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support of my general contention that St. Paul's statements of Christian doctrine are not really limited and conditioned by his illustrative references to Adam. These are rather dialectical expedients, embroideries which effectively set off a theme which is independent. The Christian side of the equation is separable from the Adamic, and its signification will be obscured unless it is read apart, as thus: 'The grace of God, and the gift by the grace of the one man, Jesus Christ (did), abound unto the many.'¹ 'They that receive the

¹ Ro 5¹⁵.

abundance of grace and of the gift of righteousness (shall) reign in life through the one, even Jesus Christ,'² and so on. Danger enters when the 'How?' of this is sought by means of such expressions, as 'through the one man's disobedience the many were made sinners.' If these are made the starting-point, divers strange doctrines of imputation result. If the independence of the Christian side of the equation is recognized, a more spiritual reading of Christ's Work becomes possible.

² Ro 5¹⁷.

At the Literary Table.

THE BOOKS OF THE MONTH.

EVENING THOUGHTS. BY THE REV. PATON J. GLOAG, D.D., LL.D. (*T. & T. Clark.* Crown 8vo, pp. 294. 4s.)

Dr. Paton Gloag has been a preacher of the gospel for fifty years. He would have been a poor preacher indeed if at the end of that time he could not have found thirty sermons worth publishing. For most of us, perhaps, thirty is enough. Some men are inspired to new purpose and surpassing power every time they preach. Most men are inspired and powerful once a year. As for Dr. Paton Gloag we judge by these thirty, and this is what we find: He knew the gospel early, and he never swerved from it; he preached what he believed; and he kept learning right on till the end. So the clearest note in these thirty is conviction of the truth as it is in Jesus; but that note is presented out of the variety of a broad, sympathetic, spiritual mind.

TRUTH AND REALITY. BY JOHN SMYTH, M.A., D. PHIL. (*T. & T. Clark.* Crown 8vo, pp. 261. 4s.)

The title is not attractive. But the book is. There is something new in it. Professor Flint says it is not new to him, but it will be new to most of us. And it is true. Professor Flint himself says it is true, and deserves beyond most truths great emphasis to-day. And we see that it is true when we have caught it. What is it? That is another matter. What it is has taken Dr. Smyth two hundred and fifty pages to tell. We have read the book and re-read some of it (having

taken it, on Professor Flint's recommendation, for a railway journey, and found the book done before the journey), but we cannot put it into a sentence. It shows quite conclusively how incapable is every form of naturalism of explaining the things we see and know; it shows quite restfully how inevitable is the entrance of the spiritual and how universal its application.

ERAS OF THE CHRISTIAN CHURCH. THE REFORMATION. BY WILLISTON WALKER. (*T. & T. Clark.* Crown 8vo, pp. 488. 6s.)

With this volume the series of 'Eras' ends. It has been discovered by not a few, no doubt; but it may be suspected that the unfamiliar names (for most of the writers are Americans) have blinded some to the literary value of the series. One volume—Mr. Bartlet's *Apostolic Age*—by a most accomplished English scholar, was at once recognized as having passed all competitors on that much travelled road. But we are still too insular in our theology. And we are still too monarchical. A great name, if it is the name of an Englishman, is necessary to catch our eye even yet.

And so it may be that this stately, masterly history of the Reformation, in which the whole extent of the greatest period in the Christian centuries is described, may pass unnoticed by those by whom its blessing is most needed. It contains no offence. For history speaks and not the author. It is an almost faultless example of descriptive narrative.

A MANUAL OF CHURCH HISTORY. BY ALBERT HENRY NEWMAN, D.D., LL.D. (*American Baptist Pub. Soc.* Vol. I. Crown 8vo, pp. 654. \$2.25.)

The Professor of Church History in M^oMaster University has already become known in this country through his *History of the Baptist Churches in the United States*. But this new volume will carry his name into new places. It is a student's book. The whole ground is to be covered from the days of the Maccabees to our own. And even before the Maccabees enter there are two chapters, the one on the study of Church History, the other on the Græco-Roman Civilization. The ground is covered in short sketches. The sketches are well packed with information, and yet well arranged so that the leading matters are seen in immediate prominence. The judgments are always well informed, and nearly always just. Of bias there is little evidence. Finally, each chapter is headed by a well-sifted bibliography, in which both German and English books have a reasonable share of attention.

It is, we say, a student's book. Perhaps at present it is *the* student's book. It is such a book as an energetic teacher could use with good results. And it is time that we had some good results from the teaching of Church History.

TYPES OF CHRISTIAN LIFE. BY E. GRIFFITH-JONES, B.A. (*Clarke*. Pott 8vo, pp. 141. 1s. 6d.)

There is the intellectual man, there is the devotional, and the practical. They are found in the Bible and out of it. They give parts of the Christian character, they do not give the whole. The whole is found in Christ. Let Christ be formed in our hearts by faith, and all the types of the Christian life will be found in us, and in most attractive harmony.

An Introduction to the Syntax of the New Testament—a clever book though badly printed—has been published in paper by Mr. Dearing of Louisville (50 cents net). Its author is Professor A. T. Robertson of the same city. We hope Mr. Robertson will get it issued in better form, for it is needed.

STUDIES OF ARIANISM. BY HENRY MELVILL GWATKIN, M.A., D.D. (*Deighton Bell*. 8vo, pp. 339. 10s. net.)

Professor Gwatkin, with his unconquerable modesty, tells us that this second edition is in the

main a reprint of the first. Even if that were so, few would grudge, Professor Gwatkin's first editions being better than most men's last. For his sensitiveness to truth is only equalled by the terse exactitude of his language. Into a page he will put more thought and more impulse to thought than other men into ten pages, and yet it is all easy reading. No writer in the *Dictionary of the Bible* has put out the ordinary reviewer so completely. The ordinary reviewer says, 'We should have expected a fuller treatment of such and such a subject.' But the student of the subject does not say that. He finds every problem considered, every writing read, all that can be said said, and the rest left open.

So even if this edition were a reprint of the first we should have great treasure. We should still have the only treatment of Arianism that combines utmost judgment with utmost scholarship in lucid language. But Professor Gwatkin has wrought over the book and taken account of all the literature on the subject published since his first edition appeared in 1882.

ALFRED THE WEST SAXON. BY DUGALD MACFADYEN, M.A. (*Dent*. Crown 8vo, pp. 388.)

Dr. R. F. Horton has undertaken to edit a series of biographies. For he holds the saying of the late Master of Balliol true, that more good may be done in the future by writing the lives of men and women than by set treatises in theology and morals. The biographies will be of saints. But Dr. Horton does not mean those whom Rome has canonized. His saints he hopes to find in sects and denominations which Rome would shudder to associate with. He will not scrutinise the sect, he will scrutinise the saint. And he will get the biography written whenever he finds one wearing 'the white flower of a blameless life.'

The first is Alfred the Great. The choice is perfect—the saint was nearly so. The choice is perfect because we all agree that Alfred was great in goodness as in arms. In Alfred as in Victoria it was the union of head and heart that made the greatness so surpassing. And, moreover, we have just had Alfred's millenary.

The book is nearly as good as the choice. Gossipy in style,—for it is our Alfred, and we may be familiar with him without the risk of contempt,—the book catches the flavour of the old gossipy chronicler. We have his charm without

the labour of translating him. But there is more in the book than that. There is a history of Alfred and there is a steady flow of ethical impulse, the writer never being afraid to say that Alfred served God and was not forsaken.

There are some good illustrations. The whole appearance of the book indeed is attractive. Will Dr. Horton do always as well with his series as this? We doubt if he will. We doubt if he can.

Messrs. Eyre & Spottiswoode, keeping close to the Book of books with which they are so honourably associated, have just issued three volumes. The first is *The Child's Guide to the Book of Common Prayer*, by Ernest Esdaile (1s. 6d.)—a beautiful little volume with a frontispiece showing a sturdy curly-headed fellow in the throes of childish prayer. The second is *The Crimson Letter Testament*, with all the words spoken by our Lord printed in red. It is published at prices from 2s. 3d. upwards. The third is a *New Illustrated Bible*, containing fifty illustrations in colour based on photographs of places in Egypt and Palestine. Each picture is explained by an experienced writer on the lands of the Bible. The prices begin so low as 3s. 6d.

Studia Biblica et Ecclesiastica have this year taken a new start in two respects. First, in appearing like the Cambridge 'Texts and Studies' in paper parts, and next, in giving a translation pure and simple of an ancient ecclesiastical writing. The writing is the *Life of St. Nino* (Oxford: At the Clarendon Press, 8vo, pp. 88, 3s. 6d.). It tells the story of the conversion to Christianity of Georgia. The text is taken from the standard collection of Lives of Georgian Saints. The translation is by Marjory Wardrop and J. O. Wardrop. We could have welcomed a longer introduction, but the essentials are in it, and we are not kept from the story itself, which is full of interest.

THE CHURCH AND NEW CENTURY PROBLEMS.

EDITED BY W. J. HOCKING. (*Wells Gardner*.
Crown 8vo, pp. 190. 2s. 6d.)

The Christian Social Union has great possibilities in it. The men it has are great—the Bishop of Durham at their head. Their ideas are great, and so is their determination. And above all, they build upon a rock, and that rock is Christ. In the

end of the century Mr. Hocking brought some of the members of the Christian Social Union to All Saints' Church, Tufnell Park, and bade them speak on the Empire, the State, the Municipality, Overcrowding and Housing, Temperance, the Rural Problem, Trade Unionism, and the Christian Social Union itself. What they said he has now published. And he has done well; for the men have personality, and even on the printed page their words glow with conviction.

The Ascent through Christ, a study of evolution in its bearing on religion, by Mr. Griffith-Jones, has had so good a reception that the publishers are able to issue it in a cheaper form (Hodder & Stoughton, crown 8vo, pp. 495, 3s. 6d.). Its rapid circulation proves two things—the interest in the religious aspects of evolution and the fitness of this book to meet it.

WITH CHRIST AT SEA. BY FRANK T. BULLEN.
Hodder & Stoughton. Crown 8vo, pp. 322. 6s.)

This is not the most affecting of Mr. Bullen's books, but it is affecting enough. We speak of things that make angels weep. It is only the angels who see such things as are related here, and how could they help but weep? Man's inhumanity to man—yes, but man's inhumanity to children—for he was but a child when they sought to destroy him, body and soul, at first—is surely more maddening still. But the angels never weep in vain. Christ was found at sea, and Christ at sea made all suffering to be counted as dung. Thereafter, what a thrilling narrative it becomes of witness for Christ. This is the use of it. Not that we should waste idle tears now when they can do no good,—the angels have done the weeping for us,—but that we should see how halting a thing our witness is; and especially discover that the sole secret of Christian joy is conscious hourly enjoyment of Christ.

Continuing his 'Sermon Seed' Series, Mr. Tinsling has issued *Sermons on the Psalms* (Hodder & Stoughton, 1s. 6d.) They are 'skeletons' (do not shudder, there is a *little* flesh and blood, and even a little clothing) of famous men's sermons. For the best sermons may be boiled down, and the residue served up without asking leave of their authors. Mr. Tinsling is a master of the whole art and manufacture.

The eleventh volume of *The Preacher's Magazine* has been published (Kelly, 8vo, pp. 580, 5s.). Since its commencement the Preacher's Magazine has been edited by Mr. A. E. Gregory (having Mr. Mark Guy Pearse as senior and sleeping partner) with rare clearness of purpose. The 'local preacher' is ever in his eye, and if the 'local preacher' cannot make good sermons having this magazine to work upon, he should step down.

Mr. Kelly has published a new and cheap edition of the *Memoir of William F. Moulton* (3s. 6d.), the distinguished Principal of the Leys School in Cambridge. It is not necessary to review it fully now. Perhaps the chapter of widest interest is the one on Dr. Moulton's biblical work. It contains information about the Revision of the New Testament and Apocrypha, as well as about the new marginal references to the Bible, which cannot be got elsewhere, besides revealing a most earnest, unselfish devotion to the sacred science. But the whole book may be read by anybody, and with deep interest.

Messrs. Longmans have issued a fourth edition, revised, of Canon Gore's *The Church and the Ministry* (crown 8vo, pp. 416, 6s. net). It contains a new preface, and the whole book has been worked over and brought up to date. The new material discovered since the issue of the first edition has received its place and been allowed its influence. And there are modifications of the earlier positions that are not all due to discovery. For Canon Gore is one of the most open-minded of modern ecclesiastics. In truth, there is not a great deal in this book that a well-instructed Presbyterian, for example, would reject. Even the doctrine of Apostolic Succession he would not wholly deny. Certainly he would not cut off Canon Gore from the benefit of it. But when he finds that Canon Gore cuts him off, he bears no grudge, for he sees how sorrowfully he does it. In its new edition the book will be yet more widely read and fondly cherished. Its wonderful combination of candour, fetter, and scholarship give it a place in our interest that only the rarest books attain to.

Dr. Hort is dead, but through his *Village Sermons* he preaches still. He preaches to congregations in India and elsewhere. One of the Indian

congregations, having found some of the sermons in that volume especially applicable, have desired their separate publication. It has been granted. So now we have a small cheap volume of discourses picked out of the larger one, covering the whole Bible, and making it very intelligible. Their title is *Sermons on the Books of the Bible* (Macmillan, crown 8vo, pp. 151, 4s. 6d.).

Messrs. Marshall Brothers have issued the new volume of *The King's Highway*. The general editor is the Rev. John Brash, of the Bible Christian Church, and he is associated with editors from all the rest of the Wesleyan Churches. The magazine is more popular and more devotional than the *Preacher's Magazine*. It contains many good, quiet, practical papers.

Messrs. Marshall Brothers have also published a volume of encouragements to and examples of Faith-healing (1s.). It is written by Dr. Thomas Payne. Its title is *Ministry of Divine Helpfulness*.

MANUAL OF CHRISTIAN THEOLOGY ON THE INDUCTIVE METHOD. BY NATHANAEL BURWASH, S.T.D., LL.D. (*Horace Marshall*. Crown 8vo, Two Vols., pp. 553, 411. 12s.)

'On the Inductive Method'—what is that? Canon Moberly tells us that we have been working too long on the inductive method. He would have us get back to the deductive method and predispositions. Dr. Burwash, the President of Victoria College, Toronto, believes that in theology at least the inductive method has never had a chance. We have found God in the fulness of His perfections (never mind where we found Him), and then we have worked off all His necessary attributes, acts, and affections. He does so and so, not because we see or feel that He does so and so, but because He must do so and so, being what He is. That is the deductive method.

Let us have done with the deductive method, says President Burwash. Let us begin with the things we have actually seen and heard, and as we gather them together, let us find both God and man.

But where do we find these things? Ultimately, says Dr. Burwash, from God Himself; for he believes right heartily in revelation. Yes, but how do we touch God and get to know them? By faith, says Dr. Burwash. And that is the whole matter. That is the secret of the novelty

and ability of this book. An unbeliever may write on theology, but only a believer can write a theological manual on the inductive method. By the touch of faith he has tasted and seen. By faith his hands have handled. The Son of God has been revealed in him. He writes of the things he knows.

Now, it cannot be denied that, in the name of faith, great moral and intellectual absurdities have been produced. Dr. Burwash enlarges the sphere of faith. The faith that builds up a theology has many things to do. It yields personal communion with God; it secures the harmony of the holy, the beautiful, and the good; it is rational, the faith of a being who is rational; and it is built on historic fact.

So Dr. Burwash has written an original, powerful, moving, saving book. It looks as if, in the Queen of the Sciences, America were again to take the lead.

Messrs. Horace Marshall have published the second part of the *Twentieth Century New Testament*. It is a translation into modern English of Westcott and Hort's text. This part contains the Pauline Epistles (1s.). A little (sometimes more than a little) liberty has to be taken with the text to make the translation quite modern. A little exposition has also to be done. But after that all goes well. And the result is not only less offensive than was feared, but altogether inoffensive and very helpful. The outward form is not attractive. That may be of purpose, to make it look as like a modern book as possible. If so, it was not necessary and it is not wise.

Mr. Melrose has published the fourth edition of *Field-Marshal Lord Roberts* (1s. net). We had almost forgotten him. For the war is not over, and the Queen is dead. But he will come again. And this is the loving record of a great good man.

HOW WE GOT OUR PRAYER-BOOK. BY T. W. DRURY, B.D. (*Nisbet*. Crown 8vo, pp. 136. 2s.)

This is a very valuable little book, the work of a most conscientious scholar, without prejudice, but with much reverential feeling. Whatever your position is, this book will do you good. Get books with this accuracy of information and inner truthfulness into our schools.

Another volume of *The Biblical Illustrator* has been issued (*Nisbet*, 8vo, pp. 641, 7s. 6d.). It contains 1 and 2 Chronicles, Ezra, Nehemiah, and Esther, and each book is paged separately. The books it covers are among the least useful for homiletical purposes of all the books of the Bible. But they are certainly neglected far too much. This book will help to remove the reproach. It is prepared with great skill and patience.

CHINA'S ONLY HOPE. BY CHANG CHIH-TUNG. (*Oliphant*. Crown 8vo, pp. 151. 3s. 6d.)

This remarkable volume will do more than a hundred English books to impress us with the greatness of the Chinese problem. And it will reveal more of the resources that lie in China itself for its solution.

This man's ideas are great and workable. If only he could gather out of the millions of China a sufficient number round him to form a public sentiment, China would save herself.

A volume of *Short Studies* in the Gospels has been published by the Rev. John Smith, B.D., minister of Partick, through Messrs. Oliphant (crown 8vo, pp. 254, 3s. 6d.). The volume contains forty sermons, carefully divided into heads, and earnestly ending in applications.

The Open Court Publishing Company of Chicago have issued the fourth edition of Cornill's *Prophets of Israel* in English (25 cents). It is perhaps the most convenient summary of modern criticism of the prophets in our tongue. In any case, Cornill is so outstanding that he has to be known by every Old Testament student.

The forty-sixth yearly volume of the *Metropolitan Tabernacle Pulpit* has been published (Passmore & Alabaster, 8vo, pp. 624, 7s.). It is not one whit behind the great array that have gone before it in pith or persuasiveness. Just as if he were alive, just as if he had preached these sermons yesterday, Spurgeon speaks in them still. For the evangelical sermon, if it is not falsely so-called, is bound by no chains of time or circumstance.

The late Dr. William Landels was preparing a volume of comfortable words for mourners when death came. The words comforted those who

mourned himself, and out of them they have made a selection for other mourners. It is called *Until the Day Break* (R.T.S., pp. 160). There is more thought in it than there is in most books of this kind. There is preparation for the day of mourning as well as comfort in it. There is also the communication of a spirit of childlike trust.

Canon Newbolt has issued an edition of *S. Matthew's Gospel* for schools (Rivingtons, 2s. 6d.). It is more elementary and more 'teachy' (if the terrible word will be forgiven) than the Cambridge series. There is an occasional touch of something other than the exegete, as when fasting is enforced from the words, 'When the Bridegroom shall be taken from them, then shall they fast.' Does Canon Newbolt not have the Bridegroom with him? There is, among other good things for the teacher, an excellent table of the events of the Passion Week.

The compiler of *The Tool-Basket*, and other effective aids to pulpit and platform preparation, has thrown us all under another debt of gratitude by the issue of *The Evangelist's Wallet* (Simpkin, 1s.). Its contents are 'Outline Sermons for Adults, Children's Addresses, Bible Talks, and Temperance Chats.'

The Rev. David Davies has published through Messrs. Simpkin an edition of the *Pilgrim's Progress* 'retold for the young.' The book consists of a series of 'Talks with Children' on the Pilgrim, in which not only is the story retold but its lessons are made plain and applicable. The illustrations by D. R. Warry are new, and not unworthy of a place in so great a succession.

CHRISTIANITY IN THE APOSTOLIC AGE. BY GEORGE T. PURVES, D.D., LL.D. (*Smith, Elder, & Co.* Crown 8vo, pp. 353. 6s.)

The 'Historical Series for Bible Students,' edited by Professor Kent and Professor Sanders, has all along been on fairly conservative lines, but this volume is conservative in the superlative degree. Dr. Purves accepts nothing new. He considers the work that has been done on the Apostolic Age in our time only to reject it. In actual knowledge we stand just where our fathers did, and Professor Ramsay need never have been born.

Why should it seem a thing incredible to Dr. Purves that his own generation could add to our knowledge of the early Church? If he had lived in his father's 'day, he would, no doubt, in like manner, have rejected the discoveries that were made then. Carry him back far enough and scatter him widely enough, and we should find the world standing still since the Creation. No doubt Dr. Purves is entitled to his opinion. But there is bias when a man rejects everything new. Sometimes it is difficult to say if Dr. Purves knows, he has such a way of ignoring things. On the whole, it is probable that he does. But that does not make him less a transgressor.

OLD AND NEW CERTAINTY OF THE GOSPEL. BY ALEXANDER ROBINSON, M.A., B.D. (*Williams & Norgate.* Crown 8vo, pp. 165. 2s. 6d.)

This book by Mr. Robinson deserves to be carefully read. It goes right against some of our most cherished evangelical beliefs, but it is not offensive in the same way as was the earlier book for which he lost his place in the ministry of the Church of Scotland. It is quiet and it is earnest. What troubles Mr. Robinson most is the doctrine of total depravity. Its existence is due, he believes, to a method of interpreting Scripture, which he calls Literalism—a method to which are due most of the doctrines he disbelieves; and of total depravity he says, 'Where Literalism guides, this conclusion may be logically reached; but it is neither Pauline nor properly Biblical, and it is not true.' In place of Literalism, Mr. Robinson wishes to use the light that lighteth every man who still comes into the world.

Nestle's 'Introduction.'¹

It is an extraordinary thing that no one has arisen to supersede Scrivener till now. Scrivener alone has been an adequate Introduction to the Textual Criticism of the New Testament. But his position, with all his learning and candour, has been antiquated since the issue of Westcott and Hort. And it is amazing, we say, that though many arose to give us small beginners' books, no one has spent himself on the great and fascinating task of

¹ *Introduction to the Textual Criticism of the Greek New Testament.* By Eberhard Nestle, Ph. and Th.D. Williams & Norgate. 8vo, pp. xvi, 351, with 9 plates. 10s. 6d.

preparing a complete Introduction on the new and acknowledged principles.

The task has been left to Professor Nestle of Maulbronn. We have no living scholar more capable of accomplishing it. The two requisites, minute verbal accuracy and vivid perception of law and order, are exceptionally united in him. His delight in far-stretching principles is unbounded, but it never tempts him to eschew laborious days. How often has he charmed the readers of THE EXPOSITORY TIMES with his luminous discoveries in New Testament study! Every discovery has been made in the course of a strictly scientific research. And in this special department of New Testament study he has proved himself a prince by his edition of the Greek New Testament, which we believe to be the best working edition in existence.

This book will stand the most rigorous scrutiny; it will surpass the highest expectation. No point seems forgotten, none undervalued or overdone. The arrangement is lucid. Detail never impedes progress. The only adverse criticism that can come to the book is from those who value this or that manuscript more or less than Professor Nestle does.

The volume is divided into three chapters. The first chapter deals with the History of the Printed Text since 1514; the second with the Materials for the Textual Criticism of the New Testament; and the third with the Theory and Praxis of Textual Criticism. Then follow Critical Notes on various passages, a most valuable portion of the volume, extending from p. 247 to p. 335 in the translation. Two appendixes, an Index of Subjects, and an Index of Texts close the book.

The translation is by the Rev. William Edie, B.D., King Edward. It is edited by Professor Menzies of St. Andrews, whose information about Professor Nestle and his published works will be welcome to English readers.

Dr. Russel Wallace's 'Studies.'¹

INTO these two volumes Dr. Wallace has gathered his periodical articles of the last thirty-five years.

¹ *Studies: Scientific and Social.* By Alfred Russel Wallace, LL.D., D.C.L., F.R.S. Macmillan. Crown 8vo, 2 vols., pp. 547, 543. 18s.

The range of their subjects is apparently pretty wide, but a little consideration gives unity to the mass. Perhaps it would be nearest the mark to say that the word 'evolution' stands in the centre. On the one side are studies that seem to belong purely to natural science, on the other studies that are social and ethical. The theory of evolution embraces both.

Of the studies that belong more strictly to natural science there may be named as particularly valuable (1) 'The Ice Age and its Work,' originally contributed to the *Fortnightly*; (2) 'The Disguises of Insects,' from *Science Gossip*; (3) 'The Beetles of Madeira and their Teachings,' a paper read before the Entomological Society of London. Next in the theory of evolution itself may be specially noted the articles on the 'Origin of Species and Genera,' from the *Nineteenth Century*; 'Are acquired Characters inherited?' from the *Fortnightly*, and 'The Method of Organic Evolution,' from the same magazine. Then the land opens out. There are seven articles described as 'Educational' (but it is always education as an evolutionist regards it—'How to civilize Savages,' for example); eight called 'Political,' in which the farthest limit from evolution is reached, as in the paper on 'A Representative House of Lords'; four on the 'Land Problem'; three 'Ethical'; and seven 'Sociological.'

The articles in Natural Science are illustrated. Dr. Wallace has ranged the world and tormented his friends to furnish us with the best illustrations possible. And they are the best. The first paper of all is on 'Inaccessible Valleys.' It appeared in the *Nineteenth Century* for March 1893. But here it is illuminated by seven most delicate and appropriate engravings, making it (apart from the careful revision it has received) as different from the original article as a man is from a monkey. The long article on 'Monkeys' (from the *Contemporary* for December 1881) is less beautifully but yet more fully illustrated, and the illustrations are chosen with perfect knowledge.

Ethical and social subjects do not admit of pictorial illustration. But Dr. Wallace counts it simply waste of paper to publish writing that is difficult to read. His articles were more intelligible than most men's before. But he has gone over every one of them again and added incidents and examples wherever the least obscurity or dulness seemed to remain. The result is that in

these volumes, be the subject what it may, the most exact scientific knowledge is obtained with the least possible effort or annoyance.

It need not be said that we do not agree with Dr. Wallace on every point. Who do we agree with on every point? We do not agree wholly

with his notions on Sabbath observance; we do not agree at all with his notions on Spiritualism. But we know now that it is the books we do not wholly agree with that we learn most from. We reckon these volumes none the less profitable and none the less pleasurable on that account.

What Have We gained in the Sinaitic Palimpsest?

BY AGNES SMITH LEWIS, M.R.A.S., HON. PHIL. DR. (HALLE-WITTENBERG), LL.D. (ST. AND.).

III.

The Gospel of Luke.

15¹³.—‘and there squandered his substance, because he was living wastefully *with harlots*’ (with the Curetonian). This is perhaps an addition from v.³⁰.

15²⁵.—‘piping and symphony,’ instead of ‘music and dancing.’ The Curetonian version is here deficient; but we observe with some interest that the Peshitta and the Palestinian Syriac also omit ‘dancing.’ Greek and Roman ideas on the subject are to this day very different from Arab ones. Nothing can be more beautiful than the open air dances of maidens which we have witnessed on the sward of Parnassus or of the Peloponnesus. The men of the village look on, listening to the song which accompanies the gliding movements of the girls, choosing mayhap their brides as they watch. Modern Oriental ideas of dancing are confined to the performances of the nautch-girl and the ‘alimah.’

*16⁶.—Instead of ‘Take thy bond, and sit down quickly, and write fifty,’ we have ‘And he (*i.e.* the steward) sat down quickly, and wrote them fifty.’ Also in v.⁸, ‘and he sat down immediately [and] wrote them fourscore.’ At a period of the world’s history when ordinary folk could not read, it seems more natural that the steward should do the writing himself.

16¹¹.—‘who will commit to you *the truth?*’ τὴν ἀλήθειαν (with the Peshitta).

16¹⁶.—‘and every man *presseth* into it.’ The Syriac word does not imply violence. This clause is omitted in Codex Sinaiticus. Codex Vercellensis has ‘all hasten into it.’

*16¹⁹.—‘A fine robe’ for ‘fine linen.’

16²⁰.—Lazarus is ‘a certain poor man,’ instead of ‘a certain beggar.’ And as such he seems more entitled to our respect. We begin to entertain a faint hope that the Charity Organization Society would not have improved him away. It is the same in v.²². The Greek πτωχός may mean a beggar, but I have heard the Arabic equivalent of the Syriac *meskin* (Fr. *mesquin*) applied to a person who was simply unhappy. The Peshitta, the Palestinian Syriac, and the Coptic have the equivalent of *pauper*, the Curetonian being deficient. Some Old Latin MSS have *pauper* and some *mendicus*.

*16²⁵.—‘Son,’ is omitted in the reply of Abraham. This may perhaps be significant.

*17¹⁰.—‘So likewise ye, when ye shall have done all those things which are commanded you, say ye, We are servants: what was our duty to do we have done.’ The word ‘unprofitable’ is here omitted. (Note in connexion with Mt 6⁷ that the Syriac word for it in the Peshitta is *battila*). Good servants are very far from being unprofitable. So we suspect that the word has crept into the Greek codices through the excessive humility of some ancient scribe. God surely does not despise our obedience.

*17²¹.—‘for behold the kingdom of God is *amongst* you,’ not ‘within you.’

*17²⁴.—‘For as the lightning lighteneth from end to end of heaven, so shall be the day of the Son of Man.’ This is a little more concise than the usual ending.

*17²⁸.—‘they planted, they builded,’ is omitted.

17³⁶ disagrees with our English Revisers,