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conquerors of the spirit, in the day when the fire shall try every man's work of what sort it is, and nothing shall remain save what the Highest Himself has established.

While we have been studying the spiritual portrait we have not been very far away from a simple method of spirituality: each step that we have travelled has been a hint as to ways and means of forming the spiritual character. The beginning of all is the listening attitude, or, to name it a little more broadly, the receptive attitude, which must be regularly, perseveringly, determinedly maintained. Then those who would be spiritual men must put into practice in life the things they have learned in vision and reception. They are critics of life because they have a Lord to follow and a message to live out; and the more they are loyal to what they have heard from Him,

the more does that message become a part of themselves, twisting itself about their understanding and commending itself to heart and conscience: the more often they put it into practice the more certain are they that the lessons they have learned in the secret place are no delusion, and that reality is on the side of the spiritual man and the spiritual outlook. And last, but not least, this abides, through all imperfection in their vision of the ideal or failure in realizing it, 'Ye are the temple.' It is a glorious and amazing encouragement. If men want to live this life, the Highest Himself is willing to be their light, their strength, their help, their beginning and their ending. That is the supreme reason why the spiritual man is wiser than all men, and why his path is as the light of dawn that shineth more and more unto the perfect day.

## Recent Foreign Theology.

### Jewish Sūfism.<sup>1</sup>

ALTHOUGH the relations between Mohammed and the Jews were bitterly hostile, a few generations of Islamic rule convinced the Israelites that they had profited by the change of masters; and when about the time of the foundation of Baghdad the Moslems abandoned the principle that there were to be no books after the Qur'an, and Arabic literature began to sprout with tropical exuberance, the Jews gave up the analogous doctrine with regard to their own Scriptures, and started composing books closely following the Islamic models. Some of the classics of this renaissance were written in Arabic; and when the focus of Jewish study was transferred to regions where that language was not understood, the Hebrew translations of these works were multiplied by copyists, and afterwards by the printing-press, whilst the originals were neglected or forgotten. Hence it comes that whereas the Hebrew version of the familiar treatise *Chōbōth ha-Lebōbōth* was printed as early as 1490 and has since been constantly reproduced, the *editio princeps* of the original bears date 1912.

<sup>1</sup> *Al-Hidāja 'ilā Farā' id al-Qulūb* des Bachya Ibn Jōsēr Ibn Paqūda aus Andalusien. Herausgegeben von Dr. A. S. Yahuda. E. J. Brill, Leiden, 1912, 407 + 116 pp.

No more competent editor could have been found than Dr. Yahuda, who is deeply versed in both Arabic and Jewish philology, has the patience to ferret out the truth, and the courage to face it when discovered; he has provided an admirable edition of an interesting and even fascinating text. He rightly holds that the matter is not antiquated even in these days; yet the book is perhaps of more value for what it casually reveals.

Its subject is the higher morality, which with the Moslems forms one of the divisions of Sūfism; and Dr. Yahuda has shown with much learning and acuteness that R. Bachya, the author, has based his treatise on Moslem works. Even the title, *Duties of the Hearts*, re-echoes Sūfi titles, especially *the Food of the Hearts*, by an author who wrote about 350 A.H., from whom Bachya borrows largely. The Rabbi in his Preface apologizes for making use of Gentile wisdom, but the only authorities of the sort whom he ventures to name are Greeks—Aristotle, Euclid, and Galen; these could be mentioned without offence. Had he named his ordinary sources, his work would certainly have failed to secure the popularity among Israelites which it has enjoyed. For among his 'holy men' are the Christian Saviour (pp. 270 and 330, the last a quotation from Mt 5<sup>34</sup>) and

the Prophet Mohammed; the Pious Caliphs and various Islamic heroes.

Even without detailed investigation into the sources of the work, any reader of the original must be struck by the Islamic background which it reveals. Moses is regularly termed *the Apostle*, in imitation of Mohammed. David is called *the Saint*. The Jews are supposed to spend their time in studying the conditions of soundness to be applied to Apostolic traditions (p. 145). They curry favour with the great, e.g. Viziers, Commanders of Police, Governors, etc., by displaying acquaintance with 'Lexicography, Prosody, Grammar, Poetry, Curiosities of Literature, unfamiliar proverbs, and traditions attested by single authorities' (p. 237). In this last passage, as in some others, the author seems so obviously to be addressing a Moslem rather than a Jewish audience, that the editor suggests with plausibility that the text is taken over bodily from an Islamic work. The alteration of the original *ḥadīth*, 'Tradition,' into *ḥidōih*, 'riddles,' by the Hebrew translator is in the highest degree instructive and characteristic.

Still, the system of the Ṣūfis could not be taken over without some accommodation, and if Bachya be compared with his model Abū Ṭālib al-Makki, the latter will be found somewhat stricter in the asceticism which he recommends. Bachya suggests a fast of one day each week; Abū Ṭālib advises one meal every seventy-two hours. The former recommends food which requires little cooking; the latter holds that the eater should be conscious only of the genus *food*, not of the species. The former would restrict the use of wine to medicinal purposes; the latter (naturally) would not permit of its employment for any purpose. The institutions of slavery and polygamy are assumed by both writers as normal. And the Jewish writer so far forgets himself as to include among the duties of the pious the slaughter of Allah's enemies.

Like the Moslems of his time, he finds great difficulty in the question of *qadar*, i.e. the freedom of the will, and endeavours to frame a theory which will reconcile the apparently contradictory utterances of the Sacred Text on this subject. His theory of the future life is almost indistinguishable from that of Moslem eschatologists, though the general silence of the Old Testament on this subject embarrasses him, and he endeavours to account for it. His introductory chapter wherein the Existence and Unity of God are proved

metaphysically might pass muster as an Islamic tract, were it not for the Hebrew quotations.

On the condition of the Jews in his time (eleventh century) there is a remarkable passage (p. 119), deleted in the Hebrew translation by the European censors. It is to the effect that in spite of the opposition, both secret and manifest, of the Jews to their Gentile rulers, the condition of the former is superior to that of the Gentile population, especially in time of war, whether foreign or civil. The Jewish masses were better off than the Moslem masses. Bachya finds herein the fulfilment of a Biblical promise.

Now the phenomenon which this work, owing to Dr. Yahuda's labours, reveals, namely, the dependence of mediæval Judaism on Islam, is to be found throughout the whole of that Jewish literature which constitutes our sole approach to the Hebrew Bible. The grammar and vocalization of the Old Testament are modelled on the grammar and vocalization of the Qur'an; and in these cases, as in that of the Ṣūfism, the sources are concealed. And it is to be observed that Bachya, though acquainted with a text of the Talmud (p. 145), still thinks of its contents as 'oral tradition,' opposed to the Scripture, the sole written matter which the Jews for many centuries possessed. Even this book is not without traces of the tampering with the text which regularly meets us when reference is made to the compilation of the Jewish tradition; three of the MSS. make R. Jehudah ha-Nāsi 'arrange' the Mishnah (*rattabahā*); a fourth, which the editor follows, makes him 'commit it to writing' (*athbatahā*). Probably Bachya, if asked when it was committed to writing, would have replied, like his contemporary Rashi, 'in our own generations.'

Besides, therefore, the compliments which this edition deserves in respect of the excellent scholarship which the editor displays, the present writer is inclined to credit it with epoch-making importance, at least for those who follow the Qur'anic precept, 'enter houses by their doors.' In this case we have the demonstration that mediæval Judaism is cast in an Islamic mould; and the extent of that remoulding has to be ascertained in all other cases before the Jewish documents which we possess can be used with safety for making out the pre-Islamic history of Judaism. But besides this great result there are many gleanings of interest. It is noticeable, e.g., that Bachya translates correctly

that 'Second great commandment of the Law' which is almost universally mistranslated. 'Thou shalt love thy neighbour as thyself' is an un-scholarly rendering of Lv 19<sup>18</sup>, and scarcely a practical principle. But the true rendering which Bachya gives (p. 337, 10), in accordance with the Moslem tradition, avoids all objections: 'Thou shalt like for thy neighbour as for thyself,' i.e. 'approve and disapprove in his case of what thou approvest or disapprovest in thine own.'

D. S. MARGOLIOUTH.

Oxford.

## The History of Religions.

THE recent Congress of the History of Religions at Leiden was perhaps less generally interesting than the Oxford Congress of 1908, but some of the sections were of great interest, and the papers read in them raised, if they did not always settle, questions of a far-reaching kind. Hence it is all the more to be regretted that one slender book of 167 pages contains in very compressed form the proceedings of the Congress,<sup>1</sup> while the Transactions of the Oxford Congress ran to two bulky volumes. In the section 'Religions des peuples sauvages et Questions générales' the paper by Count Goblet d'Alviella is important, because it sums up and discusses 'recent questions at issue. Thus, *à propos* of the fact that some recent students have insisted that among savages, while there are a number of similar religious phenomena, there are many more dissimilar characteristics which forbid any generalization, he asks, Shall we say that there is not a religion of savages but religions? This is complicated by the further question, whether savages are 'primitive' or degenerate. In any case, all savages and all peoples who have passed through a savage stage present certain features in common. And it is worth asking whether these, as a matter of fact, are not more numerous and more important than any actual differences in existing savage religions.

There are many papers among the sections devoted to the Religions of the Higher Culture which are worthy of a detailed notice, but we pass these over to refer to those in the section on Christianity. Here some important papers were read on subjects

<sup>1</sup> *Actes du iv<sup>e</sup> Congrès International d'Histoire des Religions Tenu à Leide du 9<sup>e</sup>-13<sup>e</sup> Septembre 1912.* Librairie et Imprimerie ci-devant E. J. Brill, Leide, 1913.

which are at present the storm-centres of scientific theology. Professor Clemen's discussion of the influence of the mystery-religions on primitive Christianity is a timely rejoinder to the extravagant theories recently put forth on this subject. He finds only a very trifling influence, and where it seems most marked, e.g. in some of St. Paul's writings, there is only a verbal use of current terms, but no real influence on his theology. Mr. Burkitt's paper on 'Josephus and Christ' is an ingenious attempt to maintain the authenticity of the passage about our Lord in Josephus, where his references to him as 'the Christ' and to His Resurrection have generally led critics to regard it as a Christian interpolation. Josephus could afford to mention with 'cold approval the beliefs of a sect which maintained that  $\delta$  *χριστός* had come,' because he himself had no hope of a speedy coming of the Messianic Kingdom. Eschatology and *Interimsethik* have a prominent place in this section, and Mr. Emmet's paper, reprinted in full in the *Expositor*, gives good reasons for holding that our Lord's moral teaching does not bear the marks of an *Interimsethik*. Family and social responsibilities have a prominent place in practical ethics, and, as far as our Lord's teaching is concerned, there is nothing in it parallel to St. Paul's commands in 1 Co 7. A somewhat startling contribution is that of van Eysinga, who finds many references to Gnosticism in the Apocalypse—the seven planetary Aeons or the Ogdoad in 17<sup>11</sup>; seven angels or mountains of heaven in 17<sup>9</sup>, not the seven hills of Rome; and the Aeon Sophia in the number of the Beast. According to the Pythagorean theory of numbers, favoured by the Gnostics, 10 = 4, because 1 + 2 + 3 + 4 = 10. Applying this to 666, it = 36, because it is the sum of the numerals 1 to 36. On the same theory 36 = 8, or the Ogdoad, the Aeon identified with Sophia. The Apocalyptist does in fact show this, because he immediately says *ὡδε ἡ σοφία ἐστίν*. But if so, why did he make such a mystery of the number and in the same breath 'give away' the explanation?

J. A. MACCULLOCH.

Bridge of Allan.

## Church History.

THERE is no series of works in Church History, although many a series is at present being issued, of more importance than that which is known as

*Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte.* It has not taken many years to get out the first twenty volumes; and it would be a mistake to rush the issue. For it is the determination of the editors of the series that the last word of scholarship should be spoken in every volume, and that the several volumes should remain without exception as the standard authority both for the text and for the interpretation. Let it be understood that the series offers more than the best text of the Greek Christian writers of the first three centuries. Every volume is furnished with an introduction which tells us all that is known about each particular book, its authorship, its composition, its contents.

Two volumes have just been issued in pretty close succession. The one is entitled *Philostorgius Kirchengeschichte* (Hinrichs; M.16). The author is Professor Dr. J. Bidez. It contains the usual introduction, which in this case occupies 168 pages, the usual 'variæ lectiones,' and the usual indexes of parallel passages, proper names, and Greek words. The other is the fifth volume of the works of Origen, and contains the *De Principiis* (Hinrichs; M.20). The author is Hofrat Professor Dr. Paul Koetschau of Weimar. Together with all the other 'apparatus criticus et exegeticus' this volume contains an elaborate and amazing index of words and subjects in Latin. The indexes in this series far outclass every other way of entrance that has been devised into the heart of the early Christian literature. It is not merely that the words used by the writer are given, though that alone is most valuable; the words are so given that every topic discussed can be at once identified and the nature of the discussion can be at once comprehended. Take, for example, in the Origen volume, the word 'Natura.' A rapid run of the eye down the column enables us to see in what senses Origen used this word, what were the ideas regarding it which were uppermost in his day, and how often he was able to anticipate our modern and most original opinions. Nothing should ever be written on theology by those who cannot consult Origen, by those who cannot consult him in this edition.

The tenth volume of the 'Freiburger Theologische Studien,' edited by Professor Dr. G. Hoberg and Professor Dr. G. Pfeilschifter, is an account of *Die Vulgata Sixtina von 1590*, by Dr. Fridolin Amann. A full description is given of the Frei-

burg copy, with illustrations of its title-page. The author has searched for new material and has found it, and not in Freiburg only. A useful feature of his book is a well-selected list of literature on the Vulgate. The publishers are Messrs. Herder (3s. 3d.).

Messrs. Deichert of Leipzig have published the first volume of a series on the Great Cities and Provinces of early Christianity. This volume deals with Constantinople. It contains first a history of that city from 324 to 450, a fairly minute and well-written history, which is gathered round its great men; and then a description of its ecclesiastical, political, and social life. The author is Professor Dr. Victor Schultze of Greifswald, and the title simply *Konstantinopel* (M.15).

Professor Dr. Georg Grützmacher has written a character-sketch of Synesius of Cyrene. Few German writers can approach Dr. Grützmacher in style, and his scholarship is none the worse for the dash and go of its instrument. The whole title is *Synesios von Kyrene, ein Charakterbild aus dem Untergang des Hellenentums* (Deichert; M.6).

Three volumes have now been issued of the new Bonn edition of *Luthers Werke*, edited by Otto Clemen, which has been imported into this country by Messrs. Williams & Norgate (5s. net each). The volumes are convenient to handle, and they are the more acceptable that they are bound in substantial cloth. Each volume contains about 500 pages.

Messrs. Velhagen and Klasing of Bielefeld and Leipzig are the publishers of a series entitled 'Monographien zur Weltgeschichte.' The thirty-first volume of the series is devoted to *Zwingli und Calvin*. The biographies are written by August Lang, and they are written with accuracy. But the series is a popular one, its great feature being the abundance of illustrations which every volume contains. In this volume there are portraits of Zwingli and of Calvin in colour, together with an extraordinary number in black and white. Every step of the Reformers' lives is illustrated, the illustrations consisting of portraits, scenes, handwriting, or the title-pages of books (M.4).

Why has Dr. A. F. Scott Pearson translated

his short history of Early English Presbyterianism into German? Why does he desire to make the history known to German readers in particular? There is still so much English in it that the German reader will have to be able to read English, and that rather easily, for much of it is the English of some centuries ago. In any case the book contains a very good sketch of its subject, clear and reliable. The title is *Der Älteste Englische Presbyterianismus* (Edinburgh: T. & A. Constable).

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### Biography.

A FINE handsome volume in honour of the centenary of the birth of Frédéric Ozanam, the French Roman Catholic historian, has been published in Paris by Beauchesne (Fr. 6). The volume contains contributions by George Goyau, Léon de Lanzac de Laborie, Henry Cochin, Edouard Jordan, Eugène Duthoit, and Mgr. Alfred Baudrillart, together with a bibliography by l'Abbé Corbierre. In the forty years of Ozanam's life (he died in 1853) he accomplished an amazing amount of work, as scholar, ecclesiastic, historian, apologist, and man of letters, and all directly in the interest of the Roman Church, so that it is no wonder if his name is held in grateful memory. The title of the book is *Ozanam: Livre du Centenaire*.

No French-speaking theologian has come to take the place on our English shelves and in our English hearts which was held by Godet. To this day his books are read and widely read. And although not a few of his interpretations have been finally rejected, he still carries considerable weight in the exposition of the New Testament.

But Godet was greater than his commentaries. His biography has been long in coming. Now at last it appears, admirably edited by Philippe Godet, with many delightful letters and an occasional illustration. It must be translated into English. There may be a little difficulty with the translation of the letters, for Godet let himself go when he wrote to his friends, and the turn of the intimate phrase will sometimes be difficult to express. But the book must be translated. The title is simply *Frédéric Godet, 1812-1900* (Neuchâtel: Attinger Frères).

The latest little volume of the *Religionsgeschichtliche Volksbücher*, edited by Schiele, is a short biography of *Franz von Assisi* by Dr. Ulrich Peters of Hamburg (Mohr; Pf. 50).

Dr. Henry Wood, Professor of German Language and Literature in Johns Hopkins University, Baltimore, has published *Faust-Studien: Ein Beitrag zum Verständnis Goethes in seiner Dichtung* (Berlin: Georg Reimer; M.6). The life and personality of Goethe are used to interpret *Faust*, and *Faust* is used to illustrate and explain the life and personality. We do not know that any work has been written—at any rate by a non-German—which brings together the man and the work with such minute insight and such literary and psychological gain. Every student knows that *Faust* is an enigma without Goethe; Dr. Wood has proved that Goethe is an enigma without *Faust*. It is no mere literary study. Dr. Wood has gone everywhere gathering fresh material both on the poem and on the poet.

Browning seems to be much studied in France. Dr. Pierre Berger's *Robert Browning* in Messrs. Bloud's series of 'Ecrivains Étrangers' has already passed into a second edition. It may be, however, that, like ourselves, the French read much about Browning and little of Browning (Fr. 2.50).

To the same series has been added a volume on *Henri Heine*, by Pierre-Gauthiez (Fr. 2.50).

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### Religion.

PROFESSOR MORRIS JASTROW, JR., having finished his great work on the *Religion of the Babylonians and Assyrians*, has prepared a series of illustrations to accompany it. They are 226 in number, and touch every aspect of the religious life and literature of these nations without overlapping or repetition. They have been printed on specially prepared paper and issued in a fine volume by Alfred Töpelmann in Giessen. The volume contains in pocket a separate description of each of the illustrations. Nothing has been done so completely and scientifically illustrating the discoveries. The title is *Bildermappe zur Religion Babyloniens und Assyriens*.

A short, handy *Histoire de la Civilisation*

*Egyptienne*, such as Professor Gustave Jéquier of the University of Neuchatel has written, will certainly be welcome to students of ancient history and antiquities (Paris: Payot; Fr. 3.50). The book contains 265 engravings, every one of which is placed so that it illustrates some statement in the text. The text ranges over the whole history of civilization in Egypt to the time of Alexander. Each period is described by itself, and much care is spent upon showing the connexion between one period and another, or attempting to account for the want of connexion. The aim of the author is to write a book which the common people will read, and he has been wonderfully successful in avoiding unfamiliar terms, while taking account of the latest spade-work and even the latest theories about the origin and relationship of Egyptian arts and crafts.

It was for a long time believed that whatever else the Israelites had taken from Babylonia their monotheism was their own. Lately, this has been disputed. Evidence, which has been pressed quite as far as it would go, has been found of something resembling a monotheistic belief, or at least aspiration, in early times. The subject is discussed at great length by Professor Dr. Johannes Hehn in a volume entitled *Die biblische und die babylonische Gottesidee*, published in Leipzig by Hinrichs (M.9). The whole subject of the origin of the Biblical idea of God is covered by Dr. Hehn, and it carries him into a rather minute examination of texts and tablets, and often a somewhat precarious interpretation of their meaning. No good will be got from the book without hard reading. But the materials are all in it for the resolution of a question which has become one of the most important both for the student of the Bible and for the student of comparative religion. Among other matters Professor Hehn discusses the meaning of the names of God in the Old Testament—Jahwe, Jahwe Sebaoth, El Shaddai, and the rest.

*Les Livres qui s'imposent* is a French book and it is Roman Catholic. But within those limits it offers a full and accurate list of the literature bearing on Christian, Social, and Civil Life.

The book is evidently much used, for this is its fourth edition. This edition has been revised and enlarged by the author, Frédéric Duval (Paris: Beauchesne; Fr. 6).

Is Christianity fit to become the religion of all the world? Its earliest followers thought so, and their progress in the effort to make it so was encouraging. But we have never seen so great progress again. And now there are friendly persons who doubt if, as it is, Christianity is able to meet the demands of the whole world. They would purify and strengthen it in various ways, especially by the incorporation of science and philosophy. In short, they would add culture to Christianity to make it acceptable to civilized man.

Professor Dr. Karl Beth of Vienna wholly disapproves. He has written a book to show that Christianity has simply to be set to work and it will adapt itself to the most enlightened as well as to the rudest of men. The title is *Die Entwicklung des Christentums zur Universal-religion* (Leipzig: Quelle u. Meyer; M.5.50).

Professor Dr. Carl Clemen is one of the foremost students of the mystery religions. No one can write with more authority than he on the disputed and difficult question of how far Christianity was indebted to the Mysteries. His book on this subject, entitled *Der Einfluss der Mysterienreligionen auf das älteste Christentum*, published in Giessen by Alfred Töpelmann (M.3.40), will be found to contain all that can be said at present on the subject.

Dr. Wilhelm Bacher's *Die Proömien der alten jüdischen Homilie* (Hinrichs; M.4) is a contribution to the history of Jewish Homiletics of a very technical kind. Its original and painstaking work will appeal powerfully to Jewish scholars and preachers.

In *Buddhistische und Neutestamentliche Erzählungen* (Hinrichs; M.2.50) Dr. Georg Faber deals with the subject of the Buddhist and New Testament narratives and discusses the question of their influence on each other. He confines himself, however, to such incidents as the Supernatural Birth, the Visit to the Temple, the Baptism, the Temptation, Peter walking on the Water. The result of his investigations he gives in the three following propositions:

(1) The date of the origin of the individual Buddhist traditions is much too doubtful for us to

be able to settle the problem of a mutual Buddhist and Christian influence. (2) The relation between India and the West does not exclude the possibility of the intrusion of Buddhist thought in the New Testament; but the reverse is also possible. (3)

An examination of the different narratives in question furnishes no support for the theory of mutual dependence; and wherever the possibility of influence exists, India appears to be the recipient.

## A Fragment of Tatian's Diatessaron.

BY DUNCAN WILLEY, WOODBROOKE SETTLEMENT, BIRMINGHAM.

AT Professor v. Soden's request I recently transcribed the single page of a Heracleian Passion Harmony, which is bound up with a Heracleian Gospel at the British Museum (Rich. 7163 = Forshall 19). Dr. v. Soden believed the order in this fragment to be Tatian's, and has very kindly allowed me to send a preliminary notice of it to THE EXPOSITORY TIMES. It should be noted that the MS. had been wrongly catalogued by Gregory. Professor v. Soden sought it in vain, for the British Museum authorities knew nothing of it as described; this is Gregory's statement in his *Text-Kritik des Neuen Testamentes*, Bd. ii. 525:—

'PHILOXENIAN—HERACLEIAN TRANSLATIONS.

4. London, Brit. Mus., Rich. 7165 = Forshall 21. 13 cent.; Eusebian Sections, Harmony at the bottom, Lections, Subscriptions. (Sections, Miracles, Quotations), Gospels; lacking, Mt 1<sup>1</sup>-16<sup>2</sup>, Jn 8<sup>45</sup>-10<sup>12</sup> 11<sup>2-39</sup> 12<sup>40</sup>-13<sup>21</sup> 13<sup>33-36</sup> 14<sup>10</sup> to end.'

After Jn 16<sup>13</sup> is a page with a part of the history of the Passion of the Lord composed from the four Gospels; such an addition occurs not infrequently in Philoxenian MSS.; these are the extracts, which are contained in this MS.:

'Mt 26<sup>40, 41</sup>, Lk 22<sup>43, 44</sup>, Mt 26<sup>42-50</sup>, Jn 18<sup>4-9</sup>, Mt 26<sup>50</sup>, Jn 18<sup>10, 11</sup>, Mt 26<sup>52-54</sup>, Lk 22<sup>51</sup>, Mt 26<sup>56</sup> Lk 22<sup>52, 53</sup>, Mt 26<sup>56</sup>, Mk 14<sup>51, 52</sup>, Jn 18<sup>12-14</sup>.'

The MS. in question exhibited no trace of such a Harmony, but eventually it was found to be a part of Brit. Mus. MS. Rich. 7163 = Forshall 19 described on the same page, as follows:—

'2. London, Brit. Mus., Rich. 7163 = Forshall 19. 9th or 10th cent. Folio, parchment, 36 pages, 2 columns. Chapters (Mt 68, Lk 83, Jn 19) at the bottom of pages, with the number of the Miracles (Lk 22, Jn 8), of the Parables (Lk 27,

Jn 5), of the quotations (Lk 16, Jn 25): Mt 1<sup>1-9</sup>, 16<sup>1-23</sup>, Mk 5<sup>24-11</sup>, Lk 24<sup>46</sup>-Jn 1<sup>48</sup> 11<sup>41-12</sup> 15<sup>11-16</sup> 21<sup>14</sup> to end. In the general remarks (subscription) Thomas the translator, or Thomas of Harkel, says that he has used two Greek MSS. Forshall's Catalogue contains a facsimile.' It should also be noted that the page of Passion Harmony is bound at the end of the MS., and not after Jn 16<sup>13</sup>, as stated in the British Museum Catalogue.

On the opposite page (p. 524) of his *Text-Kritik*, in describing the Cambridge MS., from which Professor Bensly edited the Epistles of Clement and the closing passages of Hebrews, Dr. Gregory omits to notice the important fact that this MS. also contains a complete Heracleian Harmony. It is easy to account for such cases of editorial carelessness and transposition of passages in view of similar scribal inaccuracies which have disfigured many ancient MSS. He observes, however, quite correctly that these Passion Harmonies occur very frequently in Heracleian and Philoxenian MSS. of the New Testament. This points most clearly to the existence of a revised version amongst the West Syrians, evidently designed to be read in churches, as is clear from its frequency in Lectionary form. It thus appears that in the Far East also, venerable versions were not secure, and that abortive attempts were made to oust the Peshitto from public reading in Jacobite circles, by substituting a horribly literal and barbarous version for one of many excellences. It failed, as such Philistine devices deserved to fail.

The text of the fragment to which we refer is as follows:—

Mt 26<sup>40b</sup> 'And he found them asleep, and said to Peter, "Thus are ye not able to watch