

where according to the original text of Sinaiticus B, A and C, the lame man's ankles are called *sphudra*, a technical medical term found in Galen, which in all the codices has been altered by a later hand to the ordinary word for ankles, *sphura*, which appears in most texts, except that of Nestle who prints *sphudra*. But every editor has to decide for himself what he shall include. Special note is taken of the evidence of Tatian.

The Latin text is that of the Clementine Vulgate, with the readings of Wordsworth-White in the apparatus. Variants of the Sixtine are not included, as they are in Nestle. The spellings illustrated in Lk. 7, 18, 'nunciaverunt Ioanni' are used rather than the more usual 'nuntiauerunt Joanni'.

The book is very pleasingly produced, bound in a good rough cloth in the German manner, printed on good paper. The Greek type is of the common cursive pattern used in Germany, though not sloped. The Greek is always on the right-hand page, and not alternating as in Nestle, where it was printed separately from the Latin.

One detail should be noticed. Dr Vogels has provided a four-page preface, intended to explain his principles as editor, but the Latin style is so difficult and involved that the arguments become somewhat obscured. The present writer, while reading it, had an experience he had not had for many years, that of being completely stumped by a piece of Latin prose. An example might be worth quoting. The author has been saying that von Soden in his large work on the New Testament text was in error on many points of the history of the text of both the Greek and the early versions. He substantiates this by saying:

Quod ut demonstretur, satis est ostendere ab illo Tatianum Arabicum, formum textus omnino et quae magnam partem nihil nisi textum qui Peschitta dicitur exhibet, maxima ex parte primum textum illius operis, quod dicitur Diatessaron, existimari neque, quod E. Sellinius iam anno 1891 demonstravit—pernultum ad illum librum valere Peschitta—infirmari aut respici.

I submit that that is a difficult sentence.

SEBASTIAN BULLOUGH, O.P.

THE SUNDAY GOSPELS, SIMPLY EXPLAINED. By the Rev. E. C. Messenger, Ph.D. (Sands & Co.; 8s.6d.)

Dr Messenger's volume comes to add its contribution to the material already provided by such books as those of Dr Ryan, Dr Boylan and Mgr Knox on the Sunday Gospels. Of such works it would be difficult to have too many, because, though they must to some extent overlap, no two writers approach the subject from precisely the same angle. Moreover, the busy priest or layman has frequently neither the time nor the facilities for any extensive research for the elucidation of the portions of Scripture allotted to each Sunday. Dr Messenger has written a book which will be of service both to the priest in the preparation of his sermons and

to the layman who is seeking to enlarge his knowledge of the New Testament. 'It has not been my purpose', says the author, 'merely to give a pious homily on the Sunday Gospels. Rather, I have endeavoured to draw out the more profound teaching enshrined in these passages of Holy Writ—teaching which does not always lie on the surface.' And in fact he gives us thoughtful and sound explanations of each Gospel passage, drawing on the best commentaries for his material, but avoiding the more abstruse points of scholarship which would be out of place in such a work. Thus, for example, on the Gospel for the Second Sunday after the Epiphany, he gives us a satisfying but not over-complicated explanation of the apparent rebuke of his Mother by our Lord. The same may be said of his treatment of the difficulty in the question asked of our Lord by the Baptist's disciples (Second Sunday of Advent).

Each Gospel commentary is introduced by a discussion of the context, and ends with some useful thought of a moral kind which one can carry away and turn over in one's mind. Such conclusions are drawn quite naturally from the preceding discussion.

It may appear to some readers that in endeavouring to avoid purely theoretical or disputed points, our author has perhaps oversimplified the matter or failed to draw out as much as might have been deduced. As for example in the Gospel for the Twelfth Sunday after Pentecost. One feels that more might have been made of the parable of the Good Samaritan. Likewise, it may occur to some that the introductory part of this Gospel is probably not the right context of the parable. Finally, one notices a tendency to repeat the Gospel story at some length, in the course of commenting on it. This is not necessarily a bad thing and may make for clearness, though it may of course also induce the reader to use the commentary to the exclusion of the text.

A few misprints have been noticed, but none of any consequence. In all or almost all cases they consist of a wrong letter, which is easily discernible by the reader.

R. C. FULLER.

THE AUTHORITY OF THE SCRIPTURES. By J. W. C. Wand, Bishop of London. (Mowbray; 5s.)

This is a sort of brief *Introductio Generalis* to the Bible and at the same time a guide for the ordinary reader to an understanding of the place of the Bible in Christian Revelation. It is a valuable book in that it is full of useful facts within a small compass; it is trustworthy because the information provided is backed by the scholarship we expect from its learned author; it is a good book, for it is written from what is on the whole an orthodox standpoint (though certain critical conclusions about the Old Testament are accepted somewhat easily and certain speculative matters betray a Protestant background), and it is written with a profound consciousness of the sacredness of the Holy Scriptures. It is, of course, written for Anglicans, for Dr Wand's own flock, and it is significant