

bare lists of the Cursives, on which we have been thus far forced to depend, replaced by a really scientific and complete catalogue and description of them.

Alleghany.

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*RECENT ENGLISH LITERATURE ON THE NEW
TESTAMENT.*

INTRODUCTION.—A most valuable contribution to the literature of "Introduction" is made in the comprehensive work of the indefatigable veteran, Professor Reuss.¹ Indeed, it would be hard to name any single volume which contains so much that is helpful to the student of the New Testament. As its title indicates, it comprehends not only "Introduction," strictly so called, but a history of the New Testament writings; that is to say, of their origin, their collection into a canon, their preservation in MS. and printed form, their translation into various tongues, and their interpretation. Considering that so much ground is covered, the fulness and accuracy of the information given are remarkable. It is needless to say that Professor Reuss' work is not that of a compiler, but of an original scholar, who throughout this encyclopædic volume depends much more on his own research than on the labours of his predecessors. In the history of the canon and of the printed text he is himself a specialist; but the other departments of his work bear equal evidence of competent knowledge and insight. His opinions will not everywhere find favour, as his point of view is independent. But no modern writer has less bias or prejudice. No mind could be better adapted for historical studies. He has no preconceptions or interests which prevent him from looking straight at the facts and recognising what is actually there. He has insight, intelligence, learning, and lucidity.

For the sake of those who possess Professor Reuss' work in one or other of the earlier editions, it may be said that in the last

¹ *History of the Sacred Scriptures of the New Testament.* By Edward W. E. Reuss, Professor at Strassburg. Translated from the 5th edition, by Edward L. Houghton, A.M. (Edinburgh: Clark, 1884.)

edition he has made some significant alterations in the substance of the paragraphs, though the old numbering is happily retained. Much additional value is given to the work in its translated form by the care with which Mr. Houghton has brought the bibliography up to date. The translation is thoroughly well done, accurate, and full of life.

The first of a series of *Old-Latin Biblical Texts* has recently been issued from the Oxford University Press.¹ It is difficult to determine whether most to commend the form or the substance of this dainty production. The Delegates of the Press, having resolved to issue a satisfactory edition of the Latin Vulgate of the New Testament, naturally entrusted this arduous undertaking to the approved scholarship of Prof. John Wordsworth. In examining the materials prepared by Bentley for a similar work, Mr. Wordsworth found that Bentley's collaborateur, Walker (*clarissimus Walker*), wrote from Paris in very laudatory terms of a MS. which he styled *Germanum Latum*. This MS. Mr. Wordsworth has accordingly sought out and identified; and he now publishes a description and history of it, together with its text of the first Gospel. Originally belonging, as its name indicates, to the library of St. Germain des Prés, it is now lodged in the National Library of Paris. It is referred by the present editor to the 9th century, and was first used for critical purposes by Robert Stephens, who in 1538 issued "the only complete Latin Bible with anything like a detailed apparatus criticus." Subsequently it was used by Martianay, by Walker, and by Sabatier, but for upwards of a century it has not been collated. As the result of a minute and laborious examination, Mr. Wordsworth concludes that although borrowing some readings from Jerome, the MS. has as its basis an Old-Latin text; that is to say, a text current before, or at any rate independent of, St. Jerome's Vulgate. For every one who has any taste for critical studies, or even for the sound and finished scholarship of a modest and refined mind, a great treat is here provided. Other Biblical texts will be issued in this series, "if the design is favourably received by the public." It will be a very great loss to Biblical learning if the public does not respond to this appeal.

¹ *Old-Latin Biblical Texts: No. I. The Gospel according to St. Matthew, from the St. Germain MS. etc.* Edited by John Wordsworth, M.A., Oriel Professor of the Interpretation of Holy Scripture. (Oxford: Clarendon Press.)

We should like to call attention to Professor Bruce's highly intelligent article in the *Presbyterian Review* (Oct. 1884) on the Synoptical Problem. The chief value of the article consists in the confirmation it gives to the opinion that the Gospel of Mark is not a secondary Gospel, compiled from the first and third Synoptics, but is original, if not absolutely, at least so far as Matthew and Luke are concerned. This indeed may now be accepted as one of the ascertained results of critical enquiry. Dr. Bruce's article furnishes us also with some useful remarks on Dr. Abbott's theory of the connexion of the Gospels, as expounded in the *Encyclopædia Britannica* (art. Gospels). Dr. Abbott, availing himself of the mechanical help afforded by Mr. Rushbrooke's *Synopticon*, extracts from the three Gospels the matter common to all, and exhibits this "triple tradition" as the closest approximation we possess to the original narrative from which each of the three was derived. The triple tradition thus extracted and showing the matter common to the Synoptics, has the appearance of notes or catchwords, abrupt, broken, elliptical. In the useful manual intended for use in schools,¹ and in which the large and expensive work of Mr. Rushbrooke is adapted to slender purses, Dr. Abbott cites the Mishna as an instance of a large mass of tradition orally handed down in this elliptical form. "Is it not possible," he asks, "that the condensed narrative which we can pick out of the three synoptic records represents the "elliptical style" of the earliest Gospel notes or memories, which needed to be "expanded" before they could be used for the purposes of teaching, and which might naturally be expanded with various and somewhat divergent amplifications?" Most students will, we fancy, answer: No; this is not possible. The solution proposed by Dr. Bruce is that the original Gospel "was a book somewhat like Mark, full of fresh, lively, graphic narratives, which all three synoptical evangelists used with more or less freedom, each giving the substance in his own style, the words in which all three agree being simply *the accidental residuum which they left unaltered*, if it even amounted to that."

BIBLICAL THEOLOGY.—The fruits of Biblical Theology are as yet scanty, but the tree has a promising appearance. Under the

¹ *The Common Tradition of the Synoptic Gospels in the Text of the Revised Version.* By Edwin A. Abbott, D.D. and W. G. Rushbrooke, M.L. (London: Macmillan, 1884.)

industrious cultivation of Dr. Candlish,¹ it has yielded a book of solid worth, though of little superficial brilliance. "All that glisters is not gold," neither does all gold glisten to the casual eye. The resolute student will find in Dr. Candlish a competent pioneer through the intricacies of an unexplored but fruitful field of investigation. It is not easy nowadays to find in theology any theme which has not been discussed for centuries. But a happy instinct has led Dr. Candlish to a subject which is comparatively fresh, and which moreover touches modern ideas and social movements in a significant manner. No doubt those who are interested in socialism will feel impatient with any panacea which declines to prescribe special forms of social life, and contents itself with providing the healthy social spirit; but even with this deduction Dr. Candlish's book will be found helpful in clearing the way for the permanent solution of social problems.

The writer does not pose as an unofficial and irresponsible statesman, but confines himself to an exposition and criticism of the ideas regarding the kingdom of God which have appeared in the Bible and in history. Naturally he begins by describing the various attempts made by the ancient world to establish a perfect form of society. Here he has the assistance of a wide and accurate knowledge of classical literature at first-hand; and his familiarity with the ground he goes over appears in the lightness of his touch and in the firmness with which he makes good his points. This chapter will commend itself to all readers, and is rich in critical observations. Perhaps a slightly warmer recognition of the world's debt to Stoicism might have been appropriate, although enough is said to show that the writer has striven fairly to estimate that debt. From the heathen attempts at universal alliance and perfect forms of society, the lecturer passes on to show that while Israel also seemed to fail in its attempt, it yet acquired a sense of the sacredness of morality, and a hope of the realization of a perfect form of society, which were considerable contributions towards the ultimate solution of the problem. The New Testament idea of the kingdom of God is then explained, and the various attempts which have been made in history to realize this idea are passed in review. This is the most valuable and original

¹ *The Kingdom of God Biblically and Historically Considered.* The tenth series of Cunningham Lectures by James S. Candlish, D.D., Professor of Theology, F. C. College, Glasgow. (Edinburgh: Clark, 1884.)

part of the book. Nothing better can be desired as a map and history in outline of the kingdom of God. The writer's learning is adequate; his criticism of the various theories of the kingdom held by men in the past, is full of intelligence and acuteness. A remarkable candour characterizes the book throughout, revealing a mind emancipated and truth-seeking. A more attractive style and an infusion of imagination would have secured for these lectures an unqualified success.

Under the head of Biblical Theology we may also include Dean Plumptre's *Studies on the Life after Death*.¹ It is needless to say that in this volume, as in everything which comes from the same hand, there is elegant scholarship, learning used with modesty and candour, much original thought presented in an attractive form, unflinching courtesy to opponents—except to Calvin—and a quiet spirit of reverence for truth. The *pièce de résistance* in the volume is a sermon on the Spirits in Prison. The remainder consists of cognate studies, and in these a large amount of historical, philological, and doctrinal information is collected, which may save future workers in the same field much trouble. We are extremely glad to see that in his "Study" on the word "Eternal," so authoritative a scholar as Dean Plumptre gives a quietus to the nonsense so frequently uttered regarding this word. He also exposes with much force the weak points of Universalism. And in his study on Conditional Immortality, while his criticism can scarcely be accepted as conclusive, his remarks are weighty and helpful. His own view is very fairly given by the Roman Catholic priest whose letters he prints: "It seems to me that you do not deny eternal punishment; but you aim at withdrawing from so awful a doom vast multitudes who have popularly been considered to fall under it, and to substitute for it in their case a purgatorial punishment extending (as in the case of the antediluvians) through long ages, at the same time avoiding the word 'purgatory' on account of its associations." His chief ground for this opinion is that there are so many who have in this life no adequate probation. The Scriptural grounds adduced are confessedly weak, and it is greatly to Dean Plumptre's credit that he frankly owns how much there is in Scripture which points to

¹ *The Spirits in Prison, and other Studies on the Life after Death*, by E. H. Plumptre, D.D., Dean of Wells. (London: Isbister, 1884.)

another conclusion. "We seem landed . . . in the paradox of seemingly contradictory conclusions." The volume will be valued chiefly as a contribution towards the history of opinions. The chapter on the teaching of Bishop Butler is, however, erroneous, and would be misleading were the misconception of his view not so apparent.

EXPOSITORY LITERATURE.—Dr. Sanday, speaking in his *Inaugural Lecture of Exegesis* proper, says with truth that "there are now so many books, and so good, on most parts of the New Testament, that only a first-rate scholar can hope to contribute anything of real value." Much, however, remains to be done in the department of popular exposition. For among the many works which aim at utilizing the results of exegesis, few are of such a quality as can win for them a permanent place in literature or even materially benefit one generation. Dr. Joseph Parker in his *Expository Discourses on the Acts of the Apostles*,¹ makes a contribution to this department, which if not of the highest conceivable order is certainly of very great value. Defective in form and lacking the clarified compactness of a written style, these lectures are in substance rich and strong, overflowing with ideas expressed in the rapid, direct, and telling style of the best spoken discourse. Persistently resisting the temptation to scene-painting and refraining from once again diluting Conybeare and Howson, Dr. Parker goes direct to those aspects of his subject which have spiritual significance. His knowledge of city life and his penetrating insight into the character and motives of men, lead him to recognise the determining features of each situation in the narrative, and to present it with unerring skill as a mirror to the nineteenth century. Not for one moment does he lose sight of his audience, and if on one or two exceptional occasions he offends against taste, he is never dull, never mauding, never commonplace. He never spoils the Scripture narrative by telling the story over again; he does not fatigue his audience by explaining what is self-evident; but beginning where the ordinary commentator leaves off, he uses each passage of the book as the medium through which he may throw light upon conduct or awaken conscience or stir some elevating aspiration or pillory some common vice. These volumes are indispensable to the preacher; for though he may elsewhere find as adequate an inter-

¹ *Apostolic Life as Revealed in the Acts of the Apostles*, by Joseph Parker, D.D. 3 vols. (London: Richard Clarke, 1884.)

pretation of the Acts, he will nowhere else find so many hints for the modern uses which its story can serve.

SERMONS.—Montaigne tells his readers that he writes for his own pleasure, and is content "that every one should see my natural and ordinary pace as ill as it is." Dr. Maclaren, who has hitherto given to the public only selected and very highly wrought specimens of his pulpit utterances, gives us now¹ the means of testing his "ordinary pace." In this first series of "A Year's Ministry," we have twenty-six sermons which have been preached on consecutive Sundays during half a year. Dr. Maclaren's work stands this severe test thoroughly. For our part we prefer his ordinary pace. The style is more direct and forcible than in his previous volumes. The illustrations are not so carefully elaborated, but they are none the less telling on this account; and they are as plentiful, as felicitous, and as illuminating as ever. The sermons in this volume are textual, sometimes almost expository; they speak only of what is found in the verse chosen as the text. Sermons of this kind always appear limited in their range of thought; but whatever may be in this respect lacking, is in Dr. Maclaren's volume compensated for by the felicity with which religious principles and truths are applied to life as it actually is. The volume will be helpful to preachers, as well as acceptable where the hearer needs to supplement the preaching.

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Brugsch on the Religion and Mythology of the Ancient Egyptians.²—The very title of Dr. Brugsch's new book is enough to arrest the attention of all students and people who are interested in the results of Egyptian decipherment. The author has for many years been known as a constant worker in the large field of Egyptian hieroglyphics; he has published a number of texts and works which, although most of them will require careful re-editing, yet will last for a number of years to remind future students of his work. The

¹ *A Year's Ministry*. First series. By Alex. Maclaren, D.D. (London: Office of Christian Commonwealth, 1884.)

² *Religion und Mythologie der alten Ägypter*. H. Brugsch. (Leipzig: 1884.)