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THE CHURCH, HER COLLEGES AND THE CAR- NEGIE FOUNDATION.

The history of Education in America is inwrought with the history of the Christian Church. The early annals of the Church record the narratives of the state of Religion, the missionary journeys among the Indians, the opening of new preaching stations in the settlements of the West, and, along with these as of equal claim upon the interest of the Church, the progress made in the establishment of academies and colleges. The preacher and the teacher were one in aim and often one also in person. The fear of the Lord was recognized to be the beginning of wisdom. Intelligence, integrity and piety in happy combination were the end that was sought. Perhaps the strongest motive in establishing the earlier academies and colleges was the need of an able and competent ministry. The records show that the ministry led the way to the establishment of what are now our oldest institutions and they were seconded by the most devoted members of the churches. This support was by earnest prayer, by self-denying effort and by gifts which in their day were as notable as the great gifts of to-day.

I.

THE STRUGGLES OF THE COLLEGES

From the beginning, the problems of support pressed upon the fathers of the Church. They were braver men than some of their sons, for they launched their movements with resources which in our day would be wholly inade-

entered an African element—thought to constitute the basal element; a Vulgate element—which came in as early as the first corrector, who was identical with the original scribe; and a large intermediate element common to the two forms. This conclusion is expressed briefly in the words of the editor (p. xli): “Quae cum ita sint, miram equidem hanc codicis *gat* structuram ita compositam esse censeo, ut genuina illa versio antiquissima Africana, quam codici pro fundamento subesse demonstravi, iam ante s. Hieronymi aetatem ad exemplaria veteris familiae ‘Italicae’ sive ‘Europaeae’, postea etiam ad exemplaria Hieronymiana sive pura sive mixta pedetemptim emendaretur atque adeo misceretur.”

In calling attention to the improper forms (“Lectiones praecipuas nomino inconcinnae”) of the Codex, the editor seems to favor the view that the Old Latin Version is dependent on the early Syriac (pp. xlixf) and had its origin in Rome where Justin and Tatian afford points of contact with Palestine and Syria. The question concerning the relation of the Diatessaron to the early Syriac Version is indeed raised in this connection, but the editor dismisses it with the promise of return to it in the future.

For a more detailed consideration of some of the issues in regard to the Irish codices and their relation to the Old Latin and the Vulgate, reference may here be made to F. C. Burkitt's discussion in *The Journal of Theological Studies*, Vol. xi, 1909-10, pp. 607-611.

Princeton.

WILLIAM P. ARMSTRONG.

SELECTIONS FROM THE GREEK PAPYRI edited with Translations and Notes by GEORGE MILLIGAN, D.D., Minister of Caputh, Perthshire. Cambridge: at the University Press. 1910. Pp. xxxii, 152.

In his commentary on the Thessalonian Epistles (see PRINCETON THEOLOGICAL REVIEW, Vol. vii, pp. 126-131), Dr. Milligan made the first systematic use of the non-literary papyri in the exegesis of a continuous portion of the New Testament. The papyrus parallels which were there cited are highly interesting. But mere citations always seem artificial; citations are most illuminating when one discovers them for himself. Even Dr. Milligan's instructive notes cannot, therefore, take the place of an actual perusal of the papyri themselves. But how shall the papyri be read? Papyrus publications have become very extensive and very numerous, and some of them contain little more than an arid waste of accounts and receipts and the like. No doubt the philologist can discover interesting matter even in the dullest list of names, but such interest is an acquired taste. Dr. Milligan's "Selections from the Greek Papyri" is, therefore, a timely book. By bringing together fifty-five of the most interesting papyri, it will stimulate interest among a much wider circle than would ever be reached by the larger publications. Even New Testament students will be Dr. Milligan's debtors. For the field of New Testament study has become so large that specialization is necessary even within its limits. Some of the most interesting of Dr. Milligan's selections

would perhaps have escaped the notice of all New Testament students except those who are giving special attention to the new materials.

With Dr. Milligan's volume should be compared Witkowski's *Epistulae Privatae Graecae*, which appeared in the Teubner series in 1906. No doubt Witkowski's book may serve somewhat the same purpose as that which Dr. Milligan has in view. But neither work comes into competition with the other. Witkowski gives all the private letters of the Ptolemaic period that had been published up to 1905, Dr. Milligan does not confine himself to letters or to the Ptolemaic period and does not aim at completeness within any one category. The addition of a translation to every papyrus text makes Dr. Milligan's work much more useful than Witkowski's as an introduction to the study of the papyri. Perhaps in view of the general ignorance of the popular form of the Koiné which still prevails among students of Greek, a greater fulness in the notes would not have been undesirable. The brief introductions to the several texts, however, are just what was required.

The book should certainly be commended heartily to every student of the New Testament. Wearied by some of the rhapsodies of Deissmann, we might almost be tempted to lose sight of the solid value of the new texts for New Testament study. But even a few hours spent with Dr. Milligan's selections will save us from such an error. In the first place, the remarkable linguistic affinity existing between the New Testament and the newly discovered monuments of the popular Greek of the Koiné period becomes more clearly apparent through a general impression derived from reading than through a comparison of details. In the second place, the value of the new texts is by no means confined to the linguistic sphere. Not the literature of the period, but the papyri introduce us to the actual daily life of the common people; and it was the common people, or at any rate the real people as distinguished from the artificial characters of literature, to which the religion of the New Testament made its first appeal.

Princeton.

J. GRESHAM MACHEN.

HORAE SYNOPTICAE: CONTRIBUTIONS TO THE STUDY OF THE SYNOPTIC PROBLEM. By the REV. SIR JOHN C. HAWKINS, Bart. M.A., D.D. Second Edition, Revised and Supplemented. Oxford: Clarendon Press. 1909. Pp. xvi, 223.

Eleven years have passed since the first edition of this book was issued. Years in which the modest claim of the sub-title has been abundantly justified. *Horae Synopticae* has been used by every serious worker in the problem of the origin of the Gospels. Allen in the preface to his *St. Matthew* alludes to it as the "invaluable companion of every student of the Gospels." It is mentioned in the bibliography of every dictionary article. It is recommended by professors to their students. Sir John Hawkins has reason for great gratification over the usefulness of his book in the first edition. The second edition will be used even more widely.

At the end of this period of eleven years, the Two-Document