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Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

THE GOSPEL OF LIFE. BY BROOKE FOSS WESTCOTT, D.D., D.C.L., Bishop of Durham. (*Macmillan*. Crown 8vo, pp. xxiv, 306. 6s.) In the current issue of *The Nineteenth Century*, the editor offers some recollections of Tennyson which pass beyond all other articles on Tennyson that have enlightened or interested us. Among the rest, he says: "He [Tennyson] inclined somewhat to the theory of a demiurge, with whom alone man comes into direct contact, saying that this was perhaps 'the nearest explanation of the facts of the world which we can get'; and this he put into the mouth of the King in the 'Passing of Arthur,' where he cries—

'O me! for why is all around us here  
As if some lesser god had made the world,  
But had not force to shape it as he would,  
Till the High God behold it from beyond  
And enter it and make it beautiful?'"

The Bishop of Durham firmly holds that the world was shaped by the High God Himself, and that He shaped it as He would, no demiurge or lesser god thwarting His will at all. And when you demand, "Why, even I can see that the world is not so perfect as it might have been," his answer is: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." So this volume, with its significant title, *The Gospel of Life*, is written that he may give a reason for the hope that is in him. It

is written now that he may give that reason to the world. To his many disciples he has been giving it all these years in lecture and conversation, of which this volume is the gathered sum and substance. The title, we say, is significant. Dr. Westcott has seen, as other men have seen, the signs which other men call footprints of the lesser god. It is the *problems* of life that fill the book from cover to cover. Yet he names it "The *Gospel of Life*." For he has seen the mystery made known. And in the revelation of that mystery he has learned that God held the problems of life in His gracious hand even from the first, and yielded His sway to no demiurge at all. In the fulness of time God sent forth His Son. That is the Gospel of Life.

THE EPISTLE OF ST. JAMES. BY JOSEPH B. MAYOR, M.A., Litt.D. (*Macmillan*. 8vo, pp. ccxx, 248. 12s. 6d.) This is the most complete Commentary on *The Epistle of St. James* in the English language. We have not said the largest, though it is very large, for we are mindful of the laborious days of the Puritans, when they did not scorn but found delight in mighty works like this. But we have said the most complete, and now add the most serviceable for the modern student. It is a life's work literally. It "has indeed been seldom out of my thoughts since the time when, as an undergraduate, I first made

acquaintance with Coleridge's *Aids to Reflection*, and was led in consequence to study, with some care, the Epistle of St. James, to which reference is made in the earlier aphorisms of that book." It is a life's work; and to do one book of the Bible in such a way that it will take the first place in the literature of that Book, is something for a life. One cannot help thinking, though it is a useless thought, that St. James himself would have been beyond measure amazed if this copy of his letter could have been put into his hands. It is a useless thought, because St. James himself could have settled half the controversies and cleared up the other half of the perplexities, and so made the writing of so great an edition of his letter an unnecessary thing. Sometimes we wish he had done so, and sometimes not. For the tracing of the threads is a fine discipline for all of us, and leads often past the arid sands to green pastures of God's wisdom and truth.

But to the book. To name the subjects Professor Mayor deals with is beyond our space; it is easier to say simply that he deals with them all, the Author, the Authenticity, the Date, the Grammar, the Apparatus Criticus, the Text, Notes, Paraphrase, Comments, and Index—all are here. It is the most complete edition of St. James in the English language, and the most serviceable for the student of the Greek.

#### THE DOCTRINE OF THE PROPHETS.

BY A. F. KIRKPATRICK, D.D. (*Macmillan*. Crown 8vo, pp. 540. 6s.) In choosing the theology of the prophets of the Old Testament as the subject of his Warburtonian Lectures, Professor Kirkpatrick no doubt chose that to which his own mind was most persuasively drawn. But he also chose the subject upon which, beyond all others, we have longed for a trustworthy and fertilising handbook. They who have waited till such a handbook should appear will not all be satisfied with this. For here if anywhere in the Word of God at present it must needs be that offences come. But even those who are most deeply offended will willingly concede that in the scholarship of England to-day there are very few indeed who can combine fearless inquiry with reverence and truth more happily than he. We commend the book heartily, and most of all to those who at first will feel the offence of it. For this is not the kind of offence against which our Lord pronounced

His "woe"! Rather is it the offence that hurteth for a little, that it may at the last heal more utterly.

CATHEDRAL AND UNIVERSITY SERMONS. BY R. W. CHURCH. (*Macmillan*. Crown 8vo, pp. 317. 6s.) It is impossible not to welcome another volume of sermons by the late Dean of St. Paul's. It is impossible not to be disappointed with it when it comes. We do not mean that this volume fails to rise above the ordinary standard, the rank and file of the great army to which it belongs. But we do say that it has not attained unto the dignity of undisputed leadership in that army. And yet the sermons which Dean Church permitted to be published in his lifetime took rank well-nigh beyond all others of their time. These are noble and chastened and true as the man himself. What they lack is that far search and illimitable prospect, that suggestion of the boundlessness of knowledge and of life, which the earlier volumes gave. They do not lack it always. The sermon on "The Power of the Ascension on the Lives of Men" is able to stand beside the best. But for the most part the horizon is nearer, the duty more defined, and the very words seem chosen to suggest the narrower need.

MOTHERS AND SONS. BY REV. THE HON. E. LYTELTON. (*Macmillan*. Crown 8vo, pp. 163. 3s. 6d.) How many are the mothers who have had their thoughts and said their say about the Headmaster of Haileybury! And now he turns and tells us that he too has had his thoughts about the mothers, and the things that they have left undone (as well as some that they ought not to have done) in the training of these their boys. He says many things that are both wise and practicable; and all in such a spirit as we are sure he would that mothers would do unto him. But what will they think of him after it all? Surely he is regardless beyond all conceiving, when he meddles in such matters as these—we quote the last two sentences in the book, and end abruptly as he does: "Again, it is difficult to imagine what follies growing boys will be guilty of in respect to tight waistcoats and trouser-tops. Who is to see to these things if mothers do not?"

PATRIARCHS AND LAWGIVERS. BY F. D. MAURICE, M.A. (*Macmillan*. Crown 8vo, pp. 348. 3s. 6d.) The issue of this cheap edition

of Maurice is now in steady progress. This is the fourth volume. It is interesting to see that it is the tenth issue of the book, and yet this is not so great a book as the *Prophets and Kings*.

SOME LIGHTS OF SCIENCE ON THE FAITH. BY ALFRED BARRY, D.D., D.C.L. (*Longmans*. 8vo, pp. xiv, 348. 12s. 6d.) If the spirit of John Bampton could exercise a veto on the appointment of the Bampton lecturers, it is possible, and even probable, that he would once or twice have put his veto in operation. But not in this instance. Bishop Barry starts fairly and moves unswervingly along the lines of that defence of the faith which the immortal Canon of Salisbury approved. And it is not flattering to know, that for that very reason they will receive less attention than others have received. It is not flattering to our sincerity or to our wisdom. For this volume, the *Bampton Lectures* for 1892, has cost the author much honest toil, and it well deserves the poor reward of our attention. True, it is not many years since the Bampton lecturer of 1884—the present Bishop of London—chose the relation between Science and Religion as the subject of his lectures also. But the very ability of the Bampton lecturer of 1884 made his treatment a partial and individual one. We are ready for a broader, more everyday handling now. And besides, how swift does this stream flow! In eight years our attitude to many scientific questions has greatly altered, and the conclusions Bishop Temple struggled for are the axioms Bishop Barry begins with.

The range of subject is wide. But four great topics may be named—Law, Evolution, the Social Question, and Criticism. And what the author says, though never new or startling, is well said, and wholesome always.

THE DECALOGUE. BY ELIZABETH WORDSWORTH. (*Longmans*. Foolscep 8vo, pp. xxiii, 240. 4s. 6d.) One is prepared to be lenient, but it is needless. Miss Wordsworth knows what her capacities are, and does not pass beyond them in writing a volume on the Decalogue. It is thoroughly practical. The Introduction is so, of which the subject is "The World, the Flesh, and the Devil." And every chapter of the book is so also—plain precept, for eager listening ears. There is scholarship also, accurate and temperate. Above

all, there is the person—the living voice behind the precept, the breathing presence of the law itself, its sum of love to God and man made actual in the life that lives it out before us. That is the book's best quality, though its own literary qualities are not rare or feeble.

EZRA AND NEHEMIAH. BY HERBERT EDWARD RYLE, B.D. (*Cambridge*. Foolscep 8vo, pp. lxxii, 328. 4s. 6d.) Ezra and Nehemiah needed an editor, and they have got one. They have got one who has prepared himself, and who never wanders beyond his preparation. The book will receive more notice soon. But there is no risk of anticipation. The honesty and the ability of the work done here will place it first in all our study of these books.

GLEANINGS FROM A MINISTRY OF FIFTY YEARS. BY REV. CHARLES HOLLAND, M.A. (*Elliot Stock*. Crown 8vo, pp. 311. 5s.) Fifty short sermons gathered from fifty years' accumulation! Mr. Holland's modest hope that those who have heard them will be glad that their memory should be thus refreshed will surely be fulfilled. And more than that, the very simplicity of these addresses will find them a good entrance where the spoken word never came.

TALKS WITH MEN, WOMEN, AND CHILDREN. BY REV. DAVID DAVIES. (*Alexander & Shephard*. Crown 8vo, pp. 640. 6s. 6d.) The men who dare publish any part of their regular pulpit and desk work are after all the minority of preachers and of teachers. But the man who dares to publish so large a part of his yearly work as this, stands, so far as our knowledge goes, entirely by himself. Is the work worthy? The best answer is its reappearance every year, certainly in not smaller, but surely in larger quantity than before. For our own part, we still like the "Talks with the Children" best, though it may be that the "Talks with the Teachers" have more of the writer's brains in them. Very racy are the "Echoes from the Welsh Hills" also, and the sermons have no claim to be left behind. Yes, the work is worthy.

THE EXPOSITOR'S BIBLE. THE ACTS OF THE APOSTLES. BY THE REV. G. T. STOKES, D.D. (*Hodder & Stoughton*. Crown 8vo,

2 vols., pp. 424, 480. 7s. 6d. each.) The already very large family which is known as *The Expositor's Bible*, is, like other families, diverse in disposition, however alike in outward feature. They range between the severely exegetical, through the expository and the homiletical, on to the mainly historical. The work before us is much more a history of the Acts of the Apostles than an exposition of the book which goes by that name. And no one will grudge the distinction. For if good work was to be done, it was necessary that the writers should have freedom to do it in the way that was best for them. Besides, we have many expositions of the Book of the Acts; we have few modern histories of the Acts of the Apostles. And even though that portion of the Acts which the apostle to the Gentiles wrought have enticed some of the finest historians we have had, there is always room for another that is scholarly and independent. Dr. Stokes writes as a thorough scholar; he has given himself to this work to master it; and his judgment also is rarely found at fault. Certainly these two volumes will do nothing to bring down the standard of the series to which they belong.

THE SERMON YEAR-BOOK FOR 1892. (*Hodder & Stoughton*. Crown 8vo, pp. 408. 6s.) Close-cropped and unadorned, with thin flexible boards also, as it is the way for year-books all to be, the Sermon Year-Book appears for the second time. Its contents are various. First, sixteen full sermons by well-known names, from Bernard Snell to Alexander Maclaren. Next, fifty sermon outlines, well chosen and well done. Then a long list of "Sermon Texts of the Year," a puzzling feature, for surely men have no need that texts should be suggested to them, the crowd that press in upon them making the embarrassment. And finally, a list of anecdotes and illustrations gathered from sermons of the year. Your hope is greatest from the feature that is last, but it is a hope that never finds fruition. We fear it is a task that passes human skill.

HINDUISM, AND ITS RELATIONS TO CHRISTIANITY. BY THE REV. JOHN ROBSON, D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. xv, 269. 3s. 6d.) This is a new edition of our best handbook to the study of the religions of India. It is greatly improved also. The last

three chapters, the most important of all, are rewritten throughout. In them is found a much needed and most admirable account of the Arya Somaj, and its founder, the most important religious movement in India to-day. For the pains Dr. Robson has taken to make his narrative accurate and unbiassed, for the literary grace of it also, we heartily thank him.

THE QUESTION OF QUESTIONS. BY SAMUEL WAINWRIGHT, D.D. (*Nisbet*. Crown 8vo, pp. 335. 7s. 6d.) What is the question of questions? The old school of evangelism said, "What must I do to be saved?" But the new school, to which Dr. Wainwright belongs, substitutes, "What think ye of Christ?" The substitution is significant of a larger atmosphere, not of a feebler or less evangelical faith. Now the answer to this question is the Christian apology, and it is not only the best apology, but the only apology that is open to us. Bid the adversaries answer this question, and you will put them sooner to rout, and more utterly than on any other line. Answer then yourself, and, if you do it well, — "not by might, nor by power, but by My Spirit," you will more likely than in any other manner constrain them to say, with the first Christian agnostic, "My Lord and my God." Dr. Wainwright answers well.

THOUGHTS ON THE LORD'S SUPPER. BY THE LATE REV. RICHARD WATERSTON. (Edinburgh: *Andrew Elliot*. Crown 8vo, pp. xxxv, 162.) A strong understanding and a warm heart belonged to Richard Waterston, and this volume is a convincing evidence to those who knew him not. There have been many things said on the Lord's Supper even in late years, and said well. But nothing has been more truly or finely said than this. No one will regret the purchase of this most unpretending volume, none can fail to be made better by it. There are also surprising flashes of insight into the meaning of Scripture, for Mr. Waterston was a close student of the Word all his life.

SOME MAIN QUESTIONS OF THE CHRISTIAN FAITH. BY HENRY VARLEY, B.A. (*James Clarke & Co*. Crown 8vo, pp. 143.) Dr. Wainwright has told us that *the* main question is, "What think ye of Christ?" But as that

question gets answered, others rise around it; and seven of these (the fourth is this question itself) are raised, and briefly answered here. They are (1) Is there a God? (2) Are the Gospels Authentic? (3) Are Miracles Credible? (4) Who is Jesus Christ? (5) Did Christ rise from the Dead? (6) Is there a Future Life? (7) What is a Christian? (8) What is the Church? The sermons have already appeared in the *Christian World Pulpit*, and attracted some attention there. For they are as clear in style as they are practical in subject. Now they will be more widely and heartily welcomed in this very attractive binding.

JAMES BROWN, D.D. SERMONS. (*Maclehose*. Crown 8vo, pp. 271. 5s.) A clear and sensible introduction to the book, by Dr. James Brown's son, tells us what manner of man he was. He was an intellectual man, and a lovable man to boot. We knew his intellectualism already, for he gave us *The Scottish Probationer* and *William Robertson of Irvine*. We guessed his heart from these also. And the son's Memoir adds unmistakable confirmation. Then the sermons tell us of his work in the study and the pulpit. They tell us that he was first of all an expositor. There are admirable character-studies,—in the broad, however, not as Bishop Lightfoot would lay the innermost parts all severally out before us,—but the best sermons are expositions. There is rarely, if ever, an antiquated idea, or one that criticism has proved erroneous. For Dr. Brown was well forward, and yet he preached nothing but the gospel of the great God and our Saviour Jesus Christ.

THE CONTEMPORARY PULPIT LIBRARY. SERMONS. BY CANON LIDDON. (*Sonnenschein*. Crown 8vo, pp. 188. 2s. 6d.) For timeliness, for wisdom, for worth, the first sermon alone in this volume should secure it a wide acceptance. Its title is "Solomon's Sin." And Solomon's sin was too great tolerance. When Zerubbabel and his friends began to rebuild the second temple, there were those who despised it in comparison with the temple of Solomon. But when the Samaritans came to offer their help in the building of it, they were sternly turned away. And it was a more religious act than the building of a great house to the Lord. So says Canon Liddon plainly, and the lesson needs home-coming now.

NOTABLE SAYINGS OF THE GREAT TEACHER. BY HENRY THORNE. (Stirling. Crown 8vo, pp. 254. 2s. or 2s. 6d.) Mr. Thorne has found a ready market for the things he has discovered in his treasury, and he is able always to bring forth more. The little book contains fifty addresses, or Bible-readings as they are called. It is the kind of address which the author has found most useful in his evangelistic work. It is conscientious and very practical—the fruit both of experience and of earnest study.

THE DIVINE ART OF PREACHING. BY ARTHUR T. PIERSON. (*Passmore & Alabaster*. Foolscape 8vo, pp. 147. 2s.) "It is a good divine that follows his own instructions." Dr. Pierson does not do so here. For he warns the students not to publish anything but their very best; and he thereupon proceeds to publish this little book of thirteen lectures on preaching, which is quite unworthy of his reputation. It is easy to forgive the lectures themselves; they were thrown in to fill a gap; they were extemporised to meet an emergency. But you cannot forgive the publishing of them so readily.

PAPERS FOR THINKING PEOPLE. BY ARTHUR T. PIERSON, D.D. (*Passmore & Alabaster*. Foolscape 8vo, pp. 94. 1s.) These five papers are entitled (1) "The Fool's Creed;" (2) "The Ethics of the Dance;" (3) "The Word of God tried and proved;" (4) "The Great Laws of the Sermon;" and (5) "Why and How shall I Give?" The fourth is found in the work just noticed, and there are elements of the others there also. Nevertheless, this serves its purpose better than the other. The only criticism that one would make is that though the papers are for "thinking people," the author's chief concern seems to be that they may think too much. Thinking people will be profited by these papers sometimes, but sometimes they will think a little way beyond them.

THE PREACHER'S MAGAZINE. EDITED BY MARK GUY PEARSE AND ARTHUR E. GREGORY. (*Kelly*. 8vo, pp. 572. 5s.) We have often commended the *Preacher's Magazine*, and it gets more worthy of commendation as it grows older. So heartily does Mr. Gregory throw himself into it, that it is like to drive all its homiletical rivals

off the field. New features keep appearing. One of the latest is a Union for the Study of the Bible, and Professor Waddy Moss has done some admirable if unostentatious work in this volume in connexion with it.

**CHURCH AND STATE IN SCOTLAND.** BY THE REV. THOMAS BROWN, D.D., F.R.S.E. (*Macniven & Wallace*. Crown 8vo, pp. 167. 1s.) It is a great pleasure to welcome this new and handier edition of Dr. Thomas Brown's Chalmers' Lectures. Our confidence in these lectures when first they appeared was not misplaced, and now that they have been issued in this attractive volume, and at this almost incredibly low price, we make little venture in promising them a far larger and ever widening audience.

**PERFECT THROUGH SUFFERING.** BY THE REV. J. HILES HITCHENS, D.D. (*Bryce*. 12mo, pp. 195. 1s. 3d.) Among the literature of Consolation, Dr. Hiles Hitchens' *Perfect through Suffering* has taken its place. This is the second edition. How the author has learned the force of Tennyson's words that

"truth embodied in a tale  
Shall enter in at lowly doors,"

let the little volume itself, and the good reception it obtains, be witness for him.

**THE CHURCH OF SCOTLAND.** EDITED BY REV. J. A. M'CLYMONT, B.D. (Aberdeen. Crown 8vo, pp. 214. 1s.) The political and polemical flavour is not altogether absent from these eight lectures, but he would have a tender nostril who should be offended thereby. And yet, all that apart, the best of the book is the historical, not the predictive. It is so easy to prophesy; it is so needless. It is so difficult to transcribe history with truth; it is so immeasurably valuable when it is done.

**SO GREAT SALVATION.** BY THE REV. G. H. C. MACGREGOR, M.A. (*T. & T. Clark*. 12mo, pp. 138. 1s.) When Dante wrote the *Divina Commedia* in Italian, the language of the people was despised. "Why," said a monk to him, "when thou art so learned, hast thou written such a work in the vulgar tongue?" "It is," said the poet, "that all may know our hopes, and that the wife of the peasant may comprehend our faith."

The anecdote irresistibly returns to one in reading this little book. Here is a scholar also, and he has written that the wife of the peasant may comprehend his meaning, and know the hope that is in him. Principal Moule apologises for introducing the book. "A true book is its own best introduction," he says. No one will grudge him his word of introduction, and yet it is true that this book needs it not. It needs it not for the truth rings from the very first page, and its note is very clear and convincing.

**THE BAPTIST HANDBOOK AND DIARY FOR 1893.** (*Veale, Chifferiel, & Co.* 8vo. 3s. 6d.) It is a handbook of which any Church may be proud, a handbook which should lift the Church into greater prominence in its neighbours' eyes. No pains have been spared, and none wasted, so far as we can see. For the Diary, which fills nearly half the book, is an excellent, serviceable Diary, fully ruled and lettered, with two days to the page, and we have begun to use it as our Desk Diary at once.

**THE BAPTIST AND THE CONGREGATIONAL ALMANACK.** (*Robert Banks*. 2d. each.) There are other year-books besides these, but these are the handiest and the cheapest.

**AT HIS FEET.** BY L. J. A. BARNETT. (Aberdeen: *Wyllie*. 16mo, pp. 59. 1s.) "Thoughts for Mothers," for mothers who are cumbered with much serving. And so they are short and plain and spiritual; well meant, well done.

**PAMPHLETS.** These are enough this month: *The Apocryphal Gospel of Peter*, the Greek text with a brief Preface by Professor Swete (Macmillan); *A Short Catechism for the Use of Congregational Sunday Schools*, by J. Hilton Stowell, M.A., with a Preface by A. M. Fairbairn, D.D. (Alexander & Shephard); *Christ and the Critics*, by W. H. Bennet (Glasgow; Pickering); *The Bible, God's Rock of Ages*, by Rev. A. T. Pierson, D.D. (Passmore, 2d.); *The One Thing Needful Almanack* (Southport: R. Brimelow, 1d.); and *The Mistakes of Ingersoll*, by W. R. Bradlaugh (Snow, 1d.).

**THE MONUMENTS OF UPPER EGYPT.** BY AUGUSTE MARIETTE-BEY. (Boston: *Mansfield & Dearhorn*. Crown 8vo, pp. 335.) This volume

is not one of the books of the month. Had it reached us in time, it should have been included in the survey of recent literature in Biblical Archæology. But it deserves this special place of its own. For it is still, and will probably

remain, our most original and refreshing handbook to the antiquities of Upper Egypt. The translation is done extremely well, the flavour of the original being quite discernible, and the illustrations are reproduced with skill and delicacy.

## Contributions and Comments.

### Dr. P. G. de Lagarde's last Syriac Work.

In the *Introduction to the Criticism of the New Testament* Scrivener speaks of Count F. Miniscalchi Erizzo's edition of the *Evangeliarium Hierosolymitanum* as failing, elaborate though it be, to satisfy critics of the calibre of Laud and the Abbé Martin. The late Dr. Lagarde made a fresh collation of the MS. a short time before his death. His results have recently been given to scholars in a posthumous work, entitled *Bibliothecæ Syriacæ a Paulo de Lagarde collectæ, quæ ad philologiam sacram pertinent*, Gottingæ, 1892. The book is very well printed, the arrangement of the matter is excellent, and the volume is a fitting conclusion to the series of learned works which have issued from the pen of the deceased scholar. The first half of the book contains "Veteris Testamenti Græci in sermonem Syriacum versi Fragmenta octo," the latter half is the new edition of the *Evangeliarium Hierosolymitanum*. The text of this lectionary is rewritten, so as to read in the order of the text of the Four Gospels. The collation of the MS. seems to have been very carefully executed. Notes are appended to the pages, giving the reading of the margins, and of correctors, and comparing the edition of Miniscalchi Erizzo, where any difference exists. There is, however, no translation of the Syriac, so that the book will be of use to Syriac scholars only, and in this respect will be of less value than the Italian Count's edition.

Although other portions of the *Jerusalem*, or *Syro-Palestinian*, version have been discovered, this book of the Gospel lessons is still the most considerable part extant. It is not unreasonable to hope that the whole version may some day be recovered. Professor Rendel Harris, who found a leaf in the convent on Mount Sinai, which he published in *Biblical Fragments*, saw other leaves

in this same library, which he was unable then to copy. Five fragments have been recently acquired by the Bodleian Library, and an edition of them is in preparation, and will shortly appear as one of the *Anecdota Oxoniensia* series.

Oxford.

G. H. GWILLIAM, B.D.

### The Origin of the Gospels.

I CRAVE permission to say a word or two this month in reply to the Rev. Arthur Wright, M.A., and then, with your kind consent, I will attempt a more complete exposition of my theories in your next issue. There has recently in this country been a recoil against the hypothesis of oral tradition as an explanation of the phenomena of the Synoptic Gospels. Mr. Wright finds himself in consequence the advocate of a somewhat unpopular cause, and adduces *three* objections against the documentary hypothesis. First: The documents cannot be produced. *Litera scripta manet*; and since the Semitic autographs are not forthcoming they never existed. "I cannot conceive," says Mr. Wright, "that if St. Peter or St. Matthew were known to have left any written records of Christ's words and deeds behind, those copies would have been studied, copied, and then consigned, every single copy, to the flames." There are two things which Mr. Wright deliberately ignores, but which are of great importance in this connexion. The first is that if any credence is to be accorded to any statement made by the Church fathers, we must admit that Matthew wrote (*συνεγράψατο*) a Gospel, in either Hebrew or Aramaic. Few facts are so well attested as this. The second is that one can point to a whole string of works which were almost certainly written first in Hebrew or in Aramaic, and then translated into Greek. *In each case the Greek has survived, and the Semitic original has*