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earth. Our prophet may indeed have had in his mind two passages of the Second Isaiah (li. 16, l. 11), as he wrote lxx. 17 (lxxvi. 22) and lxxvi. 24 respectively; but there is a wide difference between the glowing poetical style of the former and the cool, deliberate, not to say dogmatic manner of the

latter, which implies a different situation, and can be partly accounted for by Zoroastrian influence on the later Jews. It is by no means fatal to this view that our prophet does not copy Zoroastrian details, for instance, the destruction of the old world by fire (see 2 Peter iii. 10).

[We are compelled to do Canon Cheyne the injustice of breaking off his article at this point. The larger and more important portion of it which remains will appear in THE EXPOSITORY TIMES for August.—EDITOR.]

## Recent Literature on the Writings of St. John.

### LITERATURE ON THE WHOLE FIELD.

1. *Introduction to the Johannine Writings.* By PATON J. GLOAG, D.D., Minister of Galashiels. London: James Nisbet & Co. 8vo, pp. xvii, 440. 1891, 10s. 6d.
2. *The Writers of the New Testament, their Style and Characteristics.* By the late Rev. WILLIAM HENRY SIMCOX, M.A., Rector of Harlaxton. London: Hodder & Stoughton. Crown 8vo, pp. viii, 190. 1890, 2s. 6d.
3. *The Apostolic and Post-Apostolic Times; their Diversity and Unity in Life and Doctrine.* By GOTTHARD VICTOR LECHLER, D.D., Ordinary Professor of Theology in Leipzig. Third Edition, thoroughly revised and rewritten; translated by A. J. K. DAVIDSON. Edinburgh: T. & T. Clark. 2 vols., cr. 8vo, pp. xxv, 756. 1886, 16s.
4. *Word Studies in the New Testament.* By MARVIN R. VINCENT, D.D., Baldwin Professor of Sacred Literature in the Union Theological Seminary, New York. Vol. II., "The Writings of John." London: James Nisbet & Co. 8vo, pp. 607, 16s.

It is marvellous that Dr. Paton Gloag, upon whom there lies so much responsibility of another kind, should have been able to produce a work of the magnitude of this *Introduction to the Johannine Writings*. And the marvel is the greater when we remember his previous *magna opera*, some of which have been but a short time in our hands, his *Introductions to the Pauline and to the Catholic Epistles*, his *Commentary on the Acts*, his *Baird Lectures on Messianic Prophecy*, and his volume of *Exegetical Studies*. It is another instance in support of the saying that the busiest man has the most time to spare. It would therefore be a poor compliment either to the proverb or to Dr. Gloag to judge the book otherwise than wholly and strictly upon its merits. And there is the less need, since its merits are most where they might be expected to be weakest. There is neither dazzling brilliancy of language, nor dashing originality of thought, but everywhere there are traces of wide

reading and patient hearing, of clear judgment and plain, finished statement. Of a certain book, entitled *Short Studies on Great Subjects*, astonishment has been unkindly professed at the candour of the title. But here, though the subject is great, the study is not short. One thing is manifest above all others, that Dr. Gloag has put into his introduction much conscientious hard work. At the head of each department the literature is given. In no case is the list complete, but the subsequent chapter shows that it has been chosen after personal acquaintance: it is exhausted if not exhaustive. And here and there passing reference to a recent German pamphlet marks the modern open-eyed scholar. Dr. Gloag's position is conservative. It is the beloved apostle who gave us Gospel, Epistles, and Apocalypse. But not even the critic who comes with an absolute negative is denied audience, or his case prejudiced in the statement.

The subject of Mr. Simcox's little book is Style. An earlier volume describes the Greek of the New Testament as a whole, its character as distinguished from classical Greek. In this the several writers of the New Testament are compared with one another as to their peculiarities of language. The writings of St. John occupy barely twenty pages, so that even the limited subject chosen is little more than touched upon. But every line is precious. With the Greek Testament in hand the book must be used, and then it will repay the patient student richly. Once and again in a short sentence some principle is stated: "We feel that, if St. John has an imperfect command of Greek idiom, he has a quite adequate command of Greek vocabulary; he frames his sentences as he can, but he chooses his words as he will." "It does not follow that his language as it is, is not better for the purpose than that of a better Greek scholar." But even these are rare; for the most part the inductions are left to the student's own discernment and patience.

Dr. Lechler's volumes, like Mr. Simcox's little

work, cover a larger field than St. John, whose writings occupy the fifth section, that is to say, pages 163 to 213 of the second volume. The subject is Doctrine. The book needs no lengthy notice, but demands an emphatic testimony to its singular worth. Professor Lechler's scholarship is above all suspicion. He is in living sympathy with his subject, and his conservative position does not impair either his independence or his discernment. No better introduction to the theology of the New Testament could a student take into his hands. It appeals to a wide circle, for it is not beyond the reach of any one, and few will boast that they are beyond the reach of it.

Both Greek and English words are studied in Dr. Marvin Vincent's book. The studies are for the most part exegetical, but also historical, geographical, and especially doctrinal. Their aim is not high, and therefore, perhaps, all the more useful to those for whom they are intended. Here and there the studies open out into a discussion of considerable length and also of considerable acuteness, such as that on the Symbols of the Apocalypse and that on 1 John iii. 19-22.

#### THE GOSPEL.

1. *Modern Criticism considered in its relation to the Fourth Gospel: Being the Bampton Lectures for 1890.* By HENRY WILLIAM WATKINS, M.A., D.D., Archdeacon and Canon of Durham, and Professor of Hebrew in the University of Durham. London: John Murray. 8vo, pp. xxxix, 502. 1890, 14s.
2. *Handbooks for Bible Classes and Private Students: The Gospel according to St. John, with Introduction and Notes.* By Rev. GEORGE REITH, M.A., Glasgow. Edinburgh: T. & T. Clark. 2 vols., cr. 8vo, pp. lxi, 314. 1889, 4s.
3. *Cambridge Greek Testament for Schools: The Gospel according to St. John, with Maps, Notes, and Introduction.* By the Rev. A. PLUMMER, M.A., D.D., Master of University College, Durham. Cambridge: At the University Press. Cr. 8vo, pp. lxiv, 380. 1882, 6s.
4. *The Gospel according to St. John, with Notes Critical and Practical.* By the Rev. M. F. SADLER, Rector of Honiton, and Prebendary of Wells. Fourth Edition. London: George Bell & Sons. Cr. 8vo, pp. xl, 517. 1889, 7s. 6d.
5. *The Gospel of St. John: An Exposition exegetical and homiletical, for the use of Clergymen, Students, and Teachers.* By Rev. THOMAS WHITELOW, M.A., D.D. Cheaper Issue. Glasgow: James Maclehose & Sons. 8vo, pp. lxii, 464. 1891, 7s. 6d.

6. *An Exposition of the Gospel of St. John, consisting of an Analysis of each chapter, and of a Commentary, critical, exegetical, doctrinal, and moral.* By His Grace the Most Rev. Dr. MACEVILLY, Archbishop of Tuam. Dublin: M. H. Gill & Son. Royal 8vo, pp. 382. 1889, 10s. 6d.
7. *The Biblical Illustrator.* By Rev. JOSEPH S. EXELL, M.A. *St. John*, Vol. I. London: James Nisbet & Co. 8vo, pp. xxv, 674. 1891, 7s. 6d.

"The Johannine problem," says Dr. Schaff in a letter to Dr. Gloag, and printed by the latter in his Introduction, "is the most difficult in the literature of the New Testament. That Gospel is a mystery as the work of the beloved disciple, but a still greater mystery if the work of some unknown Christian Plato of the second century. Hase says that one risks his scientific reputation nowadays (in Germany) by conceding the genuineness of the Fourth Gospel; but significantly adds, 'It has not been so once, and it may not be so always.' I strongly hope and believe that some master-critic will rise before long to turn the tables, and to restore once more this Gospel of Gospels to its rightful place, which it held in the heart of Christendom from St. Augustine and St. Chrysostom down to Schleiermacher and Lücke."

This was the opportunity presented to Dr. Watkins; but a most undue modesty has prevented him from accepting it. It is this that men will look for in the fine volume which contains the Bampton Lectures of 1890, but it is something much less, though not less interesting, that they will find. Dr. Watkins may complain that he should be judged for not doing what he did not attempt to do. But the complaint is ours, that he did not attempt what this volume itself shows he has many of the gifts for doing. Keim said, in reference to the authorship of the Fourth Gospel, "Our age has cancelled the judgment of centuries." Dr. Watkins has been content to prove that sentence untrue. He has proved it; the general effect of the book is to confirm us in the belief of the Johannine authorship; but it is the literature of the problem, rather than the problem itself, that occupies its pages. The two last lectures are the most independent, and show what might have been; the first six are chiefly valuable for the nearly exhaustive account they offer of the massive literature — German, French, English, Dutch — that has gathered round this problem.

It will be seen at once from the list given above that recent literature upon St. John's Gospel is rich and full. But it is not all named above. Four great Commentaries are omitted — the *Speaker*, Dr. Schaff's, Dr. Ellicott's, and the *Pulpit*. Much

of the work in these Commentaries is of the highest order. It may almost be said that from Bishop Westcott's *St. John's Gospel* in the *Speaker*, modern exposition takes a new beginning. But Dr. Reynolds has produced a work on the same Gospel in the *Pulpit* that will rank alongside of Westcott's. Again, while one is loth to pass over Milligan and Moulton in "Schaff," Dr. Pope's exposition of the Epistles in the same Commentary deserves most special mention. But to include these Commentaries within the present survey would extend it to quite unmanageable dimensions. The separately issued works which demand notice are themselves numerous enough.

The Handbooks for Bible Classes and Private Students include such works as Davidson's *Hebrews* and Dods's *Post-Exilian Prophets*, and to Mr. Reith was set the task of writing a Commentary on St. John's Gospel which would rank with books like these. It was long in coming. But when it came, no one grudged the time, no one complained that the trust had been misplaced. It may be held to be axiomatic that startling effects in exegesis are the green fruits of study, fuller knowledge returns to the old paths. The very "antiquity," if we may use the word, of Mr. Reith's exposition proves its thoroughness. He never grows weary, he never becomes wearisome. His knowledge of his fore-runners is unobtrusive, but we may find out its reality. His own decision is made by his own judgment. He knows his author as well as his author's editors. It is an unpretending book, but the opinion of one who has used it is that it is a right faithful work, and will last.

The Cambridge Bible in its English form runs to a large degree parallel with the handbooks. But it holds the ground undisputed with its editions in Greek. And they are, besides, the best, so that he will always prefer to use them who can. Dr. Plummer's Greek St. John is, to our thinking, both in the Gospel and the Epistles, a distinct advance upon the English edition. Not only are the introductions fuller, not only have we the textual criticisms at the head of each chapter, the notes are frequently expressed more tersely, there is a greater richness of reference, a firmer and more confident hand is felt in the passages of deepest import. No doubt Dr. Plummer had the benefit of experience, but it is possible, we suppose, for one to be more at home in direct intercourse with the Greek itself than with a translation. It is an admirable feature of Dr. Plummer's Commentaries that he never forgets for whom he is writing them.

Prebendary Sadler describes his work accurately when he says it is critical and practical. The

strictly critical notes are, however, quite subordinate, the practical reflections (the word has been abused, but not by Mr. Sadler) predominate. As example, take this on "the light of life" (John viii. 12): "Light of any sort can only be apprehended by life. The sun shines on the rock, and it feels it not, but when the sun shines on a thing which has life, the living creature takes in the light through its organ of vision, and is guided by it to fulfil its place among living creatures; and so, where Christ shines into the heart, His light brings with it not only illumination but life; as we have said, under chapter i. 4, that which corresponds to life in lower forms of creatures, becomes in renewed man moral and spiritual light." In many of the notes there is an admirable blending of exposition and application; or rather the practical application often proves itself the truest exposition, for always the Commentary is true to its intention, which is not to give an exegesis of the Gospel, or even an exposition, but to make a modern application of its everlasting truths.

"It stands to reason that the sight of one Holy Catholic Church, immense in numbers, purifying itself from sin, rich in good works of faith and charity, and withal presenting one undivided front, would be overwhelming. Men may call this a dream, but it is a dream for the realisation of which Christ here prays." Such is Prebendary Sadler's comment on John xvii. 21: "that they all may be one . . . that the world may believe." Dr. MacEvilly at least will not call it a dream: with the wish, with the prayer he is heartily in accord. But surely an early step towards its realisation is that the professed expositors of the words of Christ should be one. It is true that the Commentary of the Archbishop of Tuam is not seriously separated from Prebendary Sadler's, or even from Mr. Reith's, in the interpretation of the ordinary narrative; but in how many places of immense significance are they sharply opposed, and to all appearance irreconcilable. In the sixth chapter of this Gospel, Dr. MacEvilly discovers a plain statement of the "Real Presence of our Lord in the Blessed Eucharist." Our other expositors discover nothing of the kind, though they are not agreed among themselves as to what they do discover there. Still less are they in harmony with Dr. MacEvilly in his interpretation of the words, "Woman, behold thy Son," spoken by the Saviour to His mother, as she stood with the beloved disciple near the cross (xix. 26). In this short sentence Dr. MacEvilly sees both a literal and a mystical meaning; that is to say, the word "woman" refers to Mary, but the word "Son" represents "the human race, or at least the sincere followers of our Divine Lord." And "are we not then," he asks, "the children

whom Mary brought forth in sorrow at the foot of the cross, the children recommended to her by her dying first-born?" "Then," he goes on, "turning to us in the person of St. John, He exclaims, 'Behold thy mother!'" from which there flows a long and earnest appeal to us *on the ground of this command* to reverence and adore the Blessed Virgin. But let it not be concluded that there is no profit in this Commentary; Dr. MacEvilly is for the most part as Protestant in his interpretations as any other, and weighs the various views of a difficult passage with an apparently impartial and steady hand. Moreover, we are constrained at times joyfully to confess that he is able to make fresh truth break forth from the old familiar Gospel.

Still it is a long step from Dr. MacEvilly to Dr. Whitelaw. The nature of Dr. Whitelaw's Commentary will be understood when it is described as similar to the *Pulpit Commentary* without the homilies. The exposition is full, fuller perhaps than in the *Pulpit*, and is succeeded by the homiletics at the close of each large section. Seeing that the *Pulpit* St. John is so expensive, this is the best accessible commentary on the Gospel for preachers who wish to have homiletical help at hand. Dr. Whitelaw is a ripe and healthy scholar, his exegesis may be trusted, and his publishers have done their work in a way that deserves much gratitude. This is the book for those who want their money's worth.

Let Mr. Exell's Biblical Illustrator close this part of the survey. Only the first volume of St. John's Gospel has yet been issued. It covers the first seven chapters. The Biblical Illustrator is *all* homiletical, a great storehouse, in very truth one of the marvels of the day.

### THE EPISTLES.

1. *The Epistles of St. John: The Greek Text, with Notes and Essays.* By BROOKE FOSS WESTCOTT, D.D., D.C.L., Lord Bishop of Durham. London: Macmillan & Co. 8vo, pp. lvi, 360. 1883, 12s. 6d.
2. *The Cambridge Greek Testament for Schools and Colleges: The Epistles of St. John, with Notes, Introduction, and Appendices.* By the Rev. A. PLUMMER, M.A., D.D., Master of University College, Durham. Cambridge: At the University Press. Cr. 8vo, pp. xcvi, 204. 1886, 4s. 6d.
3. *The First Epistle of St. John, with Exposition and Homiletical Treatment.* By the Rev. J. J. LIAS, M.A., Vicar of St. Edward's, Cambridge. London: James Nisbet & Co. Cr. 8vo, pp. 424. 1887, 6s.
4. *The Expositor's Bible. The Epistles of St. John: Twenty-one Discourses, with Greek Text, Comparative Versions, and Notes, chiefly exegetical.* By WILLIAM ALEXANDER, D.D., D.C.L., Lord Bishop of Derry and Raphoe. London: Hodder & Stoughton. Cr. 8vo, pp. xvi, 309. 1889, 7s. 6d.

One sometimes wonders why, when a great satisfying commentary has been written on some book of Scripture, any more commentaries should be written on that book. Perhaps it is good for the writers of the other commentaries, since, without the writing, they might not know the book. Perhaps it is because some men invariably prefer the middling to the great and good, their favourite copy-book quotation being about something "not too bright and good for human nature's daily food." But also, perhaps, there are different kinds of commentaries, as of poetry, and each kind may have its best, which is as good as the best of some other kind. Thus it was seen that in recent literature on the Gospel of St. John there were the preacher's, the student's, the practical, the devotional, the English, and the Greek. It will not, therefore, follow that, when one comes upon a commentary that may with confidence be pronounced exceedingly fine, and nearly all that a commentary may be, it is useless to mention any other after it. Dr. Westcott's is such a commentary. He who has it and can use it will not seek any other. But it needs a student of Greek, and a patient student besides, one ready and willing to read and read over again, to turn up references, and meditate upon allusions, ready also to unlearn much and open the mind and heart to new stirring thoughts and untried emotions. Therefore, by the side of Bishop Westcott's Epistles of St. John there is room for others.

There is room for Dr. Plummer's commentary, because you could not send a lad at school, scarcely an average undergraduate, to Westcott. Even skilled linguists and exegetes speak of a mysticism in Westcott, which probably means that the richness of his thought, and learning, and devotion, is hard even for them to follow. But Dr. Plummer's book is quite the best we have of its kind, and will prove an admirable preliminary and introduction to his bishop's. Its introduction is exceptionally full and valuable, there are nine most interesting appendices, and the notes are certainly not inferior to those of the Gospel.

Mr. Lias divides the Epistle into sections, expounds each section verse by verse and clause by clause with considerable fulness, and adds at the bottom of every page a brief homiletical treatment of the greatest passages. Mr. Lias is a scholar

and a tried expositor. His work is always faithful and trustworthy. English readers and preachers who come to this volume from others of his will not be disappointed, and they need not shrink from the occasional Greek word, since the meaning is scarcely interrupted by it.

The title "Expositor's Bible" already covers no little variety, and Dr. Alexander's Epistles of St. John is in some respects quite unlike any other of the series. He tells us that the book contains twenty-one discourses, but also "Greek text, comparative versions, and notes, chiefly exegetical." There is some confusion at present in the use of the words sermon, lecture, and discourse. These discourses were surely never preached as ordinary sermons, for the matter is sometimes somewhat academical for the ordinary sermon. But there is much preaching material and preaching power in them. Thus, "'That ye may not sin' (1 John ii. 1) is the bold, universal language of the morality of God. Men only understand moral teaching when it comes with a series of monographs on the virtues—sobriety, chastity, and the rest. Christianity does not overlook these, but it comes first with all-inclusive principles. The morality of man is like the sculptor working line by line and part by part, partially and successively. The morality of God is like nature, and works in every part of the flower and tree with a sort of ubiquitous presence." The printing of the "comparative versions" is a scarcely intelligible feature, being arrested somewhere, either in the conception or the working out. But the notes are fresh and modern. More of them would not have been amiss.

#### THE APOCALYPSE.

1. *Vision of the Ages: Lectures on the Apocalypse.* By B. W. JOHNSON. London: Office of the *Christian Commonwealth*. Cr. 8vo, pp. xiv, 360, 4s.
2. *The Revelation of St. John: The Baird Lecture, 1885.* By WILLIAM MILLIGAN, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. London: Macmillan & Co. Cr. 8vo, pp. xix, 343. 1886, 7s. 6d.
3. *The Expositor's Bible. The Book of Revelation.* By WILLIAM MILLIGAN, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. London: Hodder & Stoughton. Cr. 8vo, pp. viii, 392. 1889, 7s. 6d.
4. *The Great Day of the Lord: A Survey of New Testament Teaching on Christ's Coming in His Kingdom, the Resurrection, and the Judgment of the Living and the Dead.* By the Rev. ALEXANDER BROWN, Aberdeen. London: Hamilton, Adams, & Co. Cr. 8vo, pp. x, 260. 1890, 3s. 6d.
5. *The Cambridge Bible for Schools and Colleges. The Revelation of St. John the Divine, with Notes and Introduction.* By the late Rev. WILLIAM HENRY SIMCOX, M.A., Rector of Harlaxton. Cambridge: At the University Press. Cr. 8vo, pp. lx, 174. 1890, 3s.
6. *The Practical Teaching of the Apocalypse.* By the Rev. G. V. GARLAND, Rector of Binstead, Isle of Wight. London: Longmans, Green, & Co. 8vo, pp. x, 498. 1891, 16s.
7. *The Apocalypse: Its Structure and Primary Predictions.* By DAVID BROWN, D.D., Principal of the Free Church College, Aberdeen. London: Hodder & Stoughton. Cr. 8vo, pp. xi, 224. 1891, 5s.

In respect of all books on the Apocalypse, the first question still is, What is their system of interpretation? There are three systems of interpretation, the Preterist, the Continuous, and the Futurist; to which, however, it now seems necessary to add a fourth, which may be called the Idealist. The words explain themselves. According to the Preterist system, the Apocalypse describes events of the writer's own time, in particular the fall of Jerusalem and heathen Rome. These events are *past* for us. Some well-known commentators have held this view, as Ewald, Lücke, Moses Stuart, Maurice, S. Davidson, and Desprez. According to the Continuous (or Historical) system, the Apocalyptic visions relate to events which are spread over the whole history of the Church. Some have been fulfilled already, some are in process of fulfilment now, some await their fulfilment yet. It is a *continuous* prophecy, a foresight of the history of the world in respect at least of its great events. Bengel, Hengstenberg, Elliot, Wordsworth, Alford, Lee, are amongst the "Historical" interpreters. The Futurist theory has had few advocates of the first rank, the best known being Isaac Williams. The fulfilment of the prophecies in the Apocalypse still lies, it is said, in the *future*, beyond the second advent of Christ. Some separate the first three chapters of the book, though some look for their fulfilment also in the events of the Parousia. The Idealist method is comparatively recent, at least as a distinct consistent scheme of interpretation. The Apocalyptic visions are not predictions of definite events either in the past, present, or future. They are symbolic representations of great *ideas* or principles, which will manifest themselves in every age of the Church under every variety of circumstance.

Dr. Milligan of Aberdeen, if he has not invented the Idealist system of interpretation, has certainly brought it into the rank of a regular system, and has identified himself very closely as an expositor with it. Besides the exposition of the Apoca-

lyse in Schaff's Commentary, he has written the two books named in the list above. The Baird lecture contains the principles of his interpretation, the Expositor's Bible applies them in a series of discourses. His own words as to the scheme followed are these: "While the Apocalypse embraces the whole period of the Christian dispensation, it sets before us within this period the action of great principles and not special incidents. . . . This book thus becomes to us not a history of either early or mediæval or last events, written of before they happened, but a spring of elevating encouragement and holy joy to Christians in every age" (Baird Lecture, p. 155). The system has not met with support hitherto. Indeed, it has been frequently and sharply criticised. But it is manifest that the value of Dr. Milligan's books does not depend upon the validity of the system. The great principles are great principles, and are *in* the Apocalypse whether they are *of* it or not, and many passages of great beauty and eloquence will be found devoted to their elucidation and application.

Mr. Johnson is a "continuous" interpreter, and a more fearless and definite exponent of that scheme is not to be found. The first seal (Rev. vi. 2-4) describes "the glorious period of Roman history, A.D. 96 to A.D. 180." The fifth vial (Rev. xvi. 10, 11) represents "the uprising of Italy and the overthrow of the States of the Church, 1866 to 1880." The events of the seventh vial (Rev. xvi. 18-21) "are yet future, and are followed by the total overthrow of Babylon, and the Millennium." These are three instances chosen out of many where the time and event are equally precise. The system, as Dr. Davidson recently said, is not in favour at present,—though Principal Brown's book (noticed elsewhere by Professor Banks) is historical also, but without the minuteness and precision of Mr. Johnson,—yet it has a great fascination. Dr. Milligan's system, with all his skill, is dull reading in comparison. Mr.

Johnson is an American writer, and not only has thorough confidence in his method, but does actually bring about many most surprising results, so that it is by no means easy to avoid agreeing with him, and quite impossible to escape a keen interest in the progress of the work.

Mr. Simcox and Mr. Brown are Preterists. Mr. Simcox's book was reviewed in THE EXPOSITORY TIMES for May by Professor A. B. Davidson. Mr. Brown's deserves more notice than it is possible to give it. Outwardly most unattractive, it is in itself an exceedingly able and deeply interesting study of this strange book on the lines of interpretation which most prevail at present. Mr. Brown is both a scholar and an independent thinker, nor is his style less vigorous than his thought. He exposes the weak places in other schemes mercilessly, and he is watchful over the dangers which beset his own.

The last book on our list is Mr. Garland's *Practical Teaching of the Apocalypse*. It is difficult to place; for it does not follow wholly any of the systems named. Its leading principle is undoubtedly idealist, for it discovers in the visions of the seer great principles to warn and guide the Church in every age. But it is not purely idealist, since it frequently finds these principles incarnated in actual events of past, present, and future ages. Of *future* ages also, for Mr. Garland becomes himself in some sense a seer, as when he sees rising out of the present political position in Ireland an establishment of the Roman Catholic religion over the British Isles. The practical teaching of the Apocalypse is, as Dr. Milligan also would say, teaching equally suited for every age of the world, and there are many earnest counsels in this volume for the end of the nineteenth century. But sometimes the practical teaching rests upon so surprising an interpretation, that one forgets the personal application in wonder at the ingenuity of the method which secures it.

## The Structure of the Apocalypse.

*The Apocalypse: its Structure and Primary Predictions.*  
By DAVID BROWN, D.D. London: Hodder & Stoughton. 1891. 5s.

THE venerable author gives us here some last words on the last and most difficult book of Scripture. He does not profess to give a complete exposition, but simply hints and key-words. Still, we are not left in doubt as to the line which a full exposition from his hands would take. He stands on the old ways with regard both to the date and the interpretation of the Apocalypse. The reasons

which satisfy Dr. Brown are stated with great clearness and vigour. All the features of the book for him tell against an early date. His conclusion is, "For myself I cannot believe it." The difference in style is due to the difference of the subject-matter (p. 11). So, as to the meaning of the book, Dr. Brown holds by a Pagan and a Papal persecution as the two fixed quantities. Expositors will scarcely go back to this position. But no satisfactory theory has yet been suggested in lieu of the old one. Certainly the "descriptive" interpretation, favoured by Dr. Milligan and others, is not likely to gain acceptance. The elementary

truths which the book is supposed to teach "are themselves infinitely plainer than the book which we are told was written to enforce them."

Dr. Brown reprints a reply which he wrote years ago to Sir W. Hamilton's attack on the Apocalypse. "My only reason for reprinting it here is that it gives a number of curious and interesting biographical facts which it took me a good deal of time to hunt out, and which should not go quite out of sight." The essay was worth reprinting also for other reasons. It is a capital specimen of hard-hitting polemics.

Our author also is not sorry to break a lance with the Revisers over some of the readings they have accepted. He evidently thinks that Westcott and Hort's canons have had too great influence. He discusses at length the "impossible" and "repulsive" reading in xv. 6 (p. 219). In other cases also Dr. Brown prefers the Authorised to the Revised reading, always assigning reasons. In one instance he differs from both versions, arranging xiii. 8 thus: "All whose names are not written from the foundation of the world in the Book of Life of the Lamb that hath been slain." The independence of treatment and vivacity of style are admirable throughout.—J. S. BANKS.

### \*\* Studia Biblica.\*\*

There is one feature which distinguishes the Oxford movement of to-day, the movement of Keble College and of Gore, from the earlier movement of Newman and of Oriel, that it is essentially a work of scholars, and owes its existence to the supposed demands of learning. We do not mean, of course, that scholarship was unknown in the earlier movement. But it certainly was not well known. This undeniable fact has just been stated in a fresh form, in the *Newbery House Magazine* for June, by the Rev. Nicholas Pocock, whose recollections of Oxford carry him back to the time when the "Tracts" began to be issued. "Another very noticeable point in the earlier tracts, published in the first two volumes, was the general ignorance, even of the writers themselves, as to the real sentiments and opinions of the Reformers. There was a great tendency to take for granted that the views of the Reformers of the reigns of Edward and Elizabeth were pretty much in accordance with those of the writers of the tracts. And they do not seem to have found out till they began to publish *Catena*—that is to say, a string of quotations from authorities of the post-Reformation English Church—that they were obliged to content themselves for the most part with extracts from the divines from James the First down to the present century."

The contrast between that and the present movement is very great. Scholarship was not necessary to Newman and his party, and it was not sought after. But scholarship is essential to the Oxford movement of to-day; the men are scholars all; out of scholarship, whether scholarship rightly used or not, the movement has arisen. And yet we do not intend to say that *Lux Mundi* is a volume of gigantic learning. Had it been so, less sensation would have come out of it. But *Lux Mundi*, though it has made the sensation of the movement, is neither its origin nor its most characteristic exponent.

Six years ago there was issued from the Clarendon Press a thin octavo volume, which went by the simple title, *Studia Biblica*. Its more explicit sub-title was, *Essays in Biblical Archaeology and Criticism*. The short preface is signed by S. R. DRIVER, William Sanday, and John Wordsworth. In it they say: "In the autumn of the year 1883, finding ourselves recently appointed to the three chairs which represent the interpretation of Holy Scripture in the University, we took counsel together to find some means of assisting students in our department outside the formal way of instruction by lectures. Since then we have met on four Monday evenings in every term for the purpose of reading and discussing papers in Biblical Archaeology and Criticism, including also some other kindred subjects, which it seemed very desirable to embrace in our programme. The essays contained in this volume have all been read at these meetings." The essays contained in the volume, and their authors, are these:—1. Recent Theories on the Origin and Nature of the Tetragrammaton. S. R. DRIVER, D.D. 2. The Light thrown by the Septuagint Version on the Books of Samuel. F. H. WOODS, B.D. 3. On the Dialects spoken in Palestine in the Time of Christ. AD. NEUBAUER, M.A. 4. On a New Theory of the Origin and Composition of the Synoptic Gospels proposed by G. Wetzel. A. EDERSHEIM, M.A. 5. A Commentary on the Gospels, attributed to Theophilus of Antioch. W. SANDAY, M.A. 6. The Text of the Codex Rossanensis ( $\Sigma$ ). W. SANDAY. 7. The Corbey St. James (*f*), and its Relation to other Latin versions, and to the original language of the Epistle. JOHN WORDSWORTH, M.A., B.N.C. 8. A Syriac Biblical Manuscript of the Fifth Century, with special reference to its bearing on the text of the Syriac version of the Gospels. G. H. GWILLIAM, M.A. 9. The Date of S. Polycarp's Martyrdom. T. RANDELL, M.A. 10. On some newly-discovered Temanite and Nabatæan Inscriptions. AD. NEUBAUER.

At the conclusion of the few sentences of preface to this volume the Editors promise to continue the series, "should this volume be favourably received." But the volume was almost unheeded. In the



*Academy* it was noticed some three or four months ago, and even then not too appreciatively. The professors went on with their lectures meantime, and still found means of assisting students "outside the formal way." The second volume appeared in 1890. Ad. Neubauer, F. H. Woods, G. H. Gwilliam, and W. Sanday, of those who wrote in the first, appear again. The new names are C. H. Turner, M.A.; C. Bigg, D.D.; Ll. J. M. Bebb, M.A.; and H. J. White, M.A. The preface is signed by S. R. Driver, T. K. Cheyne, and W. Sanday.

They speak of it as a publication which has but little prospect of being remunerative. They have

learned this since the first came out. But they are not disappointed. *Studia Biblica* is not a popular publication. It is not by it that England will be shaken and a new Oxford movement take visible shape before all men's eyes. The points discussed in *Studia Biblica* are too minute and technical for that. But they know that "it is just these minor points which often furnish the clue for wider investigations, and so either change the face of familiar history or enable us to penetrate into regions hitherto unexplored." Of the Oxford movement of to-day the original as well as most characteristic exponent is not *Lux Mundi* but *Studia Biblica*.

## First Book of Samuel:

### HINTS FOR STUDY.

BY THE REV. PRINCIPAL ELMER HARDING, M.A., ST. AIDAN'S COLLEGE, BIRKENHEAD.

#### I. INTRODUCTION.

- i. Art. Smith's Bible Dictionary. "Samuel, Books of."
- ii. Art. *Studia Biblica*, vol. i. "The Light thrown by the Septuagint Version on the Books of Samuel." By the Rev. F. H. Woods, B.D., St. John's College, Oxford.
- iii. Notes, Critical and Philological, on the Hebrew Text of I. and II. Samuel. By Canon Driver.

#### 2. HISTORIES.

- i. Smith's Old Testament History, pp. 310-359.
- ii. Stanley's Jewish Church.
  - Lect. xvii. The Fall of Shiloh.
  - xviii. Samuel.
  - xix. The History of the Prophetical Order.
  - xx. The Nature of the Prophetical Teaching.
  - xxi. Saul.
  - xxii. The Youth of David.
- iii. Geikie's Hours with the Bible, vol. iii. pp. 1-182, chaps. i.-vii.
- iv. Edersheim's Bible History. Israel under Samuel, Saul, and David, vol. iv., chaps. i.-xv.

#### 3. COMMENTARIES.

- i. Keil.
- ii. Kirkpatrick. Cambridge Bible for Schools.
- iii. Lord Arthur Hervey. Speaker.
- iv. Spence. Ellicott.

#### 4. EXPOSITIONS.

- i. *Maurice*: Prophets and Kings of the Old Testament.
- ii. *Kingsley*: Five Sermons on David in "Gospel of Pentateuch and David."
- iii. *Blakie*: Expositor's Bible.

#### 5. BIOGRAPHIES.

- i. *Deane*: Men of the Bible. "Samuel and Saul."
- ii. *Deane*: Men of the Bible. "David."
- iii. *Stanley*: Bible Dictionary. Art. "Samuel."
- iv. *Geikie*: Old Testament Characters (uniform with Hours with the Bible), pp. 185-227. Eli, Samuel, Saul, David, Goliath.
- v. *Wilberforce*: Heroes of Hebrew History.

## The Great Text Commentary.

### THE GREAT TEXTS OF FIRST CORINTHIANS.

I COR. XVI. 13.

"Watch ye, stand fast in the faith, quit you like men, be strong."

#### EXPOSITION.

In these four vigorous exhortations, together with that in ver. 14, the Apostle sums up the

whole duty of the Corinthian converts in the trying times, and amid the varied temptations in which this epistle would find them. That duty is set forth as involving five different graces:—(1) *Watchfulness*; spiritual brightness and alacrity, opposed to "sleeping" (1 Thess. v. 6). (2) *Stedfastness in the faith*, ever a sure test whether baptismal grace is working within; contrast 2 Thess. ii. 12, "Had pleasure in unrighteousness." (3) *Christian manliness*; Vulgate, *viriliter agite*. (4) *Spiritual*