

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

dream of beauty frozen into stone"—in music, the romance of sound, always leads on, when guided aright, to something more and better than the natural man imagines.

Religion, not superstition; theology, not priestcraft; Scripture interpreted by wisdom, not as human patchwork, but as by inspiration of God, are making souls capable of, and lifting them into, bliss and splendour. Onward, then, to perfection! Onward to every great and glorious thing!

Beauty and use of the present, use and power of thought, our entering and knowing the unknown, the fact that we are not to regard anything as unknowable, show that nature unites many forces, and these centre in ourselves by lifting us up to God. Our whole man concentrates itself, enthrones itself, in reasonable, holy, happy intercourse with eternal majesty and infinite love.

Even if we are only as one in nature, God never loses us at any time. Those sperm-cells and ova, which give rise to succeeding generations, do not die. The continuity of the germ-plasm in an unbroken line, from generation to generation, to children's children, is a fact; and so we live on after death in those who follow us. We move, the worlds move, to a grand consummation. Not a dash, crash, destruction! No grandeur in that. We are not a flock of sheep for some great butcher. Patience, moral discipline, self-denial, the Divine and human key to the universe, open to us the possession and perfection of the world. We are sons and daughters of the Lord God Almighty, through Jesus Christ, with whom we shall live for ever.

JOSEPH WILLIAM REYNOLDS.

Review.

St. Paul the Traveller and the Roman Citizen. By W. M. RAMSAY, D.C.L., LL.D. London: 1895. Hodder and Stoughton. Price, 10s. 6d.

THIS work is one of the most brilliant and satisfying pieces of expository criticism we ever remember to have seen. Alike in the fulness of the writer's knowledge, the vigour and perspicacity of his style, the masculine grasp of the subject which is everywhere displayed, the book is admirable. That Professor Ramsay has materially and permanently enlarged the horizon of modern New Testament criticism would be evident from the present work alone; but this book is only the latest fruit from a tree which has already produced a splendid harvest. "The Church in the Roman Empire," "The Cities and Bishoprics of Phrygia," and, above all, "The Historical Geography of Asia Minor," cannot be dispensed with by the historian; they are already become the chief mine from which will yet be dug material to furnish forth commentaries upon, and elucidations of, the *crucis* of New Testament criticism. The special object of this new work of Professor Ramsay is to investigate the Acts of the Apostles, in conjunction with certain Pauline Epistles, discussing the questions of the trustworthiness of these documents as occasion requires; and then, from this basis, to build up what the writer holds to be the true account of the missionary efforts of the great Apostle of the Gentiles from their commencement till the day of his death at Rome, A.D. 65. Chapter i. deals generally with the criticism of the Acts; chapters ii. to xv. with the missionary journeys and labours of St. Paul

himself ; chapter xvi. discusses the chronology of Early Church history—30-40 A.D., and the final chapter deals with the composition and date of Acts.

No one is better fitted in unravelling problems such as are presented to us by the Acts than a writer who, like Professor Ramsay, is intimately acquainted with every step taken by the Apostle himself in his unflagging efforts to plant the Christian Church in the soil of Asia Minor. Such first-hand knowledge is a very different thing from that second-hand acquaintance with remote districts, which writers can work up by laborious search amid literary archives ; first-hand knowledge on the part of the writer begets confidence in the reader, which a knowledge derived from books can never do. Consequently, Professor Ramsay is enabled to set right on not a few vital points even such a scholar as Lightfoot himself ; indeed, he goes so far as to say that the great Bishop's conception of the Acts is an "inconceivable phenomenon," and that, despite his genius, he has (on this point, at least) led English scholarship into a *cul de sac*. The working hypothesis with which Professor Ramsay starts is that Acts was written by a great historian (be it noted that German notions as to the author of Acts—represented by Clemen, Spitta, and others—receive short shrift at Professor Ramsay's hands), who set himself to record the facts as they occurred. Strong partisan he may have been, but for all that he was raised above mere partiality by his confidence that he had only to describe the facts as they occurred in order to make the truth of Christianity and the honour of St. Paul evident. So much, then, for the "scissors-and-paste" theory of the authorship of this remarkable document ; the curious, however, would not do amiss to compare, and contrast, the method of criticism and exegesis employed by so competent and judicious a scholar as Ramsay, on the one hand, and by so subtle and ingenious a theorist as Weizäcker, on the other (see the latter's "Apostolic Age" [E.T.]).

Professor Ramsay (page 7) says, that so far from entering upon his investigations with any prejudice in favour of his present conclusions, he began with a mind unfavourable to it, for "the ingenuity and apparent completeness of the Tübingen theory" had once convinced him. It would indeed be fortunate if all scholars were only candid enough to drop ingenious theorizing in like manner when disproved in the light of sanctified common-sense ; how many a wild guess or clever conjecture, both in New Testament and Old Testament criticisms, would then long since have been banished to the limbo of forgotten audacities !

Difficulties and even mistakes we must expect to find in the Acts, but these are not sufficient to upset the carefully-worded conclusion (given above) at which Professor Ramsay has arrived. And unsolved problems there must be, inevitably ; as Ramsay humorously remarks, "If every question were comfortably and satisfactorily disposed of, where would the philologists be ?"

As a specimen of Ramsay's style and method we may point to his chapter iv. (pp. 121-128) on the Ἐκκλησία, or to his extremely suggestive and thoughtful discussion (pp. 144 *sqq.*) of St. Paul's address to the Galatians. We are not quite certain whether in his section on "the coming of Luke"—who, we are told (page 201), entered into the drama of the Acts at Troas—Professor Ramsay has proved his contention that the "certain man from Macedonia," whom Paul saw in his dream, was none other than Luke himself. It is, however, very noteworthy that it is at precisely this place in the narrative (xvi. 9) that the "we" sections of the Acts begin. In xvii. 18 ("What will this babler say?") Ramsay suggests our vulgar expression, "bounder," as the nearest and most instructive parallel to the word *σπερμολόγος* [ignorant plagiarist]. The

happy but inadequate rendering "Picker-up of learning's crumbs" is ascribed to Dean Farrar; as a matter of fact, Farrar merely adopts it from Browning, who makes use of the phrase in that admirable study of his, "An Epistle of Karshish."

This volume of Professor Ramsay's is excellently equipped with a map, which folds into a pocket at the end; it has been made to illustrate the Pauline world from A.D. 44 to 60, and has the rare merit of not being overburdened with names.

E. H. BLAKENEY.

April, 1896.

Short Notices.

Revue Internationale de Théologie. Avril to Juin, 1896. Berne, also Oxford. James Parker and Co.

THIS review, which has been in existence more than three years, was called into being by the Old Catholic Congress at Lucerne. It may be called the Reunion Review of Continental Christendom. It contains articles in German, French, and English. Among Russian ecclesiastics, Bishop Buzitschitsch, the Archimandrite Sergius, and Professor Papkoff, have contributed to this number. A proctor of a Greek university, Professor Kyriakos, discourses on Old Catholicism, as also on Alexandrian Theology in general, and Origen in particular. The Patriarch Anthimos of Constantinople sends a noteworthy letter to the editor, Professor Michaud, and the editor, a strong advocate for immediate reunion between the Old Catholics and the East, comments on the Patriarch's recent reply to the Papal Encyclical in very enthusiastic terms. Professor Langen deals with Scholastic and Tridentine Theology. Pfarrer Richterich gives a brief biographical sketch of the late Bishop Reinkens, and Professor Lauchert, besides a copious review of recent Russian theology, tells us how the celebrated Professor Hommel, while recognising the ability displayed in recent German Biblical criticism, holds fast, not only to the historical authenticity of the Old Testament in general, but of the Pentateuch in particular. The English articles are by "Anglicanus," who strives to make foreigners understand the somewhat peculiar position of English Churchmen in the matter of "controversies of faith," in which the "authority" of the Church does not seem to him to be very vigorously exercised; and the Rev. A. J. C. Allen, of Cambridge, reviews the posthumous works of Professor Hort, the discourses on Reunion of the Bishop of Ripon, and other works. This *Revue*, though by no means light reading, is, nevertheless, a sign of the times which no thoughtful man will be inclined to neglect.

Hearty Counsels. By the Rev. J. E. BIGG. Pp. 124. James Nisbet and Co. 1896.

Words of practical advice, addressed mainly to a cottage population in a rural district. No controversial subject is introduced.

The Immaculate Conception of the Blessed Virgin Mary. By the Rev. J. R. PALMER. Pp. 30. Price 6d. Elliot Stock.

This very useful handbook examines thoroughly into this unhappy superstition. It shows by quotations that both Fathers and Romanists in earlier days were opposed to the idea. It examines the Council of Constance in 1414, the Council of Basle in 1431, and the Council of Trent. It shows the tendency to idolatry, and other serious consequences;