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of dictating it, as was his custom, he writes it with his own hand. Such is the difference between true Christian love and that of mere humanitarian reformers.

This Epistle brings out secondly the marked difference between the Gospel method of action and the way in which men set to work to accomplish social revolutions. It was not by calling on the unhappy slaves to rise in armed rebellion against their masters that the Gospel struck off their fetters. It rather melted them by the fervour of Christian love, and so penetrated society with the principles of the Gospel that emancipation became a necessity.

The Epistle to Philemon was the first indication of the tendency in this direction, and may therefore be fairly called the first petition in favour of the abolition of slavery. In this respect Wilberforce was but a follower of St. Paul.

F. GODET.

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### RECENT ENGLISH LITERATURE ON THE NEW TESTAMENT.

TEXTUAL CRITICISM.—By the diligence of Bp. Wordsworth, Prof. Sanday, and Mr. White, we are put in possession of another volume of *Old Latin Biblical Texts*;<sup>1</sup> and had the summer months yielded only this, they might still be pronounced abundantly fruitful. Much of the labour which has been expended to fill these 400 pages is of a kind which need never be repeated, and which will save the time and eyes and brain of future critics. The Bobbio MS., containing portions of the Gospels according to St. Mark and St. Matthew, is the oldest existing representative of the African version, and therefore stands in the front rank of Latin texts. It probably belongs to the 5th cent., and, if credit is to be given to an inscription it still bears, it is the identical

<sup>1</sup> *Old Latin Biblical Texts, No. II. Portions of the Gospels according to St. Mark and St. Matthew from the Bobbio MS. (k), together with other fragments usually cited as n, o, p, a<sub>2</sub>, s, and t.* By John Wordsworth, D.D., Bishop of Salisbury, W. Sanday, M.A., D.D., and H. White, M.A. (Oxford: Clarendon Press, 1886.)

MS. which Columbanus, the illustrious founder of the monastery of Bobbio, carried with him in his wanderings. Necessarily its importance has been recognised; indeed it has already been twice printed, inaccurately by Fleck in 1837, inconveniently by Tischendorf in 1847-9. Bp. Wordsworth has made a fresh collation of the MS. with Tischendorf's text, and has been able to introduce some minute corrections, while cordially testifying to the accuracy of that indefatigable editor. To those who are making a thorough-going study of Textual Criticism it is a priceless advantage to have this version in so beautiful and convenient a form, and illuminated by criticism so intelligent and so cautious as the present volume affords. The fragments from the library of St. Gall had been transcribed by Tischendorf, but not all printed, and they have now been collated for this volume by Mr. White. Three small fragments from the libraries of Coire, Milan, and Berne are also here reprinted. The value of the volume is greatly enhanced by Prof. Sanday's laborious discussion of the relation of the Bobbio text to that of other Old Latin MSS., in which essay, says Bp. Wordsworth, together with his paper in the *Studia Biblica*, "we have the first-fruits of a detailed study of the history of these versions, from which great light may be expected." All this expenditure of fine scholarship and enormous labour is of course intended to contribute to the solution of the great question, What was the original Greek text of the New Testament. Prof. Sanday's researches have, however, taught him caution, and he will not as yet affirm what Greek text is implied in the Bobbio MS. But he has made a collection of data which must materially aid in the ultimate determination of the text; and, meanwhile, the patient researches of these scholars have brought to light much that will interest students of palæography, of literature, and of the New Testament.

Dr. Weymouth has published a Greek Testament which embodies a large amount of critical information in a convenient form. He prints in the body of the page his "resultant" text, that is to say, the text in which the majority of modern editors agree, "relegating to the footnotes readings less numerous or less weightily sanctioned." The reader has accordingly no means of seeing what reading is supported by the best MSS., but only of seeing what reading has the support of those who have most carefully examined these MSS. And although there is a satis-

faction in determining the text for ourselves, yet, after all, the ordinary reader is probably quite as safe in the guidance of "the majority of critics." Some may prefer the English Bible of Professors Cheyne and Driver and their coadjutors, as it gives at the foot of the page not only the editors who support this or that reading, but also the MSS. But Dr. Weymouth's Greek Testament occupies a place of its own, and will certainly prove most convenient for all who wish to see the nett result of modern textual criticism and desire a practically valuable text.<sup>1</sup>

Readers of the *American Journal of Philology* have recently become aware of the advent of a scholar who may be expected to do valuable work in Textual Criticism. To that journal Mr. Rendel Harris, Fellow of Clare College, Cambridge, and now Professor of Biblical Languages in Haverford Coll., Pa., has from time to time contributed papers which prove him to be possessed of something more than aptitude for such studies. Through the kindness of the Syndics of the Cambridge University Press, he is now enabled to publish in the perfect form which characterises all that issues from that press, the readings of a number of passages from Philo which he has culled from a Paris MS. This manuscript seems to have been used by Tischendorf for his eighth edition, under the impression that it was the Codex Rupefucaldi (Rochefoucauld), which is now in Mr. Fenwick's library at Cheltenham, where it may be consulted on payment of £1 per diem. The manuscript collated by Mr. Harris is in the *Galerie Mazarine*. It is written in uncials of the 9th cent., and is ornamented with interesting marginal pictures. It is one of those books of Sacred Parallels which seem to have abounded in the early centuries of the Middle Ages, and which are composed of extracts from the Old and New Testaments, from the Fathers, from Philo and Josephus, and even from the philosophers. They thus form a mine in which textual critics may find many readings of value for the correct editing of those ancient authors whose works are quoted. Mr. Harris has at this time confined his attention to an

<sup>1</sup> *The Resultant Greek Testament, exhibiting the Text in which the majority of modern editors are agreed, and containing all the readings of Stephens (1550), Lachmann, Tregelles, Tischendorf, Lightfoot for the Epistles of St. Paul, Ellicott for the Epistles of St. Paul, Alford, Weiss for Matthew, The Bâle edition (1880), Westcott and Hort, and the Revision Committee.* By R. F. Weymouth, D. Lit., Fellow of University College, London. (Elliot Stock, n.d.)

author for whom he professes unbounded admiration, and, to use his own words, "has done many months' hewing of wood and drawing of water for the next editor of Philo," having selected from this old MS. all the passages of that author which are quoted in it. Such painstaking and devoted labour should find its reward.<sup>1</sup>

INTRODUCTION.—Dr. Salmon's *Introduction to the New Testament* having already reached a second edition, he takes the opportunity of adding a chapter on the Non-canonical Books.<sup>2</sup> This chapter is also published separately for behoof of those who already possess the first edition of the lectures. It will be supposed that Dr. Salmon does not attempt to discuss all the apocryphal books of the early Church, and in making his selection he follows the guidance of Eusebius, and confines himself to the Apocalypse of Peter, the Epistle of Barnabas, the Epistle of Clement, the Shepherd of Hermas, and the Teaching of the Twelve Apostles. The Epistle of Barnabas belongs, he thinks, to the reign of Vespasian, and was not written by the Apostle Barnabas. The Epistle of Clement was written by a Jew about the year 96. Hermas was a younger contemporary of Clement. Influenced by the arguments and illustrations from the Talmud advanced by Dr. Taylor, Dr. Salmon concludes that the author of the Didache has taken a Jewish manual of instruction for proselytes, and has adapted it for Christian use by additions of his own. This hypothesis accounts for the relation between Barnabas and the Didache, neither borrowing from the other, but both from the same Jewish source; although, in Dr. Salmon's opinion, there is some evidence that the author of the Didache was acquainted with Barnabas. He differs from those who think it had a wide circulation and was of great importance, and believes that it "was a work of very limited circulation and influence, which spread but little and slowly outside the purely Jewish section of the Church." There is always great reasonableness in Dr. Salmon's criticism, and this lecture shows him at his best.

<sup>1</sup> *Fragments of Philo-Judæus newly edited by J. Rendel Harris, M.A., with two Facsimiles.* Edited for the Syndics of the University Press. (Cambridge, 1886.)

<sup>2</sup> *Non-Canonical Books. A Lecture supplementary to a Historical Introduction to the Study of the Books of the New Testament.* By George Salmon, D.D., F.R.S. (London: Murray, 1886.)

EXEGESIS.—To the Cambridge Greek Testament Series, Mr. Lias contributes a volume on the *First Epistle to the Corinthians*.<sup>1</sup> Former volumes of this series have taught us to expect very finished work. To say that Mr. Lias' volume does not maintain this high standard would convey a wrong impression; but his work is unequal, and together with much that evinces independent thought and research, there are several notes which disappoint, and a few which in our opinion are misleading. It would seem as if Mr. Lias had neglected some of the most accessible aids to the study of this Epistle; although it must at the same time be said that he has himself made a welcome and considerable addition to these aids.

The Dean of Peterborough gave proof of his editorial discrimination when he committed the *Epistle to the Ephesians*<sup>2</sup> to Principal Moule. Mr. Moule is that *rarissima avis* in our day, a thoroughly instructed theologian; and theology is as needful as scholarship for the exposition of St. Paul's Epistles. A stay-at-home geographer would have given us an edition of Marco Polo very different from Colonel Yule's; and the same practical acquaintance with the subject which marks out Mr. Tozer as the proper editor of Pausanias, fits Mr. Moule to edit St. Paul. His interpretations have that point and his inferences that catholicity of view which result from long familiarity with the subject, careful thought and wide reading. The more closely this unpretentious but closely packed little volume is examined the more thorough is the workmanship found to be. It is distinguished by a rational as opposed to a pedantic style of interpretation. (See especially p. 85.) But the rejection of the assaults on the authenticity of the Epistle is too summary. (On p. 71, for Appendix B, read Appendix C.)

Canon Tait in his *Charter of Christianity*<sup>3</sup> aims at supplying the

<sup>1</sup> *Cambridge Greek Testament for Schools and Colleges. The First Epistle to the Corinthians.* By Rev. J. Lias, Vicar of St. Edward, Cambridge. (Cambridge: University Press, 1886.)

<sup>2</sup> *Cambridge Bible for Schools and Colleges. The Epistle to the Ephesians.* By Rev. H. C. Moule, M.A., Principal of Ridley Hall. (University Press, 1883.)

<sup>3</sup> *The Charter of Christianity: an Examination in the Light of Modern Criticism of our blessed Lord's Sermon on the Mount; and its Ethical Precepts compared with the best Moral Teaching of the Ancient World.* By Rev. Andrew Tait, D.D., LL.D., F.R.S.E., Canon of St. Mary's Cathedral, Tuam. (Hodder and Stoughton, 1886.)

want of a special commentary on the Sermon on the Mount. To this object he devotes a volume of more than six hundred pages, in which is gathered together from many sources material of various kinds for the ascertainment, elucidation, and practical enforcement of the text. The result is on the whole satisfactory. There is no very remarkable power or freshness in the volume, and it is scarcely thorough enough to win the attention of scientific critics; but industry, sense, and Christian warmth are everywhere discernible, and a highly respectable average of excellence is maintained throughout. A large amount of homiletical matter is introduced, and the preacher who is equipped with Tholuck's volume on the same subject and with this comprehensive work of Canon Tait may dispense with other aids. Usually adopting the text of Bp. Wordsworth, Canon Tait always gives his reason for doing so, and occasionally ventures to prefer some other reading. He does so in admitting the doxology to the Lord's Prayer; but his statement that "the doxology is found in all the Greek MSS. containing Matt. vi." is sure to mislead.

MISCELLANEOUS.—The *prægustator* whose business it is to taste and see that poison is not administered to the public in the shape of literary dainties, is sometimes at a loss to analyse the composite flavour that first gratifies his palate and afterwards screws his face. The wholesome fare which Mr. Cunningham<sup>1</sup> serves up in very pretty garnishing is sadly spoiled by a mixture of deleterious stuff. And yet it is to be feared that the administration of the poison is quite as much his object as the furnishing of nutritious food. For is it not rather late in the day to be writing an introduction to the works of St. Augustine? Surely there already exist ample materials for the guidance of any serious student who wishes to instruct himself in Augustinian theology. And if Mr. Cunningham considered that the works of Nourrisson, or the Abbé Flottes should now be superseded, he must also have perceived that this could be accomplished only by a much more comprehensive book than he has given us. But it is continually suggested to the reader that the author's chief aim is to purge Augustinian and Anglican theology from all suspicion of Calvinism—a vain endeavour. It is notorious that the Church of England divines who framed the Articles were mostly Calvinists, and that the

<sup>1</sup> *S. Austin and his Place in the History of Christian Thought.* By W. Cunningham, B.D., Trin. Coll., Cam. (Cambridge: University Press, 1886.)

authoritative expounder of the Articles, though himself an Arminian, allows that the seventeenth Article "does seem more plainly to favour" the Calvinists. The differences which Mr. Cunningham seeks to substantiate between the theology of Augustine and that of Calvin cannot be maintained, except in one instance, in which Augustine was obviously wrong. And if the Hulsean lecturer could so far master his antipathies as to consult the writings of his own namesake, the ablest modern defender of Calvinism, he would learn that it avails nothing to quote an *obiter dictum* which may be picked out here and there from the writings of Augustine and Calvin, and which may seem to indicate a different theology, but only to take the two systems as coherent organic wholes, and measure them one with the other. It is Canon Mozley's philosophical grasp, enabling him to exhibit the development of the Augustinian theology from one root, which gives permanent value to his great work, and makes its perusal the best of theological educations. With quite as wide reading, and perhaps a more complete knowledge of all that Augustine wrote, Mr. Cunningham has failed to give us a satisfying book, because he has not grasped Augustinianism as a whole. He has given us a book that is easily read, and that tells us much that is interesting about the great African bishop and his opinions; he has spared no pains in consulting somewhat obscure authorities, and he has gathered together much material for the history of Augustinian theology; but it would task even greater learning and ability than Mr. Cunningham's to prove Augustine an Arminian. It was an unlucky fate that led so industrious a writer to choose such a theme.

MARCUS DODS.

(To be concluded.)

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