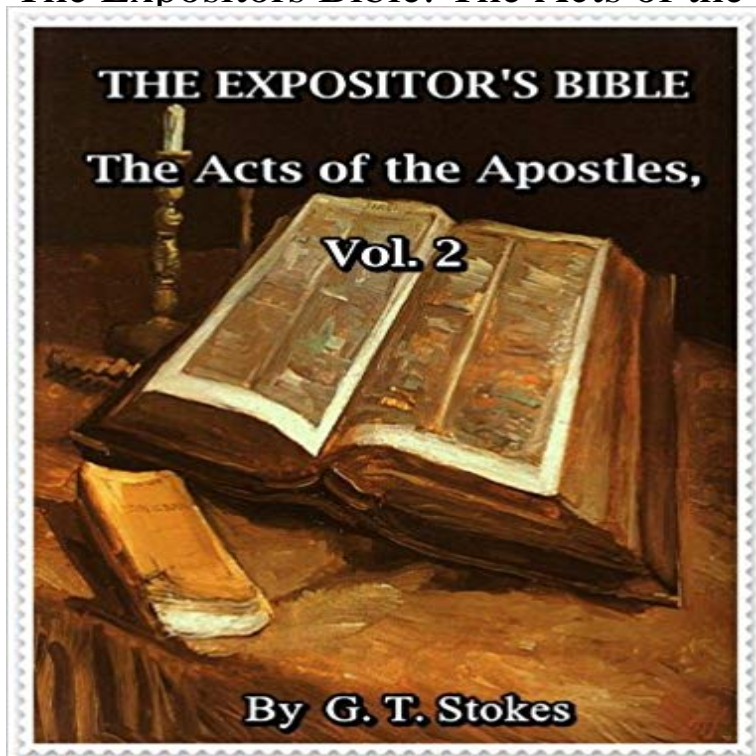


## The Expositors Bible: The Acts of the Apostles (Vol. 2)



But though I have not dealt in any formal way with the critical theories urged concerning the Acts, I have taken every opportunity of pointing out the evidence for its early date and genuine character furnished by that particular line of historical exposition and illustration which I have adopted. It will be at once seen how much indebted I am in this department to the researches of modern scholars and travellers, especially to those of Professor Ramsay, whose long residence and extended travels in Asia Minor have given him special advantages over all other critics. I have made a diligent use of all his writings, so far as they had appeared up to the time of writing, and only regret that I was not able to use his paper on St. Paul's second journey, which appeared in the Expositor for October, after this work had been composed and printed. That article seems to me another admirable illustration of the critical methods used by our own home scholars as contrasted with those current abroad. Professor Ramsay does not set to work to spin criticisms out of his own imagination and elaborate theories out of his own inner consciousness even as a spider weaves its web; but he takes the Acts of the Apostles, compares it with the facts of Asia Minor, its scenery, roads, mountains, ruins, and then points out how exactly the text answers to the facts, showing that the author of [ix] it wrote at the time alleged and must have been an eyewitness of the Apostles' doings. While again by a similar comparison in the case of the apocryphal acts of St. Paul and Thecla he demonstrates how easily a forger fell into grievous mistakes. I do not think a better illustration can be found of the difference between sound historical criticism and criticism based on mere imagination than this article by Professor Ramsay. In conclusion I ought to explain that I systematically quote the Fathers whenever I can out of the translations

published by Messrs. T. & T. Clark, or in the Oxford Library of the Fathers. It would have been very easy for me to give this book a very learned look by adding the references in Greek or Latin, but I do not think I should have thus conduced much to its practical utility. The Fathers are now a collection of works much spoken of, but very little read, and the references in the original added to theological works are much more overlooked than consulted. It would conduce much to a sound knowledge of primitive antiquity were the works translated of all the Christian writers who flourished down to the triumph of Christianity. Authors who fill their pages with quotations in Latin and Greek which they do not translate forget one simple fact, that ten or twenty years in a country parish immersed in its endless details make the Latin and Greek of even good scholars somewhat rusty. And if so, what must be the case with those who are not good scholars, or not scholars at all, whether bad or good? I am often surprised noting how much more exacting from their readers modern scholars are in this direction than our forefathers of two hundred years ago. Let any one, for instance, take up the works composed in English by Hammond or Thorndike discussing the subject of Episcopacy, and it will be found that in every case when they use a Latin, Greek, or Hebrew quotation while they give the original they always add the translation. Finally I have to acknowledge, what every page will show, the great assistance I have derived from the Lives of St. Paul written by Archdeacon Farrar, Mr. Lewin, and Messrs. Conybeare & Howson, and to express a hope that this volume together with the previous one will be found helpful by some as they strive to form a better and truer conception of the manner in which the Church of the living God was founded and built up amongst men. The Expositors Bible, The Acts of the Apostles, THE TRAINING OF SAUL THE RABBI, SAUL AND SINAI, ST. PAULS ORDINATION, THE FIRST CHRISTIAN COUNCIL, THE EPHESIAN RIOT

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