

historical, a systematic presentation of the Pauline doctrine being reserved for a second volume, where also a complete bibliography of the subject is promised.

The avowed object of the *Westminster New Testament* is practical. While written from the standpoint of the generally accepted results of modern critical scholarship, it is intended specially to meet the requirements of teachers, lay preachers, and others engaged in active Christian work. And this aim the two volumes before us (*Gospel of St Matthew*, by Rev. David Smith, D.D., and *Gospel of St John*, by Rev. H. W. Clark: Melrose, London, 1908) seem admirably designed to fulfil. The Introductions, if short, give all that is required for a general understanding of the Evangelists' positions, and the Notes, so far as we have been able to test them, are suggestive and scholarly. It seems unfortunate, however, that in a Series such as this, where the exact meaning of the original is of primary importance, and where it is desirable to save space as much as possible, the General Editor should have deliberately elected to use the Authorized, rather than the Revised, Version as the basis for commenting.

GEORGE MILLIGAN.

The Epistles of St John are once more beginning to attract the attention of biblical scholars, as documents which have an interest of their own, apart from their importance as evidence in the Johannine controversy. Dr Findlay's publication in expanded form of the pages which he contributed to the *Expositor* is primarily devotional in character. In Mr Law's New Lectures for 1909 (*The Tests of Life: a study of the First Epistle of St John*, by ROBERT LAW, B.D.: T. & T. Clark, Edinburgh, 1909), we have an important contribution to the study of the teaching of the First Epistle. The first three and the last chapters are devoted to subjects generally classed under the head of introduction. Chapters iv-xvi deal with the general teaching of the Epistle, in the form of expositions of its teaching on the various subjects discussed in it. A series of short notes on the Greek text is appended. In the course of his work Mr Law gives us an interpretation of all the important passages in the Epistle. He has again attempted the difficult, and perhaps impossible task, of an analysis of the Epistle intended to trace the sequence of its thought throughout. His arrangement reminds us of Häring's attempt to find in it a threefold presentation of the main themes, the one ethical, and the other Christological, that without walking in light, especially as shewn in love of the brethren, is no knowledge of God, and that Jesus is the Christ, the pre-existent Son of God truly incarnate in Jesus of Nazareth. According to Mr Law the Epistle offers three tests of fellowship with God, righteous-

ness, love, faith. In the first cycle the Christian life, as fellowship with God, is tested by 'walking in the light', and to this are applied the three tests of men's attitude to sin and righteousness, to love and to belief. In the second cycle (ii 29-iv 6) the Christian life, as divine Sonship, is presented in its relation to the same three tests of righteousness, love, and belief: while the third cycle (iv 7-v 21) deals with the closer correlation of these three. We are again reminded that the meditations of the author of this Epistle do not lend themselves to rigid analysis. But Mr Law's treatment of his subject is vigorous and independent, and he fully understands the practical aims of the Epistle. Every student of the Epistle knows that its author did not intend to write a theological treatise, and that he wrote to edify, the polemical aim being always secondary. Mr Law has the good sense never to forget these facts.

A. E. BROOKE.

In *The Pauline Epistles: a Critical Study* (by ROBERT SCOTT, M.A., D.D., Bombay: T. & T. Clark, Edinburgh, 1909), Dr Scott gives us a careful and systematic attempt to throw new light upon the vexed questions connected with the authorship of the Epistles that bear the name of St Paul. His method is stated in the opening chapter: 'The argument rests exclusively upon internal data—mainly on theological ideas and literary style.' Upon these grounds he divides the Epistles into four groups:—(1) 1 and 2 Cor. and Rom. (except certain sections), Gal. and Phil.; (2) Eph., 1 Thess. iv, v, 2 Thess. i, ii, 1 Cor. xv 20-34, 2 Cor. vi 14-vii 1, Rom. xii, xiii, xv, Heb. (and 1 Pet.); (3) 1 Thess. i-iii, 2 Thess. iii, Col., Philemon, Rom. xiv; (4) the Pastoral Epistles—and assigns the authorship of the four to Paul, Silas, Timothy, and Luke respectively. Those of the first group contain the essentials of Paul's teaching, and are indisputably his. The remainder are Pauline in spirit, but each of the three last groups reveals a particular bias which can only be accounted for by the supposition that they are the work of various members of the Pauline circle.

A method, such as this, of classification by internal evidence alone, is open to the obvious objection that the results must be hypothetical and arbitrary. And if the Epistles are all admittedly saturated with Pauline thought, may not it be at least as likely that other Epistles besides those of the first group are from Paul's pen? Dr Scott foresees these objections and devotes some space to meeting and answering them. He examines and criticizes the two main arguments of the more conservative school. The first he illustrates by quoting the words of Lightfoot: 'It is a generally recognized fact that St Paul's