

designated as such by the later Egyptian tradition.<sup>1</sup>

Meanwhile, I commend this short preliminary discussion to the earnest consideration of all who have given themselves closely to the study of ancient Oriental history; but I myself have already the firmest persuasion that here also the much-despised biblical tradition will once more come off victorious, as it has recently done in so many controversies.

*P.S.*—The chief reason for placing the Exodus under Merenptah, the successor of Ramses II. (the latter, according to Lehmann, 'at the earliest, 1324-1258,' in opposition to Mahler's 1348-1281), was found, as is well known, in the mention of the city Ramses (רעמסס, *Egypt. Ra'-mes-su*) in Gn 47<sup>11</sup> (here by anticipation, under Joseph, *i.e.* still in the Hyksos period), and Ex 1<sup>11</sup>. The name *Moses* (מֹשֶׁה), which is probably Egyptian (*cf.* Jah-mose, Dehut-mose—thus 'mose' clearly being a *nomen hypocoristicum*, or so-called pet-name), has the same sibilant as *Ra'-mes-su* (*Egypt. mes*, 'beget,' 'bear'); since now רעמסס, for

<sup>1</sup> If, on the other hand, the Septuagint, with its 440 years (between the Exodus and the building of the temple), is right, the Exodus would fall in 1398 B.C., and the conquest by Joshua in 1358. This, however, in view of Abraham's being contemporary with Hammurabi, is less probable.

which (*cf.* מִשֶּׁה) one would expect רעמסס, is written with *samekh* (ס), there must be here a later gloss. Besides, not only is Gn 47<sup>11</sup> 'in the province of Ramses,' plainly only a nearer definition of 'in the best part of the land (Goshen)', but also in Ex 1<sup>11</sup> there stood originally in the text 'Pithom of (the province of) Ramses' (namely, in distinction from other places called Pithom) (*cf.* P. de Lagarde, *Mitt.* iv. pp. 149 f.); so that here, too, Ramses is an explanatory addition. Against viewing Merenptah as the Pharaoh of the Exodus there is, further and above all, the circumstance that this allows far too short a duration for the period of the Judges (*cf.*, in addition to the above-named 480 years, the important note in Jg 11<sup>26</sup>, 300 years from the end of the wilderness wanderings to the time of Jephthah), as well as the circumstance that Israel as a tribe between Jenó'am (east of Tyre, in the territory of Asher) and Hor (South Palestine), is named in the recently discovered Merenptah inscription (*Anc. Heb. Trad.* p. 266), and that Asher, north of Carmel, is mentioned in the time of Seti and Ramses II. (W. Max Müller, *Asien u. Europa*, pp. 236 f.). On other interesting consequences which flow from the earlier dating of the Exodus and of Joshua, I hope to have more to say presently in THE EXPOSITORY TIMES or elsewhere.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

JERUSALEM THE HOLY. BY EDWIN SHERMAN WALLACE. (*Olipphant.* 8vo, pp. 359, with Maps and Illustrations. 7s. 6d.)

We need a Handbook to Jerusalem now. We need a Handbook to its history, for Mrs. Oliphant's volume was too sumptuous and too easily written. But, more urgently than that, we need an Introduction to the modern city. Whether we visit Jerusalem or stay at home, we all need it equally. For if Christ is the centre of the Bible spiritually, Jerusalem is the centre locally; and if we are content without an accurate understanding of the city of the Great King, it will go hard with us to comprehend the glory of the Great King Himself.

Mr. Wallace has lived for five years in Jerusalem as U.S. Consul. He is mildly interested in its history, and offers a brief and impartial account of that. He is deeply interested in its present state, and that he describes minutely and masterfully. Without fear he has entered the secret places of all the ecclesiastical sects and laid bare the poverty of their pretensions, while appreciative of any spiritual reality there. He has followed Bliss in his explorations and Dickie in his measurements. And since every step of his narrative is accompanied by a photographic illustration, we have ourselves the means of testing as well as understanding his descriptions.

Mr. Wallace's book records an advance in the

scientific study of Jerusalem. He is shrewd and painstaking, and misses little, while he sets down nothing in offence. And though he glances into the future, it is not a mixture of earth and cloud that he sees, it is a development along lines that are now well marked and sufficiently reliable.

A LIFE FOR AFRICA. BY ELLEN C. PARSONS, M.A. (*Oliphant*. Crown 8vo, pp. 316, with Map and Illustrations. 3s. 6d.)

Under the rightful title of *A Life for Africa*, Miss Parsons writes the biography of the Rev. A. C. Good, Ph.D., American Missionary in Equatorial Africa. It is a short comprehensible biography. Not a needless word has strayed into it. From beginning to end it can be read with pleasure, and it leaves a picture that will not fade away. There is some valuable scientific work; there is more, and far more valuable, spiritual impulse. But its most useful service just at present will be to furnish a description of the actual condition of the tribes that dwell along the banks of the Gaboon and Ogowe rivers, so that the most unsympathetic reader may see the necessity for sending them the story of the Cross.

Messrs. Oliphant Anderson & Ferrier have also published *Selfhood and Service*, by David Beaton, and a new volume of the 'Famous Scots' series. The new Scots, for there are two this time, are Robert Pollok and William Edmondstone Aytoun. We have read the book with interest. Miss Masson appears to have done best with her first and least promising subject. Pollok is more attractive than we ever expected to find him.

RECONCILIATION BY INCARNATION. BY D. W. SIMON, D.D. (*T. & T. Clark*. 8vo, pp. 387. 7s. 6d.)

Principal Simon, of Bradford, is at once acute and sound; in combining these two characteristics well, and in having both liberally, he stands almost alone among theologians. For the acute theologian runs off the line, and the sound theologian is afraid to carry his railway into new lands. The sound theologian is a scribe, he cannot speak with authority, because he speaks to the generations that are in their graves; the acute theologian speaks to the men of his own generation, but he forgets that they had fathers, he forgets that they have a fathers' God.

Principal Simon's new book needs study. We have studied it with care, and returned to find earlier places intelligible, or at least more intelligible after we had read the later. It needs serious study. In that respect it differs from the new surprising volume of theology by Dr. Clarke, which could be read without a moment's pause or even reflexion, it is so lucid and apparently obvious. Principal Simon is not always lucid, and never obvious. But he will repay study, not less than Dr. Clarke.

His course is limited. God and man are at variance, and have to be reconciled. God is at variance with man, says Dr. Simon emphatically, as well as man with God. They are reconciled by the Incarnation of the Divine Word. So it is the bearing of the Incarnation on our Reconciliation that is his theme. But it is not so narrow a theme as that may signify. Incarnation is a larger word to Dr. Simon than to some of us. It covers, in a way, the Person of Christ. And so this is the purpose of the book, to show that Atonement is the work of the Incarnate Word, and can be the work of no other. It is a sequel to that fine book *The Redemption of Man*. Together they make a fairly complete, a sound and acute, system of theology.

PAUL, THE MAN, THE MISSIONARY, AND THE TEACHER. BY ORELLO CONE, D.D. (*A. & C. Black*. Crown 8vo, pp. 475. 10s. 6d.)

The value of Dr. Cone's new study of St. Paul (of which some notice will be found on another page) lies in its latter part—the exposition of the apostle's teaching. And that part will be most interesting to those who have most carefully studied Pfeleiderer's *Paulinism*. Here, however, it is enough to show what is Dr. Cone's idea of the way in which St. Paul's theology came to him.

It all came from thinking about one article of belief—the resurrection of Jesus from the dead. The apostle was mistaken, says Dr. Cone, in thinking that Jesus had risen from the dead. Still, he believed it. Well, if God raised Him from the dead, that act was a recognition of His Divine Sonship. The conclusion followed that His death was an atonement for sin—an easy conclusion by a process of reasoning from premises of the Jewish theology. And on this doctrine of the atonement is founded that of the new righteousness by faith, the abolition of the law, the overthrow of sin and

death, and by a marvellous stroke of religious genius the mystic union of the believer with Christ in the fellowship of the Spirit.

AN OUTLINE OF THE HISTORY OF THE LITERATURE OF THE OLD TESTAMENT. BY E. KAUTZSCH. (*Williams & Norgate*. 8vo, pp. xii, 251. 6s. 6d.)

This is a translation into English, accurate and idiomatic, by Dr. John Taylor, of the 'Supplements' to Kautzsch's famous *Die Heilige Schrift des A.T.* That these 'Supplements' deserved both translation and separate publication no one will deny. They form a goodly volume which will be read along with Driver's still more famous *Introduction*, when the comparison will compel thought and check misunderstanding. There are not the materials here as in Driver for the formation of an independent judgment on any of the great literary problems involved. On the other hand, the results of criticism are more rapidly acquired from this book, and it contains chronological and other lists of independent value. Dr. Taylor's translation is most satisfactory.

The fifth volume of Mr. Millar's translation of Harnack's *History of Dogma* (*Williams & Norgate*, 8vo, pp. xx, 331, 10s. 6d.) covers the important period of the conception and development of the Augustinian theology. Two volumes remain to make the series complete. It was a great and necessary undertaking; it has been carried out with punctuality and scholarly care.

APOSTOLIC CHRISTIANITY. BY H. HENSLEY HENSON, B.D. (*Methuen*. Crown 8vo, pp. 343. 6s.)

Mr. Henson has strong convictions on many subjects, and he has most joy in them when they are contrary to other men's convictions. There are many things on which the Christian Church has gone wrong. Nay, Mr. Henson says that the Christian Church as a Church has gone wrong. Church history is a 'long apostasy.' And he is as sure of his mission as Hamlet, when he said—

O cursed spite,

That ever I was born to set it right,

but he has none of Hamlet's sorrow. Accordingly he discourses of the Sacraments, of Christian doctrine, of Church organization, with a glance along the history and a keen eye on the present aspect

of each subject, and he dares the wrath of the Pharisees in the very preface by saying that it is immoral to go on using the Authorized Version in the public services of the Church. The chapters are like the modern sermons which Mr. Henson so decidedly denounces, brief, popular, and short. What is disastrous in public worship, he has found necessary in his classes for men. And no doubt he is right both in his theory and in his practice. What is useful in men's classes may actually be disastrous in public services. And in any case such a book as this owes half its interest, and will owe half its circulation, to the brevity and brightness of its chapters.

One person will dispute one thing and another another, but all will dispute Mr. Henson's spellings of proper names. Other names have an occasional chance of their own, but Renan and Weizsäcker never.

UNIVERSITY SERMONS. BY JOHN CAIRD, D.D. LL.D. (*Maclehose*. Crown 8vo, pp. 402. 6s. net.)

The Master of Balliol has not forgotten that even by a volume of sermons a reputation may be made or marred. Out of his brother's stock of sermons, and it must have been large, he has chosen nineteen for publication. Only nineteen, and they are chosen with such care. Principal Caird was a great preacher in a great position. He could not afford to be careless in his work. His sermons were all finished and admirable. This made the selection so much more difficult. For the sermons that live and make their writer live must be more than artistic; they must be that, and inspired. The first impression that the sermons in this volume convey is, that they are finished works of art. It is only when one remembers that so were all Principal Caird's sermons, that one finds the inspiration hidden behind the art, and sees the motive of the selection. It had been best of all if the art had been hidden behind the inspiration; but Principal Caird was not St. John. And as matter for immortality, art is more than inspiration. In literature, the perfect form is more enduring than the spiritual principle; because the spiritual principle becomes common property in time, the form remains peculiar. So the Master of Balliol has made his great brother immortal by an immortal volume of sermons. Caird will be found beside Robertson and Church in time to come.

Messrs. Maclehose have also published a volume of University Addresses by Principal Caird, edited, uniformly with the Sermons, by his brother. Their subjects are not ephemeral, not passing accidents of university life, but prominent forms for all university thinking. And although this volume will not influence or endure as the sermons, it stands far above the average of printed and published addresses. Once and again it determines an author's position, or fixes a critical judgment in forms they are likely to retain. Yet the authors are so common as Erasmus, Galileo, Hume; the topics so hackneyed as the unity of the sciences, and the progressiveness of art.

MORALITY AS A RELIGION. BY W. R. WASHINGTON SULLIVAN. (*Sonnenschein*. Crown 8vo, pp. 296. 6s.)

Every Church and society has its creed, and the creed has some day to be written. This is the creed of the Ethical Religion Society, which meets at Steinway Hall, Portman Square. It does not bind any one, not even its composer. It expresses the general drift—the 'tendency' in ecclesiastical phrase—of the society's faith, and that is all that any creed does or can do. It is an interesting and even an attractive creed. For it makes for righteousness. As much as there is of it, it makes for righteousness. And on the whole this is the only disappointment one feels in regard to it—that there is not more of it. The creed of the Ethical Religion Society, which meets in Steinway Hall, is that we must be good. Now the world has always known that it must be good, and all the men and women in it. But it has not always known how. And that, which is the only difficulty, the creed of the Ethical Religion Society does not touch. We must apologise for comparing its members to the Pharisees, but the Pharisees said, 'We do not need forgiveness, and the rest of the people who do cannot get it,' and that is just what this society seems to say. When the Pharisees said that, Jesus answered, 'I am come to seek and to save that which was lost.' He saves us *to* ethics, but He saves us *by* a Gospel.

So it is really a volume of practical morality, and it is most stimulating.

Mr. Allenson has published a new edition of the Rev. Frank Ballard's undisguised and unanswerable plea for the use of the Revised Version,

in preference to the Authorized, in public and in private. It is an enlarged and much improved edition, altogether a more attractive and more persuasive book. That the battle of the Versions will be won by the Revised, there are few who question. Mr. Ballard will share the honours of the victory. But apart from that, his book is instructive. It is scarcely possible that any one should read it and not know even the Authorized Version better than before. Nor does Mr. Ballard desire that you should love the Authorized less that you love the Revised more.

By the Church of England Sunday-School Institute there have been published *Graded Lessons in St. Matthew*, by William Taylor; *Christ and the Catechism*, by the Rev. James Street, M.A.; the volume for 1898 of *The Boys' and Girls' Companion*; and some New Year Addresses. The teaching of these publications is well known. In all cases the effort is made to impart knowledge, the Spirit is left to transform the knowledge into life.

CATHOLIC FAITH AND PRACTICE. BY THE REV. ALFRED G. MORTIMER, D.D. (*Longmans*. Crown 8vo, Part II., pp. lxiii, 519. 9s.)

The first part of Dr. Mortimer's *Faith and Practice* has been welcomed beyond his own expectation. He resolved to issue the second part only if the first was successful. He issues it already on a larger scale and in a more confident manner than the first. This is indeed an inevitable criticism; the scale is too large now, the tone is somewhat too dogmatic. Dr. Mortimer is less to blame perhaps than his subject. In the earlier volume he was theological and sound, in this he is ecclesiastical and controversial. And although it is likely that this volume will circulate more rapidly than the first, for these are the matters that are at present most agitated amongst us, it is nevertheless a pity that a better proportion could not have been preserved in a Manual of Theology of so much promise; and, in particular, it is to be regretted that when Dr. Mortimer was at sea—as he confesses to be at sea in matters of Old Testament Scholarship—he should have taken one side so emphatically. Nowhere is the tendency of this volume to expansion so noticeable as in the chapter on Holy Scripture, which will have to be rewritten and twice as much said in half the space.

Dr. Mortimer writes as a High Churchman, but with a difference. In some points he seems to an Englishman very high; in others, unconsciously very low. With all that, his volume is most instructive. He knows what his mind is, and he can make it known to his readers. He is neither a great scholar nor a great thinker, but he carries common sense about with him, and he can make some popular positions look very foolish.

---

SOME ASPECTS OF PRIMITIVE CHURCH LIFE.

By WILLIAM BRIGHT, D.D. (*Longmans*. Crown 8vo, pp. 268. 6s.)

Professor Bright has published five Summer School addresses on the life of the early Church. The addresses are calm and constructive, notwithstanding the keen debate under which their positions lie; the controversy is given in footnotes. Dr. Bright's attitude is too often repeated and too well known to need explanation. But the issue of Hort's *Christian Ecclesia* has been a serious intruder into its conserve. Again and again Dr. Bright has to meet the cumulative argument of Hort, and sometimes he betrays a little uneasiness, as when he speaks of Hort's *bias*. No one knows better than Dr. Bright that bias is a word that may be bandied, and since Hort has not that opportunity now, it ought not to be used. The search for truth gives one opinions; Hort held these firmly, but he always offered the reasons for them. The book is an excellent, short, popular account of the author's conception of the life and growth of the primitive Church.

---

THE RELIGION OF BABYLONIA AND ASSYRIA.

By MORRIS JASTROW, JR., PH.D. (*Arnold*. Crown 8vo, pp. 780. 12s. 6d. net.)

Messrs. Ginn & Company of Boston, Massachusetts, have under publication a series of Handbooks on the History of Religions. Mr. Edward Arnold is the publisher in this country. For the Religion of Babylonia and Assyria, Professor Jastrow of Pennsylvania University has been chosen, and a better choice could not have been made. Professor Jastrow has done original work on this subject, and he is thoroughly acquainted with all its literature. He is also in touch with the best scholarship of to-day in other branches of Semitic study, and in particular with Old Testament scholarship. And he is able to write easily for the un instructed reader.

When Professor Sayce's Hibbert Lectures came, they opened a new world to many. For he also has the gift of popular presentation—more unmistakably perhaps than Professor Jastrow, more irresistibly without doubt. But already the Hibbert Lectures are out of date. Professor Jastrow knows that his Handbook will soon be out of date also. 'For as long as activity prevails in any branch of science all results are provisional.' But that is his reason for writing. It is on the living subject we want the new book. Professor Jastrow writes to prepare the way for his successor.

The book has been in hand for a year or two, and as the new discoveries have come in they have been added to their chapter, swelling the book considerably. But it is not too large. There is superfluity nowhere. Professor Jastrow has given us a full introduction to the Religion of Babylonia and Assyria. Mastering his book, we are fairly in the grasp of the subject. We shall then be able to follow the new discoveries, and pass on to the more technical literature.

This may be an exceptionally able volume of the series. If it is not, this series will be much heard of yet.

---

In his 'University Tutorial Series,' Mr. W. B. Clive has published the first volume of *A Manual of Psychology*, by G. F. Stout, M.A. (crown 8vo, pp. xii, 240, 4s. 6d.). It is written directly for educational purposes, but that does not mean for examinations. Mr. Stout distinctly refuses to provide provender for cramming. The book is full enough to give an interest in the subject, thoughtful enough to compel thinking, and when mastered it will be remembered. Manifestly Mr. Stout is one of our most accomplished modern teachers.

---

Messrs. Cassell have published a new and enlarged edition of *Beneath the Banner*, a book of narratives of noble lives and noble deeds. Mr. Cross has hit upon a fruitful theme and worked it successfully.

---

In the *Guide* for 1898 (Glasgow: Love, 4to, pp. 228, 2s.) we miss the papers by Mr. Gordon Clark on 'Books that have helped me to the Culture of the Christ-Life.' There are only three in this volume; there used to be more, and the volume contained nothing finer or more lasting.

But there are good things in plenty to fill the gap. 'Mothers of Memorable Men' is a masterstroke of editing, and what an impressive theme!

Mr. Kelly has issued the ninth volume of the *Preacher's Magazine* (8vo, pp. 580, 5s.), the only homiletical magazine we ever saw that seemed to be really edited.

Mr. Andrew Stevenson of Edinburgh has published a small book which ought to have a great circulation, and, as it circulates, will do great good. Its title is *Why I am a Christian* (pp. 84, 3d.), its author Mr. William Davidson, the President of the Commercial Travellers' Christian Union for the East of Scotland. In the first place, Mr. Davidson shows that he *is* a Christian; and in the next, he commends his Christianity almost irresistibly. It grapples with our great problem—the indifference of young men. It demands just one thing—that the young man have something in him to lay hold of. Then it goes to work, and, if left alone, will rarely be defeated.

In *The Ship of the Soul*, the latest of Messrs. James Clarke's 'Small Books,' Stopford Brooke offers us seven of his charming optimistic sermons.

CONFERENCE MEMORIES. BY SIR ARTHUR BLACKWOOD, K.C.B. (*Shaw*. Crown 8vo, pp. 201.)

Into this volume have been gathered the addresses which Sir Arthur Blackwood delivered at the Mildmay Conference between the years 1875 and 1893. These addresses are not only worthy of preservation, they are worthy of the most serious and repeated reading. For Sir Arthur Blackwood was an expositor of ever new surprise and fertility.

Messrs. A. J. Holman, of Philadelphia, have published a new Teachers' Bible. It is new and striking enough to arrest attention at once, and demand impartial examination. The full title is *The Holman Comparative Self-Pronouncing S.S. Teachers' Bible*. Besides a good serviceable concordance at the end, and a number of brightly coloured maps, it has two features in the text.

One is the pronunciation of all proper names occurring in the Bible. Every time that a proper name has to be read, its pronunciation is marked; so that neither at the desk nor at the family altar need a single awkward slip or a single moment's hesitation occur. But the distinguishing feature is not that.

The Authorized and Revised Versions are both printed, and not in parallel columns, but in one text. That is to say, where they are identical the printing is as usual, but where they differ the Authorized form is given above the line, and the Revised form immediately below it. Thus at a glance we can see when the Revised Version has made a change, and what the change is. We do not need to laboriously consult parallel columns for either.

The advantage is very great. Besides its convenience and the saving of time, this method of printing the two versions arrests the eye. No one can miss a change, and no one can help asking why the change is made. It is an education. It is the best way to read the Bible, if one must read it only in English. If this Bible could be properly introduced, it would likely prove the most popular of all the Teachers' Bibles in existence.

VISIONS OF SIN. BY JAMES HOPE MOULTON, M.A. (*Kelly*. Crown 8vo, pp. 227. 2s.)

In a touching preface Mr. Moulton tells us how these visions of sin came to him, and why he has given them now to us. They are studies in the word of God. They are studies of certain sinful persons there. And they are for warning, lest we also fall after the same example of unbelief. A half-theological, wholly biblical discussion precedes, of the whence and whither of sin, and the examples are closed and confirmed by certain aspects of sin presented in fairly acceptable verse.

Messrs. Seeley have published two lovely little books, which are as good as they are beautiful, by Dr. Moule of Cambridge. The one is a series of devotional and expository readings in the Epistle to the Galatians, which appeared recently in the *Record*, and now receive the title of *The Cross and the Spirit*. The other is the History and Contents of the Book of Common Prayer, called simply *Our Prayer Book*, an opportune book if ever there

was one, and not less useful that it is not at all controversial.

TRACINGS FROM THE GOSPEL OF JOHN. BY C. E. STUART. (*Marlborough*. Crown 8vo, pp. 430. 5s.)

The title 'Tracings' gives Mr. Stuart liberty. This is not a phrase-by-phrase exposition. It is continuous, but not exhaustive. And it varies

the exposition by criticism, philology, or homiletic at will. It is a purely popular book, and should serve its popular purpose well.

From the Sunday School Union comes the seventh volume of *The Silver Link*, with its old, quiet, religious tone, and wholesome family feeling. The same house has published a popular and cheap *Life of Bunyan* in the 'Splendid Lives' Series.

## Recent Foreign Theology.

### 'Catena.'

So great is the number of newly discovered manuscripts which come year by year into our libraries, and of interesting books which are published almost month by month, that other MSS., which are perhaps of not less value than the newly discovered ones, remain neglected for centuries in the mausoleums called libraries, and that even printed books of importance sink into complete oblivion. When Professor Blass startled the theological world by his discovery that St. Luke published two editions of the *Acta Apostolorum*, it had to be followed by the notice that the same statement was made two centuries ago by L. de Dieu. This had been completely forgotten. Or, would it not be a great surprise if I were to state that in one of the great English libraries there has been for more than one hundred years a manuscript of the eleventh century, older than any of those which de Lagarde used in publishing the *Apostolic Constitutions*, containing the first six books of the latter in a recension hitherto known only from the margins of a Vatican manuscript? And yet it is so.

To such a neglected department of study our attention is called by the little book of Lic. Hans Lietzmann, entitled *Catenen*.<sup>1</sup> What is a 'Catena'? Most students of Divinity, in Germany at least, leave the university without ever having seen such a thing, and with a very dark idea about it, if ever by chance they heard the word; even Professors

<sup>1</sup> *Catenen. Mitteilungen über ihre Geschichte und handschriftliche Überlieferung.* Von Lic. Hans Lietzmann. Mit einem Beitrag von Prof. Dr. Hermann Usener. (Freiburg i. B.: Mohr.) Williams & Norgate, 1897. Nett 4s.

do not seem to inquire much after them. The very important Catena on the Octateuch, which was printed at Leipzig in the year 1772, I sought in vain in the University Library of Tübingen and all public libraries of Württemberg. If a Professor had asked for it, certainly it would have been purchased at Tübingen in the course of 125 years, which had elapsed since its appearance.

*Catena*, *Σειρα*, have been for the Greek Church since the early Middle Ages what the *Biblia Glossata* are in the Latin-speaking part of Christianity, commentaries, in which extracts from different ecclesiastical authors on important or difficult passages of the Scriptures are strung together as the links of a chain. At first these explanatory notes were written on the margins of the biblical texts ('Rand-Catene'); afterwards it was found more convenient to let text and notes follow each other; after a verse or a couple of verses comes the explanation. In this case the text is generally written in larger letters or in different ink. Some of the MSS give carefully the names of the authors from whom extracts are given, in rare cases with accurate statements from which book the note is taken; others give no names at all. There are great varieties even between MSS which have a close connexion; *tot exemplaria pene quot codices*. The importance of the *Catena* is threefold.

First, for *exegesis and its history*: they teach us how the ancient Fathers of the Church understood their biblical texts, and many a beautiful saying might be gathered from them to adorn our modern commentaries. Secondly, they are witnesses for the *Bible text* which these authors had