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I.

RECENT DISCUSSION IN MATERIALISM.

THERE are phases of contemporary materialism which have little in common with the doctrines of ancient and mediæval materialists, and which in point of subtlety and philosophical attractiveness are quite in accord with the advanced position of nineteenth century thought. The idealist of to-day flatters himself that he avoids the inconsistencies of Berkeley and Fichte, so the materialist smiles at the mention of Priestly, D'Alembert, and Holbach. But these growths respectively in idealistic and materialistic thought have not been parallel. Idealism has tended in the last thirty years to withdraw its gaze from the thought-ultimate as a monistic conception, to perception as a dualistic relation, that is from cosmic to psychological idealism; while materialism has tended in quite the opposite direction, *i. e.*, from the crude postulate of matter in bulk to the search for an ultimate materialistic principle, that is from psychological to cosmic materialism. Each has strengthened its flank and the battle is now joined between psychological idealism and metaphysical materialism.

Spiritualism has gained vastly by this change of base. As long as the ontology of spirit rested upon a dogmatic assertion of universal mind, there was no weapon at hand wherewith to attack the corresponding assertion of universal matter. I have as good right to assert an universal as you have and *chacun à son goût* is the rule of choice. But now that philosophy is learning to value a single fact more than a detailed system, and is sacrificing its systems to the vindication of facts, it is spiritualism and not materialism which is profiting by the advances of science. Materialism has appealed to the metaphysics of force, spiritualism has appealed to consciousness

Stephanus omit. This new edition is thus a rarity in the so-called *textus receptus* family, for it does not sail under false colors, but actually exhibits a text that does not shame the statements of the Preface or title page. It finally makes Bishop Lloyd's Preface tell the truth also. For this part of the work, however, Prof. Sanday is not responsible. That part, we believe, was executed by Archdeacon Palmer, to whom, together with the other awakened and enlightened men in charge of the Clarendon Press, all honor is due. The appendices of Dr. Sanday consist of: 1. A collation of the text of Westcott and Hort, "cum textu Stephanico Anni MDL" (though it is with the text of *this edition*, and, from what is stated above, not precisely St. 1550), made as compendious as is consistent with clearness and thoroughness, and accurate. 2. A selection of readings most worthy of note, intended—and well adapted—to give information to the average student respecting the passages of more than common interest in modern discussion. 3. Certain readings from the MSS. of the Memphitic, Armenian and Ethiopic versions. In all three appendices the work is clear and tasteful, and the information, whether about documents or about readings, such that an inexperienced will hardly go astray. The work, moreover, is up to the times, drawing upon the latest accessible discoveries. The edition is especially to be recommended to those who still revere the Stephanic text, particularly if they wish to have in small and beautiful compass the more important positions (we should say, results) of the modern critics; but all who love honesty and hate pretense, will love and profit by it, even though they may question the expediency of any more publishing a text proved faulty.

New York.

ISAAC H. HALL.

NOVUM TESTAMENTUM GRÆCE ad antiquissimos testes denuo recensuit, apparatus criticum apposuit CONSTANTINUS TISCHENDORF: editio octava critica maior. Volumen iii: PROLEGOMENA scripsit CASPARUS RENATUS GREGORY additis curis † Ezræ Abbot. Pars Altera. Leipzig: J. C. Hinrichs, 1890. Pp. 441-800, 8vo. New York: B. Westermann & Co.

The first part of Dr. Gregory's prolegomena to Tischendorf's great "Greek Testament" appeared in 1884, and carried the work through the description of the uncial MSS. This second part contains a supplement to the uncials, and the description of the minuscules and lectionaries. The versions and ecclesiastical writers are left for still a third section. To the general reader, this volume is little more than a catalogue, and has no attractions to offer. To the special student, on the other hand, it will seem a marvel of tireless labor and skill. All that is known of these three thousand MSS. is here condensed and tabulated, with references to whatever has been written about them, while much not hitherto known is now first recorded—gathered by Dr. Gregory from personal inspection of the MSS. Dr. Gregory tells us that while his catalogue contains only some 2080 minuscules, he has himself seen some 200 more, and that the number extant cannot be less than 3000. The diligence with which he has gathered his list may be measured by its advance over the fullest preceding one—Dr. Scrivener's in the third edition of his "Plain Introduction." Dr. Scrivener gave 737 minuscules of the Gospels, 261 of the Acts and Catholic Epistles, 336 of Paul, 122 of Revelation, with 414 Evangelia and 127 Apostoli: Dr. Gregory's figures for these classes are 1274, 417, 480, 183, 936, 267, making a grand catalogue total of 2354 minuscules, and 1199 lectionaries, or 3553 items in all. The labor that has been expended on gathering the descriptions of all these is immense. It is a little unfortunate, though apparently unavoidable, that the symbols are not always the

same as those given by Scrivener. How this has come about may be seen from the notes on pp. 541, 542, and the difficulties that must arise from it are minimized by the tables on p. 792 *sq.* The appearance of the work more than justifies the hopes which were set on it for a large improvement in our knowledge of the minuscules. It only remains now for some devoted scholars to make continuous and fruitful investigations into the texts, relations and values of these almost innumerable documents which a kind providence has preserved for us. But, as Dr. Gregory remarks, the laborers are few who are able and willing to enter into this harvesting.

The supplementary pages on the uncials, besides adding somewhat to the information we had of a few others, record a number of MSS. new to the lists. There are ten of these for the Gospels, viz.: O^b T^k W^{k1m o} X^b T¹ Ω 2, to which may, perhaps, be added from the Rainer fragments T^{b1j}. There are two for the Acts and Catholic Epistles, S and 2; and three for Paul, S, T^k and 2. We think it a pity to label Zahn's codex T^k, as we are accustomed to think of T as including a number of small fragments from the Gospels. Of the Rainer fragments, Dr. Gregory speaks with commendable hesitancy. He includes two of them among the Evangelia, and looks upon three others as possibly deserving to be placed among the fragments already grouped under T; while he leaves the particular fragment which Bickell and Harnack still proclaim a Gospel fragment, but which seems to us obviously a patristic relic, unclassified. Of the uncials described, some like *φ* are already well known; the most interesting of the others is undoubtedly *ψ*, an Athos MS. of the eighth or ninth century, containing the whole New Testament from Mark ix. 5 to the end of Hebrews (with the loss of one sheet from Hebrews). It preserves, apparently, an old mixed text, reading *τοῦ κυρίου*, in Acts xx. 28, omitting John vii. 53-viii. 11, reading *θεός*, in 1 Tim. iii. 16, etc. Its most remarkable feature is its treatment of the last verses of Mark, similarly to L. We are glad to learn that Dr. Gregory promises a more detailed account of it. The fifth-century palimpsest of Acts, the Catholic Epistles and Paul, which Dr. Gregory calls 2, will evidently add greatly to our material for those sections of the New Testament.

The closing part, completing the first adequate prolegomena to any of the great modern editions of the New Testament, and thus giving us our first adequate conspectus of the material for the criticism of the New Testament text, is promised by the end of the year.

Princeton.

B. B. WARFIELD.

STUDIES ON THE EPISTLES. By Prof. GODET. Translated by Annie H. Holmden. London: Hodder & Stoughton; New York: E. P. Dutton & Co. Pp. 359.

Although this series of deeply interesting studies has appeared in *The Expositor* and met with appreciative recognition, it richly merits the wider reach of influence possible to it in book form. As one work after another comes from the pen of Prof. Godet, students have found new reasons for gratitude. The "studies" before us make no exception. They may be classed under the general head of New Testament Introduction, being largely concerned with the date, circumstances, purpose and contents of each of the Pauline Epistles. These are taken up in their chronological order and their relationship to the narrative in the Acts, to the changes in the thought of the early Church and to the development of doctrine succinctly set forth. The same general qualities which characterize the commentaries of Prof. Godet are here manifest, viz., discriminating insight, firm, wise independence, spiritual sympathy and unmistakable clearness. No words are wasted.