Review

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of each man being drawn up wherever possible. Notes on the church and parish, drawn from many sources (in most instances unpublished) are appended in each case, and afford valuable and interesting information. The appendix by Mr. J. R. Garstin contains an account of the Public Library and Observatory at Armagh, both of which were established by Primate Robinson.

Some points in this excellent book may be touched on. Terence Daniel, who was Dean of Armagh in the 16th century, and who very nearly became Primate, affords an example of a dignitary performing important functions under both Mary and Elizabeth. Many of the parishes had clerical Rectors and Vicars, this being rather the exception in the south, where so many rectories were inappropriate in monastic establishments. Some idea of the fullness of this work may be gathered from the fact that the matter dealing with St. Peter's, Drogheda, extends over fifteen pages, being indeed a concise history of the parish from the 13th century. In conclusion, we are glad to see that Mr. Leslie has included in his lists the names of the different "Ministers of the Gospel" established under the Commonwealth; their names are always worthy of inclusion, as they frequently held livings after the Restoration, having then, or previously, entered into Holy Orders.

St. J. D. S.

THE RELIGIOUS EXPERIENCE OF ST. PAUL. By Percy Gardner, Litt.D. Crown Theological Series. (Williams and Norgate.) 5s. net.

Whatever may be our attitude to the forces which modern historical criticism brings to bear upon the New Testament, we cannot afford to ignore the study of those contemporary thoughts and beliefs in the midst of which the Christian religion arose and developed. Palestinian, Hellenistic, and ethnic conceptions of life must be treated as factors determining the intellectual and spiritual outlook of its writers and teachers. This is, of course, especially true of the great and versatile Apostle of the Gentiles. Dr. Gardner's extremely useful and informing book deals, in eleven chapters, with the various problems which confront the student of St. Paul's Epistles. Those who are acquainted with the author's point of view in his *Exploratio Evangelica*, will not be surprised that he does not assign a high value to the Lucan report of the Apostle's speeches in the Acts, except as the interpretation, by a highly trained and cultivated writer, of the occasion and the character of his hero. It seems a pity that a thinker so sane and independent as Dr. Gardner undoubtedly is, should commit himself to the bald assertion that St. Luke seizes these opportunities to give us "not indeed what was uttered, but what ought to have been uttered." That there is some truth in this contention we are

not concerned to deny, but it is equally true that St. Luke is differently situated in relation to his subject matter from Thucydides, for example, who was compelled by the exigencies of his position as a historian to invent the speeches of his generals. If the author of the Acts was a companion of St. Paul, and it is conceded that he was, he must have had many opportunities of learning the gist of what was said on these occasions. His method of enquiring and sifting his authorities is sufficient guarantee of the substantial, if not literal, correctness of these condensed reports, and we are justified in accepting them in the main as representing the religious beliefs of the speaker. Nor again are we in agreement with our author's condemnation of the Lucan version of St. Stephen's speech as being "tedious and without definite point." Obviously the speech is unfinished, owing to the tragic fate of the Hellenistic orator, just as he was about to complete his fine historical resumé with a pointed application, and we are justified in holding that it was not without effect upon the mind of "the young man" Saul.

Turning from these differences, we must express our hearty appreciation of Dr. Gardner's conclusions as to the forces which brought about the conversion and moulded the spiritual development of St. Paul. It is in harmony with all psychological experience that the Apostle's vision and its consequences were the outcome of preceding spiritual forces "which were urging him into the furrows of the Christian mission-field." The death of the first Christian martyr must have contributed strongly to hasten the great change, so far-reaching in its results.

The most instructive and interesting portion of Dr. Gardner's discussion is that which deals with St. Paul's indebtedness to, and affinities with, the great Gentile Mystery Religions of his time. Emphasizing, as he does, the vital contrasts between pagan Mysticism and Pauline Christianity, he is forced to recognize that the Apostle was taught of many "schoolmasters" on his way to Christ. The Mysteries of Eleusis, Mithras and Isis, the cults of Osiris and Dionysus, the universalist philosophy of Stoicism supplied those habits of thought and expression which made St. Paul's language and ideas intelligible to his widely-scattered readers. The conceptions of spiritual communion with God, the purificatory character of Baptism, the efficacy and regenerative force of Christ's death and resurrection, the Sacramental and mystic life of the Church, all find close parallels in the religious speculations of the period. It is difficult to say to what extent Judaism of the Dispersion was influenced by the spiritual thought of the surrounding peoples, but Saul of Tarsus cannot have escaped the current philosophic and religious life of the city of his birth.

We can quite readily forgive the author's contemptuous dismissal of Schweitzer in view of the genuine service he has done

in bringing St. Paul into touch with real life, human and struggling, but still speculative and hopeful. No sounder view can be held of the Apostle's relation to the ethical and practical issues of religious belief than this—"he was at heart a pragmatist, and in deep sympathy with this modern way of regarding religion." We recommend, with pleasure, this contribution to the solution of one of the most pressing of the modern problems which deal with the origins and moulding influences of contemporary thought upon the character and teaching of St. Paul.

J. R. W.

THE ACTS OF THE APOSTLES. A Commentary for English readers by William Mordaunt Furneaux, D.D., Dean of Winchester. (Clarendon Press.) 8s. 6d. net.

A new Commentary on the Acts is always welcome, and the present volume will appeal not only to the class of readers for which, from its title, it is specially intended, but to all New Testament students alike. In fact, in some respects, it will appeal more to the Biblical student than to the ordinary reader. A striking point about the volume is the brevity of the Introduction. A like brevity would be an advantage in all similar commentaries.

In this volume the text of the Acts is given by paragraphs in English, but not in either of the current translations, and then each paragraph is followed by comments thereon. It is the right system, but it would have been better to give the text of the Revised Version. In a book published at the Clarendon Press we presume there would have been no difficulty in so doing. It is, of course, hard to get agreement as to the excellence of a version, but if a recognized translation be given no complaint can be made. Much objection might, with reason, be lodged against some of the renderings of this version, *e.g.*, take the following, chosen almost at random, "those that were seeking to be saved," ii. 47; "act of beneficence," iv. 9; "a great crowd of the priests," vi. 7; "saying in Lycaonian," xiv. 11; "this charlatan," xvii. 18; "the boundaries of their homes," xvii. 26; "the lecture-hall of Tyrannus," xix. 9; "gradually overcome by heavy drowsiness," xx. 9; "unlashing the paddle-rudders," xxvii. 40. To us these seem anything but improvements.

No doubt, again, it is an advantage to give, in rendering into English, the names of the Roman officials in the form in which they are familiar to students of history. Some of them are even in the Revised Version relegated to the margin, and might well find a place in the text, *e.g.*, praetors, lictors, Asiarchs, tribune of the cohort, but it is of doubtful advantage to introduce such grotesque names of functionaries as the "burgomasters" of Thessalonica, the "Recorder" of Ephesus, the "Primate" of