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speak of "believing" and of "critical" theology as of things necessarily contrasted and mutually exclusive, as if faith were of necessity uncritical and criticism necessarily unbelieving; and he pointed out that Luther himself—whose racy words he is fond of quoting—combined a majestic power of faith with all freedom, nay boldness of criticism. He draws a striking picture of the changing currents of opinion which his own time had witnessed. "We older men have seen the day when Dr. Paulus and his devices were in vogue; he died without leaving a disciple behind him. We passed through the tempest raised by Strauss some thirty years ago; and with what a sense of solitariness might its author now celebrate his jubilee! We saw the constellation of Tübingen arise; and, even before Baur departed, its lustre had waned. A fresh and firmer basis for the truth which had been assailed, and a more complete apprehension of that truth—these were the blessings that the waves left behind."¹

WILLIAM P. DICKSON

(To be concluded.)

RECENT ENGLISH LITERATURE ON THE NEW TESTAMENT.

INTRODUCTION.—The Bishop of Durham in his published writings has shown us what an ideal Introduction to the New Testament would be. We can scarcely hope that an ideal so truly conceived and requiring so much original research can be realized by any one scholar. It is to Archdeacon Farrar we have looked for an Introduction, readable and trustworthy, English in character and practically serviceable. His previous studies have naturally led up to such a volume, and in the *Messages of the Books*² he has given us, if not quite what we hoped for, yet by far the best book of the kind. It gathers into one volume material which has hitherto

¹ Pref. to Rom. 4th ed. (1864).

² *The Messages of the Books, being Discourses and Notes on the Books of the New Testament*, by F. W. Farrar, D.D., etc. (London: Macmillan, 1884.)

been scattered; and very little that has any bearing on his subject escapes this accomplished and indefatigable scholar. It is needless to say of any book of Canon Farrar's that it is full of information, presented in a style rich with allusion and in a high degree animated. But the impression left upon the reader of the present volume is, that the author has for many years been collecting material, but has been somewhat hurried in throwing it into shape. The book has not that crystalline sharpness of outline which is only gained when time is allowed to thoughts and facts to find their own affinities. It has not that concentration of sifted criticism which gives permanence to literary work. The fact is, that Canon Farrar has sacrificed himself to the fancied requirements of the pulpit, and has produced a volume which is a cross between a course of sermons and a critical introduction. The material is all here, and the critical judgments are sound, but the contents are too miscellaneous. If Canon Farrar would rewrite the book, not for the pulpit but for students, he would earn the most grateful acknowledgments. As it is, this is the best Introduction we have, an ample storehouse of facts and opinions, indispensable to any one who wishes to understand the New Testament. Of course from one or other of the author's critical opinions every one will dissent. Advanced critics will pronounce him biassed by traditional views because he advocates the Pauline authorship of the Pastoral Epistles and those to the Ephesians and Colossians; while others will dislike the admirably condensed note in which he musters the arguments against the integrity of the Epistle to the Romans. But Canon Farrar's opinions are never fantastic.

EXPOSITION.—To issue without apology a commentary¹ which would inevitably challenge comparison with the great expositions of Ellicott and Lightfoot, Mr. Beet has felt to be more than his audacity could venture or his sense of propriety allow. He eagerly disclaims all rivalry with these masters of the art, and in justification of his own work explains that his aim is different from theirs. "To me St. Paul's line of thought was not so much itself an end as a means of reaching his general conception of the Gospel and of Christ. My aim is thus, in some sense, a stage in advance of theirs." But if this was Mr. Beet's

¹ *A Commentary on St. Paul's Epistle to the Galatians*, by Joseph Agar Beet. (London: Hodder and Stoughton, 1885.)

aim there was a much nearer road to it. A German writer who meant to expound the "Lehrbegriff" of Paul would have selected, grouped, and criticised relevant passages, and he would not have spent his own strength and exhausted his reader's patience by toiling through a mass of partly relevant, partly irrelevant matter. A book written from Mr. Beet's point of view with the incisive dialectic of Pfeiderer or the genius of Hausrath is certainly a desideratum in our theological literature. But a final or even "epoch-making" treatment of the theology of Paul can be looked for only from the very highest kind of faculty, and from a combination of theological culture and literary discipline that occurs very rarely indeed. From Mr. Beet we shall expect all that a diligent and painstaking student, a competent theologian, and a careful scholar can give, and that is much. Meantime we accept these preliminary volumes of exposition with a certain lack of interest, for while they contain careful and solid work, they do not individually justify their existence by materially adding to our knowledge of the Epistles of St. Paul.

In the volume before us there are one or two details which might perhaps be reconsidered in view of a second edition. In the first place, there are two rather awkward misprints, one on p. 144, the other on p. 179. Then, while certainly Mr. Beet has deserved well of all students of New Testament Greek by his satisfactory exhibition of the distinction between the aorist and the perfect, does he not perhaps obtrude this distinction somewhat more than is needful, and might he not be induced on second thoughts even to alter his translation of the aorists on pp. 44 and 124? Again, on the interesting expression, "See with how large letters I have written," he remarks, "The size of the letters used proclaims, like capitals in modern printing, the earnestness of this concluding summary of the foregoing epistle." We confess to a sense of incongruity in the idea of Paul's using capitals to express earnestness. If Mr. Beet does not believe in the Apostle's imperfect sight, might he not admit the supposition that Paul could not write the quasi-cursive used by his amanuensis, or simply that he took the most obvious means of distinguishing his own hand from the scribe's? Occasionally Mr. Beet is obscure; as on p. 99, where he says: "In reference to the death of Christ there has been in the Church of Christ throughout all ages and all countries a practical unanimity." We should extremely regret to think that Mr. Beet believes himself to be expressing the Pauline view

of the sacraments when he says : "The inward and spiritual benefits of baptism are, by those baptized in infancy, obtained actually and personally only when the baptized one claims them by personal faith in, and confession of, Christ, thus joining the company of His professed followers."

It is right to add that for readers who do not like to read a commentary in which much Greek appears, this volume is probably on the whole the best they can use, although it has not the vitality and genius of Professor Macgregor's little volume.

It is with the utmost satisfaction that we welcome the appearance of a commentator¹ of the first class, whose work bears to be judged by the highest standard, if indeed it does not even raise the standard by which exegetical work is measured. Already we have so much that is valuable in illustration of the *First Epistle to the Corinthians*, that it might have seemed superfluous to add further comment even on so many-sided a part of Scripture. But such books as this which we now receive from Principal Edwards make room for themselves and disclose unthought of possibilities of exposition. Meyer's microscopic and conscientious criticism, Canon Evans' original and often brilliant notes, Stanley's exquisitely finished and instructive paraphrase, will not soon or easily be superseded. But in the volume of Principal Edwards there is apparent a combination of gifts, any of which singly would make the fortune of a commentator. His knowledge of Greek and familiarity with both classical and patristic literature are worthy of one who professes himself the friend and pupil of Prof. Jowett. To the use of the highest linguistic authorities he has brought a fineness of grammatical and lexical discernment which enables him to criticise and sometimes to correct their judgments. But the great merit of the commentary is that the reader finds himself in contact with the mind of Paul, and not merely examining an old-world document. Here too in all probability the influence of Prof. Jowett is to be traced. Certainly there is much that recalls that veteran scholar's best manner in the lightly-borne learning and philosophic insight which lay bare to us the growth and significance of Paul's ideas. Proportion is maintained throughout the volume ; and while the most accurate exegesis is being con-

¹ *A Commentary on the First Epistle to the Corinthians.* By Thomas Charles Edwards, M.A., of Lincoln College, Oxford, Principal of University College of Wales, Aberystwith. (London: Hamilton, Adams & Co., 1885.)

ducted, the main purpose, of explaining the mind of Paul, is never lost sight of in prolonged verbal discussions or irrelevant digressions. All is thought out beforehand, and compactly and vigorously expressed. Critics may be expected to differ regarding particular interpretations adopted in this Commentary, but there will be universal agreement regarding its method and its workmanship. It will be recognised as the work of a sound scholar, of a learned, earnest, and philosophical theologian, of a mind masculine and accomplished; and it will speedily take its place as the indispensable aid to the understanding of this part of Scripture. Such first fruits of the recently founded Welsh Colleges go far to justify their erection.

BIBLICAL THEOLOGY.—Mr. Allin's contribution to the literature of Universalism¹ will scarcely affect the controversy. It is a diligent but wholly uncritical compilation. The familiar texts are once more put on the rack and the witness furnished by torture is loudly vaunted. We are once again assured that "all men," "æonian," "punishment," do not mean what the learning and common-sense of the Church catholic have always supposed them to mean. Meanwhile the fundamental difficulties are allowed to stand aside, and Mr. Allin does not shed any light on the laws governing the growth of character or on the bearing of this life upon the life beyond.

Impressed with the belief that the majority of young men bring with them to the Universities a very limited acquaintance with the truths of the Christian religion, Canon Jellett devoted the Donnellan Lectures² for 1882-3 to their enlightenment. The little volume containing these Lectures may safely be put into the hands of any one who needs a succinct, clear, and thoughtful account of the essential truths of religion. The treatment of the Sacraments is a little uncertain, but with this exception the book is fitted to be helpful.

SERMONS.—Among sermons the foremost place must be accorded to the volume³ of a preacher whose sole orders are those which the indefeasible gift of genius confers. George Macdonald, poet;

¹ *The Question of Questions—Is Christ indeed the Saviour of the World?* by Rev. Thomas Allin. (London: T. Fisher Unwin, 1885.)

² *Some Thoughts on the Christian Life.* By Henry Jellett, D.D., Canon of St. Patrick's. (London: George Bell & Sons, 1884.)

³ *Unspoken Sermons.* Second Series. By George Macdonald. (London: Longmans, 1885.)

preacher, novelist, is not each of these in turn, but each in all he does. Whatever form he gives his work, it carries the novelist's creative power and interest in life, the poet's concentration of expression alive with imagination, the preacher's earnest and loving aim. In these "unspoken sermons" we have the ripe fruit of wisdom sifted by experience; from every page there rings helpfully out the voice of a faith and character tested and refined by contact with life. The sermons are easily read and will be treasured in memory. The exegesis may at times be fanciful, and the letter of the teaching irreconcilable with any known creed, but the spirit of it is the spirit of power and of love and of a sound mind. His optimism which has been one of the least obtrusive but brightest and healthiest influences in this generation, appears in this volume untinged by sentimentalism, and rather as the pure intuition that "God does His best for every man."

The *Farewell Memorials of Past Service*, which the Bishop of Sydney has presented to the English public¹ are not only a pleasant memento of his days in Westminster, but also a good augury for his episcopate at the Antipodes. The sermons cannot be called great, but they are dignified, wise, and elevating. They deal with points that touch national and civic life in a manner that commands respect for its healthy and believing tone and clear-headed firmness.

A volume² of delicate, true, and helpful delineations of certain phases of Christian experience comes from Elgin, and conveys a most favourable impression of the original and careful work that is being done for the pulpit by conscientious men.

MISCELLANEOUS.—English readers of primitive Christian literature are now fairly well supplied with editions of *The Teaching of the Twelve Apostles*.³ Mr. De Romestin's handy volume is packed with carefully sifted information, and in small compass furnishes the student with a complete and trustworthy *apparatus* for the study of the *Teaching*. The edition of Canon Spence, which con-

¹ *Sermons preached at Westminster Abbey*, by Alfred Barry, D.D., D.C.L., Bishop of Sydney. (London: Cassell & Co., Limited, 1884.)

² *The Shadow of the Hand and other Sermons*, by William A. Gray, Elgin. (Edinburgh: Oliphant, 1885.)

³ *The Teaching of the Twelve Apostles*, with Introduction, Translation, etc. By H. de Romestin, M.A., Incumbent of Freeland, and Rural Dean. (Oxford: Parker, 1884.)

The Teaching of the Twelve Apostles, a Translation with Notes and Excursus, etc. By Canon Spence, M.A., Vicar of St. Pancras. (London: Nisbet, 1885.)

tains in a convenient and tasteful form the Text with a translation, illustrative notes, and nine excursus, adequately meets the wants of all but professional scholars. The translation is almost absolutely accurate, and is given in idiomatic and suitable English. In the *cruz* (c. xi., *ποιῶν εἰς μυστήριον κοσμικὸν ἐκκλησίας*) Canon Spence follows Bryennius, and translates, "who summons assemblies for the purpose of showing an earthly mystery," and understands that by "an earthly mystery" such symbolic actions are meant as Isaiah's going barefoot, or Agabus' binding his hands and feet with Paul's girdle. But *κοσμικὸν* is not so suggestive of such symbolic actions as of what concerned the world at large. The declaration of future and as yet hidden historical movements might be undertaken by a prophet as well as the inculcation of religious truth. But a prophet who called the Christian people together that he might indulge in apocalyptic rhapsodies, and not for the sake of ethical or religious instruction, was not unlikely to fall under suspicion. It is this case for which the *Teaching* here legislates. It supposes the case of a prophet whose Christian conduct has shown him to be a true man, but who indulges in apocalyptic rather than in ethical harangues—who reveals in the Church mysteries that concern the world but does not teach to do what he himself does—and regarding this case it gives the instruction that such a prophet is to be left to God's judgment, for after all the utterances of the old prophets were largely characterized by similar disclosures. [The clause "what he himself does" refers not to what he does in the Church, but to his ordinary conduct.]

In c. xvi. *ὑπ' αἰτοῦ τοῦ καταθέματος* is translated "under the very curse"; and the note suggests that the Saviour Himself, "in terrible irony, is here styled, 'the very curse.'" This was suggested by Bryennius, but seems out of keeping with the directness and simplicity of the entire document. Hilgenfeld's suggestion of *ἀπό* instead of *ὑπό* is also needless, as *ὑπό* itself means "from under" and gives an obvious and satisfactory sense.

Canon Spence thinks it not unlikely that the *Teaching* was compiled at Pella by Symeon, son of Cleopas, or one of his disciples, ten or twenty years after the destruction of Jerusalem. That it was written by a Hebrew Christian is unmistakable; but it is almost equally certain that it was written for Christians not resident in Palestine. Not to mention the instruction regarding baptism, which indicates a colder and less well-watered country, the direction regarding meats offered to idols and the use of the

title "bishops" and not "presbyters," are decisive as to its extra-Palestinian destination. Its priority to Hermas and Barnabas is still in question. Reluctance to refer any Christian document to the first century is at present epidemic; but although the *Teaching* is on the face of it a compilation—the ethical portion being addressed to the individual pupil "my child" and the ecclesiastical to communities—yet the reasons for assigning it to a very early date are certainly strong. It was written when as yet the gospel was known as oral teaching rather than as a written book, while as yet the agapé and the communion were not disjoined; when the Christian communities were visited by itinerant prophets, apostles, and teachers, when it was needful to tell Christian congregations to elect bishops and deacons, and when some congregations had no fixed teachers. There is an entire absence of controversial allusion and even of traces of peculiarly Pauline or Johannine theology. And, to some minds more convincing than all, there is a sober and earnest simplicity of style and a direct common sense which are more congenial to the Apostolic than to the sub-Apostolic age.

The immense improvement in educational text-books which recent years have seen, has not as yet been of proportionate service to teachers of religion. In languages, physics, history, the difficulty is to select from many excellent hand-books; but, if we except Dr. Abbott's *Bible Lessons*, there is scarcely any book one can put in the hands of an intelligent boy to give him a survey of the rudiments of religious truth. Mr. Hunter Smith has issued a volume which in large measure supplies this want.¹ The idea of the book will commend itself to all who teach. It is, to group passages from the Greek Testament so as to present a complete body of Christian ethics. Short essays and full notes in illustration of these passages are added. These notes and essays are full of carefully selected information. In our opinion, the book might be made still more helpful by a somewhat more systematic grouping of passages, by printing the Greek Text consecutively, and relegating the essays (which should be even shorter than they are) to the Notes. But even in its present form this manual will be of very great service, not only to schoolmasters, but also to students and ministers of religion.

MARCUS DODS.

¹ *Greek Testament Lessons for Colleges, Schools, and Private Students.* By the Rev. J. Hunter Smith, M.A., King Edward's High School, Birmingham. (Edinburgh and London: Blackwood, 1884.)