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A twofold interest attaches to *The Travels of John the Son of Zebedee*. In the first place, it contains a Liturgy of the Lord's Supper which, in Zahn's judgment, is one of the oldest prayers of the Church. After John had taken bread and given thanks, he spake thus—

'What blessing, or what acknowledgment, or what word of exaltation, or what thanks, or what name shall we speak over the breaking of this bread, save Thy name? Thou who alone art Jesus the Christ, the Saving Name. Thou art the Life-giving Bread which came down from heaven for the salvation of the world. We bless Thee, who hast made us meet for the path of life. We thank Thee. Thou art the Creative Word; Thou art the Guide and the Door into grace; the abundant Salt; the Rich in Jewels; the Ear of Corn; the Life, Righteousness, Strength, Wisdom, the Refuge, the Repose, the Rest, the Vinestock, the Root, the Fountain of Life; who permitteth Himself to be called by that name because of man, that he might be saved and renewed from the former open wickedness of his deeds into which he had fallen through sin. For to Thee belongeth glory for ever and ever.'

In the second place, this story contains 'incidental allusions to heathen customs' which are of value. A bath-house is described in which Satanic power dwelt, because 'when the makers laid the foundation, they dug in the middle of it and placed a living girl there, and heaped up [the earth] over her; and laid the foundation stone.' The researches of scholars and missionaries enable Mrs. Lewis to give abundant proof of the wide prevalence of this horrible custom amongst heathen nations. Dr. Rendel Harris supplies a very curious illustration from Asia Minor: 'After the laying of the founda-

tion stone of a new Protestant church near Harpoot by the American missionaries, the native workers sacrificed a lamb in the trench, and placed its head in the foundation stone. We have there the first stage of the abandonment of the human sacrifice by the substitution of an animal; a later stage will be the placing of ransom money in the stone, a custom which prevails at the present time.' Needless to say, if this conjecture suggests the true origin of the custom, it has now lost all trace of this significance. Coins, like newspapers, are buried beneath foundation stones to give information as to date, etc.

The extracts given from 'The Mythological Acts of the Apostles' will prove that the editor and the publishers have once more earned the gratitude of all students of early Church history. To say that these stories are all below the level of the Lucan narrative is not to say that they are worthless. In some there is probably evidence of a recrudescence of paganism, and in others of incipient gnosticism; in some witness is borne to heathen superstitions, and in others to the ecclesiastical usages of the early Christians. When the chaff of legend has been winnowed away, it is probable that few golden grains of historical fact will be left. Nevertheless, these narratives deserve to be carefully read, for they furnish 'specimens of the kind of history that might have appeared in the New Testament, if that priceless little library of books had come to us from a purely human source.'

Recent Foreign Theology.

A SURVEY.

BY THE REV. J. A. SELBIE, D.D., MARYCULTER.

Old Testament.

THE Leo-Gesellschaft (Roman Catholic) commenced two years ago to issue a series of 'Theologische Studien,' edited by Professors A. Ehrhard of Strassburg and F. M. Schindler of Vienna. These are intended to cover the whole domain of scientific theology. Before us lies the ninth issue of the series, entitled *Geographische und ethnographische Studien zum III. and IV. Buche der Könige* (Vienna: Mayer & Co.; price M.8.40). Its author, Dr. Johannes Döllner, gained with it

the Lackenbacher prize offered for the best response to the invitation: 'Res geographicae et ethnographicae III. et IV. libri Regum illustrentur e monumentis historicis.' The author goes over the Books of Kings, picking out, after the fashion of Schrader, passages that seem to stand in need of elucidation from the points of view of geography and ethnography. If he contributes nothing very strikingly fresh, he has at all events consulted all the best authorities, and given his readers the benefit of their views. Dr. Döllner's work is a real contribution to this department of biblical study.

We note, with pleasure, his acceptance of the *eastern* position for Zion. There is also an excellent account of the Dead Sea, in which connexion it is interesting to observe that the site of the Cities of the Plain is placed (probably) to the *south* of the Sea. Ophir is thought, upon the whole, to have been in E. Africa, in the Zambesi district. The various views regarding the location of Tarshish are ably discussed. We venture with all deference to suggest that Dr. Döllner's language (p. 171) is somewhat misleading when he speaks of Professor Jensen identifying the *Hittites* of the O.T. with the ancestors of the modern Armenians. Is it not merely the so-called 'Hittites' of the *inscriptions* whom Jensen brings into connexion with the Armenians? Our author's remarks (p. 3) about Solomon's marriage (!) to the Shulammitte in the Song of Songs symbolizing the union of God with believing souls (cf. also the cautious remarks on p. 4 f. about a supposed serpent-cult at the *'eben hazzōheleth*), make us congratulate ourselves that in matters of exegesis we are ahead of our Roman Catholic brethren.

The same combination of accurate scholarship with what appear to us regrettable limitations is displayed in Dr. Schlögl's Commentary on *Die Bücher Samuelis* (Vienna: Mayer & Co.; price M.1.80), also issued under the auspices of the Leo-Gesellschaft, and forming one of the series known as 'Kurzgefasster wissenschaftlicher Kommentar.' Rich as we are in first-rate works on the Books of Samuel, we welcome the present publication, with its careful translation of the text and its concise but valuable critical and exegetical notes.

To Dr. Schlögl we owe also an edition of the Song of Songs, in which an attempt is made to restore the original Hebrew, after the metrical and strophical system of Grimme and others. It is ingeniously carried out, and will interest even those who have little faith in schemes of Hebrew metre and still less in such an analysis of the Song as the author gives us on pp. ix ff. (*Canticum Canticorum hebraice*, auctore P. Nivardo Schloegel, O. Cist.; Vindobonæ: Mayer et Sociis Redemptoribus; price M.1.50).

New Testament.

A VERY hearty welcome will be accorded from all quarters to Professor Carl Clemen's great work, *Paulus, sein Leben und Wirken* (Giessen: J. Ricker).

The work is in two volumes, the first of which runs to 416 pages, and contains the 'Untersuchung,' arranged under the three heads of 'Voraussetzungen,' 'Quellen,' and 'Chronologie' (price M.8). The second volume (pp. 339) is the 'Darstellung' (price M.5). The need for a thoroughly scientific work of the kind before us has long been felt. We have had monographs enough and to spare on special questions connected with the life or the times of St. Paul, and have seen the authenticity even of the 'four great Epistles' assailed in Holland, and, strangely enough, even in our own country, in the pages of the *Encyclopædia Biblica*. We have had voluminous controversies on chronological questions, and valuable contributions by Professor Ramsay and others to our knowledge of the geography, the government, and the means of travel that existed in the days of the apostle. At first we had thought to give our readers some specimen passages showing how in the work before us Dr. Clemen treats some of these questions, but we find it difficult to make a selection. Besides, we feel sure that no one who is deeply interested in Pauline matters will be content to make acquaintance except at first hand with the conclusions of our author. The book will at once take its place as indispensable to the student of primitive Christianity, and will be found to omit nothing that is of importance in its bearing upon the life and work of the great apostle of the Gentiles. We may add that the two volumes are purchasable separately, and we should strongly recommend those who do not see their way to procure the whole work to begin by purchasing the second volume. They will learn so much from it, and acquire so much confidence in the author, that they will not be content, we feel persuaded, till they have procured and studied the first volume as well.

Dr. W. Capitaine's name is already favourably known to the readers of THE EXPOSITORY TIMES for the thorough work he has done in connexion with Patristic theology. And he has earned a new claim to our gratitude by his work, *Jesus von Nazareth* (Regensburg: G. J. Manz; price M.2.40), which may be characterized as a frank, manly defence of the divinity and certain other qualities of our Lord against the denial or the depreciation of modern times. Written by a Roman Catholic, and intended primarily for Roman Catholic readers, the book has at times a faint *goût du terroir*, but

there is very little in it that will not appeal to all branches of the Christian Church. Dr. Capitaine begins with arguments drawn from the non-Christian and the non-biblical sphere; the Messianic expectation among Jews and heathen, and the references to Christ in non-biblical literature. Passing on to the Scripture proofs, our author deals with such points as our Lord's fulfilment of O.T. prophecy [while upon the whole sympathizing with his argument, we feel as if at times he took the word 'fulfil' in a somewhat literal and mechanical sense], His miracles, His resurrection, His predictions, etc. The third branch of evidence is found in such abiding results of Christ's work as are found in the Christian Church. While, as we have already hinted, some of Dr. Capitaine's arguments will have comparatively little weight in some quarters, the book as a whole will be recognized as possessing a distinct apologetic value, and as being the work of one who writes with deep conviction and at the same time with truly Christian courtesy.

Ancient History and History of Religions.

PROFESSOR MORRIS JASTROW'S great work, *Die Religion Babyloniens und Assyriens* (Giessen: J. Ricker), continues to make steady progress. As our readers perhaps scarcely need to be reminded, both the author and the publisher have to some extent changed their original plans. The author has gone much more fully into many questions than was done or could have been done in the English edition, so that the work now being issued is not a German edition of the latter, containing merely a few corrections and additions; it is really a new work. In view of the increase of matter, the publisher has resolved to issue the work as a two-volume one. And, as he does not see his way to entertain proposals that have been made to him to sanction an English or a French translation, this will be the only authoritative form of Professor Jastrow's book. Seven parts have now appeared, running to 552 pages. These will now be published as vol. i. of the book, at a cost of M.10.50 (with obligation to take also vol. ii. when it is published). The first volume closes with the Prayers and Hymns, which have been so exhaustively treated. While fresh discoveries are always throwing new light on ques-

tion connected with the Babylonian religion, and leading to a revision of former beliefs, there is a great deal in Professor Jastrow's *History* which represents work that will never have to be done again, and embodies results that will not be superseded. It is with no ordinary confidence that we recommend Professor Jastrow as the guide to all that is known of this ancient religion which has of late attracted so much attention.

The issues of 'Der Alte Orient' are always welcome, and this series is now so well known to our readers that it will be enough to chronicle the appearance of the two latest additions that have been made to it. These are the *Geschichte der Stadt Babylon*, by Dr. Hugo Winckler; and *Äthiopien*, by Dr. W. Max Müller. Each issue costs 60 pfennigs, and is published by J. C. Hinrichs, Leipzig.

Père Lagrange has done well to publish separately (Paris: V. Lecoffre) his interesting contribution to the *Revue Biblique* on 'La Religion des Perses.' Zoroastrianism is a system to which perhaps too little is sometimes allowed, and from which too much is sometimes claimed; and we feel sure that many of our readers will be glad to have placed before them the views of so competent and at the same time dispassionate a critic as Père Lagrange.

A useful series of popular handbooks under the title, 'Religionsgeschichtliche Volksbücher für die deutsche christliche Gegenwart,' is in course of publication in Germany (Halle a. S.: Gebauer-Schwetschke Druckerei und Verlag). One of the latest additions to the series is from the very competent pen of Professor A. Bertholet of Basel. Its subject is *Seelenwanderung*, and the author traces all the ramifications of this doctrine in ancient and modern times. It is needless to say that the booklet, while written in a simple and popular style, is marked by all the accuracy and thoroughness with which we have learned to associate Professor Bertholet's name.

Professor Carl Clemen has published the Inaugural Lecture he delivered at Bonn in April last, when he took for his subject *Die religionsgeschichtliche Methode in der Theologie* (Giessen: J. Ricker; price 80 pfennigs). The lecturer has no difficulty in admitting the legitimacy of the method in ques-

tion, and he succeeds, we think, in showing that the study of Comparative Religion must always tend to prove the essential originality and uniqueness of the Christian religion. Dr. Clemen has made a timely contribution to the settling of a pressing problem.

We have to note finally that Guthe's well-known *Geschichte des Volkes Israel* (Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate; price 6s. net) has reached a second edition. The high place which the first edition secured for itself in the estimation of all competent judges will be more than maintained by the book in its new form.

Church History and Early Christian Literature.

THE important series published by V. Lecoffre of Paris under the title, 'Bibliothèque de l'enseignement de l'histoire ecclésiastique,' has received an interesting addition in Dr. J. Labourt's work, *Le Christianisme dans l'Empire Perse sous la Dynastie Sassanide* (224-632); price 3.50 frs. The series, although intended primarily for Roman Catholic readers, appeals to all students of Church History, and the present issue is particularly welcome, because it deals with a field hitherto practically unknown or at least not explored in a scientific spirit.

To the same author and publisher we are indebted also for an account of the life and work of Timotheus I., the celebrated Nestorian patriarch who influenced the Eastern Church so powerfully and so long in the palmy days of the Abasside dynasty. The book, which will be found full of interest, is written in Latin, and bears the title *De Timotheo I., Nestorianorum patriarcha* (728-823), *et Christianorum Orientalium condicione sub Chaliphis Abassidis*. Not the least interesting part of the work is the Appendix containing the *Timothei Canones* under the three headings of 'de Ordinibus Ecclesiasticis,' 'de Re Matrimonii,' and 'de Hereditatibus.'

We have received two important issues of the 'Texte und Untersuchungen,' edited by von Gebhardt and Harnack. One of these is *Die Syrische Didaskalia*, by Hans Achelis and Joh. Flemming (Leipzig: J. C. Hinrichs; price M.12.50). The

volume, which will at once take rank as one of the most important and necessary to the student in this department, contains a German translation of the *Didaskalia*, followed by notes critical and exegetical, with a list of various readings, a catalogue of Scripture citations; and four 'Abhandlungen,' which treat, respectively, of the text of the *Didaskalia*, the character of a Christian congregation in the third century, the New Testament of the *Didaskalia*, the origin of the Syrian *Didaskalia*.

The other issue is by N. Bonwetsch, and is entitled *Drei Georgisch erhaltene Schriften von Hippolytus* (price M.3.50). These three writings, of whose genuineness there appears to be no reasonable doubt, discuss, respectively, the Blessing of Jacob, the Blessing of Moses, the Story of David and Goliath. Hippolytus' exegesis, which is poles asunder from that of modern scholars, is deeply interesting as marking a long obsolete phase.

Dr. E. Preuschen, to whom we are indebted for so much information in the department of Early Christian literature, has published *Zwei Gnostische Hymnen*, with Text and Translation, followed by an exhaustive discussion of the contents of the two hymns (Giessen: J. Ricker; price M.3). The hymns are entitled, respectively, 'Das Brautlied der Sophia,' and 'Das Lied von der Erlösung,' and the two serve, in the skilful hands of Dr. Preuschen, to throw a welcome and necessary light upon the character and development of primitive Christianity.

The *Acta Apollonii* have been the subject of discussion on the part of not a few modern scholars, including such illustrious names as those of Harnack and Mommsen. They are subjected to close examination in Heft 3 (1904) of the 'Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen (Philologisch-historische Klasse),' which is entitled *Die Acta Apollonii*, von Joh. Geffcken. The result arrived at is that the *Acts* are a pious fraud, whose motive is also discovered; and the opinion is expressed that the surrender of their genuineness is no loss.

Miscellaneous.

DR. AXEL ANDERSEN of Christiania, who some time ago contributed an article on the Lord's Supper to the *Z.N.T.W.*, has republished it

in a much expanded form under the title, *Das Abendmahl in den zwei ersten Jahrhunderten nach Christus* (Giessen : J. Ricker ; price M. 1.80). The work deserves study as a careful and able examination of the Scripture and other early evidence as to the original character of the Eucharist, and for the convincing way in which the author traces the transformation of the *sacramental* into the *sacrificial* notion.

Possessors of Dr. Adolf Erman's *Aegyptische Grammatik* will rejoice to have now put into their hands the same author's *Aegyptisches Glossar* (Berlin : Reuther & Reichard ; price M. 13), which contains the more frequently occurring words in

the Egyptian language. In addition to the excellence of the contents, we would specially commend the typography, which leaves nothing to be desired.

It has so often been our pleasant duty to commend in the highest terms Messrs. C. A. Schwetschke & Sohn's *Theologischer Jahresbericht*, that on the present occasion we shall content ourselves with merely noting the issue of the second and third 'Abteilungen' of the current issue. These contain respectively the Old Testament and the New Testament literature for the year 1903. The one is edited by Volz, the other by Holtzmann, Knopf, and Weiss.

'They Rested the Sabbath Day according to the Commandment.'

LUKE XXIII. 56.

BY THE REV. H. S. CRONIN, B.D., FELLOW AND DEAN OF TRINITY HALL, CAMBRIDGE.

ST. MATTHEW and St. Mark contain no explicit mention of the observance of the Sabbath on the morrow of our Lord's death. They say, indeed, that the first day of the week saw renewed activity on the part of His followers, and the way in which they allude to this activity implies the rest of the day before ; but it is left to St. Luke, the Gentile, to draw attention formally and expressly to this obedience of theirs to the command of the dispensation in which they had been nurtured, and whose glory was being done away ; it is left to him to connect in so many words their rest on this occasion with the old Jewish commandment enjoining rest, and to emphasize the fact that they were not only loyal to the old even to the end, but that such loyalty lay consciously at the root of their inaction during the period that our Lord lay in the tomb. If they rested on the Sabbath, they rested according to the commandment.

Of St. Luke's readers—Gentiles though most of them were, and even in many cases converts from heathenism—few were altogether unacquainted with the institution of the Sabbath and of the great part it played in the life of their Jewish neighbours. The Dispersion was everywhere ;

and courted notice as much by its energy and its ability as by its turbulence, its exclusiveness, and the peculiarities of its character and institutions. The least observant and the most unsympathetic subject of the Roman Empire could hardly have failed to notice that certain of his fellow-subjects—and those men not easily ignored—deliberately abstained from working on one day in the week. The intercourse of daily life, and especially the intercourse of trade, would make such ignorance impossible for nearly all, while the magistrate was so well aware of how things stood that he had decided that it was better policy to forgo the service in the army of a proportion of the population than to employ men who refused to work one day in seven, and who replied to coercion in a manner which had more than once strained nearly to breaking the strength even of the empire.

But though neighbours could notice, and satirists deride, and statesmen accept the institution of the Sabbath, it was reserved for those in sympathy with Judaism to appreciate its importance for the religious life of the world. Many of St. Luke's readers—as, perhaps, St. Luke himself