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I.

THE TEACHING OF OUR LORD REGARDING THE SABBATH AND ITS BEARING ON CHRISTIAN WORK.

ON several occasions during our Lord's ministry, the Sabbath came into special notice, and the record of His instructions on the subject, forms an important part of the Gospel history. Of thirty-three miracles, of which we have a detailed account, no less than seven were performed on that day, while another is supposed by many to be referred to in one of His discourses (John vii. 21-23), and probably there were many others, not specifically mentioned. Those specially recorded are, the healing of the impotent man at Bethesda, on the second Passover of His ministry (John v. 9); of the demoniac in the synagogue of Capernaum, at the commencement of His Galilean ministry (Mark i. 23-26; Luke iv. 33-36); of Simon's wife's mother, the same afternoon (Matt. viii. 14, 15; Mark i. 29-31; Luke iv. 38, 39); of the man with the withered hand (Matt. xii. 9-13; Mark iii. 1-5; Luke vi. 6-11); of the man born blind, who sat begging at Jerusalem (John ix. 14); of the woman with the spirit of infirmity (Luke xiii. 11-14); and of the man who had the dropsy, at a feast given by one of the chief Pharisees (Luke xiv. 1-4).

The number of these cases, as well as the whole circumstances connected with them, indicate that our Lord had important designs to serve by this procedure. To appreciate this, we must notice that all these cures were unsolicited. The people made no application to Him on the Sabbath. We read that on the evening of the same

the expositions, as a whole, accord with those universally received by the Church, although there is some departure from traditional views. A strict historico-grammatical exegesis is everywhere maintained and pages are not encumbered with polemics and special pleadings. A scientific firmness and fairness impress one in all parts. As a thorough and comprehensive treatise on its subject from the free conservative school of criticism, this work, then, is to be commended.

EDWARD L. CURTIS.

BIBLISCH. THEOLOGISCHES WOERTERBUCH DER N. T. GRAECITÆT. Von Dr. HFR-MANN CREMER, etc. Dritte sehr vermehrte und verbesserte Auflage. Zweite Lieferung. 8vo, pp. 129-256. Gotha: Perthes, 1881. [B. Westermann & Co., N. Y.]

The first part of this new edition of Cremer's Lexicon was noticed in this REVIEW, vol. iii., p. 413, which see. The second part carries on the work in the same spirit. It includes the portion from ἀρνίσματα to Δικαίως. Forty-seven new words, not treated at all in edition 2, are inserted in this part, including some of large importance. Every article has been carefully revised and the marks of the revision stare one in the face everywhere. The important articles on Δικαιοσύνη, Δίκαιος and Δικαίως have been recast. The second part, indeed, more than keeps up, in the way of enlarging and improving, the promise of the first part. And it becomes more and more evident that the second edition of the work is hopelessly superseded by the third. The whole work will be completed in five or six parts.

BENJ. B. WARFIELD.

NOVUM TESTAMENTUM GRÆCE ET GERMANICE. Das neue Testament griechisch nach Tischendorf's letzter Recension, und deutsch nach dem revidirten Luthertext, mit Angabe abweichender Lesarten beider Texte, u. s. w. herausgegeben von OSKAR VON GEBHARDT. Stereotypausgabe. 8vo, pp. xviii., 457 (913). Leipzig: Tauchnitz, 1881. B. Westermann & Co., N. Y.

The Greek portion of this noble volume, in its separate form, was noticed in the PRESBYTERIAN REVIEW, vol. iii., p. 608. The unevenness of the spacing there complained of, is here accounted for; the Greek page has been thus made to fit the corresponding German page. No unpleasant impression results from this in the combined volume. On the contrary, the appearance of the book is most uncommonly elegant; the character of German type used is, indeed, the most elegant we have seen, and the presswork is most beautifully done. Even Baron Tauchnitz may well be proud of it as a specimen of the book-maker's art.

The brief introduction gives an account of the origin of the book and of the Greek and German texts printed, and, as would be expected, is concise, accurate, and learned. The body of the book presents on the left page the Greek text of Tischendorf's last recension with the variations of Tregelles and Westcott and Hort, and a list of parallel passages; and on the right page the Revised text of Luther's New Testament with the variations from it of the Canstein text of 1866, and of Luther's own last edition of 1545, to which are added those of the edition of 1546, and of Luther's own editions previous to 1545, treated in a body. The variations from Tischendorf's text of Erasmus' second edition of the Greek Testament, from which Luther's translation was made, are added at the extreme bottom of the page. Thus, we have here presented to us a complete critical Diaglot New Testament.

The German text printed is the New Testament portion of that Revision of Luther's Bible which was begun under the auspices of the Eisenach Conference of 1864, and the Old Testament portion of which in its provisionally completed form is being now expected from the Canstein press. In accordance with the recommendations of the Eisenach Conference (6th June, 1863), the current Canstein text was made the basis of the revision and the last edition which

Luther put through the press (1545) the standard. In view, however, of the numerous diverging readings found in current texts, in each case of choice among them, that current reading was to be chosen which was most correct, judged by the standard of the original Greek. All current readings might be set aside in favor of an entirely new one, only when in the interests of truth and clearness it was judged necessary, and then only such alterations were to be admitted as were of undoubted correctness. This necessarily confined the Revision as distinguished from the Restoration of the Luther Bible to very narrow limits. The New Testament committee consisted of Nitzsch, Twesten, Riehm, Beyschlag, Meyer, Niemann, Brückner, Ahlfeld, Schröder and Frömmüller; Köstlin at a late date taking Nitzsch's place. The completed New Testament was published in 1870, although it had been finished provisionally in 1868, and accepted by the Eisenach Conference of that year. The Old Testament committee was not appointed until 1870, and brought their work to a provisional close only in 1881.

The character as well as the amount of change from the current text that has been made in this Revision may be estimated from the fact that only some two hundred corrections from the Greek have been admitted into the whole New Testament. Text criticism has been allowed no voice; whatever was in Luther's text is allowed to stand in the revised text. Nay, even 1 John v. 7 is only bracketed, although a note is obliged to be added to tell us that "the bracketed words fail in Luther's translation and have only been added later." It is interesting to observe, however, that, like the English Revisers, the Germans adopted the rule (which, however, they have not followed without exception) to give the same names the same forms in the Old and New Testaments; and in some Old Testament passages have substituted "Grube" for "Hölle," just as our revisers have imported "Hades" from the Greek into the English New Testament. The alterations actually made are not usually of very great moment; some of them are corrections of language, as, *e.g.*, Acts i. 13, "sich enthielten" is changed to "sich aufhielten"; 1 Thes. iv. 4, "Fass" to "Gefass"; Luke i. 39, the obsolete "Endelich" to "Eilends"; Phil. i. 14, "Thürstig" to "Kühn," etc. Others are of more importance, as, *e.g.*, in Matt. xxviii. 1, the old form "Am Abend aber des Sabbath, welcher anbricht am Morgen des ersten Freertags des Sabbathen," has been much improved by its change into "Als aber der Sabbath um war und der erste Tag der Woche anbrach." Other examples of such changes are: Eph. v. 16, for "schicket euch in die Zeit," "Kaufet die Zeit aus"; Rom. xv. 16, for "Zu offern des Evangelium," "prissterlich to warten des Evangeliums." The total result is a German Bible which does the highest honor to the reverence of a whole people for the great Reformer, and which presents us his life-work in a thoroughly historical as well as attractive form; but not a German Bible which is in any sense abreast of the Biblical scholarship of this age. The revised German New Testament is a great improvement on the texts which were current before it was made; it has cleansed them of numerous unauthorized alterations, and, in some few places, corrected their false renderings; but it cannot be final, and the demand for a new revision ought to be to-day almost as strong as it was in 1856-63.

BENJ. B. WARFIELD.

DAS LEBEN JESU, von BERNHARD WEISS. In zwei Bänden, pp. i-xiii, 1-565. 1-636. Berlin, 1882.

This very remarkable book Dr. Weiss introduces as containing the spoils of a whole life of critical inquiry. Criticism, he says, is not an aim in itself, but a constructive history must be the final test of its correctness. And yet a flowing narrative is not attempted. Each event is shown to arise out of critical comparisons before the eye of the reader, and yet in a free form, intended for every educated man,