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Three Anti-Pelagian Treatises of S. Augustine. **Translated with Analyses by F. H. Woods, B.D., and J.** **O. Johnston. D. Nutt, 1887. Pp. xxvii. 242. 4s. 6d.**

A. Plummer

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Wann beginnt die Alexandrische Periode. Others are now antediluvian, as for instance *das Zeitalter des Babrius*, which argues that Babrius belongs to the Alexandrine period and which has been exploded by Eberhard and Crusius long ago. The review of *Rüstow-Köchly's Geschichte des griechischen Kriegswesen* has no interest since the book reviewed has ceased to be read. Other reviews, however, such as that of Böckh's *Staatshaushaltung der Athener*, and of Meier's *Diäteten* (together with *die Attischen Schiedsrichter*) contain matter which still requires to be read and utilized, e.g. Bergk's lucid and plausible view of the Naucraries. In the paper *Ueber den Amtseid der Attischen Archonten* we have Poll. viii. 86, *ἄμυνον δ' οὗτοι πρὸς τῇ βασιλείᾳ στοᾷ ἐπὶ τοῦ λίθου ὅφ' ὃ τὰ ταμεία, συμφυλάξουσιν τοὺς νόμους* emended into *ἐφ' οὗ τὰ τόμια σὺνδς, φυλάξουσιν*. And the *ἀνδρίας χρυσοῦς ἰσομέρητος* which was the fine inflicted on an archon for receiving a bribe is explained by Bergk to mean a figure of gold weighing as much as did the silver with which the archon was bribed. The reprint from the 'Rheinisches Museum' zur *Aristotelischen Politik der Athener* is known to all who are interested in the reforms of Solon. The *Verzeichniss der Siege dramatischer Dichter in Athen* contains an attempt to reverse the common opinion that the results of the dramatic contests at Athens were recorded contemporaneously on stone. The paper *Ueber die Beschränkungen der Freiheit der ältern Komödie* ascribes the restriction of the liberty of comedy to the reactionary religious party at Athens. The most important section in the book is the *Empedoclea*, consisting of reviews of Karsten and Stein, conjectures and a commentary on the Proem—all indispensable to the student of Empedocles. Finally, there remain to be mentioned some emendations of Parmenides, the dissertation *de Aristotelis libello de Xenophane*, another *de Chrysippi libris περὶ ἀποφατικῶν*, some *Hermesianactea*, *Theocrita* and *Epicharmea*, papers on *die Aufgabe der Alterthumswissenschaft*, and *die Geburt der Athene*, and some *Miscellanea*.—F. B. JEVONS.

The First Epistle to the Corinthians, with Notes, &c.

By the Rev. J. J. LIAS. (Cambridge Greek Testament for Schools.)

THE merits and demerits of this volume are mainly negative. At least its positive merits lie beyond the horizon of a classical review. A clearly and carefully written introduction, good illustrative matter in many of the notes, and a number of well chosen references sending the student to accessible and trustworthy sources for further information, are distinct merits, and will ensure the commentary an extended use. We regret all the more that the strictly exegetical matter must be pronounced disappointing. We much doubt whether a theological student, after going through the epistle with this commentary, will have learnt much of the science of exegesis proper, of that close grappling with the idiom and thought of the Greek text which is the pith and marrow of fruitful study of the New Testament. And, while the notes embody the results of many standard authorities, we miss any reference to much of the best recent work both at home and abroad. For example, we see no trace in these notes of any use of Canon Evans' contribution to the Speaker's commentary. *Μεμέρισται δ' Χριστός*; is discussed as though Canon Evans' note had never been written: the much disputed question of *μᾶλλον χρῆσαι* (7. 21) is decided, not, as it ought to be, on philological grounds, but by general considerations on the nature of Christian liberty and the like. Again Canon Evans' brilliant treatment of the N. T. use of *ἵνα* should, if not adopted, at least have

been noticed in the many crucial passages which this epistle contains. In the difficult verse x. 29 *ἵνα* is, apparently without misgiving, rendered 'by what right,' a meaning *ἵνα* surely cannot bear. Throughout, there is a tendency to miss points of scholarship.

More seriously objectionable is the note on vii. 34, *καὶ μεμέρισται*, where Tischendorf is misquoted with the result of misrepresenting his meaning; and Jerome is made to say the opposite of what his words really mean.

We do not then consider Mr. Lias' commentary to have contributed much to exegesis. At the same time it contains, as we have said, much useful illustrative matter, and the notes are invariably clear and concise.—A. R.

Three Anti-Pelagian Treatises of S. Augustine.

Translated with Analyses by F. H. WOODS, B.D., and J. O. JOHNSTON. D. Nutt, 1887. Pp. xxvii. 242. 4s. 6d.

THE three treatises are the *De Spiritu et Littera*, the *De Natura et Gratia*, and the *De Gestis Pelagii*. They form part of the work for the Honour School of Theology at Oxford, and the two editors are both of them Lecturers in Theology, the one at St. John's, the other at Lincoln and Merton. The text adopted is that of the Benedictine edition, deviations from which are generally noted in the margin. This is the second translation of these treatises into English during the last fifteen years. In 1872 they appeared in the translation of the works of S. Augustine then being published by Messrs. T. & T. Clark of Edinburgh. That edition of them, made by Dr. Holmes, claimed to be first rendering of them into English. One obvious advantage which the volume before us has over the other two is its convenient size; and another is that it can be bought separately, and does not involve the purchase of several other volumes. A further advantage which it has over its predecessors lies in the careful and full analyses which precede the treatises. But the editors would probably have done well if they had followed Dr. Holmes in giving headings both to the chapters and the pages. Such things coax the listless reader to persevere, and are a real help to the genuine student in finding quickly some topic for which he is hunting. Clearness, however, is gained in another direction by placing the references to Scripture in the margin against the quotation, instead of in a heap at the bottom of the page. But only in a single instance is attention drawn to the difference between Augustine's Latin text and the Vulgate (*prævaricationis gratia* for *propter transgressionem* in Gal. iii. 19.) Where Augustine's text allows it, Scripture is given in the words of the A. V.

The translation reads smoothly, and comparison with the original in passages taken at random shows it to be accurate.—A. PLUMMER.

De la latinité des sermons de Saint Augustin par AD. REGNIER. Paris, Hachette, 1886. 8vo. pp. xviii, 212. 6 fr.

IN the sixteenth and seventeenth centuries France took the lead in Greek and Latin lexicography; witness Budé, H. and R. Estienne, Ducange. Didot did much to recover the lost credit of his country, and of late Quicherat, Riemann, and Goelzer (*Étude lexicographique et grammaticale de la Latinité de Saint Jérôme*, Paris, Hachette, 1884) have entered into friendly rivalry with Georges, Wölfflin, Paucker, Rönsch, and other Germans who have largely enriched our Latin lexicons during the last quarter of a century.