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word which follows is the article τὸν. In the original the line would read

ΟΥΤΟΠΡΩΤΟΝΑΔΕΛΦΟΝ.

No change is easier, whether accidental or intentional, than

ΟΥΤΟΠΡΩΤΟΝΤΟΝΑΔΕΛΦΟΝ.

This is the first step. The next is the intentional improvement of πρῶτον into πρῶτος. Note also that in the only other passages where πρωι occurs in this Gospel, it comes, as here, *after* its verb, not before it (18²⁸ 20¹)—a strong confirmation of the correctness of the reading. It is not at all impossible for early versions to preserve the correct reading where all Greek MSS have lost it.

A. SOUTER.

The Last Supper not a Paschal Meal.

IN their interpretation of Lk 22¹⁵⁻¹⁶, which was discussed in the December number of THE EXPOSITORY TIMES, p. 97 f., and which has such an important bearing on the historical accuracy of St. John, Dr. Burkitt and Mr. Brooke believed themselves to be in a minority of two.¹ It is of interest, therefore, to notice that their view has

¹ It should be noted, however, that, so far back as 1903, this interpretation was advocated by the Rev. G. H. Box in the *Critical Review*, p. 32 ff.; see his note in the *Journal of Theological Studies*, October 1908, p. 106 f.

since gained the weighty support of Professor Harnack in the *Theologische Literaturzeitung*, 1909, col. 49 f. The only difficulty the Berlin Professor finds in adopting it is that St. Luke did not himself notice the contradiction between this statement that the Last Supper was not a Paschal Meal, and the general 'Synoptic' view as embodied, for example, in Mk 14¹². But, as he goes on to point out, even the Marcan account is not wholly consistent, for in Mk 14² (cf. also 15²¹) it is distinctly implied that the Crucifixion took place before the Feast had really begun (cf. Wellhausen, *ad loc.*; Dr. Burkitt also draws attention to the inconsistency). And the general result is that the 'Johannine' view of the Last Supper can now be shown to be in accord not only with the Lucan passage as understood above, but also with one of the Marcan sources themselves. Such a threefold cord will hardly be lightly broken.

GEORGE MILLIGAN.

Postscript to the Forty Wrestlers of Sebaste.

BUT after their spirits from earth had fled,
Ere the violet woke from its wintry bed,
There were heralds who shouted a-down the street
That Cæsar had knelt at the Nazarene's feet;
For the fadeless glory of Christ's renown
Outshineth for ever the Roman crown.

Entre Nous.

A Month's Reading.

A short time after the publication of the first volume of the DICTIONARY OF THE BIBLE, a professor in one of the Colleges of the United Free Church told the editor that he had begun at the beginning and was reading it right through. And now there is no man in his Church more highly esteemed for scholarship.

If the DICTIONARY OF THE BIBLE could be read right through by a man of sufficient determination, the ENCYCLOPÆDIA OF RELIGION AND ETHICS can be read in that way by any one. For the Encyclopædia contains far fewer unimportant articles, and its articles are in many cases of more fundamental as well as of more general interest. Not only so, but

it may fairly be claimed that more attention has been given to their style, and that they are in many cases a contribution to English literature as well as to Religion and Ethics.

Recognizing this, the publishers have begun to issue the Encyclopædia in monthly parts at half a crown, each part being enclosed in an attractive cover. Any bookseller will send the parts regularly along with the monthly magazines.

The Review of Theology and Philosophy.

Dr. Menzies is steadily making his Review more necessary. He has always been able to make it interesting. One of the difficulties that have to be overcome is the getting out of the reviews in time.

Sometimes he beats the weeklies and even the dailies. Sometimes he is a little behind.

He is a little behind with the second volume of the *DICTIONARY OF CHRIST AND THE GOSPELS*. But in this case there is no harm done. And the review, which has been written by the Rev. William Edie, B.D., of Dumfries, is a very fine piece of work.

The first article which Mr. Edie mentions is Mr. Barnard's 'Text of the Gospels.' He properly says that Mr. Barnard's work in this department of study is a guarantee of careful treatment. It is now no secret, but it is perhaps not yet generally known, that Mr. Barnard has laid aside these studies and has become an antiquarian bookseller. The work he did in textual criticism has not been surpassed by any one, and he has not yet lost the scholar's hunger of heart. But in the meantime he is throwing his scholarship into the distribution of rare books. His catalogues are the work of a scholar. After opening in Tunbridge Wells, he has so prospered that he has had to transfer the major part of the business to Manchester. But Barnard, Bookseller, Tunbridge Wells, will obtain his catalogues.

We began about Mr. Edie, however. What he says in general about the *D.C.G.* is—'Taken as a whole, these two volumes will prove a most valuable addition to the library of the student and the preacher. To the latter especially they will be full of suggestiveness and help. Having read the volumes, we may be allowed to say that one of the surprises of this Dictionary is its disclosure of numerous fresh and interesting subjects on which to preach. For this as well as other reasons it will doubtless have an effect upon the preaching of this and of many days to come.'

The Judgements of the Lord.

To your list of misunderstood texts add Ps 19⁹, 'The judgements of the Lord are true, and righteous altogether.' A correspondent of the *Church of England Pulpit* (March 6, 1909) quotes the verse to prove that we are not to reprehend such acts as the slaughter of the Amalekites. How inadequately do we recognize the necessity of explaining the *English* words of the Bible.

Experience.

With the October issue, *Experience* (a quarterly journal for class leaders) entered on a new series.

It is certainly a magazine for the study. If the scholar can neglect it, he cannot despise it (Part-ridge; 3d.).

Christian Ethics.

There is an article in the *Guardian* for February 24 on Professor Clark Murray's *Handbook of Christian Ethics*. It is apparently in the form of a review, and it is a review of the book. But the reviewer, whoever he may be, has a conception of what reviewing means which is quite unusual. In seven lines he gives the contents of the book. The rest of the article is occupied with the worth of it, with the contribution which the book makes to our power of appreciating and appropriating the ethics of Christianity.

The book shows, he says, that Christianity stands apart, and that its ethical point of view is its own. But it shows, further, that Christianity has living connexion with the whole movement of human thought; that the Christian supremacy, in fact, lies in its comprehensiveness, in the way in which it takes up into itself all that is excellent and vital in other systems. 'It is a real gain to have this stated clearly, and, we may hope, once for all. For Dr. Murray not only shows that Christianity is comprehensive of other systems, but that Moral Philosophy has had to move towards a solution of the moral question which is in essential harmony with the Christian ideal.'

One of the difficulties, says the reviewer, which confronts the writer of a treatise on Christian Ethics is that Christian morality cannot be divorced from the Christian religion. In the words of Dr. Murray, which he quotes: 'Thus the problem of man's chief end cannot be solved without going beyond himself. It is inextricably bound up with the problem of a cosmic end, an end to which the whole evolution of Nature points. It is therefore by a necessary movement of thought that morality passes over into religion, and it is this movement that Christian ethics represents.'

This is the great practical problem that confronts the preacher of our time. To preach an ethic that is divorced from religion is to descend to that 'mere morality' which secured, and rightly secured, the contempt of our evangelical fathers. To preach a dogmatic that is divorced from conduct is to contradict Christ. 'Two especially interesting chapters in Professor Clark Murray's book,' says this reviewer, 'are those which deal

with the evolution of the Christian ideal, and its relation to the moral ideal of the Hebrews and Greeks, and with the facts of sin, repentance, atonement. When there is so much denial of the reality of sin, so much tendency to blame circumstances for moral failure, it is refreshing to find a writer insisting so vigorously upon the fact of human choice and free personality.'

A Song and its Ceremonial.

There is an extraordinary article in *The British Friend* for January about an American Indian hymn. The Friends interpret the precept *Nihil humanum a me alienum* so literally that, of course, they include the American Indians in their interest. An article of this kind should have appeared elsewhere. It would have made us all include them. The author is Mrs. Carta Sturge.

'Any who have had the good fortune to meet with certain Washington publications brought out by the "Bureau of American Ethnology"—rather hard to come by in England—will be well acquainted with the absorbing nature of these apparently technical documents. One scarcely expects, when taking up a dry-looking Report, to find oneself suddenly rapt away into a world of Poetry, or immersed in a mystic realm where one seems to stand in the awesome silence of unseen and eternal energies. Yet such may be the case, and there are some who speak of these documents with bated breath.'

After describing the hymn, Mrs. Sturge says this: 'So wonderful is the effect of these songs, in conjunction with the ceremonials of which they are a part, that words fail, it would seem, in any way to convey it. But it may give some idea of it when I mention the fact (I could not have believed it if I had not cross- and re-cross-examined the witness upon it) that a friend of mine, one of the students of Indian Ceremonial of whom I have spoken, told me that, when attending one particular ceremonial, in which many of these hymns were sung, she sat entranced for twenty-four hours upon a straight-backed chair, without food, without sleep, without lapse of attention, and without once rising from her chair! and that at the end of it she was not tired!

'Can it be that our Friends of the olden time had discovered in some like degree how to realize in absorbed meditation the living presence of God,

when they, as we know they repeatedly did, sat through Meetings three or four hours in length, and the very children seem not to have been tired?'

The Great Text Commentary.

The best illustration this month has been found by the Rev. Hugh T. Kerr, Chicago, to whom a copy of Thomson's *The Bible of Nature* has been sent.

Illustrations for the Great Text for May must be received by the 1st of April. The text is Rev 1¹⁰.

The Great Text for June is Rev 1^{17, 18}—'And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.' A copy of Fairweather's *The Background of the Gospels* or any recent volume of THE EXPOSITORY TIMES will be given for the best illustration.

The Great Text for July is Rev 2⁷—'To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.' A copy of Adeney's *Greek and Eastern Churches* or of Rutherford's *Epistles to Colossæ and Laodiceæ* will be given for the best illustration.

The Great Text for August is Rev 2¹⁰—'Be thou faithful unto death, and I will give thee the crown of life.' A copy of Jordan's *Biblical Criticism and Modern Thought* or any volume of the 'Scholar as Preacher' series will be given for the best illustration.

The Great Text for September is Rev 2¹⁷—'To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.' A copy of Dr. Robert Scott's *The Pauline Epistles* or of Dr. W. G. Jordan's *Biblical Criticism and Modern Thought* will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.