

and familiar with Trachonitis. Accordingly he fell into the same enticing error that so many of the modern critics have given way to.¹

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SURVEY OF RECENT BIBLICAL LITERATURE.

INTRODUCTION.—To the department of Introduction several notable contributions have recently been made. Probably that to which readers will turn with the most eager expectation is Prof. Sanday's Bampton Lectures on *Inspiration* (Longmans, Green & Co.). It will doubtless disappoint some to find that in this volume there is no full and thorough dogmatic treatment of this important and difficult theme: but, as the sub-title warns us, the volume contains "Eight Lectures on the *Early History and Origin of the Doctrine of Biblical Inspiration.*" This leads Prof. Sanday to enquire into the character and reception of the books of the Old and New Testaments, and much of the material which he adduces in connection with the New Testament Canon is valuable. Indeed, the chief value of the volume will be found not in any final conclusions arrived at, but in the prominence given to facts and ideas which have not received sufficient attention. A good deal of hesitation and uncertainty appears in the treatment of certain points, and this may be referred to the writer's characteristic caution and fairness. Sometimes, however, greater exactness would have been desirable and could have been arrived at. To say that "the authority of the Bible is derived from what is commonly called its inspiration" is rather a loosely stated axiom to lay as the foundation of a book; and it might be thought to indicate some uncertainty both as to the source of authority and as to the test of canonicity. His uncertainty regarding 2 Peter is wise, although the similarity he finds between

¹ But on this point a friend says that, from a comparison of the Peshito and the Curetonian fragment, he infers that the oldest Syriac version must have agreed with my translation. *Cur.* has "in the district (*athro*) of Ituræa and in the region (*cōr*) of Tracono": *Pesh.* "in Ituræa and in the district (*athro*) of Tracono." These look like two modifications of a primitive form "in the district Ituræa and Trachonitis," the changes being made in order to bring "district" close to "Trachonitis" as in the Greek.

its style and that of the Apocalypse of Peter must remain to most eyes invisible. To affirm that the "favourite" name for gospels in the second century was Logia does not suggest Prof. Sanday's usual accuracy. And the arguments he adduces against the early date of James are by no means convincing. But the most unsatisfactory part of the book is that in which Prof. Sanday professes to reply to Harnack's argument to prove the inferior position of the Pauline Epistles during the later part of the second century. His statement that Harnack brings forward "two arguments in particular" is sure to mislead unwary readers as to the formidable array of evidence actually brought forward: and his answer to the argument from the reply of the Scillitan martyrs, although resting on what is no doubt the correct translation, is not satisfactory.

The value of this volume is, however, great. It accomplishes its purpose of exhibiting the real root of the doctrine of inspiration; and, in doing so, Prof. Sanday, with characteristic candour lays his finger on the phenomena of Scripture, such as Paul's faulty logic and violent temper, which seem inconsistent with the ascription of direct and commanding Divine influence. He discusses with care and insight and reverence our Lord's attitude towards the Old Testament, and in this connection there is much urged which demands full consideration. Besides this, Prof. Sanday's treatment of the origin and reception of the New Testament books abounds in fruitful suggestions and in recondite but needful information.

On the same subjects as Prof. Sanday's lectures, Dr. James Macgregor, of Oamaru, has issued a volume entitled *The Revelation and the Record* (T. & T. Clark). It forms a part of an apologetic series in process of publication by the author. In some respects no living man is better equipped for such a task than Dr. Macgregor. He is amazingly acute, and irrepressibly witty, an able and well-read theologian, and a formidable controversialist. But he despises his opponents too much, and has too little sympathy with doubt to be the most effective apologist. He has not, apparently, troubled himself to read up modern investigations on the subject of the Canon, and has thus needlessly put himself at a great disadvantage. Nevertheless this is not a book to pass over, and the careful reader will be rewarded by finding some new ideas and some old ideas very powerfully stated.

The first volume of Prof. Godet's *Introduction au Nouveau Testament*, containing the Epistles of St. Paul, has been published by Attinger Frères, of Neuchâtel. This introduction is sure to win its way in this country. It is learned and scholarly; it has been written with the aid of the most recent investigations in this department of study, and it publishes conclusions which have been tested and re-tested through a long life of familiarity with the subject. It is conservative but never obscurantist; and as the reader finds difficulties freely stated and fairly handled, he feels secure that he is not seeing only one side of the subject. It is, moreover, excellently written. Fuller notice and more detailed criticism will be given when the book is complete. Meanwhile it is enough to note that this volume contains a history of criticism and a life of St. Paul as well as an introduction to his Epistles.

In *What think ye of the Gospels*, the Rev. J. J. Halcombe (T. & T. Clark), continues to urge his view that the Fourth Gospel was really written first, then Matthew, Mark, and Luke in this order. There can be no denying the courage of a man who thus undertakes single-handed to turn the tide of criticism, which has been flowing in one direction for a century. His book is not likely to make many converts.

In publishing a volume of *Biblical Essays* by the late Bishop of Durham, the Trustees of the Lightfoot Fund have earned the gratitude of all interested in the Bible. Only about a third of the volume has previously appeared, and this only in journals not universally accessible; the remainder is printed from lecture-notes, so that we have virtually a new volume of over 450 pages from the learned pen which has already done so much to illuminate the New Testament period. The subjects here dealt with are also of the kind to which he had given most attention. The first half of the volume is occupied with a fresh and valuable examination of the internal and external evidences for the authorship of the Fourth Gospel. The paper on the internal evidence appeared in this Magazine, but that on the external evidence appears for the first time, and is very complete and arranged with the business-like accuracy of the Cambridge scholar. The second half of the volume discusses various matters connected with the Epistles of Paul. Dr. Lightfoot had hoped to continue his series of commentaries on the Pauline Epistles, and had amassed considerable material for the fulfilment of this purpose; but when Dr.

Hort examined it he found that it was impossible to publish any complete commentary, and it was therefore decided to gather into one volume such of the prolegomena as it was possible to publish, "reserving for another volume selections from commentaries on the text which appeared to be fullest and most valuable." The former of these volumes is now published, and we have in it four essays on the Thessalonians, two on the Pastoral Epistles, and others on Romans, Corinthians, and Ephesians. These all exhibit the learning and scholarship, the fairness and sound critical faculty, which have given to all Bishop Lightfoot's works so wide and permanent an influence. This posthumous volume will take rank with the best of its author's work, and the loving care which the editors have spent upon it leaves nothing to be desired.

Messrs. Macmillan & Co. publish an extremely handy *Greek-English Lexicon to the New Testament*, by W. J. Hickie, M.A., of St. John's College, Cambridge. It is small in size, but it is accurate. Mr. Hickie gives evidence of having consulted the best authorities. Pape and Thayer are constantly referred to, and a reference to Ast's *Lexicon Platonicum* at a suitable point is enough to show that Mr. Hickie has studied his New Testament with care, and knows where to go for authoritative guidance. Reference is also made throughout to the various readings and to the Revised Version. Occasionally a word or two of justification of the meaning chosen, or in explanation of the growth of a secondary meaning, might be useful; and it would certainly be useful to mark the quantity in words about which a beginner may naturally be in doubt. But it is the handiest and most accurate small lexicon in the market.

In *The Old Syriac Element in the Text of Codex Bezae* Mr. Frederic Henry Chase, B.D., Principal of the Clergy Training School, Cambridge, proves himself to be no unworthy successor of the great textual critics who have in recent years added lustre to his University. The task he has set himself is one of importance and difficulty. Mr. Rendel Harris, in his fascinating study of the Codex Bezae, expounded his belief that many of the peculiar readings of that MS. were explained by supposing that a Latin version had influenced the text. He perceived that a Syriac version had also to some extent been a factor in producing some of the readings. Mr. Chase is of opinion that the Syriac influence has been much more constant than Mr. Harris supposed. His

investigations also led him to the conclusion that the version which had influenced the Codex under examination was Old Syriac in contradistinction to the Vulgate Syriac. These conclusions Mr. Chase establishes by a detailed examination of the peculiar readings furnished by the Codex in the Book of Acts. Syriac experts may possibly take exception to some of the details adduced, but it does not seem likely that the general conclusions will be shaken. In many instances the hypothesis of a Syriac version lying at the basis of the Bezan text at once renders intelligible a reading which without this had been obscure or even grotesque.

The importance of this investigation is not confined to the ascertainment of the value of a single MS. It has important bearings on the history of the second century and on the origin of the "Western" text. That the Bezan text of the Acts existed at least as early as 180 A.D., and that the implied Syriac text existed shortly after, "perhaps even some time before," the middle of the second century, Mr. Chase demonstrates with the skill of an expert. He further shows that it is extremely probable that the birthplace of this text was Antioch, where a Syriac-speaking and a Greek-speaking population met. Textual critics will probably be most interested in Mr. Chase's deductions regarding the origin of the "Western" text of the New Testament, deductions which are at all events sufficiently sound to offer a new starting point for the more fruitful study of this text. The bearing of the Codex Bezae upon the genuineness of the closing paragraph of the Gospel of Mark is lucidly pointed out by Mr. Chase. This much disputed paragraph was accepted as part of the gospel at Antioch before the middle of the second century, but even so there are considerations which prevent us, as Mr. Chase shows, from at once concluding the genuineness of this section.

Mr. Armitage Robinson continues his useful and interesting series of "Texts and Studies." The present issue, the concluding number of the second volume, contains *Apocrypha Anecdota*, by Montague Rhodes James, M.A. (Cambridge University Press). To many readers this will prove the most attractive part of the series. It puts in our hands thirteen apocryphal books or fragments, now first edited from MSS. These vary in length, in importance, and in interest. Some of the fragments contain only a few lines, others extend to twenty or thirty pages. Some are of a

date so recent as the ninth century, while others go back as far as the third century. Mr. James does not give the public credit for any very keen interest in the popular Christian literature of those remote and somewhat unenlightened ages. "It is plain to be seen that most of the books are very badly written, some of them very savage and horrible, all of them most obviously unhistorical. But ought we not to be alive to the interest they possess as being the products of human minds? To me there is real pathos in the crude attempts of these ignorant or perverted souls to tell their friends or their disciples what—to be feared or hoped for—lies in the unseen future or on the other side of the grave. But if the pathos is obscured to many readers by the crude fancy or the barbarous language, not many will deny that these books possess considerable historical value." It is to be hoped that Mr. James will find that he has underrated the intelligence even of this too rapidly moving age. The historical student will perhaps find greatest spoil in these relics of popular literature, and will by their help be enabled more truly to construct Christian life in the early middle ages. But the theological inquirer will also find in these Apocrypha a sure guide to the popular beliefs. He will find that salvation by works was accepted in a manner which would scarcely have been allowed by the Apostle Paul; that men had reverential thoughts of God's forbearance; that all sins were believed to be forgiven on repentance, and that the thought of a judgment to come was used as a powerful motive to righteousness. The linguist will find valuable illustration of some Neo-Greek forms, as well as of the peculiar spelling of Latin words: as *aput* and *set* for *apud* and *sed*. The aspirate too is used with the freedom familiar to spoken English, *hab* and *hunus* appearing for *ab* and *unus*, while *hæc* figures as *æc*. Especially interesting are these books as precursors of Dante's great poem. A vision of heaven and hell has evidently been a favourite form of literature from the first. And there is wonderfully little in these first attempts which strikes one as grotesque or revolting, especially when the risky nature of the subject is considered. One of the writers is bold enough to trace the flight of the soul from the body, and although one scarcely expects a third century romancer to rival Newman's *Gerontius*, the very attempt seems commendable and suggestive. Much light too is reflected on the condition of morality by the specification of the sins which were appropriately punished in hell,

and of the virtues which met with reward. The editing of this useful volume leaves nothing to be desired, unless it be some fuller information regarding the origin, the date, and authorship of the fragments and books. Another volume of similar documents will be welcomed by many.

The Akhmîm Fragment of the Apocryphal Gospel of St. Peter has already been given to the public in several forms, but is at length issued in what may be accepted as a final and authoritative edition by Prof. Swete, of Cambridge (Macmillan & Co.). The interesting fragment was found some six or seven years ago by the French Archæological Mission in Egypt. It was discovered where it had probably lain for a thousand years, in a Christian grave at Akhmîm, a considerable town on the east bank of the Nile. From notices in early writers it was known that a "Gospel of St. Peter" existed, and M. Bouriant identified the newly discovered fragment with a portion of that Gospel. It was never extensively circulated, and was recognised as apocryphal by writers of discernment. In style and character it resembles the Apocrypha of the second century, and, according to Dr. Swete, "it has a note of comparative simplicity and sobriety which is wanting in apocryphal writings of a later date." While orthodox in its general tone, Dr. Swete agrees with other critics in thinking that a Docetic tendency is discernible in its describing our Lord as undergoing a painless crucifixion, and assuming after His resurrection supernatural proportions. The special form of Docetism recognisable in this Gospel is that which was accepted in the Valentinian school. The present editor assigns its composition to Western Syria about the year 165 A.D. The whole of the introductory matter with which Dr. Swete has furnished the Gospel will be found interesting. His study of the fragment is exhaustive, and his comparison of it with the canonical Gospels most instructive. He finds that its author has used the first and second, and probably the third, of our Gospels, while his dependence on John is not so certain; but although verbal coincidences with the Fourth Gospel are dubious, similarities in substance are frequent, and, to Dr. Swete, convincing. If any one expects that documents may yet be discovered which will shed new light upon the life or sayings of our Lord, he must look elsewhere than to this Gospel. For, interesting though the fragment undoubtedly is, every reader will agree with Dr. Swete that "notwithstanding the large amount

of new matter which it contains, there is nothing in this portion of the Petrine Gospel which compels us to assume the use of historical sources other than the canonical Gospels." It must be matter of congratulation to all students of early Christian literature that a scholar of the standing of Dr. Swete has taken this Gospel in hand, and issued so valuable and trustworthy an edition of it.

On the same Gospel Prof. Sabatier has furnished us with a remarkably acute and suggestive address given to the *École Pratique des Hautes Études*, and entitled, *L'Évangile de Pierre et les Évangiles Canoniques* (Imprimerie Nationale). As the title indicates, it compares the Gospel of Peter with our four Gospels, and shows that in respect of language, antisemitism, Christology, and other points, it is a decided advance upon them. In making this comparison much light is thrown on the growth within our Gospels, and these thirty pages form a very suggestive piece of criticism, which should by no means be overlooked by any one interested in the origin of the New Testament.

The reaction against the conclusions of the Wellhausen School of criticism is represented by *The Old Testament and the New Criticism*, by Alfred Blomfield, D.D., Bishop Suffragan of Colchester (Elliot Stock). It is somewhat disconcerting to be told in the first paragraph that the writer is not a Hebrew scholar. For this almost necessarily involves that he has not made either a prolonged or a profound study of the Old Testament and of its critics. Accepting the volume as what it claims to be, a representation of the impression made by the modern criticism on men, who, though not experts, possess common sense and ordinary intelligence, the reader will find in it something to resent, and something also to accept. In the earlier part of the book, Dr. Blomfield adduces general considerations, which are fitted to create a prejudice against his opponents, and which, if admitted, would put an end to all criticism. The fact that critics disagree in their conclusions merely proves their independence, and that their search for truth is not concluded. To charge his opponents with "shameless irreverence," "extraordinary ignorance of human nature," and so forth, is not in the best style of controversy. And what are we to say of the Bishop's objection to Dr. Driver's analysis of the Book of Genesis, that we gain nothing by it? "The question is, not whether it is easy or difficult, but what have you gained when

you have made it ?" Is it nothing then to Bishop Blomfield that we gain the truth? Is it nothing to know exactly what these writings are, and how they were composed; and is there any other instrument than criticism by which this knowledge can be gained? At the same time, Dr. Blomfield makes one or two points against the critics, and illustrates the discussion by adducing literary and historical parallels of interest. His volume is neither bulky nor tedious, and may be read with ease, but it is too fragmentary and one-sided to be of much moment in the controversy.

The issue by the Clarendon Press of its greatly improved edition of the *Helps to the Study of the Bible*, has occasioned a fresh issue of their Bibles in various sizes, with the Helps appended. These are extremely beautiful specimens of printing and binding; the type is clear and easy to read, the binding flexible and in perfect taste. The sizes are various, so that every eye and every purpose can be suited. The "Nonpareil 8vo thin," measuring 7 inches by 5, the "Ruby 16mo thin," measuring $6\frac{5}{8}$ inches by $4\frac{1}{2}$, and the "Pearl 16mo," measuring $5\frac{1}{2}$ by $4\frac{1}{4}$, are very suitable for the desk or for church use; while the "Brilliant 48o thin," measuring only $3\frac{3}{4}$ inches by $2\frac{1}{4}$, and bound in flexible morocco with overlapping edges, are perfect books for the pocket. These claim to be the smallest Bibles ever printed. They are easily legible.

The Cambridge University Press has also issued the Bible in various forms, with the altogether admirable *Companion to the Bible* included. Nothing can surpass the beauty of typography which these issues possess, nor can the helpfulness of the *Companion* be rivalled. Ordinary book production is as far surpassed in these exquisite volumes as the Bible surpasses ordinary books in value. They cannot fail to commend themselves to the public, neither can they fail to provoke to a more constant and intelligent study of the Bible. The *Companion* is issued separately and in various sizes; but the original octavo form is the prettiest.

EXPOSITION.—To the Cambridge Bible for schools and colleges a valuable addition has been made in Principal Moule's commentary on the Epistles to the *Colossians and to Philemon*. The Introduction is full and valuable. Perhaps some readers, while they cannot fail to be interested in the topographical details regarding the cities in the Lycus Valley, may be of opinion that some of them have little bearing on the Epistle. But on the whole the Introduction presents a judicious and useful summary of all that the reader of

the Epistle should possess as preliminary information. It is difficult to glean where Bishop Lightfoot has reaped, and Principal Moule does not always shake off that weighty influence; but in this Epistle he finds a congenial subject, and his notes furnish precisely the help required by those for whom he writes. On every page one sees how helpful to the commentator is a firm hold of doctrine.

Another useful addition to the Cambridge Greek Testament for schools and colleges is *The Revelation of St. John the Divine*, by the late W. H. Simcox, M.A., revised by G. A. Simcox, M.A. This book closely resembles the contribution to the Cambridge Bible on the same subject, which was favourably noticed in this magazine on its appearance. Almost the whole of the introduction and a large proportion of the notes are identical in the two volumes. But the whole is adapted to the Greek text, and forms a careful and competent commentary on a most difficult part of Scripture. All that Mr. Simcox wrote was original and ingenious; and in the present volume much will be found that is at once characteristic of the writer and helpful to the reader. [The name of Weizsäcker gets less than justice in its spelling.]

Besides this volume by Mr. Simcox, two others have appeared on the Apocalypse. One is *The Revelation of St. John the Divine, with notes critical and practical*, by the Rev. M. F. Sadler (George Bell & Sons). This volume concludes Prebendary Sadler's useful commentary on the New Testament. Though slightly blemished by the writer's prepossessions, the whole work is likely to be of service in promoting the study of the Scriptures. In the present volume Mr. Sadler expresses his dissent from the Præterist school of interpreters in language that is unduly strong, when he says, "I cannot conceive how any persons of ordinary common-sense should have accepted it as it is usually stated *except for some strong reason in the background*." He rejects also the continuous historical scheme and the futurist, and himself believes that the present time in which we are now living is the period represented by the opening of the seals. While admitting the iniquity of Rome and adducing proof of it, he denies that she is Antichrist, and is inclined to believe that by the "harlot" city some great mercantile centre or commerce itself with its baleful consequences is meant. Many sensible remarks helping towards a final solution will be found in the volume.

The other contribution to the understanding of this sealed book is *The Visions of the Apocalypse and their Lessons*, by Thomas Lucas Scott, B.D., Canon of St. Patrick's Cathedral, Dublin (Skeffington & Son). In this volume Canon Scott publishes his Donnellan Lectures for 1891-92. In a very entertaining introduction he relates his development as an interpreter of *Revelation* from his school-days until the present time. He seems to have been fascinated by this book, and to have read greedily the various interpretations, and to good purpose. One by one he discarded the Præterist, Futurist, and Historic interpretations, and at length found rest in what may be called the Spiritual. That is to say, he considers the book to be a revelation of the great principles "on which move all the events of private and public life." Canon Scott's volume is throughout interesting, embodies the results of wide reading and careful study, and should certainly be pondered by every one who takes an interest in the Apocalypse, and perhaps even more by those who as yet have taken no interest in it.

Still another volume bearing on this book is *Septem Ecclesiæ*, by Henry H. Orpen-Palmer, B.D., Vicar of St. Peter's, Cheltenham (Elliot Stock). As the title suggests, this is a commentary embodied in popular lectures on the Epistles of Christ to the seven Churches in Asia. These lectures are based on a full and careful study of what has been written on the passage; they are very earnest and devout, and abound in apt and unhackneyed poetical quotations, and also in original passages of real eloquence. They must have been both interesting and profitable to those who heard them, and they deserve a wider circulation. A long dramatic poem on Jezebel is added.

BIBLICAL THEOLOGY. — In Biblical Theology, two works by American authors have appeared. One is *Jesus and Modern Life*, by M. J. Savage (Boston: Geo. H. Ellis). When a writer tells us that the Fourth Gospel dates from 180 A.D., we know whereabouts he is and what to expect. Mr. Savage is pronouncedly Unitarian, and from that point of view he has much to say regarding the teaching of Jesus which is interesting. He writes with brightness and force although he is often uncritical.

The other volume is on *The Gospel of Paul*, by Charles Carroll Everett, Professor of Theology in Harvard University (Houghton, Mifflin & Co.; or James Clarke and Co., London). This is undoubtedly a work of very considerable merit. It is written in full

knowledge of the best literature on the Pauline Theology, and is especially intended to show that views of the Atonement have been ascribed to Paul which he does not hold. Prof. Everett seems to me to be mistaken, but every student of the Pauline theology will be grateful for his book. It contains much good criticism and much material for good criticism, and all is presented in an admirably luminous style.

But the most comprehensive and useful contribution to Biblical theology comes from France: Prof. Jules Bovon's *Théologie du Nouveau Testament*. Tome premier, "La vie et l'enseignement de Jésus" (Lausanne, Georges Bridel et Cie.). This more nearly approaches the ideal handbook on the subject than anything we yet have. It contains a sufficient and acute discussion of the sources, in which the author criticises the most recent developments of the Synoptic problem, a full and critical account of the facts of Christ's life, and a treatment of the teaching full of insight and of suggestiveness. The knowledge, the fairness, the penetrating criticism of this volume are sure to win a place for it among English readers.

It will be enough merely to record that Messrs. Hazell, Watson, and Viney have issued the twenty-first volume of Dr. Joseph Parker's *People's Bible*, in which the Gospel according to St. John is treated with a freshness which even surpasses what this most fertile of preachers has led us to expect.—Messrs. Hodder and Stoughton have issued Dr. Maclaren's *Bible Class Expositions* also on the Fourth Gospel, which should be found serviceable to Sunday school teachers.—Messrs. Macmillan & Co. continue the re-issue of Frederick Denison Maurice's writings, and send us *The Prayer Book*, considered especially in reference to the Romish system, and *The Lord's Prayer*, in one volume; and in another perhaps the most celebrated of all the author's works, *The Doctrine of Sacrifice deduced from the Scriptures*. Messrs. Macmillan do a great service to the public by re-issuing in so cheap and beautiful a form works of permanent value.

Other books are held over owing to want of space. Among these are Kaftan's *Truth of the Christian Religion*, and the Rev. Hamlyn Hill's *Diatessaron* of Tatian.

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