

than my body is mine. My sense feels that present, but so that I must lose it ; my faith sees and feels Thee so present with me, that I shall never be parted from Thee." "Our bodily feet move in our secular ways ; our spiritual walk with God in all the ways of His commandments." It is interesting to see how this doctrine grew with his years. In 1868 he held it firmly ; in 1883 it pervades every thought, and is to be noticed in almost every page of his *Reflections*. "We are members of Christ's body mystical, existent ere the worlds were made, yet fashioned in time." "To me the fact that my soul is so united to my body that I know not which is my body and which my soul, is a proof of the oneness of Christ with our souls, neither step being visible as a definite step, while each is a step."

But I feel as I write these things how feebly cold words convey an idea of the man. I look back on the little intercourse I had with him as very fruitful to my own spiritual life. I hope that the marvellous interest awakened in him during the last year may help many to a higher life of faith and duty. Such men neither live in vain nor die prematurely. They rest from their labours, but their example lives to animate others from generation to generation, and from age to age.

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### RECENT FOREIGN LITERATURE ON THE NEW TESTAMENT.

THE contributions to New Testament literature which have been recently made by the scholars of France, Germany, and Holland have not been so remarkable as in some previous years. They have been richer in exegesis than in other departments, and richer in the exposition of the Epistles than in that of the historical books. In the Gospels there is nothing to notice that can be reckoned of first-rate importance. The Synoptical problem, however, has been once more grappled with. In a treatise of moderate

compass, but considerable merit, Dr. G. Wetzel<sup>1</sup> takes a favourable view of the idea that the singular resemblances and differences in the Synoptical Gospels are due to original oral communication of their matter, and examines with much acuteness the theories which seek the primitive form of the evangelical narrative in Matthew and in Mark respectively. This is on the whole a successful piece of work, and should be welcome to those who desire a summary of opinion, or a guide through the maze of theorising which has encircled this question within the last quarter of a century. Dr. Wetzel himself goes back upon the *tradition-hypothesis*, and devotes the second part of his book to the construction of an improved version of it. That version, however, is not likely to secure acceptance. It is to the effect that Matthew, whose former employment had given him a better command of Greek than any other apostle possessed, was accustomed to offer instruction in the gospel story to Greek-speaking Jews; that in the discharge of this function he gradually made up something like a course of lectures on the evangelical narrative; that his hearers frequently took notes of these discourses; and that among these more scholarly and interested listeners were both the πολλοί referred to by Luke (Chap. i. 1), and the authors of the first three Gospels. With this as his base Dr. Wetzel proceeds to construct an explanation, in many respects too fanciful, of the characteristics of each of the Synoptists.

The problem of the Fourth Gospel is dealt with in a brief but interesting monograph by a Tübingen scholar, Professor Paul Keppler.<sup>2</sup> The point to which most attention is given is the *plan* of the Gospel. Dr. Keppler discovers a very artistic scheme in the composition. The Gospel proper is conceived to fall into three great divisions. Each of these is supposed to have three subdivisions. There are also three special sections, viz. the Prologue, i. 1-18; the Historical Introduction, i. 19 to ii. 12; and the Appendix, xxi. This threefold partition of the matter is carried into still greater detail; the Prologue, for example, being taken to consist of three distinct sub-sections. Here surely is a kind of art strange to such a writer as John. Apart from this artificial

<sup>1</sup> *Die synoptischen Evangelien, eine Darstellung und Prüfung der wichtigsten über die Entstehung derselben aufgestellten Hypothesen mit selbständigem Versuch zur Lösung der synoptischen Evangelienfrage.* Von G. Wetzel, Dr. Phil., Pfarrer in Perouse. Heilbronn: Henninger.

<sup>2</sup> *Die Composition des Johannes-Evangelium.* Tübingen, 1884.

conception of the plan, Professor Keppler gives a good account of the dramatic character of the Gospel and its development of the ever-sharpening antithesis between Faith and Unbelief. While he handles the allegorising habit of interpretation with some severity, he recognises the existence of a symbolical vein in John. He is not troubled much by critical difficulties. Verses 24, 25 of the concluding chapter are regarded as a subscription attached to the original composition. But he holds the chapter itself to be by John, although added as an Appendix.

A larger proportion of what has been given to the public in the province of New Testament literature within the last year or two has been devoted to the Epistle to the Romans than to any other book, and much of this has been of high quality. Among the most important of the recent contributions to this subject is one by Dr. W. Mangold.<sup>1</sup> An earlier work of his, published in 1866 under the title *Der Römerbrief und die Anfänge der römischen Gemeinde*, is well known to scholars. The conclusions reached in 1866 are now reconsidered in the light of what has emerged since then, and with special reference to Weizsäcker's exceptionally able discussions. The new work is at the same time of larger compass than the old, dealing with the objections which have been urged against the genuineness of certain parts of the Epistle, as well as with the great problems of the circle to which it was addressed and the aim with which it was written. For the most part, Professor Mangold is a champion of the contested sections. He defends chapter xv. against the assaults of Volkmar and Lucht. He regards the recommendation of the deaconess Phœbe, which occupies the first two verses of chapter xvi., as unmistakably Pauline, and an original portion of this Epistle. He takes the same view of the greetings contained in verses 21-23, and of the benediction in verse 24 of the same chapter. But he gives up the genuineness of the doxology in xvi. 25-27. And as regards the series of salutations in xvi. 3-16, and the statement and appeal in xvi. 17-20, he admits indeed that they are of Pauline origin, but thinks that originally they formed part of an Epistle, no longer extant, which was written during Paul's captivity in Rome and meant for the Ephesian Church. So far therefore Professor Mangold adopts the idea of Straatmann and Schultz,

<sup>1</sup> *Der Römerbrief und seine geschichtlichen Voraussetzungen*. Neu untersucht, von D. Wilhelm Mangold, Consistorialrath und Professor der ev. Theologie in Bonn. Marburg, 1884.

who discover in chapters xii.-xvi. the *dissecta membra* of a letter addressed to Ephesus. The most interesting section of his treatise, however, is the second, in which he develops his argument in favour of the Jewish-Christian character of these Roman believers. His earlier statement on this subject was of so masterly an order that it took immediate possession of the field, and seemed likely to retain it. The prospect was altered, however, by the publication of Weizsäcker's defence of the Gentile-Christian hypothesis. Since then the best exegetes have attached themselves on the whole to Weizsäcker, and it is more than doubtful whether even Professor Mangold's singularly able re-statement of his position will change the current of opinion. He fixes on vii. 4-6 as his stronghold; and it must be admitted that what is said there as to the readers having once been made *dead to the law* is a somewhat hard nut for his opponents to crack. He is far from successful, however, in rebutting the force of i. 13-15, xiv.-xv. Notwithstanding his very ingenious criticism, the inclusion of these Romans with "other Gentiles" in i. 13, and the whole course of the statement in xiv., xv. about the "strong" and the "weak," and about the necessity of bearing with the latter (not to speak of much else in the intermediate chapters), are difficult to adjust to any theory which refuses to recognise the majority in the Church to have been Gentile-Christian, in respect of nativity, or of doctrinal leaning, or of both.

A monograph<sup>1</sup> on the same Epistle is issued by another scholar of Bonn. Licentiate Bleibtreu confines his inquiry to the first three chapters. He does so, because he conceives these chapters to contain the real idea of the Epistle. The dominant thought of the Epistle, according to him, may be expressed in the theological formula, *Sola fide*. The key-note is the phrase "from faith to faith" in i. 17. Bleibtreu also adheres to the Gentile-Christian theory. His exegesis follows that of Von Hofmann more than any other. In some cases it is ingenious and suggestive, in others it is fanciful. His interpretation of iii. 27-31 and v. 12-14 deserves particular attention, these passages having led him to a new construction of the order of thought in the Epistle. The monograph is written in a distinctly evangelical spirit, and with much ability. Though it seems to advocate too limited a view of the purpose of the Epistle, and to commit itself repeatedly to interpretations

<sup>1</sup> *Die drei ersten Kapitel des Römerbriefs*, ausgelegt von Lic. Walther Bleibtreu, evangelischem Pfarrer in Bonn. Göttingen, 1884.

distinguished by boldness rather than solidity, it has much in it that will repay consideration.

All the way from St. Louis<sup>1</sup> comes another reading of the same Epistle by another German preacher. What seems most distinctive of these studies is the polemic waged all through them against the prevalent conception of Pauline doctrine. According to Dr. Otto, neither the doctrine of Original Sin nor that of Atonement, as these are ordinarily understood, can be made out from this Epistle. Faith, too, has not the sense which Confessional Theology has put upon it, but expresses a consciousness which includes both the element of forgiveness and that of a new life. The Calvinistic doctrine of Predestination is not taught but opposed in Chaps. ix.-xi. He makes little of critical difficulties, however, and seems satisfied as to the integrity of the Epistle.

There is yet another publication on this Epistle which is too important to be overlooked. That is Lindenmeyer's edition of J. T. Beck's<sup>2</sup> *University Lectures*. Paul's great letter was one of Beck's favourite studies. From 1839 in Basle and from 1852 in Tübingen, he delivered repeated courses of Academic Lectures on the Epistle. It was a subject to which his mind continually turned, and on which he was always making more and more penetrating studies. His lectures, as he left them in manuscript, with all the signs of corrections and revisions extending over many years, are now given to the public by the hand of a careful and competent editor. Few theological professors of the last half century have had the kind of academic influence which was secured by the large humanity, the marked personality, and the spiritual insight of J. T. Beck. Those who came under the spell of his teaching in Tübingen will look with interest into these volumes. They will find in them both the weak and the strong side of Beck's method. They will find a lack of the historic spirit, balanced by uncommon power in grasping the ethical bearings of New Testament teaching. Comparatively limited attention is given to questions of Introduction. The Epistle is supposed to offer a dogmatic and practical *conspectus* of Paul's view of the gospel as the completion of revelation, over against both

<sup>1</sup> *Bibelstudien für die gebildete Gemeinde. Erklärung des Briefes Pauli an die Römer*, von E. Otto, Prediger in Darmstadt, St. Clair Co., Ills. St. Louis: Wiebusch & Son, Printing Company.

<sup>2</sup> *Erklärung des Briefes Pauli an die Römer*, von J. T. Beck, weil. ord. Prof. der Theologie in Tübingen. Herausgeg. von Jul. Lindenmeyer. Gütersloh, 1884.

legal Judaism and non-legal Heathenism. Many of the conclusions here recorded to have been reached by one who, if he did not take the first rank among scientific exegetes, was a manly and independent thinker, will be consulted with advantage.

There are other books which at present can be little more than referred to. Among these is Philippi's *Exposition of the Epistle to the Galatians*<sup>1</sup>—a posthumous publication exhibiting the well-known qualities of the Rostock divine, in whom exegetical skill joined hands with unbending Lutheran dogmatism. There is also the very useful edition of the Gothic Bible of Ulfilas, with Textual variations and an excellent Glossary, which we owe to Ernst Bernhardt.<sup>2</sup> We have peculiar pleasure, too, in noticing the contributions made by two French scholars, MM. Meyer<sup>3</sup> and Menegoz,<sup>4</sup> to Biblical Theology. The former attempts a reproduction of Christ's own teaching as it may be gathered from Matthew's Gospel. The volume contains much that deserves consideration, both on the idea of the kingdom of heaven and on other parts of Christ's doctrine. The latter limits himself to an examination of Paul's ideas of *sin* and *redemption*. These are investigated with admirable care and completeness. Some of the studies, such as those on the Wrath of God, the origin of the Pauline idea of Expiation, the roots of the Pauline Christology, are more than usually suggestive. Both books, though open to criticism at various points, are of real value, and are welcome additions to one of the most important and fruitful fields of New Testament inquiry.

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### BREVIA.

**The Appearance of the Risen Jesus to all the Apostles (1 Cor. xv. 7).**—The reasons that are assigned by the Commentators (*e.g.* by Meyer), for taking the "all" of ver. 8 as masculine, and referring it back to "the apostles"

<sup>1</sup> *Erklärung des Briefes Pauli an die Galater. Aus dem handschriftlichen Nachlass der akademischen Vorlesungen von S. F. A. Philippi.* Gütersloh, 1884.

<sup>2</sup> *Die gothische Bibel des Vulfila nebst der Skeireins, dem Kalender und den Urkunden.* Herausgegeben von Ernst Bernhardt. Halle, 1884.

<sup>3</sup> *Le Christianisme du Christ, etc.* Par D.—H. Meyer. Paris: Fischbacher.

<sup>4</sup> *Le Péché et la Rédemption d'après Saint Paul.* Par Eugène Menegoz. Paris: Fischbacher.