

*SURVEY OF RECENT BIBLICAL LITERATURE.*

INTRODUCTION.—Messrs. C. J. Clay & Sons have issued from the Cambridge University Press the third number of *Studia Sinaitica*. It contains a *Catalogue of the Arabic MSS. in the Convent of S. Catherine on Mount Sinai* compiled by Margaret Dunlop Gibson. Some idea of the labour involved in making this catalogue may be gathered from the facts that there are over 600 entries, that most of the books have lost both title-page and colophon, and that Mrs. Gibson had only 40 days in which to complete her work. The MSS. are described in Greek, and one or two pages are reproduced by photography. They are various in contents, some being translations of Old and New Testament books, sermons, martyrologies, liturgies, lives of saints, books of spiritual counsel. Such a catalogue cannot fail to stimulate research and guide further investigation of the hidden treasures of monastic libraries.

The Syndics of the Cambridge University Press have also issued in a sumptuous quarto *The Four Gospels in Syriac, transcribed from the Sinaitic Palimpsest* by the late Robert M. Bunsley, M.A., J. Rendel Harris, M.A., and F. Crawford Burkitt, M.A., with an introduction by Agnes Smith Lewis. One has only to look at the photographs of the MS. to understand the labour and skill required to transcribe it. All honour to the scholars who have accomplished so severe a task. Its importance is guaranteed by the fact that these experts thought it worth their while to make a journey to Mount Sinai for the purpose of seeing and transcribing this one MS. Mrs. Lewis in her introduction describes the steps by which she became aware of its value, and gives us all the information requisite except on the important point of date. The upper writing is dated but not the under; or at any rate, its date is not deciphered. Cureton's copy belongs to the latter half of the 5th century, and is incomplete, so that unquestionably this newly unearthed MS. is a very considerable find. The conclusions of critics and experts will be awaited with interest.

In connection with this, it may be mentioned that Messrs. Adam & Charles Black have reprinted from the *Encyclopædia Britannica* the article on Syriac Literature, contributed by the

late William Wright, LL.D., Prof. of Arabic in Cambridge. The volume is well printed and handy, and is called *A Short History of Syriac Literature*. Even as a memento of one of the greatest oriental scholars England has reared many must wish to possess the volume. In itself it is valuable as giving us in a compact and accessible form, information which few could otherwise gain at all, and which even the few could only gain with great toil. The literature of the Syrians may not be attractive, but there are parts of it, at any rate, which must be known by the Church historian, the theologian, and the textual critic.

Yet another edition of *The Didache* appears. It is compiled by Mr. Charles H. Hoole, M.A., and published by Mr. David Nutt. The first half of the small volume is occupied with an introduction in which *The Didache* is compared with the Epistle of Barnabas, the Shepherd of Hermas, the Judicium Petri, and the Apostolic Constitutions, with the result that Mr. Hoole concludes that *The Didache* is a compilation from those other writings. He further thinks that the *Didache* discovered by Bryennius was an abbreviated form of the work. Accordingly after printing the text of Bryennius he prints his own restoration of what he believes to be the original form. A translation of Bryennius' text concludes the work. It deserves the attention of critics.

Messrs. T. & T. Clark have issued in a very handsome form a translation by the Rev. William Affleck, B.D., of the first volume, all yet published, of Prof. Godet's *Introduction to the New Testament*. This volume contains the Introduction to the Pauline Epistles, and if the work is completed on the same scale and with the same thoroughness it will prove a formidable rival to the Introductions of Salmon and Weiss. As it is, this present instalment will at once take its place as an authoritative and standard work. If less lively than Prof. Salmon's interesting lectures, it is more complete; and while as learned and scholarly as Weiss, Prof. Godet is always intelligible to the lay reader. The book will receive fuller notice at a future time.

From the Congregational Sunday School and Publishing Society of Boston and Chicago, there has been issued *The Comprehensive Concordance to the Holy Scriptures* by the Rev. J. B. R. Walker. Its advantages are many. It contains 50,000 more references than Cruden; it is rigidly alphabetical in arrangement; it is more compact and handy than any other; it is well printed and ap-

parently well stitched, and it is cheap. It also contains a bibliographical introduction by M. C. Hayard, Ph.D. It deserves a hearty welcome and a wide circulation.

NEW TESTAMENT THEOLOGY.—The attractiveness of this department of inquiry is manifested by the vigour with which it is prosecuted. Already we have quite a Pauline library, bulky volumes traversing the entire field of this apostle's theology, and monographs dealing with one or other of its more important features. But we gladly find room on our shelves for Dr. Bruce's *St. Paul's Conception of Christianity* (Messrs. T. & T. Clark). For Dr. Bruce is never a mere echo, and often utters not merely an independent but a decisive word. The present volume ranges with his previous work, *The kingdom of God*, and is, on the whole, still more satisfactory, if rather less characteristic, than that incisive treatise. Any one who undertakes to write on Paulinism is necessarily to a greater or less extent guided by the need of being in touch with current speculation and enquiry. Throughout Dr. Bruce's volume there is evidence that he has made himself acquainted with the entire literature of the subject, and his singularly impartial and carefully-thought criticisms of the opinions advanced by other writers form one of the most instructive elements in his book. Once or twice, perhaps, these opinions deserved a somewhat fuller treatment than Dr. Bruce gives them. When a critic of the standing of Prof. Pfeiderer gives it as his deliberate judgment that Pauline thought is deeply tinged with Hellenism, we expect some more detailed refutation than the summary statement, "Speaking generally, I distrust this whole method of accounting for Paulinism by eclectic patchwork." This same criticism applies to Dr. Bruce's treatment of St. Paul's relation to Jewish theology. Apparently Dr. Bruce has not found this an interesting inquiry, and treats cavalierly those who believe that the Apostle carried over to Christianity a good deal he had learned from Gamaliel. There are other points which, in our opinion, called for fuller treatment. The objectivity of the vision on the road to Damascus is affirmed by Dr. Bruce (p. 32 and p. 393), but its bare affirmation in a single clause without grounds assigned is surely insufficient in the present state of criticism. So too, the assertion that Paul conceived of Christ as human even in the pre-existent state, is no doubt confirmed by high authorities; and yet one expects some more elabo-

rate statement of evidence than is here vouchsafed. Neither will all his readers agree with Dr. Bruce in thinking that a complete account of St. Paul's Christology can be derived from the four great epistles; and while all must admire the ingenuity he has shown in arranging these epistles in accordance with the doctrine they severally teach, there lingers in the mind a suspicion that he has applied just a little pressure to make them fit his scheme.

But, as the book stands, there need be no hesitation in pronouncing it the best treatment of Paulinism we have. Each of the other well-known writers on the subject has his merits, and will not soon be superseded; but in Dr. Bruce's volume there is a vigour and sympathy in the treatment, a power of cutting down to the very heart of the subject, a breadth and clearness of view which give it quite exceptional value, and constitute it a book of first-rate importance. The remaining portions of his New Testament Theology will be eagerly expected. [Misprints on pp. 33, 35, 239, 341, should not be allowed to re-appear in a second edition.]

Prof. Jules Bovon has completed his *Théologie du Nouveau Testament* by issuing a second volume, which comprises the teaching of the Apostles (Paris, Fischbacher). The character of the first volume is thoroughly upheld in the second, and the whole forms a contribution to New Testament theology of substantial value. The treatment is independent and fresh, and if some of the opinions expressed must be rejected, there is much which will be gratefully accepted as permanent increase to Biblical knowledge.

MISCELLANEOUS—In *Personality Human and Divine*, being the Bampton Lectures for the year 1894, by J. R. Illingworth, M.A. (Macmillan & Co.), we have one of the most attractive and important books of our time. The Lecturer aims at a re-statement of the argument from human to divine personality. In carrying out this aim, he gives us a history of the development of the conception of human personality, and an analysis of that conception, and from this passes to a similar treatment of divine personality. He then proceeds to answer the important question, "Why is God not universally known?" If God is personal, why is He not universally revealed? To answer this question, an examination of the conditions of revelation and of the

revelation actually made is necessary ; and this involves a fairly full treatment of religion among savage and non-Christian peoples. The Lectures close with a powerful argument for the Incarnation as the adequate and final revelation of the Personality of God. It is difficult to convey an adequate impression of the freshness and strength of the whole argument. It is conducted with a regard to current scientific and philosophical ideas, and the whole problem of personality, as well as of the relation of the human to the divine personality, has never received so thorough, philosophical, and convincing a treatment. The conclusiveness of the argument may be variously estimated ; but no unbiassed critic will deny that Mr. Illingworth has set the Personality of God in new lights, and has largely contributed to a final determination of the many problems surrounding his great theme. Even points which have again and again been handled in books on Theism are here dealt with in an original and incisive manner ; and throughout the whole discussion the deepest interest is maintained by the constant occurrence of remarks full of penetration and of suggestion. It is a book which no one can be satisfied with reading once ; it is to be studied. And if frequent study of it should result in the modification of some of its statements, there will inevitably grow in the mind a sense of indebtedness for many valuable thoughts, and a deepening admiration of the rare philosophical training, the full theological equipment, and the singular grace and strength of treatment recognisable throughout the volume.

From the Wesleyan Methodist Book Room is issued the twenty-fourth Fernley Lecture. Prof. Findlay was the lecturer, and chose as his theme *Christian Doctrine and Morals viewed in their connexion*. The idea of the book is good, and the method of treatment simple. The lecturer briefly unfolds the significance of the central doctrines of Christianity, the Divine Fatherhood, the Incarnation of the Son, the Indwelling of the Spirit, Sin and Atonement, Resurrection, Judgment, and Life Eternal : and each exposition of doctrine is accompanied by a statement of its bearing on morals. Prof. Findlay has done his work with care and thoroughness. There is much to be learned from it and no one interested in Christian ethics should omit its perusal. It is most gratifying to find a well-printed and really handsome octavo offered to the public for two-shillings. If the publication is not subsidized, it gives a much needed example to publishers. But why does so sound

a scholar as Prof. Findlay propagate Westcott's mistake on p. 47?

To the Wesleyan "Books for Bible Students" (Charles H. Kelly), an excellent addition has been made by Dr. Robert A. Watson. The subject is *The Apostolic Age*, and it is well-fitted to be used as a text-book. From Germany we have in recent years received a number of works on this subject, for the most part too bulky to be used by any but professional students. Dr. Watson writes with marked independence although with ample knowledge. He has wisely confined himself to the exposition of the development of doctrine and of the Church, without attempting a history of events. So independent and suggestive of fresh views is Dr. Watson that some of his statements will certainly be called in question. But every reader will be thankful for so vigorous, fresh, and candid a treatment of the most important period of the life of Church and doctrine.

In *Studies in the History of Christian Apologetics—New Testament and Post-Apostolic* (Messrs. T. & T. Clark), Dr. James Macgregor, of Oamaru completes his plea for the Christian Religion. It is a healthy and vigorous—perhaps superabundantly vigorous—treatise. Dr. Macgregor thinks poorly of gladiators as fighting men in serious warfare, but he constantly appears to his reader as a gladiator, ready with his weapons, a trained and skilled fighter, delighting in the game, and a shade ruthless in antagonism. Neither Baur nor Strauss gets quite fair treatment at his hands, and Prof. Huxley is even misrepresented. Dr. Macgregor does not seem to have seen the very strong statement of Prof. Huxley against the impossibility of miracle. Neither can all Dr. Macgregor's reasoning be accepted as decisive. At the same time the treatment of New Testament Apologetics is novel and suggestive, and the volume abounds in striking passages and clever points.

*Life and Letters of Erasmus*. Lectures delivered at Oxford, 1893-4 by J. A. Froude, Regius Professor of Modern History (Longmans, Green & Co.).

Prof. Froude has made many notable contributions to English literature, but he has written nothing which will give greater pleasure or, it may be said, convey weightier instruction than the present volume. The idea of the book is to let Erasmus speak for himself. He left behind him an enormous mass of correspondence,

which fills two folios. This has been sifted, arranged and translated by the indefatigable industry and skill of Prof. Froude. Instead of having to attack the unwieldy and discouraging collection of letters written in Latin and scarcely edited at all, we can now turn to this volume, in which we have in a quite brilliant rendering as much of the correspondence as has significance. It is an inestimable boon. For, measuring Erasmus' correspondence with that of many great letter-writers, such as Augustine or Jerome, we should say that none so vividly reflects the times in which the writer lived or gives such graphic portraits of the contemporary great men. But this volume is not a mere translation of well-chosen passages from Erasmus; Prof. Froude by a well-considered stream of narrative keeps us in touch with the progress of events and lends significance to each quotation. The result is a volume in which we are conveyed to historical knowledge in the most easy of vehicles. A volume which brings us more effectually into touch with a past period of history, or which gives greater intellectual enjoyment it would be hard to name.

SERMONS.—Among Sermons the first place must be given to *Christian Doctrine*, a Series of Discourses by R. W. Dale, LL.D., Birmingham (Hodder and Stoughton). In an interesting Preface Dr. Dale explains the origin of these Discourses. He takes us from the publicity of the pulpit into the privacy of the study, and discloses to us a little of his method. Sometimes, he says, he has drawn up in December or January a list of some of the subjects, ethical or doctrinal, on which he resolved to preach during the subsequent twelve months. During last year he expounded the principal doctrines of the Christian Faith, and these expositions he now publishes. The subjects treated are "The Existence of God," "The Humanity of our Lord," "The Divinity of our Lord," "The Holy Spirit," "The Trinity," "Man," "Sin," "The Atonement." The result is a book of unusual excellence and utility. No man knows better than Dr. Dale what our contemporaries are thinking about, and what difficulties hinder them from accepting the beliefs of the Church. And no man is better able to remove these difficulties. In these discourses Christian doctrine is presented with extraordinary force and persuasiveness. But perhaps the chief influence which this publication will have will consist in the impression which is inevitably made by the spectacle

of a man of Dr. Dale's mental calibre and wide knowledge standing firmly in the old paths. His three chapters on the atonement will bring light to enquirers. The least satisfactory element in his theory is his resistance to the idea of automatic penalty. It seems to us that this resistance introduces some inconsistency into his exposition. In his treatment of the Divinity of our Lord, Dr. Dale omits to consider two ideas which trouble many minds at present in relation to this subject: the immanence of God, and the Messiahship of Jesus. Few departments in theology need more attention just now than the adjustment of relations between the Messiahship and the Divinity of our Lord. Must not many passages which have been thought to carry proof of His Divinity be referred to His Messiahship? The development from belief in His Messiahship to belief in His Divinity needs to be more carefully traced than as yet has been done. The prevalent idea, too, of the immanence of God has a bearing on the personal Divinity of our Lord which has not yet been estimated with distinctness. Dr. Dale's volume will be widely read and cannot fail to do great good. Perhaps no class will derive more benefit from it than preachers. And wherever it is read, there will be awakened not only a feeling of gratitude for the earnest and substantial thinking which is here made public property, but a devout hope that so forcible and Christian a teacher may long have a voice in the guidance of the Churches.

Other volumes of sermons which can only be mentioned, although deserving longer notice, are three additions to Isbister & Co's. "Gospel and the Age Series." Of these one is by the Editor of this Magazine, Dr. Robertson Nicoll, and is entitled *Ten Minute Sermons*. They abound in passages of rare beauty, and overflow with devout thought. Another is Dean Spence's *Voices and Silences*; in several of these the preacher warmly advocates views of Scripture which have recently been somewhat in disrepute. A third is *Labour and Sorrow*, by W. J. Knox Little, M.A., Canon of Worcester. Needless to say these are eloquent; they are also well thought out, and throw light on the manner in which Christianity permeates all human life.

To the "Life Indeed" Series, published by Mr. Charles H. Kelly, Mr. R. Waddy Moss contributes *The Discipline of the Soul, Some of its Aims and Methods*. It is a volume which yields more to a second reading than to a first. There is some stiff and honest

thinking in the book, and if it does not tell us much about the methods of soul-discipline, it certainly turns our attention strongly to its underlying principles.—*The Church of the People* (Elliot Stock) contains a selection from a course of sermons on the Church of England's duty to the people of England, preached at All Saints' Church, Notting Hill. They are very unequal, the first being the worst in the volume. Some are written by experts, and are of great value; and the collection is of interest as a practical evidence of the number of points at which the Church of England is in contact with the needs of the people.—*In His Steps* is the appropriate title given by Dr. J. R. Miller to a small volume of counsels to young Christians setting out to follow Christ. It is simple, forcible, wise, practical. Happily it is now needless to recommend Dr. Miller's books. This one is published by Messrs. Anderson, Oliphant & Ferrier.—Were I asked to name the volume of sermons recently published which is most *alive*, and in which the preacher most directly and effectively addresses his hearers, I should be disposed to name *First Things First*, Addresses to young men, by the Rev. George Jackson, B.A. (Hodder and Stoughton). There is not a word of padding or commonplace in them; not a word that does not tell. To such addresses it is impossible not to listen, and impossible not to assent.—Mr. Dawson's *Making of Manhood*, issued by the same publishers, is a book of similar directness, and exhibiting a like knowledge of young men, and skill in removing their difficulties and building up character.

Under the judicious editorship of Professor Salmond the *Critical Review* has rapidly risen to the foremost place. There is no periodical which keeps one so thoroughly abreast of philosophical and theological literature. The enumeration of articles on various topics is a feature of the *Review* which cannot fail to be highly appreciated, while the estimates by specialists of current publications bear evidence of competence and fairness.—*The New World*, published in Boston, although perhaps quite too liberal, is a magazine which cannot be overlooked. The June number contains some highly interesting Biblical articles, and one by Holtzmann. The notices of books are also carefully written.—*The Classical Review* for November (David Nutt), among several interesting articles, has one on Robinson's *Philocalia* of Origen, and another

on Aurich's thorough book on the relation of Christianity to the Ancient Mysteries.

We have received *Presbyterian Forms of Service* issued by the Devotional Service Association in connection with the United Presbyterian Church of Scotland (Macniven & Wallace). They are not intended to be used liturgically, "but are offered merely as illustrations of the manner in which the various services may be appropriately conducted under the existing system of public worship in the United Presbyterian Church." Also, *Public Prayers*, by a Congregational minister (Elliot Stock), some of which are excellent.

To the Expositor's Bible have been added *The Book of Numbers*, by Robert Watson, D.D., a difficult task skilfully accomplished; and the third and completing volume of Dr. Alexander Maclaren's valuable exposition of *The Book of Psalms*, which for English readers may be said to be the best commentary on the Psalter. Students of the Psalter should also avail themselves, especially if they be preachers, of Mr. Saunders Dyer's most interesting collection of illustrations of the use of the Psalms from biography and history. He calls the volume *Psalm-Mosaics*, and it is published by Elliot Stock. The new and revised edition of the late Professor Robertson Smith's *Lectures on the Religion of the Semites*, issued by Messrs. Adam & Charles Black, will receive extended notice in a future number.

Mr. David Nutt has published *The Divine Liturgies of the Fathers among the Saints, John Chrysostom and Basil the Great, with that of the Presanctified, preceded by the Hesperinos and the Orthros*, edited, with the Greek text, by J. N. W. B. Robertson. This is an enlarged edition of the liturgies issued some years ago by the same editor. As historical documents these liturgies are well worth publishing: and even as aids to devotion they are not wholly without value. The Greek text is given on one page, an English translation on the page opposite. Mr. Nutt has given them every advantage of clear and legible type, and the general appearance of the book is attractive. The Greek type is especially good. The printing has been done in Leipzig, and besides the errata indicated in the list, a number of misprints occur not only in the English but even in the Greek, *e.g.*, on pages 50 and 52.

*The Natural History of the Christian Religion*, by William Mackintosh, D.D. (Messrs. James Maclehose & Sons), is an extremely able attempt to eliminate the supernatural from Christianity. Several attempts of the kind have been made, but he who reads Dr. Mackintosh's volume reads all, for nothing so specious and in some respects so powerful has previously appeared. Candour and fairness of mind are generally discernible in the reasoning, and while it is to be hoped that the conclusions arrived at will not find acceptance, there is much in the argument which calls for consideration. Certainly it has been carefully considered and the style is commendably lucid and strong.

Prof. Geden, of Richmond Wesleyan College, has published (Chas. H. Kelly) *Exercises for Translation into Hebrew*, to accompany the Hebrew Grammar of Gesenius-Kautzsch. These will be found useful to the learner.—Messrs. Asher and Co. publish for Mr. Arthur Hall *Some Affinities of the Hebrew Language* in which he fancies that he proves the common origin of Hebrew and Greek.

Of periodicals we have received the June number of the *New World* (Gay & Bird) in which there are several articles worthy of attention: Holtzmann on Baur's New Testament Criticism; Frank Porter on the Religious and Historical 'uses of the Bible, and Orello Cone on the Pauline Teaching of the Person of Christ.—In the *Classical Review* for June Dr. Edwin Abbott writes on St. John's method of reckoning the hours of the day, and Mr. Percy Gardner replies to the Review of his *Origin of the Lord's Supper*. The *Anglican Church Magazine* for the same month is also to hand.

The theological literature of France has received some important additions. Prof. Bovon completes his *Théologie du Nouveau Testament* by publishing its second volume, containing *L'enseignement des Apôtres* (Lausanne, Georges Bridel et Cie.). As already said in these pages, this is a book of first-rate quality. The second volume more than fulfils the promise of the first.—Prof. Henri Bois of Montauban publishes a critical essay on the recent discussion between Sabatier and Godet, in which so many French theologians have become embroiled. This essay is entitled *De la Connaissance Religieuse*, and is published by Fischbacher, of Paris. Prof. Bois' treatment of Revelation, Authority, the Genesis of Religious Experience, and cognate subjects is well worthy of attention.—Prof. Ménégoz, of Paris, issues an important work

on *La Théologie de l'Épître aux Hébreux*, a very complete and thorough study, which, although its methods are bold, and its conclusions sometimes unacceptable, must not be overlooked by any student of Biblical Theology.

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