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But Dillmann does not deny

“ that, in the Elihu-passages as elsewhere, single passages of the book may have been tampered with by the Jewish scribes even after the time of the Greek translator (especially where the traditional text was corrupt, or where the point of too sharp a statement needed to be blunted), and that this or that reading of the Hebrew text can be corrected from the Septuagint, though this is much more seldom the case than in other books. But that after the time of the Septuagint-translation so many and such extensive additions were made to the book must be denied, not on merely Hebraistic grounds, but from an examination of the pre-Hexaplar text of the Septuagint.”

T. K. CHEYNE.

SURVEY OF RECENT LITERATURE ON THE
NEW TESTAMENT.

THE past six months have witnessed the publication of several books which either advance or facilitate the study of the New Testament. Perhaps the first place among these is due to Prof. Swete's second volume of *The Old Testament in Greek according to the Septuagint* (Cambridge University Press). This volume includes the *Psalms*, which had previously been published in a separate form. For the rest it embraces the books from 1 *Chronicles* to *Tobit*, that is 1 and 2 *Chronicles*, 1 and 2 *Esdras*, *Proverbs*, *Ecclesiastes*, *The Song*, *Job*, *Wisdom of Solomon*, *Wisdom of Sirach*, *Esther*, *Judith*, and *Tobit*. For the third volume there remain the *Prophets* and some of the apocryphal books. Both for accuracy and convenience this edition now holds the field.

Following rapidly upon the second, there appears a third volume of *Studia Biblica et Ecclesiastica* by members of the University of Oxford (Clarendon Press). The contributors are mainly those whose names are associated with the previous volumes: Messrs. Neubauer, Gwilliam, Woods, Turner, and Prof. Sanday. Mr. Rackham also contributes an essay upon the Text of the Canons of Ancyra. Mr. Neubauer, in his paper on the Introduction of the Square Characters in Biblical MSS., takes occasion to show that as the Assyrians were acquainted with the art of writing

in the fifteenth century B.C., and the Moabites in the ninth century B.C., so the Israelites possessed books in the time of Samuel, and probably used writing with some freedom at a somewhat earlier date. Mr. Gwilliam's examination of "the materials for the criticism of the Peshitto New Testament" is a valuable addition to our means of ascertaining the relative importance of the Syriac versions. Light is thrown on the nature of the Karkaphensian version, and Mr. Gwilliam sees further reason to hold by his opinion that the Peshitto and not the Curetonian represents the "Old Syriac." Another Syriac study is ably conducted by Mr. Woods. In "an examination of the New Testament quotations of Ephrem Syrus" he shows that, while some of these quotations are in exact or practical agreement with the Peshitto, others indicate the existence and use of an extra-Peshitto Syriac text, while a third class point to a direct or indirect use of a Greek text. Ephrem may himself have known Greek, and used a Greek text or a Syriac MS. with variant Greek readings, or he may have availed himself of the assistance of a Græco-Syriac scholar. The Cheltenham MS., on which Prof. Sanday's article is based, is itself of the tenth century; but it contains a list of the canonical books which belongs to the year 359 A.D. Hence its importance. It is needless to say that this paper illustrates on every page the author's characteristic learning and caution. Fresh light is thrown on the history of the canon, and the tabular views which Prof. Sanday has drawn up will be found serviceable by all students. The volume is enriched by some beautifully executed photographic reproductions of MSS. It is greatly to be desired that this most valuable series of studies may be continued.

It is remarkable that a department of biblical literature which has hitherto been somewhat slighted among us should have been suddenly reinforced by three works of merit. Mr. Deane's *Pseudepigrapha: an Account of certain Apocryphal Sacred Writings of the Jews and Early Christians* (Edinburgh, T. & T. Clark), puts in the hands of the student a very much needed introduction to a literature which is too little read. The New Testament cannot be thoroughly understood unless the literature and opinions of the period which produced it be studied. Josephus and Philo have been largely drawn upon for the illustration of the New Testament writings; but the pseudepigraphal writings of the centuries immediately

preceding and immediately following the Christian era contain material which as yet has been but imperfectly used for this purpose. Mr. Deane's book will, it is to be hoped, bring these curious and significant documents more clearly before the public eye. It is the work of a specialist, whose familiarity with this field of literature has long been proved; and it gives a lucid and accurate account of the origin and contents of the Psalter of Solomon, the Book of Enoch, the Assumption of Moses, the Apocalypse of Baruch, the Testaments of the Twelve Patriarchs, the Book of Jubilees, the Ascension of Isaiah, and the Sibylline Oracles. Mr. Deane has not only spent much time and scholarship in securing accuracy, but he presents his material in an attractive form. He has entered into the spirit of those old writings, and brings out their characteristic features and salient points with the skill of an expert. He gives us neither too much nor too little of their contents; and where he summarizes what would be tedious to read in detail, he does so in an admirable English style. Full knowledge of the literature of his subject, a sound and fair judgment in determining the many disputed points of date and authorship, a clear perception of the significance of what is implied as well as of explicit statements, a style full of life, and, above all, long familiarity with his subject, constitute Mr. Deane our best guide to the Pseudepigrapha.

Another work issued by the same publishers deals with the same class of books, and if not so unassailably accurate, is perhaps even more likely to catch the public ear than Mr. Deane's treatise. This is *Books which Influenced our Lord and His Apostles: being a Critical Review of Apocalyptic Jewish Literature*. By John E. H. Thomson, B.D., Stirling. This is a clever, imaginative, scholarly, interesting volume. Mr. Thomson has the gift of making those old world times and personages live again; and his book, being written with unflagging spirit, is likely to prove of value by investing the apocalyptic writings with an attractiveness they have not always seemed to possess. His main thesis is that they are of Essene authorship, not a wholly novel idea, nor, it is to be feared, a wholly defensible one. Schürer and other writers have been at pains to show that it cannot be maintained. One must expect therefore to find in Mr. Thomson's volume some rather extravagant conjectures, together with a great deal of close reasoning and scholarly criticism. In small points he is not always exact;

as on p. 424 the names of Graetz and Hilgenfeld should have been added to that of Huet; and Pick's was not, as stated on the same page, "the first English translation" of the Psalter of Solomon. These however are small blemishes in a book which is a credit to Scottish scholarship, which shows great aptitude for original work, and in which, even although the main thesis cannot be substantiated, there are abundant evidences of critical insight and many important suggestions. It is a volume worthy of the attention both of scholars and of the public. Readers who may shrink from studying the apocalyptic writings will yet find in the first two hundred pages on the "Background of Apocalyptic," and in the description of the Essene household of Nazareth, much to interest and stimulate thought.

Besides these works, which will admirably serve as introductions to the whole pseudepigraphal literature, we have an admirable edition of one of those books. Prof. Ryle and Mr. James, Dean of King's College, Cambridge, have issued with introduction, translation, and notes, the *Psalms of the Pharisees, commonly Called the Psalms of Solomon* (University Press, Cambridge). This is a thoroughly well-equipped and satisfactory edition of a remarkably eloquent and interesting book. The editors, in a modest preface, indicate that they will be satisfied if their work is found helpful in connexion with the Theological Tripos at Cambridge. It is to be hoped it will suggest to other examining boards to direct the studies of theological candidates in this direction. But the notes which make it a perfect student's edition will be found useful by all readers. The introduction gives an account of the MSS. on which the text is based, of previous editions and commentaries, of the relation the Psalms hold to other Jewish writings, and the light they throw on Jewish opinion, and especially on the Messianic hope. These chapters are full of information, and give a more complete view of the contents and connexions of the book than is elsewhere to be found. It is much to be desired that all the apocalyptic writings were accessible in editions as convenient and as final as this.

That the faith of the Christian should be healthy enough to find nutriment in every discovery of criticism goes without saying. That all truth must help and not hinder the cause of Christ is an axiom. But recent averments of criticism regarding Scripture have certainly disquieted many minds, and some re-assuring voice

is greatly needed. No man seems better fitted than Prof. Sanday to utter such a voice. He is thoroughly informed, he is singularly fair-minded, he is sober, reverent, devout. Probably no man would be so naturally chosen to arbitrate between the traditionalists and the critics. Instinctively drawn to mediate in the present disquietude, Prof. Sanday has delivered nine lectures on the nature and extent of biblical inspiration, and has published them through Messrs. Longmans, Green & Co., under the title, *The Oracles of God*. In this small volume the author has frankly stated the results of criticism, and at the same time has shown how little cause for anxiety exists. He repeats the often urged, but little heeded, warning, "It is far better not to ask at all what an inspired book ought to be, but to content ourselves with the inquiry what this book, which comes to us as inspired, in fact and reality is." He unfolds with force and eloquence what it is which actually makes the Bible precious to men and convinces them of its inspiration, and he shows how little that conviction depends on questions of archæology or chronology. In dealing with the delicate question of the relation of Christ to Scripture, Prof. Sanday's tact and wisdom are conspicuous. He justly affirms that, instead of asking whether our Lord's allusions to the currently received authors of books of the Old Testament do not stamp those names infallibly upon them, "it is far sounder method not to ask this question until we know first what is the truth about the books in question, whether they were really the works of their reputed authors or not. It is not beyond the power of scholarly inquiry to determine this." Nothing could be better adapted than these lectures to remove disquietude, and introduce true and healthy views of Scripture.

It is now a quarter of a century since the Hulsean Lecturer chose for his theme "Our Lord Jesus Christ, the Subject of Growth in Wisdom," and laid down the orthodox doctrine regarding the limitations of knowledge necessitated by our Lord's true human nature. The lecturer was the Rev. J. Moorhouse, of St. John's College, Cambridge. It is most satisfactory to find that, although now raised to the see of Manchester, Bishop Moorhouse retains as firm a hold of the orthodox doctrine of our Lord's humanity, and as unhesitatingly declares it: "When we affirm our Lord's human ignorance of natural science, historical criticism, and the like, we are not to be understood as denying the possi-

bility of the miraculous communication of such knowledge; but only the affirmation, so often confidently made, that the union of our Lord's humanity with His divinity necessarily implies the possession of such knowledge. He might be without it. We know that in one case He was without it. He never claimed to possess it, nor did His mission require that He should possess it." These timely and sound words occur in a small volume of lectures on *The Teaching of Christ: its Conditions, Secret, and Results*, recently issued by the Bishop of Manchester (Macmillan & Co.). We wish the volume were three times the size. For after discussing "Inspiration" and "The Limitations of our Lord's Knowledge," little more than one hundred pages are left for the exhibition of the actual teaching of Christ. These pages however are full of matter. In an entirely fresh and effective setting he presents the "master-thought" of Christ's teaching, the fatherhood of God. He then exhibits our Lord's teaching on the law and the kingdom, concluding with a chapter on His teaching regarding the unseen world, in which he avows his belief in demoniacal possession and his disbelief in the eternity of punishment. The volume is throughout interesting, and in parts original and powerful.

Another volume from the same pen, and entitled *Dangers of the Apostolic Age*, is published by Mr. Thomas Fargie, Manchester. It forms an introduction to the Epistles to the Galatians, Colossians, and Hebrews, and depicts with admirable vividness the character and conditions of the Churches addressed. Besides the exploitation of the Hittites in the service of New Testament Introduction, there are several new points of interest brought forward. And although a paper on "The Galatian Lapse" is not the place where one would naturally look for a criticism of the philosophies of Schopenhauer and Von Hartmann, Bishop Moorhouse has something to say regarding these philosophies which is quite worth hearing. He has also popularized Prof. Robertson Smith's theory of the evolution of sacrifice, and has made good use of it in elucidating one main element in the sacrifice of Christ; but he has taken too little account of sin and of the sense of guilt in explaining that sacrifice. His explanation thoroughly satisfies many of the passages of Scripture which deal with the subject; but there are passages, especially in St. Paul's *Epistles*, which to all appearance nothing satisfies but that conception of vicarious

punishment which Bishop Moorhouse believes to have been introduced "by mere theorists." Still the volume cannot fail to prove most stimulating. It not only abounds in information, most attractively presented, but there are profusely made over to us the results of prolonged study and severe thought upon the most important of subjects.

In his *Introduction to the Johannine Writings*, published by Messrs. James Nisbet & Co., Dr. Gloag, of Galashiels, adds another volume to the useful series of works on biblical subjects which he has produced. All the characteristics with which his former writings have familiarized us are found in the present volume. We have here the same patient industry, the same knowledge of the literature bearing on his subject, the same tolerant spirit, and the same fair and sound judgment. As a repertory of facts and opinions concerning the Johannine writings, the student will find this volume eminently serviceable. Here and there the reader desiderates a little more firmness; as, in the account given of the relation of the discourses in the fourth gospel to the words actually spoken by Jesus, in the ascertainment of the date of the Apocalypse, and in the treatment of the discrepancy between the synoptists and John regarding the day of the Lord's death. But even where the author's own decision is not very firmly given, other opinions are fully reported and discussed with intelligence, knowledge, and fairness. Sometimes however even fuller information might be desired, as in the account of recent theories of the Apocalypse, which are neither reported nor discussed with sufficient fulness. The bibliography is good; but even here there are some curious blanks, and an extraordinary number of misprints, one of which credits a Dublin professor with an article actually produced by an Aberdeen theologian. But with these slight drawbacks, Dr. Gloag has given us a convenient and useful *Introduction to the Johannine Writings*.

To the interpretation of the Johannine writings a most valuable contribution is made by Dr. Charles Watson, of Largs, in his *First Epistle General of St. John* (Glasgow: James Maclehose & Sons). We have few expositions of any book of Scripture so thoroughly adequate as this. The spirit and meaning of the epistle are grasped with the unerring insight of deep sympathy, and they are imparted to the reader with unstrained ease and in absolutely lucid English. Passages which penetrate to the heart

of the Christian life are of frequent occurrence, and sudden light is flashed out of the epistle on many of the hardest problems of theology. Few books embody so much wisdom, and few present a theology so human and yet so sound.

We cannot too highly recommend a *People's Commentary on the Gospel according to St. John* by Edwin W. Rice, D.D. (Philadelphia: The American Sunday-school Union). A Sunday-school teacher can require nothing more than this brief commentary gives him. Dr. Rice has mastered the best literature on the fourth gospel, has appreciated the difficulty of his task, has used excellent judgment in determining what to introduce and what to omit, and has produced a commentary which perfectly satisfies all ordinary requirements. It is to be hoped it will be largely used in this country.

To the "Expositor's Bible," the first volume of an exposition of the *Gospel of St. John* has been added by the present writer, while Dr. Plummer contributes what will possibly be accepted as the very best of all his able and welcome volumes. It is occupied with *The General Epistles of St. James and St. Jude*. These epistles are expounded with an exact and careful consideration of the language, and at the same time with spirit and attention to the general scope and permanent applications of their substance. Dr. Plummer is never tedious, but carries his reader with him, and engages his interest remarkably. The introductions are written out of full knowledge, and the manner in which difficulties are discussed proves that time and thought have been spent upon them. The author indulges less in sermonizing than some of the contributors to the same series have done, and his volume will probably be at once accepted as the best popular commentary on these two epistles. It ought to be so esteemed.

Prebendary Sadler goes steadily forward with his commentary on the New Testament, and now issues the volume on *The General Epistles of SS. James, Peter, John, and Jude* (George Bell & Sons). For readers who have not access to the larger commentaries, these brief expositions of Mr. Sadler's are a boon. It must however be said that there is much in this, as well as in previous volumes from the same hand, with which few modern critics would agree.

The Practical Teaching of the Apocalypse, by the Rev. G. V. Garland, Rector of Binstead (Longmans, Green & Co.), is a large volume full of thought and the results of reading. Yet it will

not advance the exposition of this most difficult book. Mr. Garland has not stated nor applied with sufficient firmness his principles of interpretation. He has printed a mass of observations, some of which are suggestive, and all original; but they are interspersed and overlaid with remarks which cause one to distrust his guidance. A patient student of prophecy, who will be at pains to sift what Mr. Garland says, will find some grains of good corn to reward him.

Among the miscellaneous volumes that have reached us may be mentioned the Ven. Arthur E. Moule's *Reasons for the Hope that is in Us* (Hodder and Stoughton). Archdeacon Moule is a vigorous apologist, and these brief essays on the resurrection of Christ, the Bible, and the future life are uncompromising and confident. They are well-written, and may be read with pleasure, as well as with some conviction. Mr. Moule stands in the old paths, and does not see that any reason has been shown for doubting the scientific accuracy of the Bible. But an apologist who takes this ground should be more careful of his facts than Mr. Moule always is. To take a small example, there occurs on p. 92 this somewhat surprising statement: "Similar cases of historical accuracy occur in the New Testament; e.g. Cyrenius was governor of Syria A.D. 1." Is this defender of the faith unaware of the fact that our Lord was not born A.D. 1? Is it an echo of Zumpt's generally misunderstood and over-ridden argument that we have here? But there is a kind of apologetic literature which, if it does not convince the gainsayer, yet imparts confidence to those who already believe; and this also is a service worth performing.

Messrs. Hodder and Stoughton have issued, in a very handsome volume, six lectures on *The Literature of the Second Century*. They were originally read to a popular audience at the Alexandra College, Dublin, and disclaim all pretension to originality. But as the lecturers are Dr. Wynne, Mr. Bernard, and Prof. Hemphill, this disclaimer is over-modest. Dr. Wynne gives an interesting sketch of the testimony borne to Christianity by Tacitus, Pliny, the Epistles of Barnabas, Clement, Polycarp, and Ignatius, and the *Pastor* of Hermas; and sketches the growth of the New Testament canon. Mr. Bernard gives some account of the apocryphal gospels, and discusses the miraculous in early Christian literature, bringing out the insufficiency of the evidence for the miracles of the second and later centuries. Prof. Hemphill takes up the

subject, with which he has already given good proof of his familiarity, and pleasantly tells again the significant story of Tatian's *Diatessaron*, showing from it and from Justin and Papias the absurdity of the assertion that we have no proof of the existence of the gospels before the year 170 A.D. The volume is well fitted to serve the useful purpose of diffusing accurate information regarding the origin of Christianity, and of counteracting the false and discreditable accounts too often given of it. It is lucidly and pleasantly written, and should be widely read.

The Rev. J. P. Lilley, of Arbroath, supplies us with an excellent and much-needed book on *The Lord's Supper* (T. & T. Clark). The author aims at giving a biblical exposition of the origin, nature, and use of this ordinance; and he has succeeded in presenting us with a lucid and instructive account of the Passover, of its absorption in the Lord's Supper, and of its celebration in the apostolic Church. This part of the work is skilfully executed, nothing being laboured with too heavy a hand. Indeed Mr. Lilley will be judged by some to have tripped rather too lightly over some difficulties, such as the discrepancy between St. John and the synoptists as to the date and nature of the Last Supper. But he redeems himself by the wise remark that "the connexion of the Supper with the Passover depends on continuity of spiritual purpose, and not on mere coincidence in the time of celebration." The practical part of the book is also well-judged and rich in suggestion, and altogether the volume can be cordially recommended to all who have to prepare young people for communion, or who seek clear and reasonable views on this sacrament.

Dr. Edwin Abbott's discussion of Cardinal Newman's Essay on Ecclesiastical Miracles, entitled, *Philomythus, an Antidote against Credulity* (Macmillan & Co.), has been so abundantly criticised in other quarters, that here it may suffice merely to chronicle its appearance, and to remark that the critical part of the essay is much more satisfactory than the constructive.

Chrysostom, a Study in the History of Biblical Interpretation, by Frederic Henry Chase, M.A., Theological Lecturer, Cambridge (Deighton, Bell & Co., 1887), "gained the Kaye prize three years ago," and since then the essay has been recast and rewritten. One almost grudges to see so much research, scholarship, and faculty of interpretation expended on a subject which appeals to a very limited public. But in this volume Mr. Chase shows

capabilities for doing work on the New Testament of an exceptionally valuable kind; and while thankfully accepting his present publication, as an adequate treatment of his subject, the Church will await with expectation further results of his studies.

SERMONS.—Dr. Liddon's literary executors have done well in publishing (Longmans, Green & Co.) his *Passiontide Sermons*. There are twenty-one of them in the volume; and they form a most appropriate memorial of a preacher whose great natural eloquence was informed by sound learning and genuine devotion, who, more than any other preacher of our time, has made orthodoxy respectable in the eyes of thoughtful men, and who won the ear of all classes alike to a well-considered advocacy of Christian principles and to the most impassioned appeals in Christ's behalf. The specimens of his work which are gathered in this volume are characteristic, and they form a whole; and in every respect the volume is to be recommended both to those who already acknowledge and those who have yet to learn the greatness of England's loss in the death of Canon Liddon.

Messrs. Macmillan & Co. have now completed their issue of Charles Kingsley's sermons. The volumes which have last come to hand are his *Westminster Sermons*, and a volume of miscellaneous sermons entitled *All Saints' Day, and other Sermons*. The former volume, which has been very frequently reprinted, is enriched with a characteristic Essay on Natural Theology. No preacher was ever more English than Charles Kingsley. The secret of his popularity lies not entirely nor chiefly in his perfect style, but in the fact that he preached a religion which approved itself to the sense and to the natural leanings of the average Englishman. He commended Christianity as the one means of developing all that is purest, strongest, and healthiest in human nature.

Another volume of sermons which should attract many readers is *Twelve Sermons*, by the late Eugène Bersier, D.D., translated by Mrs. Alexander Waugh (James Nisbet & Co.). They are excellent specimens of the manly eloquence of their lamented author. The subjects are interesting, and give scope to argumentative and oratorical treatment.—*Gethsemane; or, Leaves of Healing from the Garden of Grief*, by Newman Hall, LL.B. (T. & T. Clark), is a very good book of its kind. It is intended to bring comfort to grieved and troubled persons, and it is admirably fitted to accom-

plish its purpose. It is strong and bright, and here and there occur expository hints of some value. Persons who wish to say a word of comfort to friends, and yet cannot do so, will find this book a good substitute for spoken sympathy.

Too late to receive more extended notice, the late Bishop Lightfoot's abridged edition of the *Apostolic Fathers* has been received from Messrs. Macmillan & Co. This is a most useful and convenient volume, although one cannot but regret the necessary absence of the notes which so greatly enrich the larger edition. Here we have the text, a translation, and introductions; and possibly the presence of a translation may carry the volume into quarters where otherwise it might not have found its way. The edition is to all intents and purposes Lightfoot's. The text and translations of Clement, Ignatius, and Polycarp are simply reprinted from the larger edition. The text of the "Teaching of the Apostles" was prepared by Lightfoot, and a rough translation of the other documents included in the volume was found among his papers. To Mr. Harmer, under whose care the whole is issued, we owe the text of Barnabas, Hermas, and the Epistle to Diognetus. The Fragments of Papias and the Reliques of the Elders are added, thus making the volume a very full repertory of the Christian literature of the period. The Greek is printed in a very clear type; the edition will exactly meet the requirements of those who have Greek enough to enjoy the original, and yet like to have a translation at hand to keep them right. It is quite likely that it may supersede the editions hitherto used among us, excellent as some of them are.

MARCUS DODS.