

An interesting word occurs in *Acts* xvii. 1: taking their way through (*διοδεύσαντες*) Amphipolis and Apollonia, they came to Thessalonica. The word is strikingly appropriate. The writer implies in his narrative that he was with Paul in Philippi, but not in Thessalonica. He would therefore naturally be present when Paul, Silas and Timothy were receiving directions for their journey (*διοδεύειν*) along the main Roman road (*ὁδός*) of the province. In *Luke* viii. 1 the same verb is used with the participles *κηρύσσων καὶ εὐαγγελιζόμενος*, where it seems to be a mere synonym for *διέρχεσθαι*,¹ but there is a clear difference between the connotation of the two verbs as used in *Acts*.

The sense of *χωρισθεῖς* in xviii. 1 is connected with the difficult question of Paul's Athenian speech, and would require a whole article to itself.

W. M. RAMSAY.

RECENT BIBLICAL LITERATURE.

To Prof. Armitage Robinson's *Texts and Studies* (Cambridge University Press) Mr. F. C. Burkitt has contributed *The Book of Rules of Tyconius*. Mr. Burkitt claims that "the *Liber Regularum* is here printed for the first time in something of the form in which Tyconius wrote it." There is no MS. extant of greater antiquity than the ninth century; but whatever can be done by ascertaining the family relationship of extant MSS., and by careful collation, has been done by the present editor. And, according to his own account, the previous editions by Grynæus, Schott, and Galland were not hard to beat in accuracy. To produce a trustworthy edition of Tyconius is undoubtedly a good work, although we do not sympathize with Mr. Burkitt in his estimate of its intrinsic, apart from its historical, importance. But the use Mr. Burkitt makes of the scripture quotations found in Tyconius is of very great importance as shedding much needed

¹ Perhaps, if we had Luke's original authority in this passage, we should find that some reason dictated the employment of *διοδεύειν*. There seems to be nothing corresponding to it in the other Gospels.

light on the old Latin versions. There is no room here to mention all the conclusions regarding text which are to be drawn from Tyconius, and they will be discussed by experts. Suffice it to say, that the investigation of Mr. Burkitt goes to prove that "in the Old Testament as in the New the text of our oldest MSS., as a whole, is . . . immensely superior to the later eclectic texts commonly used in the Greek-speaking churches from the middle of the fourth century." It is important also to notice that Mr. Burkitt's investigations seem to show that B may not give us uniformly so immaculate a text as it is sometimes credited with.

Dr. Joseph Parker may be congratulated on being within sight of the conclusion of his *People's Bible*, although a book which has given so much pleasure to its readers can have been anything but a tedious burden to the writer. The present volume contains "Romans to Galatians." The last-named epistle receives scant justice. Containing as it does the quintessence of Paulinism, it deserved both fuller and more exact treatment. It is needless now to say that all that Dr. Parker writes, exhibits his extraordinary freshness, fertility and force.

To the *Expositor's Bible* (Hodder and Stoughton), Archdeacon Farrar has contributed the volume on *Daniel*. There has been for many years a crying need of a trustworthy and popular introduction to this book. Dr. Farrar has supplied precisely what was wanted. His work is learned, and shows that he has spared no pains to get at the truth, but his results, and even the steps by which these results are reached, are presented attractively and intelligently. This should be one of the most widely read volumes of the series.

Attention may also be directed to the Rev. Robert G. Balfour's *Central Truths and Side Issues* (T. & T. Clark), a volume in which are contained acute and valuable discussions of the Incarnation, the Atonement and the Resurrection. An ingenious interpretation is also propounded of the clause which speaks of "Baptisms and the laying on of hands" in Heb. vi. The keen interest which Dr. Balfour himself takes in theological questions he succeeds in imparting to his reader. He writes from a conservative point of view, but is by no means obscurantist.

MARCUS DODS.