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## Recent Foreign Theology.

### Mirbt's 'History of the Papacy.'<sup>1</sup>

HERE is a volume we may set on our shelves alongside Hahn's *Symbols* and Hefele's *Councils*. It is of such books that Church History is made. Here there is no making, only the material, unless a man can supply the links between the paragraphs, and so weave his own story. It is the outcome of much labour, earnestly expended. Professor Mirbt has made a special study of his subject, and is the author of a learned monograph on Gregory VII. and the problems to which his position give rise. For this new work every student must be thankful. It gives what we have never had before, the opportunity of studying in one volume, at first hand, the development of the theory and practice of the Roman bishops' supremacy. To glance through the headings of the successive paragraphs is, in itself, a most suggestive lesson. Everything is here, from the first hints of Peter's occupancy of the chair, in the letters of Clement and Dionysius, to the encyclical letter of Leo XIII., June 1894. Where it is necessary for clearness, we have also the other side of the shield, e.g. the famous theses of Luther precede the Pope's answer to them. Very interesting are the various decrees with reference to the Jesuit Order. The text of all the extracts is carefully edited, and

<sup>1</sup> *Sources for the History of the Papacy.* (Quellen zur Geschichte des Papstthums.) By Professor Carl Mirbt, Marburg. (Mohr, Freiburg and Leipzig, 1895, pp. 288.)

references given, while a list of the Popes, with their dates affixed, forms an Appendix.

The whole work is an object-lesson in that first requisite of all fruitful study—'Search the Sources.'

G. CURRIE MARTIN.

*Reigate.*

### The Text of the Old Testament.

A PAMPHLET recently published at Munich (Ackermann), entitled *Analekten zur Textkritik des alten Testaments*, by Dr. Felix Perles, deserves some consideration at the hands of Old Testament scholars. It is in form the maiden work of the author, so he himself tells us, being presumably the dissertation for his doctor's degree; but the son of so distinguished a father as Dr. Joseph Perles must have had his attention called to this subject for several years, and has doubtless embodied in his essay many of the results to which his father had already been led. We are therefore justified in assuming that it is not altogether the work of a mere tyro.

The most interesting part of his paper is his study of abbreviations. Professor Driver has indeed already dealt briefly with this in his *Notes on the Books of Samuel*, but Dr. Perles finds—or thinks he finds—many more examples.

He examines, first of all, the external evidence for the existence of abbreviations. Of course

abbreviations meet us in almost every line of Rabbinic books; and an intolerable nuisance they are; but whether the custom is an old one, is a wholly different thing. He finds some reference to them in the Talmud. On the Maccabean and other coins we see something of the sort. Presumably for want of space, certain abbreviations became quite usual there. It would appear, too, that in manuscripts a few well-known words were indicated by their first letter only, especially the Tetragrammaton. An example of this may be seen in Jonah i. 9, where for the Hebrew *'ibri* the LXX reads *δοῦλος Κυρίου*, i.e. *'ebed Y'ahveh*. Compare, too, 1 Sam. iii. 13, where the difficult words *n'qal'lim lahem* are translated by the LXX *κακο-λογούντες Θεόν*, i.e. they read *lh*, the Holy Name being in this case, as so often in later times, represented by H. Of the other words which, as he thinks, were often regularly abbreviated, *'erez* and *hinnam* are the most probable, and their abbreviation explains difficult readings in 2 Kings xiii. 20 and Ps. iii. 8. So, too, proper names seem to have been abbreviated, though on this subject Dr. Perles indulges in some rather wild emendations of the text of Canticles.

The copyists appear to have sometimes made strange mistakes in their endeavours to solve the problems presented by the several abbreviations, and even sometimes to have imagined an abbreviation where there really was none. So, for instance, it would appear that a copyist finding *'eth* in Judges xiii. 12 did not understand its construction (cf. Ps. cv. 19; Job vi. 17; 2 Chron. xxiv. 11), and so added a single letter, making of it the common word *'attah*.

Under the heading of Division of Words, Dr. Perles gives examples of two words having been wrongly made into one (Am. vi. 12), and, a much more frequent occurrence, of one word having

been made into two. He is able here, he thinks, to add a new word to the Hebrew Lexicon, interpreting Job xxxvi. 33 of *'alolah*, 'a storm.' There is also the error of adding to the beginning of one word what truly belongs to the word preceding. So he suggests a striking emendation of a difficult phrase in Isa. viii. 14. Then there is the reverse error, joining the beginning of a word wrongly to the end of the preceding.

Under the head of matters of Grammar and Lexicon, he has many notes of interest. One of the most important is a new explanation of the famous passage in Job xix. 25, where instead of the words of our Authorized Version, 'He shall stand at the latter day,' or of the Revised Version, 'He shall stand up at the last,' he would read 'I know that my God liveth, and a Surety outlives the dust' (und ein Bürge überdauert den Staub). The idea of suretyship would certainly form a good parallel to that of the Goel. Whether, however, one is justified in giving to *אֶתְרֵן* the meaning of the Rabbinic *אֶתְרֵי*, is another question. Another, too, of his passages is interesting, Isa. lxi. 3, where he thinks that the word *shalom* has been omitted owing to a confusion of similar letters.

We have, perhaps, said enough to call the attention of our readers to Dr. Perles' pamphlet. Textual criticism is above all things an inductive science, and the force of an argument for a particular conjectural emendation of the text will depend chiefly on the possibility or otherwise of showing that it belongs to a wide series of similar passages. It is because Dr. Perles has done his best to do this, and to indicate some fresh lines on which our textual criticism of the Old Testament must proceed, that his work is valuable.

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