, and it quite maintains the high character of the series.

The other new volume of the same series is on *The Revelation of St. John*, and is by the late Rev. W. H. Simcox, M.A. This book of Scripture had for many years strongly attracted Mr.

Simcox, and the present commentary was written more than seven years ago, and has since been revised. Three valuable *excursus* are added, in the last of which a criticism of Vischer's theory is given, as well as a summary of Völter's analysis. The book has thus been brought well up to date. Those who appreciate Mr. Simcox's patient and original work, and who have learned to esteem his combined ingenuity and sobriety of judgment, will believe that the book of Revelation was wisely assigned to him. In his interpretation Mr. Simcox adopts what is known as the "continuously historical" system, finding in the events of the writer's own time a fulfilment, though not the complete fulfilment, which is yet in the future. In every part of the commentary the reader finds himself in the company of a guide who is alive to all the difficulties, and thoroughly on the alert.

Comparable to the Cambridge Series is that which Messrs. Macmillan have commenced. In this new series the text of Westcott and Hort is printed, and a brief commentary added. The present volume is *The Gospel according to St. Luke*, with introduction and notes by Rev. John Bond, M.A. The notes are concise and helpful. But why this bewildering multiplicity of school-books? Had Messrs. Macmillan bought and reprinted Carr's *Notes on Luke*, they would have conferred a still greater boon on teachers.

Round eschatology there accumulates a steadily increasing literature. From one publisher, Mr. Elliot Stock, we receive three contributions. A symposium on *Our Dead: Where are They?* Those who furnish this feast for us are men of name; and yet the main point proved by the volume is, that where the responsibility is so divided no one does his best. *Adam's Duration as Created the Measure of Man's Duration in Punishment*, etc., is a pamphlet apparently by one of the Plymouth Brethren, and is characterized by the fondness for antithesis and merely verbal criticism which so often reveals the lay character of the writings of that body of Christians. The third of Mr. Stock's books comes from the Antipodes, and is introduced to northern readers by Dean Kitchen, as the first work on biblical criticism ever published in Adelaide. It is a translation of and brief commentary on 1 Peter, under the title of *The Letter of the Larger Hope*. The translation is not without merit, but is rather injured by straining after difference from the Authorized Version. The contribution made by the volume is the suggestion

that our Lord's preaching to the spirits in prison is only illustrative of His acts in the life beyond the grave until now, "until all sin and death, which is the consequence of sin, are destroyed." The writer is Mr. John W. Owen, B.A., St. Paul's, Adelaide. From Messrs. Longmans, Green & Co. we receive a volume of more substance than any of these. It is by one who has already successfully dealt with eschatological subjects, Dr. Herbert Mortimer Luckock, and this present volume on *The Intermediate State between Death and Judgment* is a sequel to his book entitled *After Death*. It is learned, cautious, reverential, free from acrimonious polemical matter, and well-written. Dr. Luckock covers much the same ground which has been so judiciously pioneered by Dean Plumptre, but he adduces a considerable amount of new material, especially in the department of patristic testimony. As regards probation after death, Dr. Luckock believes there is ground in Scripture for holding that those to whom salvation has not been offered in this life may in the intermediate state have further opportunity of determining their everlasting destiny; but "for all those whose circumstances are such that the offer of salvation has been fully and adequately presented in this life, probation is limited; and there is nothing in Holy Scripture to induce even a hope that it can ever be extended beyond the grave." Both for information and suggestion, this soberly written and painstaking volume is to be recommended to all who are interested in the intermediate state.

MARCUS DODS.

BREVIA.

Mr. G. A. Smith's "Exposition of Isaiah xl.-lxvi."—This is pre-eminently a time which calls for fairness and tolerance among devout-minded students of the Old Testament. They may be divided into three classes: (1) Those who think that, criticism being of yesterday, and having as yet arrived at no solid results (or almost none), it is unwise for its adepts, even if Christians both in heart and in head, to popularize it; (2) Those who, denying both premisses, and believing that a bold, though not indiscriminatingly bold, policy is also the safest, feel it their duty to communicate the best things that they know to a public which is being sedulously trained to appreciate historical