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than to raise up a God-fearing people in this magnificent capital of the British Empire. It has been done in part. It can be done altogether. It needs you, your loyalty, your sympathy, your sacrifice, your continuous help.

WILLIAM SINCLAIR.

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## Review.

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*Longinus on the Sublime.* The Greek Text, edited, with Introduction, Translation, and Notes, by W. RHYS ROBERTS, M.A. Cambridge University Press, 1899. Price 9s.

IT is not particularly creditable to our insular scholarship that more than sixty years have elapsed since the last English edition of Longinus' treatise was published. Sixty years have seen vast changes in the mode of scholarship, as it may be called; the application of scientific methods has not merely revolutionized our conception of the scope of the work of antiquity in general, and of this treatise in particular, but has given us a fresh historical perspective. For one thing, we know now that the author of the treatise is *not* the Longinus of history; for another, we have learnt that the subject is *not* "the Sublime" in the ordinary acceptation of the term. This much Professor Rhys Roberts notes in his preface, from which we gather in passing that the present work is only the precursor of a much larger undertaking—the "History of Greek Literary Criticism," in its rise, progress, and ultimate declension.

Briefly, it is enough to say that this vigorously-written treatise "De Sublimitate" treats and illustrates by classic examples the characteristics of the lofty style from a philosophic and æsthetic point of view. The book has a special interest for us in these days, when the output of creative genius is thin and meagre, while the output of retrospective criticism is full and abundant. It is the first known essay in comparative criticism; it is quite a repertory of extracts from Greek authors; it is comprehensive in its judgments; it has exercised a real, if an unappreciated, influence, on European literature; and in tone it is singularly elevated. The author—be he who he may—lived at a moving epoch, an epoch in many respects offering striking analogies to our own; he is writing under the Roman Empire, and possibly from Alexandria itself—that meeting-point of East and West; he is evidently amply well acquainted with Greek and Roman literature, and even with the literature of the Jews (for he quotes Genesis), all which argues a singular catholicity of taste. Hence, we are, on every ground, most grateful to Professor Roberts for his extremely interesting and scholarly edition of this remarkable treatise, which he has enriched with four most valuable and helpful appendices, a careful *apparatus criticus*, indices, and a

thoroughly sound and readable English version. This is not the least of the benefits he has conferred upon readers, or would-be readers, of "Longinus de Sublimitate"—for the Greek is . . . well, uncommonly hard, at best, and a good translation is a great boon. The editor has not, however, thought it worth while to give us a formal commentary, preferring to collect, under various tabulated appendices, such textual, linguistic, literary, and bibliographical information as he thinks desirable. We have nothing but praise for the work, which is as good as can be, and ought to prove a source of enlightenment, as well as interest, to that large majority of classical students to whom Longinus has hitherto been little more than a name.

E. H. B.

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## Short Notices.

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*The Ministry of Deaconesses.* By Deaconess CECILIA ROBINSON.  
Price 3s. 6d. Pp. 241. Methuen and Co.

THE practical appreciation which the Bishop of Winchester expresses in his Introduction to Miss Robinson's book, and the weighty historical Appendix furnished by her brother, Canon Armitage Robinson, on "Deaconesses in the Apostolical Constitutions," seem to indicate two great merits of this clear and earnest monograph. The book, with all its practical aim, has great academic value, and the writer's enthusiasm and erudition work conscientiously and without conflict. At the present time, when Sisterhoods are spreading so rapidly throughout the country, and the number of Deaconesses holding no ordered position in the Church is evidently increasing, there seems to be a real need for a book such as the one before us, presenting the case for the primitive female Diaconate.

"Phœbe," as Bishop Lightfoot declared years ago, "is as much a deacon as Stephen or Philip is a deacon." The original Diaconissate is "as definite an institution" as the original Diaconate. Miss Robinson does not, we need hardly say, wish for a modern Diaconissate with functions similar to those of the modern Diaconate. She only claims for members of her Order such an office as "servants of the Church" as Deaconesses held in the first six centuries of the Christian era. The Deaconess, whether she lives singly or in community, works under the Bishop and the clergy; she does not exist, like the Sister, for the community. The question whether the Deaconess should live singly or in community is carefully argued in chapter ix. The Bishop, in his Introduction, approves of both systems; and Miss Robinson, though recognising the possibility that in the latter case there may be a danger of confusing the Deaconess with the Sister, inclines evidently to the same view. The chapter on the Daily Life of a Parish Deaconess gives a picture of the usefulness and