

should head this canon. The person who for the first time arranged together the Gospels in one whole beyond doubt set a higher value on the *εὐαγγέλιον κατὰ Ματθαῖον* than on all the other Gospels. All these considerations suit the Jewish Christian Presbyter, Ariston of Pella.

If this contemporary of Justin's was the originator of the Gospel canon, and if the establishment of that canon, which was an event of the greatest importance for the future development of the church, took place in Pella, then we can understand how it was that Justin, who was a native of the neighbouring Samaria, knew of it at so early a date, and that he who was doubtless converted from being a Nazarene to Christianity, and who retained all through life his affection for the primitive and venerable Jewish Christian faith, should have sanctioned by use, at so early a time, the newly created Gospel canon. The same facts would explain the circumstances that his pupil Tatian worked up this Gospel canon into his *διὰ τεσσάρων* for the use of the Syrian Church, and that in a few decades the recognition of the Gospel canon by the Church was full and final.

It may be, then, that Conybeare's discovery of this important notice in the Armenian manuscript of Etschmiadzin not only dissipates the darkness which hitherto enshrouded the canonical ending of Mark, but at the same time supplies us with an answer to the still more important question of who was the author of the canon of the Gospels.

A. RESCH.

SURVEY OF RECENT BIBLICAL LITERATURE.

INTRODUCTION.—*Place aux Dames*: the new series, *Studia Sinaitica*, issued by the Cambridge University Press, is led off by Mrs. Lewis and Mrs. Gibson, the former contributing as the first number of the series a *Catalogue of the Syriac MSS.* in the convent of S. Catharine on Mount Sinai, while the latter gives us as the second number *An Arabic Version of the Epistles of St. Paul to the Romans, Corinthians, Galatians*, with part of the Epistle to the Ephesians from a ninth century MS. found in the same convent. The enterprise, scholarship and industry of these ladies are worthy of the amplest recognition. No ordinary familiarity with the Semitic languages and with ancient and

modern Greek would suffice for the work which they have accomplished. The industry of Mrs. Lewis as well as the wealth of the St. Catharine's library may be gathered from the fact that nearly 400 MSS. and fragments are here catalogued and briefly described in Greek and English. Of course a large proportion of these MSS. are of late date; gospels, psalteries and liturgies used by past generations of monks; but it is only by this thorough-going investigation and cataloguing that the treasures hidden in Eastern monasteries can be ascertained and used for the good of Christendom. Mrs. Gibson's work will be valued by all Arabic scholars and those who have not familiarity with the language will learn from the suggestions of her brief preface the uses to which they may put her publication. It is probably unnecessary to add that the resources and workmanship of the Cambridge University Press have never been better illustrated than in these issues.

To the same series (No. IV.) Dr. Eberhard Nestle contributes *A Tract of Plutarch on the advantage to be derived from one's enemies*, in a Syriac version, edited from a MS. also found in St. Catharine's. This text is published partly to increase the number of printed Syriac texts for the convenience of the philological student, partly to throw light on the manner in which Christian monks adapted for their own uses the ethical tracts of heathen writers. This publication will be acceptable both to the historical and to the linguistic inquirer.

Almost simultaneously have been issued two works which put into our hands the amplest materials for the study of textual criticism. These are the fourth edition of the late Dr. Scrivener's *Plain Introduction to the Criticism of the New Testament*, and the concluding part of Gregory's *Prolegomena* to Tischendorf's eighth edition of the Greek Testament. In the hands of the present editor, Mr. Edward Miller, the *Plain Introduction* of Dr. Scrivener has become an encyclopædia, gathering into itself the results arrived at by the most authoritative specialists. When it is understood that in this new edition the chapter on the Latin versions has been written by the Rev. H. J. White, under Dr. John Wordsworth's supervision, and with help from M. Samuel Berger; and that the chapters on the Syriac, Egyptian, Armenian, Arabic, Slavonic and Anglo-Saxon versions have either been written or revised by such scholars as Gwilliam, Deane, Headlam, Margoliouth, Bebb and Bright; and that in other departments

the aid of authoritative experts has been freely accorded, it will be seen that we have here a work which must for many years remain the standard book on textual criticism. Since 1861, when the first edition was published, it has grown to almost double the size, and to a great deal more than double the value. Even those who do not believe in Dr. Scrivener's principles of criticism—and they are, I think, a decreasing number—will readily acknowledge that his *Plain Introduction* is indispensable to the student.

But Gregory's *Prolegomena* to Tischendorf are also indispensable. The fulness and accuracy of treatment are astonishing. Dr. Gregory in dedicating his book to the theological faculty of Leipsic subjoins the words, "Peregrinus eram atque conlegistis me"; they have not merely shown him hospitality, but have inoculated him with their industry and methods. We have indeed in these *Prolegomena* a work in every respect worthy of the best German scholarship. Nothing seems to have escaped the knowledge of Dr. Gregory. On comparing his chapters on the versions with those contributed to Dr. Scrivener's work by our own specialists, one is astonished to find so much that is new and so many evidences of independent and successful research. The cataloguing of MSS. may be said to be the speciality of the book, but the bibliography and the explanatory introductions are also abundantly complete and suggestive. Every one who has watched the progress of Dr. Gregory's labours must cordially congratulate him on the completion of a work which is undoubtedly one of the noblest contributions to Biblical literature which modern scholarship has made.

Attention should be called to *A Harmony of the Gospels for Historical Study*, by Professors W. Arnold Stevens and Ernest de Witt Burton. It is published by Messrs. Silver, Burdett & Co., of Boston, and is issued in a very attractive and serviceable form. The authors have made a very careful study of the Gospels, and their harmony is, in my opinion, the best before the public. The text used is that of the Revised Version.

Among books on introduction may be included Prof. George Adam Smith's *Historical Geography of the Holy Land* (Messrs. Hodder and Stoughton). At once this has been accepted as a standard work. Its animated and lucid style will ensure its being widely read, and wherever it is read it will be with satisfaction. "Students of the Bible desire to see a background and to feel an

atmosphere; to discover from the 'lie of the land' why the history took certain lines, and the prophecy and Gospel were expressed in certain styles; to learn what geography has to contribute to questions of Biblical criticism; above all, to discern between what physical nature contributed to the religious development of Israel, and what was the product of purely moral and spiritual forces." It has been the aim of Prof. Smith to supply this important aid to Biblical study, and this aim he has abundantly succeeded in attaining. Throughout, but especially in the earlier chapters, the book is full of suggestiveness, and sudden light is continually being flashed upon the language of the prophets, and a new significance imparted to the historical statements of the Bible. It is safe to say that without Prof. Smith's volume no one should suppose that he understands the Old Testament. The student might possibly find in other authorities as much geographical detail and as many safe identifications of localities mentioned in Scripture, but he will nowhere else be so effectually introduced to the genius of the land, or see so clearly how its features influenced its fortunes, its history and its literature. A book containing so much knowledge and so much thought as this would have been a creditable life-work for ordinary men; to Dr. Smith's industry it is but a parergon.

EXPOSITION.—In exposition we have the twenty-second and twenty-third volumes of Dr. Joseph Parker's *People's Bible*. These contain a complete commentary on the Book of *Acts*; and although, as he warns us, a large part of the matter has already appeared in his *Apostolic Life*, there is addition and revisal, and it is well to have the old material in this form. Dr. Nicoll is to be congratulated on his happy choice of Prof. Bennett as the expositor of *The Books of Chronicles* ("The Expositor's Bible," Messrs. Hodder and Stoughton). In the hands of the average commentator these books would have fared ill; Prof. Bennett has, without exaggeration, given them a new lease of life. He has taught us what to find in them and how to read them. An expert in Old Testament criticism, he deals frankly with their origin, date, and object; but in letting in upon them the light of the most scientific scholarship he gives us a new appreciation of their value. Using the liberty accorded to writers in this series, he has divided his work into four parts: a critical but popularly written Introduction; a most suggestive discussion of the chronicler's method, the significance

of names, statistics, genealogies and so forth; then, an exposition of the Messianic and other types, such as David, Solomon, the Priests, the Prophets, Satan; and lastly a commentary on the history from 2 Chronicles x. to the end. He is equally happy whether he is seeking to give his reader a hold on the work as a whole, or in guiding him to principles of interpretation, or in explaining and commenting on details. His illustrative matter is drawn from wide and varied reading and is always apt and enlightening. Prof. Bennett's book is probably the best specimen we have of the application of the higher criticism, and it will go far to justify its methods to the popular mind. No reader can peruse what Prof. Bennett has written without perceiving how much is gained for edification and reverence for the Bible by accepting the results of a sound criticism. All who wish to understand the Bible should read this volume; they will find it not only an instructive and edifying but a delightful employment.

In *The Resurrection of the Dead*, by the late William Milligan, D.D. (Messrs. T. & T. Clark), we have a reprint of several articles on 1 Corinthians xv., some of which appeared in this Magazine. They will be remembered as excellent specimens of scholarly and devout exposition, and they form a safe guide through a difficult passage of Scripture. Prof. Milligan was a theologian as well as a scholar, and there is always a substance or body in his work which one sometimes misses elsewhere.

MISCELLANEOUS.—The debt which the theological student already owes to Prof. Swete has been materially increased by his learned, timely and important reply to Prof. Harnack on *The Apostles' Creed* (Cambridge University Press). The Berlin scholar about two years ago published a pamphlet which Mrs. Humphry Ward considered worthy of being introduced to the English public through the pages of the *Nineteenth Century* for July, 1893. The pamphlet very naturally produced a stir among German theologians which has not yet died down. It was indeed alarming to hear from so competent a master of early church history that some statements of the Apostles' Creed are in excess of Apostolic teaching, and that others have been and are interpreted as they were not meant to be by the framers of the Creed. Prof. Swete submits Prof. Harnack's conclusion to a detailed examination, and by the simple, instructive, and conclusive method of citing passages from early writers thoroughly demolishes his position and re-

instates the Creed in the esteem of Christendom. The book is a small one, scarcely 100 pages, but it is eminently worthy of study. Its fulness of knowledge and exact theological statement make it worthy of the attention not only of those "educated members of the English Church" for whom especially it has been prepared, but of all who like to see ignorant misrepresentation confronted by truth.

M. Paul Sabatier's *Life of St. Francis of Assisi* was reviewed in these pages when it first appeared, and already it has found so firm a place in public favour that now it only needs to be said that a translation by Louise Seymour Houghton has been published by Messrs. Hodder and Stoughton. It was inevitable that so singularly impressive a book should be translated: it was not inevitable it should fall into the hands of so entirely satisfactory a translator. To say that the translation is worthy of the book is to give it the highest commendation, and this it has fairly earned. The English edition is issued in an extremely attractive form, the printing and binding being all that can be desired. The book itself is a permanent addition to the best class of literature. Years of arduous preparation have been freely given to make the book worthy of its subject. M. Sabatier has steeped his mind in the literature of the thirteenth century, and has spent much time in the localities as sociated with St. Francis that the *genius loci* might give the right colour to his work; he is at once profoundly sympathetic with the religious enthusiasm of St. Francis and scientifically critical of the biographical and documentary sources, and he has produced what must be accepted as the truest picture of one of the most sincere and original of men.

There was certainly room for such *A History of the Christian Church during the first six centuries* as Archdeacon Cheetham has given us (Messrs. Macmillan & Co.). It ranges with Bishop Westcott's *Introduction to the Gospels*, and is intended to furnish "a convenient summary for those who can give but little time to the study, and also to serve as a guide for those who desire to make themselves acquainted with the principal documents from which the history is drawn." Both these aims are fulfilled. As was to be expected from so competent a scholar, the summary is accurate, full, and significant; the bibliography, although by no means complete, as indeed was not to be desired, is sufficient and well-judged. As an introduction to the study of Church history it will admirably serve its purpose.

None like it : a plea for the old sword, by Joseph Parker, author of *Ecce Deus* (James Nisbet & Co.) is a defence of the inspiration and authority of the Bible. No one can doubt the extreme cleverness of this polemic, nor indeed its effectiveness in some passages, but as a whole it is not a satisfactory treatment of the question. "Immensely entertaining, but not sufficiently thorough," will be the verdict of most readers; some may say "obstinately, perversely reactionary."—No argument from history can justify the existence of the Episcopate so thoroughly as the conscientious and salutary supervision of the Church which is disclosed in the Bishop of Manchester's published Charges. Bishop Moorhouse has taught us to expect knowledge, intelligence, sense and breadth of view in all he writes. The addresses which he gave during a recent visitation of his diocese, and which he publishes (Messrs. Macmillan and Co.) under the title of *Church Work, its means and methods*, possess these qualities in a high degree. Almost every department of Church work is touched upon, and always with sobriety and insight. The actual condition and the true needs of the people are brought clearly into view, and clergymen of every denomination will derive benefit from the consideration of the methods advocated by Bishop Moorhouse.—The Rev. D. J. Vaughan, Canon of Peterborough, has published, through Messrs. Macmillan & Co., several addresses on *Questions of the Day*, which he delivered in St. Martin's, Leicester, between the years 1870 and 1890. The difficult problems of War, Capital and Labour, Co-operation, Disestablishment and such like are handled with frankness, and decision, and generally with wisdom. Sometimes, however, as in the address on "Religious Equality," too much is taken for granted, and his argument does not touch the stronghold of those who occupy an antagonistic position.—Mr. David Nutt publishes an interesting volume on *Scarabs* by Isaac Myer, LL.B., member of the American Oriental Society and of other Historical, Oriental, and Numismatic Societies. In his present work Mr. Myer gathers together everything which can illustrate the manufacture, history, and religious symbolism of the Scarabaeus in Egypt and other countries. The oldest Scarabs bear the name of a Pharaoh who is believed to have reigned four thousand years before the Christian era. That they were used as symbols of resurrection and immortality appears to have been placed beyond doubt. Mr. Myer's investigations into this somewhat odd and quaint symbolism bring out some interest-

ing and important features of the ancient Egyptian religion, and as a contribution to the history of the idea of resurrection the testimony of the Scarab cannot be overlooked.—Principal Cave has gathered into a volume, which he names *The Spiritual World*, eleven Lectures which he has delivered partly at Mansfield Summer School, partly as the “Ancient Merchant’s Lectures.” The former course of lectures is interesting and valuable. Principal Cave seeks to demonstrate the dependence of theology upon philosophy. For theology two things are requisite: facts to study and a faculty to know them. According to the lecturer we have both. But although he certainly makes out that we have a perception or knowledge of a spiritual world, he can scarcely be said to demonstrate that we have *such* knowledge of it as suffices for the foundation of a scientific theology. As against Ritschlianism however the lectures are conclusive, and points of vital importance to theology are discussed. The second course of lectures contains much that preachers and private Christians will find helpful.

Dr. H. Clay Trumbull, of Philadelphia, is already favourably known to Biblical students as the author of “*Kadesh-Barnea*” and “*The Blood Covenant*.” He now issues in a most sumptuous form a volume which will attract a larger number of readers, and which is not less distinguished by evidences of personal observation and research than his former publications. His new work is entitled *Studies in Oriental Social Life; and Gleams from the East on the Sacred Page*, and is published by Messrs. John D. Wattles and Co., of Philadelphia. It is not a mere narrative of personal travel and observation, nor is it a miscellaneous collection of Oriental illustrations of Bible truths. “It is a classified treatment of certain phases of Oriental life and methods of thought, vivified by personal experiences in the East.” It successfully blends what is helpful to the Biblical student with what is entertaining. The book can be read with interest from beginning to end, and by the help of its complete indexes it can be consulted on any particular text or topic. Few, if any, books on the subject will prove so attractive to young people; and although there are statements which will provoke the criticism of anthropologists, Dr. Trumbull has taken up his position with deliberation.

To their “Christian Classics” Messrs Samuel Bagster & Sons have added neat and handy reprints of those immortal books, George Herbert’s *Poems* and Jeremy Taylor’s *Holy Living*.—From

Berbice comes a volume of short, fervent sermons by the Rev. L. Crookall, published by Elliot Stock, and entitled *Topics in the Tropics; or, Short Studies in the Life of Christ*.—Also from British Guiana comes a powerful series of addresses, *From Religion to Revelation*, by W. B. Ritchie, M.A., Georgetown. These are decidedly fresh, able, and helpful apologetic discourses. (J. Thomson, Demerara).—Mr. Orpen-Palmer publishes (Elliot Stock) separately his drama *Jezebel*, which previously was issued with his book on the Seven Churches.—In *Discipleship: the scheme of Christianity*, the author of “*The King and the Kingdom*” (Williams and Norgate) gives a more succinct statement of the views he promulgated in his former and larger book. With many of the writer’s statements one must disagree, but he is in earnest and sometimes suggestive. It is a gratifying sign of the times that so many thoughtful men are striving for themselves to find what Jesus really meant and intended.—Mr. Henry Smith, of Cravensea, Torquay, publishes through Mr. Elliot Stock an argument addressed to an Agnostic, entitled *The Practical Value of Religious Belief*.—*The Controversy of Zion* is a collection of papers by the late Dr. Christie, edited by T. Williamson and published by Mr. Edward Howell, of Liverpool. There is enough good sense and vigorous expression in these papers to have made an excellent small volume, but by publishing too much the editor or literary executor has hidden what is really good.

“This book,” says Lord Harrowby, “ought to be in the hands of those who care for religion throughout the country. . . . I entreat everybody who has influence to buy and to circulate this little book.” The “excellent little book” is a reprint from the *Churchman* of Archdeacon Sinclair’s article, *The Prospects of the Principles of the Reformation in the Church of England*. It fully deserves the recommendation of Lord Harrowby. More technical and very learned is the Ven. Archdeacon’s charge on *The English Church and the Canon Law*, published also by Mr. Elliot Stock. This is a most serviceable pamphlet, showing what the Canon Law actually is, and what is its place in English Ecclesiastical Law.

MARCUS DODS.