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they possess fragmentary power to save, for the curative powers of a medicine dwell in its slightest particle; nevertheless, if we are not to miss the best things of all, we must find in Jesus Christ more than our hero, or our pattern—namely, the Lord and Healer who saves men by His cross. Do not drain away the life-blood even of the lower

truths, by separating them from the better and richer whole. See them, and then possess them in the unity of salvation as Christ imparts it. You and I need the same great Christ that men have needed always, and I entreat you to take Him for your Christ, in all His power, believing that He will make you His people, saved from your sins.

Literature.

THE POPYRI.

PROFESSOR JAMES HOPE MOULTON and Professor George Milligan have now issued the First Part of their much expected work on the papyri. The title is *The Vocabulary of the New Testament illustrated from the Papyri and other Non-literary Sources* (Hodder & Stoughton; 6s. net). The 'get-up' is similar to Hatch and Redpath's *Septuagint Concordance*, and the printing is most beautiful; and as this Part contains a hundred pages of double column, the price is amazingly small.

Much of the material has already appeared in the *Expositor*, but let no reader of the *Expositor* think that he is independent of this work. Every week brings new material, as was shown by Professor Moulton's note in last month's EXPOSITORY TIMES. And every day's further study suggests new illustrations or modifies old ones.

We should like to quote some of the more striking illustrations of the New Testament vocabulary given in these fascinating columns, but it would be neither generous nor wise. Perhaps one small matter may be referred to. In 2 P 3¹⁰ we read that 'the earth and the works that are therein shall be burned up.' That is good sense, if not very refreshing. But unfortunately the word rendered 'burned up' has very little authority. The only word that *has* authority means nothing but 'shall be found,' which is original enough but rather poor sense. Henry Bradshaw suggested that a word had dropped out, the word *arga*. It had dropped out because of its likeness to *erga* ('works') standing beside it. Then the meaning would be 'the earth and the works that are therein shall be found barren.' Now the editors have come upon a pretty word-play between *erga* and *arga* which recalls Henry Bradshaw's emenda-

tion and gives them courage to speak of it as 'brilliant and convincing.'

We congratulate the Editors. In this case well begun is more than half done. The accuracy of the work is possible only to scholars of the first order.

DONALD JOHN MARTIN.

The Rev. Norman C. Macfarlane has written the biography of his friend the *Rev. Donald John Martin* (Oliphant, Anderson & Ferrier; 3s. 6d. net). The Rev. Donald John Martin was a minister of the United Free Church of Scotland. Now, many are the ministers of that Church and of other Churches whose lives are worth recording, but the world would not contain the books that should be written. What has this minister done to deserve it?

The title-page says that he was a Preacher, a Soul Winner, and a Social Reformer. But it was not any of these nor all of them together that entitled him to a biography. It was the man himself. He would have been himself and deserving of a biography if he had been anything else than a preacher, soul winner, or social reformer. He would have had an influence for good on his day and generation which it would have been the clear duty of some one to record for the good of the generations to come. For he was truly a great man. He was great in his love for some men, in his toleration for all men, in the heights he reached (especially in the presence of God and of nature), and in the depths to which he descended, depths of gloom and misery (in the presence of the evil that is still in the world).

To his love of nature a whole chapter is devoted. But he loved God first. The story of his conversion

is told with all the circumstances that make it to be seen and read of men in its reality and whole-heartedness. And so, when nature appealed to him, it was God's world that appealed, and it always called him into God's presence. 'It seems to me,' he said, 'that it takes a Christian really to enjoy Nature.' One beautiful winter day he was golfing at Taynuilt with his friend the United Free Church minister there. He stopped in the middle of the course, and lifted up his eyes to the vision of the snow-clad Ben Cruachan range. 'Oh, Munro,' he said, 'let us pray.' Down went clubs. He lifted his voice with 'Lord bless this beautiful district.'

The author of the biography tells us in one place that Martin was not a great preacher, and in another that he was not a great pastor. Where did his influence come from then? It seems to have come from his prayerfulness. Who could resist the power of a man of great physical strength and great mental breadth who seemed made to do by his own ability everything that he had to do, and who nevertheless carried everything to the Throne of Grace? He paid a visit to Australia, and on the way entertained his fellow-passengers with delightful anecdotes and boisterous laughter, but when he was invited to take part in a fancy dress ball, he said, 'I do not know what to do. I would like to please the captain. I should also like to do what would please my dear Lord Jesus, and I shall ask Him to tell me. I am sure He will, for He always leads us rightly if we are willing to do what is right.'

Yes, he told stories. Let us end this inadequate notice of a charmingly written book by quoting two. 'Speaking in the General Assembly, on the Highland night, he amused the house by a story told of Dr. Kennedy of Dingwall. When Mr. Spurgeon was in Dingwall, opening Dr. Kennedy's new church, both of them went out for a walk. A friend came along, and Dr. Kennedy stood to speak to him. The conversation was in Gaelic. When they moved on, Mr. Spurgeon said, "What language was that you spoke?" "Did you not know? That was the language Adam and Eve spoke in the garden of Eden." Spurgeon said, "I don't wonder they were turned out."

'Some of Martin's people, like Scotchmen everywhere, preferred the purely doctrinal sermons. They did not sting. He often told a story which he heard Dr. Moody Stuart tell to a gathering of

students at New College. It was of a stern lady who was provokingly evangelical. There came to the pulpit one Sabbath a minister whose soundness she doubted. When he gave as his text, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God," the lady turned to her next neighbour, and said, "Weel, weel, if there's ony text in a' the Book waur than anither yon man is sure to tak' it."

THE APOCRYPHA.

Two signs that men are turning their thoughts to the Apocrypha are noted by Dr. Oesterley. One is the founding of the 'International Society for the Promoting of the Study of the Apocrypha,' with the publication of its quarterly journal, *The International Journal of Apocrypha*, ably edited by the Rev. Herbert Pentin. The other is the issue last year by the Oxford University Press of the two sumptuous volumes entitled *The Apocrypha and Pseudepigrapha of the Old Testament in English*, with introductions and critical and explanatory notes to the several books, edited, in conjunction with many scholars, by Dr. R. H. Charles. We may note a third sign. It is the issue of a handsome volume by Dr. W. O. E. Oesterley himself, entitled *The Books of the Apocrypha, their Origin, Teaching, and Contents* (Scott; 16s. net).

It is a large book. It might have been published in two volumes, had not two-volume books got out of favour lately. It is clearly divided into two parts, the first part being general introduction to the whole of the Apocrypha, and the second special introduction to each of its books. To our thinking, the first part, which is also the longest, running to 315 pages, is most useful at the present time. But the work on the separate books is done just as carefully and with as thorough a grasp of the problems and the literature. Every item of knowledge offered is absolutely up to date, even Dr. Charles's volumes being passed in a few particulars.

The first part, we have said, is a general introduction to the Apocrypha. What that means will be understood when we name the titles of its chapters. They are: (1) The Hellenistic Movement; (2) Hellenistic Influence upon the Jews of Palestine; (3) Hellenistic Influence upon the Jews of the Dispersion; (4) Traces of Greek Influence in the Old Testament and in the

Apocrypha; (5) The Apocalyptic Movement; (6) The Scribes; (7) The Pharisees and Sadducees; (8) The Origin of the Old Testament Canon; (9) Uncanonical Books; (10) The Apocalyptic Literature; (11) The Wisdom Literature; (12) The Doctrinal Teaching of the Apocrypha.

Perhaps the newest and freshest work is found in the chapter on the Pharisees and Sadducees. Dr. Oesterley is aware of all the ferment that has been going on about the gospel presentation of the Pharisees, but he has not lost his head over it. His account of their position and belief is eminently sane and satisfactory. Here as elsewhere the writing is refreshingly lucid and finished. To most readers, however, it is the last chapter that will make the chief appeal—the chapter on the Doctrinal Teaching of the Apocrypha. Its topics are—The Doctrine of God, of the Law, of Sin, of Grace and Free-will, of the Messiah, of the Future Life, of Angels, and of Demons.

The book is completed with an admirable series of indexes—General Index of Subjects and Names, Passages from the Old Testament, Passages from the Apocrypha, Passages from the Pseudepigrapha, Passages from the New Testament, Passages from Rabbinical Literature.

SHAKESPEARE'S ENVIRONMENT.

Mrs. C. C. Stopes knows so well all that has been done to find out the influences that made Shakespeare what he was that we can depend upon whatever she writes that it will do more than repeat what we already know. Some of the things contained in the papers which she gathers into a book with the title *Shakespeare's Environment* (Bell; 7s. 6d. net) are no longer new, it is true, but they were new when the papers were written, and we owe the knowledge of them to herself. Other things are wholly new and worth knowing, for few Shakespeare scholars can remember all they read, and fewer can have access to all the articles which Mrs. Stopes has written.

There is a certain, not too evident but yet existent, unity in the book, though the papers it contains were written at different times and addressed to various audiences. That unity is due to the author's determination to state all that can be known now of the men and books which had their influence on the framing of Shakespeare's mind, and then all that can be known

of the influence which his mind had on those who wrote after him. Not one of the essays, therefore, should be neglected by the student, however multifarious their topics be, and their topics are multifarious—'Shakespeare's Aunts,' 'Shakespeare and Asbies,' 'Mary Arden's Arms,' 'Stratford's "Bookless Neighbourhood,"' "'Honoricabilitudinitatibus" in Warwickshire,' 'Sixteenth Century Locks and Weirs on the Thames,' 'Sixteenth Century Women Students,' and many more.

The best service that Mrs. Stopes has rendered to the great cause is perhaps in the information which she has gathered and made public about Shakespeare's personal friends. For she is right in saying that 'the surest way to learn more of Shakespeare is to learn more about his friends.'

THE DOCTRINE OF GOD.

The Rev. Henry J. Wicks, B.A., presented 'The Doctrine of God in the Apocryphal and Apocalyptic Literature,' as a thesis for the degree of Doctor of Divinity in the University of London. The examiner was Canon Charles, who not only recommended it for the degree, but was so favourably impressed with it that he advised that the thesis should be published, since it formed a good contribution to the subject he had chosen, 'and one which I should like to possess in a permanent form.' The publication has been carried out. *The Doctrine of God in the Jewish Apocryphal and Apocalyptic Literature* is before us in a large octavo volume (Hunter & Longhurst; 10s. net).

On such a subject Canon Charles must be allowed the last word. When he approves, no one will condemn. It is enough to say that the Introduction contains the best short account of the literature to be dealt with that we have seen, so clear is it, so restrained, and so deftly are the numerous knotty problems in it either unravelled or left alone.

The Introduction fills twenty-six pages. Then the book is divided into three parts. One part deals with the Transcendence of God, one with the Justice of God, and one with the Grace of God. In each case the subject is handled chronologically, and in three periods—the second century B.C., the first century B.C., the first century A.D. Finally, under each part and each century, each book is examined separately. That is the method.

No method is likely to be more satisfactory; certainly none could be more intelligible or accessible.

BERNADOTTE.

By choosing for his title *Bernadotte, the First Phase* (Murray; 15s. net), Mr. D. Plunket Barton may not have intended to challenge comparison with Lord Rosebery's *Napoleon, the Last Phase*, but he has suggested it. And he does not suffer from a comparison. Vivid as Lord Rosebery's narrative is, Mr. Barton's is not less vivid. He has been as painstaking in investigation. And, above all, he has that indescribable but essential thing for an historian, distinction: beyond all the facts and their setting-forth there is from the beginning of the book to the end of it that something which wraps itself round the reader and holds him a willing captive. In short, Mr. Barton's *Bernadotte* is one of the few really great books written in English on the Napoleonic circle, and will live. The author has had the advantage of an open field to work in; it is a wonderful thing that the early career of Bernadotte has had so little attention given to it. But success would have come to him with his gifts, however well-worked his field had been.

Bernadotte—'a lawyer's son, a youth of seventeen years of age, ran away in 1780 from his home at Pau, and enlisted in a marching regiment. He served for more than ten years in the ranks of the army of King Louis XVI.; rose, after the outbreak of the Revolution, to the rank of general; held, under the Directory, the posts of general-in-chief, ambassador, and Minister of War; became a Marshal and a Prince of the First Empire; and, after taking part in nearly all the great events of one of the most eventful epochs in the world's history, was, in 1810, elected Crown Prince of the Kingdom of Sweden. Having added the crown of Norway to that of Sweden, he remained the real ruler of Scandinavia until his death in 1844; and left behind him, in his adopted country, a good name, and a dynasty which has taken root.'

The book is in parts, each part being made up of short chapters, each chapter filled with incident. The reader is simply not allowed to rest. The usually misplaced and weak comparison, 'like a novel,' is in its place here and accurate. There is the hero, and he is a hero in the hands of this

sympathetic writer, though his faults are not forgotten; there is the villain, though Napoleon is never blackened to serve that end; there is the hourly occurring incident; and there is the imposing conclusion.

'It may have been on the arrival of the regiment at Marseilles in September 1789 that the incident occurred, which, to the end of her life, Queen Desirée of Sweden was fond of relating. She was the daughter of M. François Clary, a rich and prominent merchant of Irish descent, resident in Marseilles. Her chamberlain has related the story in her own words: "One day a soldier presented himself with a requisition billeting him in our house at Marseilles. My father, who had no wish to be disturbed by the noise which soldiers usually make, politely sent him back with a letter to his colonel, requesting that an officer might be billeted on us instead of a soldier. The soldier who was sent back in this way was Bernadotte, who was afterwards to marry me and become a king."

That is one of the incidents.

LORD STRATHCONA.

The Life and Times of Lord Strathcona (Eveleigh Nash; 7s. 6d. net) have been described by Mr. W. T. R. Preston, a lifelong political opponent with a rather bitter spirit and persistent memory. Lord Strathcona is described as selfish, politically and personally, reticent or courteous or savage to suit his ends, and narrowly escaping, if he does escape, the most hateful of all opprobriums, that of the Pharisee. Fortunately one can see that the portrait is not quite true; one can even see that it is distorted beyond all semblance of the truth. There is no denying the readableness of the book, for Mr. Preston can write as well as hate. But the most readable part of it is the one part that is agreeable—the sketch of Lady Strathcona. For Lady Strathcona, Mr. Preston has only admiration. This is what he says:

'Those who were favoured with Lady Strathcona's friendship and confidence came to know a candid and kindly nature. Her perfect frankness was her charm. In the old days in Labrador, when the Indians would gather at the post apparently determined to make a *quasi* permanent stay, diplomatic suggestions from the head of the house that it was time to go had no effect whatever.

She, however, took a hand in the dismissal, treating them like the children of Nature that they were, and, as the writer heard her tell her story of her experiences in this particular, she said: "They moved quickly for me, when they would not budge for Donald A."

'In London Lady Strathcona was so overshadowed by the official and personal prominence of her husband, that many who only casually knew her as the social head of the Canadian circle failed to appreciate her diffident and unassuming womanliness. Honesty and candour were ever present in her intercourse with people, but never unkindness. Entering, as Lady Strathcona did, the highest social circles of the Empire when the shadows of life had long lengthened, she never lost herself—there always remained a sweet personality. Those who were admitted to that intimacy will always have the pleasantest recollections of her charm, her gentle kindness, and her sympathy.

'If sometimes she wished for more of the quietness of family life, and less incessant social demands—the part of life in which Lord Strathcona revelled, it is not a matter of surprise.

'During Lord Strathcona's lease of Knebworth, nothing gave him greater pleasure than to invite friends there for the week-end. Upon one occasion he left word at Grosvenor Square, when he was leaving for the day, that he had invited Sir Charles and Lady Tupper to go to Knebworth with them, and that Sir Charles was to send a message whether he could go or not. Just at the moment that the telephone rang, Lady Strathcona happened to be in the hall. The butler, receiving a message, turned to Lady Strathcona, saying, "It is Sir Charles Tupper, your Ladyship. He says that he and Lady Tupper will be glad to go to Knebworth this afternoon." "Oh, bother the Tupper," said Lady Strathcona, "I don't want them at Knebworth this week." The butler, knowing Lord Strathcona's wishes, did just what any well-trained butler would have done under the circumstances, and replied to Sir Charles with studied decorum, "Lady Strathcona is [delighted to hear you are going, and will meet you at King's Cross Station at three o'clock." The last shot from Lady Strathcona before the 'phone was hung up was, "You have no right to say that."

'However Sir Charles and Lady Tupper were at the station in time to meet the other guests and take the train for Knebworth. Sir Charles was

very quiet. He was far from forgetting what he had heard at the other end of the 'phone, and wondered how he could even up with the little woman with the candid tongue.

'During dinner Sir Charles turned the conversation to the general convenience of the modern telephone. He was sitting a little distance from Lady Strathcona. Suddenly addressing her he said, "But you know, Lady Strathcona, telephones are very dangerous things to have around sometimes." "Are they indeed, Sir Charles? Do tell me how, because I am very near ours quite often." The company was all attention as Sir Charles leaned over, and with a kindly smile said, "Yes, very dangerous, Lady Strathcona, because I heard every word you said to-day when I 'phoned to Grosvenor Square." Quick as a flash the reply came, "Well, Sir Charles, I meant every word of it." Of course the company insisted upon hearing the story, which was told by Lady Strathcona amid roars of laughter, in which Sir Charles joined most heartily. In conversation after the ladies had retired from the dining-room, Sir Charles said good-humouredly, "Lady Strathcona is too sharp for me, but I do enjoy her candour."

BOOKS ON THE BIBLE.

Messrs. Revell have reissued Henry Ward Beecher's *Bible Studies in the Old Testament* (2s. 6d. net).

The second volume has been published of *The Gospel according to St. Mark*, in Mr. Buckland's 'Devotional Commentary' (2s.). The editor of St. Mark in this series is the Rev. J. D. Jones, M.A., D.D.

Messrs. Washbourne have published a new edition of the Douay Version of *The Holy Bible* (3s. 6d.). In addition to a preface by the Cardinal Archbishop of Westminster, the edition contains Bishop Challoner's notes, newly compiled indexes, tables, and verified references. Room has been found also for Pope Leo XIII.'s 'Encyclical on the Study of the Holy Scriptures,' and a new series of maps.

Messrs. Hodder & Stoughton have reissued Cunningham Geikie's *Hours with the Bible*, in ten volumes (3s. 6d. net each). This was the original

title. In 1893, Dr. Geikie published 'an entirely new edition, largely re-written,' and changed the name into *The Bible by Modern Light*. The present publishers have not only reissued that edition, but added to it the volumes on the New Testament which were subsequently published by Dr. Geikie. So that now we have the whole series in one attractive style of binding, and under the first, and by far the best, title.

At last, after long waiting, after we had almost given up hope of it, the commentary on *The Book of Leviticus* in the 'Cambridge Bible for Schools and Colleges' has appeared (Cambridge: At the University Press; 3s. net). Only one commentary has yet to come, that on Deuteronomy. Then this series, begun under the editorship of Bishop Perowne ever so long ago, will be complete. It is without doubt the most popular of all the elementary commentaries on the Bible, and it deserves its popularity.

The commentary on Leviticus has been done by A. T. Chapman, M.A., and A. W. Streane, D.D. Mr. Chapman died in December 1913, after writing the notes to the end of the sixteenth chapter; Dr. Streane has completed the work. It would have been impossible at one time for Dr. Streane to finish what Mr. Chapman had begun; but after long study he abandoned the traditional attitude to the Old Testament and accepted a position not greatly differing from that of Driver. That was Mr. Chapman's position also. And so far as we can see, this commentary might have been written by one hand. It is short; but when a point of importance emerges it receives sufficient attention, if not in the notes, then in the introduction or the appendix. The poverty of commentaries on Leviticus makes it precious; but it is to be greatly valued for its own sake also.

Two new volumes of the 'Cambridge Greek Testament for Schools and Colleges' have also appeared. They are *The First Epistle General of Peter*, edited by the Rev. G. W. Blenkin, M.A. (3s. 6d. net), and *The Epistle of Paul the Apostle to the Ephesians*, edited by the Rev. J. O. F. Murray, D.D. (3s. 6d. net). The volume on First Peter is particularly welcome, because its companion on the English Version, written by Professor Plumptre, was written so long ago as 1880, and a vast deal of work has been done on the General

Epistles since then. The English commentary on Ephesians is not so ancient, but its editor, Bishop Moule, has his own idea of commenting, an idea which differs widely from that of Dr. Murray. In both these new commentaries the introduction is of great length and as valuable as it is long. In Dr. Murray's book there is quite an essay on the phrase 'in Christ.' To give a young student a grasp of that phrase is to introduce him to Christ, so far as that can be done intellectually.

It is becoming difficult to keep distinct in one's mind the various commentaries on the books of the Bible issued at the Cambridge University Press. Of *St. Mark*, for example, there is Dr. Maclear's edition in the 'Cambridge Bible for Schools and Colleges' using the Authorized Version; and there is the smaller edition of Sir A. F. Hort and Mrs. Chitty, using the Revised Version. Then there are the 'Cambridge Greek Testament for Schools and Colleges' in which St. Mark is again edited by Dr. Maclear, and Sir A. F. Hort's edition with introduction and notes for beginners. Now there has been published a new edition of the Greek text with maps, notes, and introduction by Dr. Alfred Plummer, which is no doubt meant to supersede Maclear's book (4s. 6d. net).

It is an example of Dr. Plummer's finest work—if one can speak comparatively of work that is always as fine as scholarship, care, and ability can make it. Into every note, even the shortest, learning is packed, and the learning is always lit up with life.

Whatever Mr. William Canton does he endeavours to do better than it has been done before. You may suppose that when he undertook to write the history of the Bible in English he had no thought of repeating other men's words. Often as the story has been told, this volume, called *The Bible and the Anglo-Saxon People* (Dent; 5s. net), has the freshness of untrodden paths. It is not merely and not mainly that discoveries are made; it is that the writer puts himself into the book, puts his own captivating personality into it, and links the whole long history together by unflinching charm of style, unflinching human hopefulness and love. There are few subjects that arrest the attention of a Bible Class more easily than this. There is no book that will furnish forth the teacher more easily. It is a publisher's as well as an author's success.

There is still something to be said on the Beatitudes. The Rev. T. Arthur Bailey, B.A., proves it. His *Messages of the Beatitudes* (Scott; 2s. net) must be read though twenty books on the Beatitudes have been read before it. 'Blessed are they that mourn.' We must interpret 'mourn' as 'sorrow deeply.' And this sorrow is of two kinds. It is the product of conviction of sin, or it is the sorrow of passion for others. And then Mr. Bailey says this: 'Blessed are they that mourn for the sorrows of others: for they shall be comforted—comforted in their own sorrows.'

The readers of the *Record* have without doubt been readers of Dr. Eugene Stock's papers therein on the Pastoral Epistles, and it is the same readers who will be most ready to welcome these papers in their handy and handsome book form. The volume is published by Mr. Robert Scott under the title of *Plain Talks on the Pastoral Epistles* (5s. net). 'Plain Talks' is just the right name to give them. And being what they profess to be, they will be more read, and have more influence, than if they formed a systematic word-for-word commentary on these Epistles. One advantage is that we can dip into them at any place and find something. On page 43, for example, we find this: In both the Epistles to Timothy, St. Paul speaks of being a preacher and a teacher. These two words are discussed, examples of their use being given and explained: and then two practical lessons are found—one to the teacher never to preach, the other to the preacher never to forget to teach.

The *Side-Lights on the Epistle to the Philippians* which have been compiled by the Rev. Charles G. Baskerville, M.A., Hon. Canon of Rochester, are published apparently as hints for the preacher (Nisbet; 1s. 6d. net). More suitable for evangelistic addresses perhaps than for the stated sermon, they are packed with points all directed to the commendation of the Cross.

There is no series of commentaries in existence better fitted to furnish the senior student of the Bible with the knowledge he needs than Murby's Larger Scripture Manuals; and there is no series better adapted to the mind of the junior pupil than the same publisher's Smaller Scripture Manuals. Both series are prepared with their particular readers definitely in view. The book of

The Acts of the Apostles is divided into two parts, of which the first part in each series is issued (2s. 6d. and 1s.). The editor is the Rev. Charles Knapp, D.D., Junior Chaplain of Merton College, Oxford.

CHRIST AND CHRISTIANITY.

Who could have believed that we should ever have another *Ecce Homo*? Yet it has been written. It has been written by Frederick Lincoln Anderson, D.D., Professor of New Testament Interpretation in Newton Theological Institution. We say at once that the new has not the literary fascination of the old. But it has all the rest, and it is adapted to the mind of this present generation. It has all the rest and a little more. For Dr. Anderson is a better student of the New Testament than Seeley was. He is as independent and as reverent; he is as desirous of entering into the mind of Jesus and seeing Him as He saw Himself; he is as entirely occupied with the wish to make Him known to the ordinary men and women of his day.

The title of the book is *The Man of Nazareth* (Macmillan; 4s. 6d. net).

The first object of the book which has the title of *The Character Christ, Fact or Fiction* (Revell; 3s. 6d. net) is to answer Drews and his friends and prove that Christ Jesus is historical. The answer is made by showing what Christ is in the Gospel portrait. He is a man of Universality, of Masterliness, of Authority, of Love, of Severity, of Forgiveness, of Serenity, of Consistency, of Harmony, and of Finality. If He never existed, who drew His portrait? The painter is always greater than the picture he paints. It is an argument which takes nothing for granted, and it leads to the conclusion—what conclusion?—nothing short of Thomas's 'My Lord and my God.'

And so this is the further object of the book: to describe Jesus in such a way that we may believe that He is the Christ, the Son of God, and that believing we may have life in His name. The author is William Jefferson Lhamon.

In *The Gospel of Jesus and the Problems of Democracy* (Macmillan; 6s. 6d. net), Dr. Henry C. Vedder, Professor of Church History in Crozer Theological Seminary, brings some of the most outstanding social difficulties of our day into the light of the Gospel—that is to say, the life and

teaching of Christ. The problems are Justice, Woman, Children, Slums, Vice, Crime, Disease, Poverty, and Lawlessness.

Now almost any living man could write a book on these social problems, if he could write at all. For they are in everybody's mouth. And so it has come to pass that we have books by the hundred—witness Professor Vedder's bibliography—without seeing one of the problems advanced a single step. But it must be said of Dr. Vedder that he is nothing if not practical. Of literary style he has his share, but disregards it. He goes straight to the slum and sets his shoulder to the clearing of it. He has found that the slum owes its existence to bad housing. He asks who is to blame for that. He points his finger at the landlord, of course—that is inevitable. But he points it next at the tenant. For the worst cases of all are cases of subletting. And then he points it at you and me. It is curious that he does not name drink. Are there slums without drink in America? We think we could get rid of them here if we could get rid of that.

Washington Gladden's books are sure of a welcome in this country. His latest volume is full of short ethical and very practical essays, after the favourite manner at present in America. The essays were first spoken addresses. They were addressed to mixed audiences, but their objective, we should think, was the young man or young woman present. In any case it is young men and women that he advises to *Live and Learn* (Macmillan; 4s. 6d. net). He advises them in a succession of chapters to live and learn to think, to speak, to see, to hear, to give, to serve, to win, and to wait.

Just as Dr. W. M. Macgregor was delivering his Baird Lecture in which he pleaded for the recognition of the individual's direct approach to God through Christ, Canon W. H. Carnegie, Rector of St. Margaret's, Westminster, was writing his book on *Democracy and Christian Doctrine* (Macmillan; 4s. 6d. net), in which he argues as earnestly for the priority and authority of the Church, and recognises no approach to God that is not made consciously by a member of Christ's Body. After writing his book, Canon Carnegie turned to write a Preface to it. Meantime the War had begun. He wrote his preface to show that all kinds of Christian indi-

vidualism had failed, and that the kind called Lutheranism was chiefly responsible for the War. His Preface has a project in it also. It is that new relations should be begun at once, to be established as speedily as possible, between the Anglican and the Orthodox Church. They have deep affinities—this above all, that in both the individual is less than the Church, in theory wholly subordinate. So it is a book for the day, and for the grave consideration of Anglicans in particular.

The Rev. John Neville Figgis, Litt.D., D.D., is one of the keenest apologists of our day. He knows what 'apology' has to be in our day, and having defined it aright, he does nothing but apologize. He writes nothing that is not intended to commend Christ and the Gospel to the unbeliever. And the unbeliever may reply, but he cannot ignore.

The new book goes to the very heart of things, which is a way that Dr. Figgis has. It is called *The Fellowship of the Mystery* (Longmans; 5s. net). Originally delivered as the Bishop Paddock Lectures in New York, its chapters have all the ease of good lecturing, but we can see that there is no easy thinking in them. We agree or disagree—we often disagree—but we are compelled to think. At many points Dr. Figgis and Canon Carnegie touch. They both handle questions of authority; they both demand recognition of the Community; they both call the Community a Democracy. Canon Carnegie is more practical, Dr. Figgis is more historical. In the end there is a paper on 'John Henry Newman' and another on 'Modernism *versus* Modernity.' Both are in keeping with the contents of the lectures.

It is at such a time as this that men ask seriously and even anxiously, What is the value of Christ? It is not enough to answer that Christianity and not Christ is at fault. The anti-Christian never lets us off with that. And even in our own consciousness we feel that that is not sufficient. Well, it is just at this time and with a full sense of the responsibility of his words, that Sir W. Robertson Nicoll comes to us and tells us that Christ *is* making a difference. And he tells us what the difference is. His little book with the title *The Difference Christ is Making* (Hodder & Stoughton; 1s. net) is easily read, but we must not be content with one reading.

The Sweet Miracle of Eça de Queiroz has been done into English by Edgar Prestage of the Lisbon Academy of Sciences (Blackwell; 1s. net). It is a story of the time of our Lord on earth. The story is nothing; the Eastern colouring and the charm of style are everything.

One of the most helpful and certainly one of the most interesting of the pamphlets issued by the Student Christian Movement is *Students and the Regeneration of Society*, by Malcolm Spencer, M.A. (6d. net).

The new issues of the 'Modern Oxford Tracts' are: *The Authority of the Church*, by Darwell Stone, D.D.; *Christian Morals*, by R. L. Ottley, D.D.; *God*, by Gilbert C. Joyce, D.D.; and *The Holy Trinity*, by G. H. S. Walpole, D.D. (Longmans; 6d. net each).

A popular and Protestant history of the Society of Jesus has been written by Mr. Hector Macpherson and published under the title of *The Jesuits in History* (Macniven & Wallace). The book is written with a fine command of picturesque English, with ample knowledge, and with no sentimental toleration for the Order.

Messrs. Watts have published for the Rationalist Press Association a new edition of *The Origins of Christianity*, by Mr. Thomas Whittaker (3s. 6d. net). The new edition is the third. It differs from the second chiefly, if not entirely, in having a long prologue—a long and, we must add, a rambling prologue. Perhaps Mr. Whittaker is getting old and demands the right to meander. He introduces many subjects into his prologue, but he does not dwell long on any of them. There is no question of his sincerity; but it is quite certain that he has not kept himself up to date on the origins of Christianity. It is also certain that Mr. J. M. Robertson, on whom he relies somewhat, has got out of touch with scholarship.

LITERATURE OF DEVOTION.

Messrs. Bowes & Bowes of Cambridge have issued a new edition of Dr. Montague Butler's little volume of Communion Addresses. Its title is *Lift up your Hearts* (2s. net).

Mr. Thynne has published a new edition of *Day by Day*, by the late George Everard, M.A., with a Foreword by the Rev. E. V. Everard, M.A. (1s. net); and a new edition of the same author's *Beneath the Cross* (9d. net), bringing the sale of that devotional book to its forty-third thousand.

Books on mysticism come pouring in upon us. The Theosophical Publishing Society has issued one by its President, Mrs. Annie Besant. The title is simply *Mysticism* (2s. 6d. net). The great aim of the book seems to be to encourage us to comprehend in our religion all other religions, not to love Christ more than Krishna, and not to love Krishna more than any simple man.

The Rev. Holden E. Sampson, after reading a good many books on mysticism, mostly of the theosophical kind, has written one of his own, which he calls *The True Mystic* (Rider; 2s. 6d. net). The title has a touch of dogmatism in it, and the book does not disagree with its title. But it is more in the manner than in the matter, and more in the matter, we think, than in the man. The volume contains three lectures, one on the mysticism of the past, one on the mysticism of the present, and one on the mysticism of the future. It is written as an introduction to its subject, but one must first be somewhat learned in its language before one can read it profitably. 'The transfiguration,' he says, 'was the result of the practice to the finish of the Four Tokens of the Mystic. By these means He transmuted the "base metal" of the carnate flesh to the Gold of the Spiritual Body.'

In *A Nation at Prayer* (Longmans; 1s. 6d. net) the Rev. W. B. Trevelyan, Warden of House of Retreat, Beaconsfield, has made a careful selection of Prayers and Intercessions in time of War, for use along with our daily morning and evening worship. To that he has added as careful and appropriate a selection of Bible readings and Acts of Devotion.

Vexilla Regis (Longmans; 1s. 6d. net) is a book of devotions and intercessions 'on behalf of all our authorities, our soldiers and sailors, our allies, the mourners and destitute, and all affected by the war.' It has been arranged, translated, and compiled by the Very Rev. Mgr. Benson, M.A. In

a prefatory note furnished by Dr. Casartelli, Bishop of Salford, it is spoken of as the last message of Robert Hugh Benson to his sorrowing countrymen. The book is in two parts. In the first part there are prayers for every day of the week—Sunday, for a happy and just issue; Monday, for the dead; Tuesday, for the dying and wounded, and those who tend them; Wednesday, for prisoners, the timid and anxious; Thursday, for widows, orphans, hungry, homeless; Friday, for sinners, and for our enemies; Saturday, for our Lady's patronage on behalf of our king and realm. The second part contains devotions general and particular.

It is with unmixed pleasure that we receive every year about this time a packet of books and tracts from Drummond's Tract Depot in Stirling. They are always carefully chosen, two things being kept in mind—their loyalty to the Cross and their Christian charity. This year the list is as follows: *A Modern Midas*, a tale by Mabel King (1s.); *The Laddie who came from World-Town*, a sketch by the Rev. Albert E. Dearden (6d.); *The Voice of Jesus*, an exposition of the hymn, 'I heard the voice of Jesus say,' by the Rev. W. H. Carslaw, D.D. (6d. net); *The Heart of the Gospel and the Preacher*, an article reprinted from 'The Constructive Quarterly,' by Professor H. R. Mackintosh, D.D. (3d.); *The Christian Soldier's Calendar, 1915* (1d. net); *The Winning Gun* (6d.), the story of a yacht race; and a number of other booklets for Christmas and the New Year.

A beautiful book outwardly, but a far more beautiful book inwardly, is Annie H. Small's *The Psalter and the Life of Prayer* (Foulis; 2s. 6d. net). Miss Small has taken the book of Psalms and shown us how to make it a Book of Devotion. Others have tried to do the same before; but nobody seems to have caught the spirit of the Psalter and made it ours in the secret chamber quite so successfully. There is piquancy in the fact that Miss Small uses, not the Authorized Version or the Revised, but a modification of the Genevan Version. There is an intellectual yet truly devotional Introduction to the use of the Psalter in prayer. But, after all, the book is the Psalter itself, arranged for direct and more profitable use in the hour of intercourse with God.

The Rev. G. H. Knight, who knows the Bible in

the old-fashioned intimately loving way, has picked out of it the passages which speak of threes—three graces, three witnesses, three jewels, and the like—and of each triad he has made a beautiful devotional paper. The papers are not sermons, and they are not addresses. They are to be read quietly and alone. Then their fragrance will be felt, their spiritual strength also will be gathered in. The title is '*These Three*' (Hodder & Stoughton; 3s. 6d.).

The Rev. S. D. Gordon's 'Quiet Talks' have made their author famous in evangelical circles above all the Gordons of our day. One volume follows another, and 'age cannot wither them nor custom stale their infinite variety.' The new volume is based on the Apocalypse. Its title is *Quiet Talks about the Crowned Christ* (Revell; 2s. 6d. net). It is not an exposition of the Apocalypse; it is a conversation about the Christ of that book in His victory. And the conversation is not with books but with human life, every sentence having the appeal which felt experience gives, and every appeal being sent home with unerring directness of address.

An elaborate Life of St. Augustine was published quite recently. The Rev. W. Montgomery, M.A., B.D., has not published another. He is an ardent and highly accomplished student of St. Augustine's works, and in the book entitled *St. Augustine: Aspects of his Life and Thought* (Hodder & Stoughton; 5s. net) he opens the treasury of his knowledge to us in order that, without half the labour he has had, we may have the same pleasure. First we are made to know St. Augustine the man, his character and his temperament. Next we are told the story of his conversion, with that psychological as well as historical accuracy which makes the saint's experience our inheritance. Then, after a peep into the intimacy of his letters, we read three chapters of psychology—much daring and much accomplishing chapters. We pass into a more familiar field in 'St. Augustine as Expositor and Preacher.' Finally, we enjoy an estimate of his Philosophy of History, his Theory of the State, and his Teaching on Social Ethics.

Is it useless recommending a book on peace just now? Is it not just now that it is most useful? *God's Paths to Peace*, by Ernst Richard

(Abingdon Press; 75 cents net) has things in it that at least must make us think. It has this, for instance. 'In 1843, which also in other respects is an important year in the evolution of international organization, the first international railway was opened between Cologne in Germany and Antwerp in Belgium. The importance of this event, not only as a technical accomplishment, but also from the point of view of international law, did not escape its contemporaries. In an article of welcome in the *Moniteur Belge*, the leading Belgium newspaper, in its issue of the opening day we read the following: "To-day two nations have united their desires in a common thought, and in a common enthusiasm. With joy they witnessed the falling of the bars which still are separating nations and have recognised in their minds that human brotherhood will conquer. The noble example given by them, the noble example which, in spite of all obstacles, will be followed by all Europe is at the same time the ambition of all peoples and the desire of all enlightened governments."'

Messrs. James Clarke have published a year book by the Rev. J. H. Jowett, D.D., under the title of *My Daily Meditation for the Circling Year* (3s. 6d. net). Here is one of the Meditations:

THE DETAILS OF PROVIDENCE.

'The very hairs of your head are all numbered.'
Mt 10²⁴⁻³¹.

Providence goes into details. Sometimes, in our human intercourse, we cannot see the trees for the wood. We cannot see the individual sheep for the flock. We cannot see the personal soul for the masses. We are blinded by the bigness of things; we cannot see the individual blades of grass because of the field.

Now God's vision is not general, it is particular. There are no 'masses' to the Infinite. 'He calleth His own sheep *by name*.' The single one is seen as though he alone possessed the earth. When God looks at the wood He sees every tree. When He looks at the race He sees every man.

And, therefore, I need not fear that 'my way is overlooked by my God.' He knows every turning. He knows just where the strain begins at the hill. He knows the perils of every descent. He knows every happening along the road. He knows every

letter that came to me by this morning's post. He knows every visitor who knocks at the door of my life, whether the visitor come at the high noon or at the midnight. 'There is nothing hid.' 'The very hairs of your head are all numbered.'

RELIGION.

Dr. E. A. Wallis Budge is surely the most prolific writer of the present day. How is it that he produces so much and produces it so well? Here are two volumes, each of which would be an ordinary man's output for a year; but they are only a portion of what Dr. Budge has published. The one is *A Short History of the Egyptian People*, with chapters on the religion, daily life, etc.; the other is *The Literature of the Ancient Egyptians* (Dent; 3s. 6d. net each). Both volumes are meant to be introductory to their subject, and it would be difficult to find, far more to write, better introductory volumes. If they seem to err on the side of length, it must be remembered that their subjects are large, and that there is no greater mistake that a man can make who wishes to introduce a new subject than to omit all colour and detail. It is popular writing, but without the eloquence usually associated with that adjective. The illustrations are as popular as the writing.

The Rev. W. F. Cobb, D.D., Rector of St. Ethelburga's in the City of London, has given himself for some years, or at least as much of himself as his other studies will allow, to the study of *Spiritual Healing*, and now, under that title, he has published a moderately sized book, which is out of sight the most trustworthy as well as the most complete introduction to the subject that has been written until now (Bell; 5s. net). There is first of all a history of spiritual healing throughout the Church, ending with the case of Dorothy Kerin. Then follow chapters on Christian Science, on Spiritual Healing and the Body, on Spiritual Healing and Dreams, on Spiritual Healing and Suggestion. The last chapter discusses firmly and knowingly the relation of spiritual healing to the doctrine of the miraculous. The book is properly finished off with an excellent bibliography and a useful index.

What is New Thought? The best answer we have seen (and we have seen many answers) is

that given by Mr. Abel Leighton Allen in *The Message of New Thought* (Bell; 3s. 6d. net). If it is possible to treat the vague and very comprehensive subject scientifically, Mr. Allen is the man to do it. He knows all the varieties and he knows where there is anything among them worth calling Thought. He is a believer in New Thought himself, but he writes not to commend it so much as to explain it.

The danger of New Thought is to run into Pantheism. Mr. Allen is aware, but he is not able to extricate it or himself.

A valuable contribution to the study of primitive religion is *The Family Chain*, by John Hopkins, F.R.C.S. (Watts; 1s.). It is a pamphlet only, but every sentence is worth weighing. The purpose is to describe the evolution of Marriage and Relationships of the Australian Natives.

THEOLOGY.

The Right Rev. Frank Weston, D.D., Bishop of Zanzibar, has revised his book on *The One Christ*, and revised it thoroughly, before issuing a new edition (Longmans; 6s. net). He has omitted the last chapter on Personality; and he has inserted a chapter on the Virgin Birth; for the chapter on Christ's Consciousness he has substituted one on His Human Soul; and he has made many changes in the chapters that are left. But the most important alteration is the insertion of a new Preface, for in that Preface Dr. Weston deals with Modernism in a drastic and unrepentant manner. He has a clear conception of the demands of Authority; and, for his part, he is determined to obey.

Cheered no doubt by the success of their florin series of theological reissues, Messrs. Hodder & Stoughton have resolved to reduce the price of some of their larger books and reissue them also. The first to come is Fairbairn's *The Philosophy of the Christian Religion* (6s.).

The Rev. George F. Terry, Rector of the Church of St. John the Evangelist, Edinburgh, has published a volume of *Essays in Constructive Theology* (Scott; 3s. 6d. net). There are seven essays—on the Christian Revelation of God; on Modern Criticism; on a Working Basis for the Authority of the

Christian Faith; on Progressive Revelation; on the Anglican Church; on the Anglican Ministry; on the Sacraments. Mr. Terry's object, as his title tells us, is not to raise questions or even to discuss those that are raised. It is, as far as in him lies, to 'strengthen the things that remain.' Nevertheless he does not keep out of controversial matter when it is necessary that he should enter in. On the Higher Criticism, for example, he speaks his mind frankly, saying, 'I am convinced that the first condition of the sound interpretation of the Bible is honest and thorough criticism, because ultimately all our religious discussions turn on the treatment of the Sacred Text. It is beyond question that within the last two generations much of the traditional treatment of the Bible has become impossible, and it is very saddening to think that much of the current preaching and teaching of religion to-day is only tolerated because the religious public prefers to remain in wilful ignorance of the assured results of Biblical Science.'

PHILOSOPHY AND PSYCHOLOGY.

Dr. W. Tudor Jones has written a volume on *The Philosophy of Rudolf Eucken* for Messrs. Constable's 'Philosophies Ancient and Modern' (1s. net). No one in our country has shown that he knows Eucken's work or Eucken himself better than Dr. Tudor Jones. A list of Eucken's works is given at the end.

Mary Whiton Calkins, Professor of Philosophy and Psychology in Wellesley College, is the author of two books which have been a great boon to the beginner. The one is philosophical, its title *The Persistent Problems of Philosophy*. The other is psychological, *A First Book in Psychology*. The latter has run through three editions. For the fourth it has been revised with unusual thoroughness. Some of the ideas and a good many of the expressions have been changed, and the bibliography has been added to. Altogether it is so altered that the student must make sure that he buys the fourth and no earlier edition (Macmillan; 7s. net).

Is Conscience an Emotion? That question formed the subject of the Raymond F. West Memorial Lectures delivered at the Leland Stanford Junior University in October 1913, by Dr.

Hastings Rashdall, Fellow and Lecturer of New College, Oxford. And that is the title of the volume which contains the lectures (Fisher Unwin; 4s. 6d. net). Dr. Rashdall's answer is that conscience is not an emotion pure and simple. 'Our judgments of right and wrong,' he says, 'good and evil, represent distinct, irreducible categories or ultimate intellectual notions, just as little capable of being analysed away into emotions, no matter how subtle or how much complicated by fusion with one another or how much directed by intelligence and foresight, as the intellectual notions which underlie the multiplication table or the rules of the syllogism.' Although the book is small, the answer is full; for the author keeps to his point, missing nothing that is relevant and introducing nothing that is irrelevant. While Dr. Rashdall is as convinced as ever of the rationalistic basis of our moral judgments, he seems to have been impressed by the reading of certain anthropological books, such as Westermarck's *Origin and Development of the Moral Ideas*, and is inclined to give a larger space than before to the emotional influence of social habit on morality.

MISSIONS.

Messrs. Revell have published a handsome volume on *The Cross in Japan* (5s. net). The author, Mr. Fred Eugene Hagin, belongs to the Disciples of Christ, and is attached to the Christian Foreign Missionary Society in Japan. His object in writing the book has evidently been to give the friends of the mission at home some clear conception of the life and work of their missionaries, and in order to do that he has entered with some minuteness into their experiences. He has found space for some history of missions in Japan, as well as some prophecy of what Japanese missions are likely to accomplish. But his great object is to describe the work as it is going on at present, and the men and women who are doing it. Japan seems to be the only country about which it is impossible to write an uninteresting missionary book. This book, however, is particularly interesting even for Japan. And its illustrations increase the interest; they are not numerous, but they are admirably chosen and as admirably executed.

In *Winning a Primitive People* (Seeley; 5s. net)

the Rev. Donald Fraser tells the story of his six years' work among the warlike tribe of the Ngoni and the Senga and Tumbuka peoples of Central Africa. We had already the story of the pre-Christian Ngoni told excellently by Dr. Elmslie; Mr. Fraser takes up the tale where Dr. Elmslie ended it and tells us by what means the Ngoni have been led to 'embrace Jesus Christ freely offered to them in the Gospel.' It is a truly inspiring story, most marvellous, most encouraging; and it loses nothing in the telling, for Mr. Fraser has the gift. It would be easy to quote striking passages, they occur on every other page, but it cannot be done this month. Let those who are looking for a good missionary book choose this one; it is assuredly one of the best.

'From the beginning of his career, Dr. Clough's strength lay in the fact that he so thoroughly wrought out his own methods. He had the typical American capacity of seeing a need clearly and meeting it promptly. There was a boldness in his methods that led him to hew a fresh track off the beaten high road. Other men, consciously or unconsciously, followed him. Students of missions believe that he inaugurated a new era in modern foreign missions. There were controversies over his methods all through the years, yet he and his mission stood unmoved. He felt the pressure of destiny which used him as a part in some great design, and often he forged ahead fearlessly when he scarcely knew where the path was leading him.

'The old missionary aim had been to seek the conversion of individuals; to get them detached from their previous life, one by one, and gathered into churches. Dr. Clough did not discard this aim; he added to it his faculty of getting hold of men. Early in his career he recognized the importance of the social group; he left men in it and Christianized the group. Family cohesion and tribal characteristics were factors with which he reckoned. And when, with the gregarious instincts that dominate an Eastern tribe, they came over to Christianity in families, in villages, in crowds, he was not afraid of them; he had become an expert on their social organization, and could handle the crisis.'

The story has often been told fragmentarily. It

is at last told fully and by Dr. Clough himself in the volume entitled *Social Christianity in the Orient* (Macmillan ; 6s. 6d. net). Undoubtedly it is one of the most moving as well as the most encouraging

books ever written by a missionary. Perhaps the lesson of lessons which it teaches is that the oldest methods of evangelizing the world, even the Apostolic, are the best.

The Old Testament in the Roman Phrygia.

BY SIR WILLIAM M. RAMSAY, D.C.L., LL.D., LITT.D., EDINBURGH.

THE position and numbers and influence of the Jews under the Roman Empire outside of Palestine is an interesting and obscure subject which has been discussed (to mention only moderns) by many scholars, such as Reinach, Lévy, etc., since Schürer's great collection of the statistics appeared. Even more interesting is the question as to the character, the religious feelings and beliefs, the conduct and moral standard of action of the extra-Palestinian Jews.

At present we are concerned with those Jews only so far as they are set before us in the Acts and mainly in the Pauline provinces of Asia Minor, viz. Asia and Galatia ; and even there we have only to publish a new document and to show what important new light it throws on other memorials already known, and hardly suspected¹ to be Jewish. The present writer has had something to say from time to time on this subject, especially on the character and conduct of the extra-Palestinian Jews. One most important fact is the following ; and yet his attempts to draw attention to it have failed (*Pauline and Other Studies*, p. 347).

So long as the Jews were living in a small country like Palestine, it would be possible, in the disposition of the calendar and fixing of the proper full moon for the Passover, to be guided by local conditions and actual experience of the first visible appearance of the new moon ; but when Jews were coming to the Passover from distant parts of the Mediterranean world, and even sometimes from places outside of the Mediterranean basin, it was necessary that the calendar should be fixed long beforehand, so that travellers to Palestine should know whether to expect the Passover in

March or thirty days later. Thus the sacred month had to be fixed at least in the previous year and published then through the Jewish world. For this purpose astronomical considerations alone could be taken into account ; and there was abundant astronomical knowledge available at the time.

It is, of course, highly probable that the local conditions were observed in the traditional sacred fashion, and the first appearance of the new moon duly reported to the high priest, who then put out the proper advertisement of the approaching feast : but it was already known that the moon was there, and the day of the feast had been unofficially advertised in the calendar a year or several years previously. Without this admission of scientific knowledge, the problem of keeping the distant Jews true to the holy custom in the holy city would have been far harder. After A.D. 70, when the city was destroyed and the feast no longer drew the Jews to Jerusalem, the whole situation changed.

That there were large settlements of Jews in the Phrygian cities is well known. On one single occasion, about 200 B.C., Antiochus, king of Syria, brought two thousand Jewish families from Babylonia and settled them in the cities which he and his predecessors had found in Phrygia ; and the statements of Cicero in his oration on behalf of Flaccus, the governor of the Roman province Asia, show that there was a population of very many thousands of Jews there in the last century before Christ.

Those Jews were placed there as supporters and trusted upholders of the power of the Greek kings, the successors of Alexander the Great, helping to maintain their hold of the country. Every foreign power ruling the country found the Jews useful and trustworthy. They were servants of foreign rulers, and therefore they were an aristocratic, conservative, dominant caste. This position

¹ My suggestion that they were perhaps Jewish (which is mentioned in the sequel) was received with scepticism ; and it was considered that I was suspecting Jewish influence without any justification or sound reason.