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“asking no questions for conscience sake”; x. 29, “why is my freedom judged by another conscience?”; and, *mutatis mutandis*, xi. 2, “you remember me in all things and hold fast the traditions, even as I delivered them to you.” This last statement it can scarcely be doubted, referred to some grateful expression of their loyalty which they had made, though in this case there is less reason for connecting it with the *letter*: it might have been reported to him by the household of Chloe. But in the eighth chapter we are in close touch with the letter itself (cf. vii. 1 *περὶ δὲ ὧν ἐγράψατε* and viii. 1 *περὶ δὲ τῶν εἰδωλοθύτων*), and it is more justifiable to look for direct extracts from it.

WALTER LOCK.

SURVEY OF LITERATURE ON THE NEW TESTAMENT.

INTRODUCTION.—The most important contribution recently made to this department of literature is the Second Part completing the First Volume of Prof. W. M. Ramsay’s great work on *The Cities and Bishoprics of Phrygia* (Clarendon Press). In the first part, published in 1895, the Lycos Valley and South-Western Phrygia were described: in the part now issued West and West-Central Phrygia receive similar treatment. Although the larger part of the territory remains to be dealt with, its treatment will probably not occupy so much space, because in Northern Phrygia there are fewer cities which will afford material for discussion. It is too late in the day to remark upon the indefatigable research, the scientific scholarship, the lively historical imagination, the insight which lend distinction and value to all Prof. Ramsay’s work. But it may be said that in nothing he has published are these qualities more in evidence, and in none of his previous works has he more effectively reproduced the past than in the volume now issued. The material alone out of which he has built his history, the inscriptions discovered and deciphered by himself and other scholars, and the allusions in rarely read authors, is of immense and permanent value: while his interpretation of this material, and his brilliant inferences from it furnish an instructive example

in historical study. Very significant for the student of primitive Christianity are the facts which Prof. Ramsay adduces regarding the attitude of Christians towards the Pagan society in which they lived. "Christianity, when establishing itself amid an alien society, did not immediately re-make the whole life and manners of its converts." The shyness of public profession, except among the Montanists, is tellingly illustrated from the sepulchral inscriptions of the Christians. These inscriptions also furnish a criterion by which the gradual introduction of certain symbols and expressions into Christian use may be ascertained.

In some respects Prof. Ramsay's conclusions will take his reader by surprise. From the incorrectness of the Greek of the epitaphs, and from other suggestions, he concludes that "the educated section of the population was, on the whole, that which turned first to Christianity: the unthinking mob of the Greek cities, and the uneducated rustic population, were the last to be affected by it. But the Greek of the Christian inscriptions is undoubtedly worse than that of the ordinary pagan epitaphs, containing more late forms and more false spelling. In this respect they justify the complaint of Aristides about the shocking Greek used by the Christians. At the same time the Christian epitaphs are more ambitious, and introduce novelties and a wider range of topics. It was not the completely Hellenized and most highly educated persons that were open to the new religion, but those who were in process of shaking off the old Oriental characteristics, and who, being in a state of change, were open to all kinds of new influences." In connection with the decay of the once flourishing and important city of Eumeneia, Prof. Ramsay gives utterance to thoughts which will not fail to be taken to heart in our own time: "The massacre of Diocletian, by exterminating the most progressive party in the Eastern cities, destroyed the last chance that the empire had of regaining vitality and health; education had always been dependent on the vigour of municipal life, and henceforth it sickened and died; when the pagan philosophic reaction had spent its force, there was no power left to withstand the barbarizing Anti-Grecian tendencies which some of the Christian party had always shown. Massacre then, as always, was to be not merely a crime and a stupendous folly, but also a terrible blow to the world, to civilization, and to humanity."

Bishop Westcott has issued in a separate volume a series of

papers which appeared in this magazine in 1887. It is published by Messrs. Hodder and Stoughton, and is entitled *Some Lessons of the Revised Version of the New Testament*. It is intended to enforce the claims of this Version to public recognition. These claims are that the Revisers "have placed the English reader far more nearly than before in the position of the Greek scholar; that they have made it possible for him to trace out innumerable subtleties of harmonious correspondence between different parts of the New Testament which were hitherto obscured; that they have given him a copy of the original which is marked by a faithfulness unapproached, I will venture to say, by any other ecclesiastical version." These claims are illustrated by a large number of instructive examples, by which the superiority, at any rate in point of accuracy, of the Revised Version to the Authorized is put beyond question.

From the Librairie Fischbacher, Paris, we have received *La Composition des Évangiles*, par Edouard Roehrich, in which a very complete account is given of the aim, contents, and sources of each Gospel.

EXEGESIS.—To the Cambridge Greek Testament for Schools and Colleges Principal Moule has contributed a commentary on *The Epistle to the Philippians* (Cambridge University Press). Notwithstanding a somewhat excessive dependence upon Lightfoot, this little book contains evidence of considerable research and originality of investigation. The notes are full and compact; and they invariably throw the needed light upon the text. The only alteration which might be suggested is the substitution of a bibliographical list for the chapter on the Greek text. This chapter is either too much or too little. However, this volume will uphold the reputation of the series, which certainly is one of the most helpful now being issued.

Messrs. Rivington, Percival & Co. have added to their "Books of the Bible" for schools *The Gospel according to St. Mark*, by Rev. A. E. Hillard, M.A. The idea of the series is to furnish for the use of schools cheap editions of the books of the Bible prepared by scholars who have had experience in the teaching of divinity, and understand the needs of the ordinary school-boy. In the present volume this idea is excellently carried out, and there is little doubt that the series as a whole will commend itself to teachers. In the sketch of Herod's temple, why have the points of the compass not been considered?

The Old Faith or the New—Which? by C. E. Stuart (E. Marlborough & Co.), is an exposition of the Epistle to the Hebrews, which the author supposes to be from the pen of St. Paul. The exposition is conscientious, but rather lacks brightness and attractiveness.

NEW TESTAMENT THEOLOGY.—While many valuable additions have recently been made to our knowledge of Biblical theology, a scholarly treatment of the New Testament teaching regarding the Church has still been lacking. *The Christian Ecclesia*, by the late Dr. Hort (Macmillan & Co., Ltd.), goes far to supply this lack. It does not indeed include all that is embraced under the doctrine of the Church, but it traces with critical accuracy the use of the word *Ecclesia*, and the growth of that institution in Apostolic times. The book consists mainly of lectures delivered by Dr. Hort as Lady Margaret Professor in the Michaelmas terms of 1888 and 1889. The investigation is conducted with a scholar's impartiality; and in every chapter one is struck with the minute accuracy and close observation that are throughout maintained. Accordingly, the conclusions arrived at will not gratify the partisan, but are likely to stand. Of the Apostles he says, as warranted by the evidence, that there is "no trace in Scripture of a formal commission of authority for government from Christ Himself. Their commission was to be witnesses of Himself, and to bear that witness by preaching and healing. But it is inconceivable that the moral authority with which they were thus clothed, and the uniqueness of their position and personal qualifications, should not in all these years have been accumulating upon them, by the spontaneous homage of the Christians of Judæa, an ill-defined but lofty authority in matters of government and administration." This will approve itself to students of the New Testament as an eminently sane judgment. Elsewhere he says that authority came to the Apostles by the ordinary action of Divine providence, not by any formal Divine command. As a matter of course, he finds that in the New Testament the word *ἐπίσκοπος* is not a title, but a description of the elder's function. One is tempted to dwell on several of the points which Dr. Hort sets in a clearer light than hitherto has fallen upon them, but probably the book will itself be in the hands of all who seek for guidance to the teaching of the New Testament on this subject. It may not be amiss, however, to cite the closing words

of the Lectures: "In this, as in so many other things, is seen the futility of endeavouring to make the Apostolic history into a set of authoritative precedents, to be rigorously copied without regard to time and place, thus turning the Gospel into a second Levitical code. The Apostolic age is full of embodiments of purposes and principles of the most instructive kind: but the responsibility of choosing the means was left for ever to the Ecclesia itself, and to each Ecclesia, guided by ancient precedent on the one hand and adaptation to present and future needs on the other. The lesson-book of the Ecclesia, and of every Ecclesia, is not a law but a history." These no doubt are not novel conclusions, but they derive increased significance from the voice that now utters them.

Under this heading may also be mentioned the first series of Angus Lectures. These were delivered by the venerable scholar whose name they perpetuate, Dr. Joseph Angus. The subject he chose is *Regeneration: The Divine Fatherhood—The Divine Sonship that Saves Men* (Alexander & Shephard). To all who know Dr. Angus it is needless to say that in these lectures there is much clear and sound thinking. Solidity without ornamentation, warmth of feeling without impassioned utterance, characterise this, as they characterise other utterances of the same mind. May it without offence be suggested that the author's Baptist principles rather obscure the true relation of baptism to regeneration? Again and again he speaks of it as the ordinance of repentance and faith, and plainly were that the sole or the main relation and explanation of baptism, the application of that ordinance to infants would be illegitimate. But baptism is essentially the outward sign of regeneration, and, if infants can be regenerate, they can be baptized.

MISCELLANEOUS.—Messrs. Macmillan & Co. have issued the work of the late Archbishop of Canterbury on *Cyprian, His Life, His Times, His Work*. It was finished, even to the preface, a few days before he left Addington for Ireland in September last. His son writes a brief prefatory note, in which he gives some interesting particulars illustrating the interest which Dr. Benson had taken in the work for upwards of thirty years. Mr. Benson found his father's style obscure, and ventured to hint that "he was too careful to avoid the obvious." "No," replied the Archbishop, "it's not that: I only wish to say the obvious thing without the

customary periphrases; it all comes of hours and hours spent with intense enjoyment over Thucydides, weighing the force of every adjective and every particle." At once these features of the book strike the most casual reader, the obscurity not only of the style, indeed not so much of the style, as of the arrangement and method of the book, and the disciplined scholarship. That it has been a labour of love and the work of a lifetime is apparent from the fulness of information gathered in text and notes, and from the pains taken even with the typography—pains resulting *inter alia* in three unusually well-executed maps, for which, however, he professes himself indebted to other scholars.

Yet, rich in information and criticism as the work of Dr. Benson is, it cannot be pronounced either complete or satisfactory. The polemic against Rome which dominates it forbids both completeness and accuracy. So absorbed is he in the points that make for the Anglican against the Roman claims that he actually makes not one solitary reference to Bishop Sage's "Principles of the Cypriatic Age," and the literature to which that book gave rise, important as it was for the determination of the ideas of Cyprian regarding the relation of the bishop to the presbyterate. But even as regards Dr. Benson's main contention that Cyprian's theory and practice negative the claims of Rome, no great advance is made beyond what has always been understood. It is well known that Cyprian considered that each bishop was independent in his own domain, and that he acted on this principle in resisting the Bishop of Rome. But what Barrow and others have recognised is that by certain obscure statements he gave a handle to Romanist controversialists, and that by making no distinction between the Visible and the Invisible Church, he laid the foundation of endless errors and misleading arguments. The truth is that it matters very little what was advanced by a man who had not mastered the rudiments of the doctrine of the Church. Cyprian was a well-intentioned man, and occasionally shows some ability, but living at a critical time he did more than most men to externalize religion and exchange its spirituality for what was formal and dead.

Messrs. Macmillan & Co., Limited, also issue a small volume by the Rev. George C. Bell, M.A., Master of Marlborough College, which should find acceptance with all teachers who are called upon to give religious instruction. It is called *Religious Teaching*

in *Secondary Schools*, and it contains suggestions to teachers and parents for lessons on the Old and New Testaments, Early Church History, and the Christian Evidences. No book which has fallen under our notice furnishes so satisfactory a scheme of Biblical instruction. The author has throughout kept in view that Biblical teaching should be religious teaching, that is to say, should be such as in the first place is fitted to touch the springs of feeling, of will, and of conduct. And it is to be hoped that his criticism of examination papers in so-called Divinity, may effect a radical change in this department of school work. His statement of the principles which should govern the teacher of religion, and the general counsels he gives deserve the earnest attention of all who are immediately concerned with education.

The Rev. Alexander H. Craufurd has followed up his "Enigmas of the Spiritual Life" with another volume of "Essays and Addresses in Aid of a Reasonable, Satisfying, and Consolatory Religion." This volume he names *Christian Instincts and Modern Doubt*. It is published by Messrs. James Clarke & Co., and can confidently be recommended to any who may themselves be prisoners in Doubting Castle, or who in any way come into contact with scepticism. Mr. Craufurd is a Broad Churchman, who does not identify religion "with that narrow and cramping ecclesiasticism which I believe to be its most persistent and most deadly enemy." He addresses doubters with sympathy, kindness, and intelligence; and his book is rather persuasive than polemical. It is also particularly well written, the thoughts being clothed in language so felicitous that it carries the reader on from chapter to chapter till the end is too soon reached. The larger part of the volume is occupied with a paper on the Present State of Religious Thought in Great Britain. This chapter abounds in fresh and incisive criticism of the leading thinkers of our time, but in speaking of Scotland he betrays an ignorance unpardonable in one who wears so notable a Scottish name. "The present ecclesiastical warriors of the Free Church are certainly not conspicuous for deep spirituality or profound religion. Principal Rainy may be an astute tactician, but he is scarcely a "Master in Israel." In this judgment Mr. Craufurd brands himself as an unscrupulous man, who is capable of making damaging affirmations without having recourse to any sources of information beyond the tittle-tattle of a dinner table, or the utterances of a party newspaper.