

frequently make wrong statements about the cohort which John mentions. They speak of it as a cohort of a legion. If that were so, John would be guilty of a gross inaccuracy; there were no legionary troops in Jerusalem. The nearest point to Jerusalem where a legion was ever stationed was Caparcotnæ, amid the hills over the southern edge of the Plain of Megiddo.¹ A legion might be familiar in the north of Palestine and east of the Jordan (as is seen in the story of the swine); but a legion or a cohort of a legion in Jerusalem was impossible. This cohort was an auxiliary cohort, an independent regiment, not a part of a legion, raised and recruited among some conquered people (such as Ituraei, Brittones, Batavi, etc.), and containing in its rank no Roman citizens. In a legion all the soldiers were *cives Romani*. There was one auxiliary cohort stationed at Jerusalem in the castle Antonia, guarding the Temple. It contained cavalry (Ac 22) and (as Schürer infers acutely and with great probability)² it was there-

¹ This is not in Schürer, *Gesch. d. Iud. Volkes*, etc. I mention this merely to caution the disciples of culture not to quote him in disproof of my statement. It is a more recent discovery than Schürer's excellent work.

² It is rather odd that Schürer, who had such contempt

for *miliaria equitata*;³ but its name is not known.

I have sometimes wondered whether the *στρατηγοὶ τοῦ ἱεροῦ* (Lk 26) might not be the officers of the cohort stationed in the castle. From the castle steps led down to the Temple platform, and the cohort guarded the Temple. But this interpretation cannot be supported, and the agreement which it would establish with John is not to be maintained.

The first of the disciples to recover from the panic which had caused their flight were Peter and John. Peter followed at a distance, desirous of seeing what would happen to the Lord. The distance, according to John, was not great, for these two disciples accompanied Jesus. In the dark morning followers would lose sight of the company, unless they were fairly near: the lights were in front. John reached the house of Annas almost at the moment when the whole party arrived there, and entered with it. Peter was excluded till John observed his absence and went back to introduce him.

for the credibility of Luke should quote him as sufficient authority when it comes to a matter of hard fact (*Gesch. i. p. 387*, 2nd ed.).

³ Schürer has not, however, seen that it must have been *miliaria*, only that it was *equitata*.

Literature.

FORERUNNERS AND RIVALS OF CHRISTIANITY.

FORERUNNERS and Rivals of Christianity is the title which has been given by Mr. F. Legge, F.S.A., to his *Studies in Religious History from 330 B.C. to 330 A.D.* (Cambridge: At the University Press; 2 vols., 25s. net). What is the author's purpose?

'The following pages,' he says, 'are a modest attempt to bring before the public certain documents of great importance for the understanding of the growth and development of the Christian religion. They are not new, almost all of them having been translated at one time or another into English, French, German, or Italian; but they are all practically unknown save to scholars, are all fragmentary, and with hardly an exception, are difficult to understand without a running com-

mentary. In these circumstances, I have ventured to follow, not for the first time, the advice given by Sir Gaston Maspero to his pupils in one of his luminous lectures at the Collège de France. "If," said in effect that great master of archaeology, "you find yourselves in the presence of scattered and diverse examples of any monument you cannot understand—funerary cones, amulets of unusual form, hypocephali, or anything else—make a collection of them. Search museums, journals of Egyptology, proceedings of learned societies, until you think they have no more novelties of the kind to offer you. Then put those you have collected side by side and study them. The features they have in common will then readily appear and in a little time you will find that you will perceive not only the use of the objects in question, but also the history of their development, their connexion with each other, and their

relative dates." This has been the end aimed at in this book.'

It required a clear and scientific method such as this, as well as much perseverance, to do what Mr. Legge has done. For after an introduction in which he takes a survey of the land to be possessed, he describes the conquests of Alexander, the Alexandrian gods, the origin of Gnosticism, and then in three chapters the Pre-Christian Gnostics—the Orphici, the Essenes, and Simon Magus. In the second volume he passes to the Post-Christian Gnostics and gives a triumphantly lucid account of the Ophites and of Valentinus. These first three chapters of the second volume (7, 8, and 9 of the whole work) are the test of the author's ability, and they stand it. After a course of Gnostic exposition, even at the hands of the masters, one can say of this that it is a marvel of clearness. The last chapters are on the Pistis Sophia and its Related Texts, Marcion, the Worship of Mithras, and the Manichaeans. An index of sixty-four pages brings a great book to a great conclusion.

One word of criticism. With all the literature which Mr. Legge has read he appears not to have read the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. In that work he would have found articles more recent and more authoritative on some of his subjects than anything that he has used.

ST. CATHERINE OF SIENA.

'Everybody loves Catherine Benincasa because she was always and everywhere a woman in every fibre of her being.' So begins Fr. T. M. Schwertner his preface to a new life of *Saint Catherine of Siena*, by the Rev. C. M. Antony, of the Third Order of Penance of St. Dominic (Burns & Oates; 6s. net). 'Catherine of Siena,' says Fr. Schwertner, 'lives to-day in the minds and hearts of all true Christians because she took the Master at His word when He bade her be perfect as the Father in heaven is perfect. And' because she accepted the Gospel standards of spiritual living she early reached the high tablelands where the Good Shepherd feeds His sheep on the rich pastures of contemplation. In accepting the Scriptures as her life's *vade mecum* she had humility and common sense enough to know that certain details of action and behaviour in the God-Man's life are only to serve as ideals. Hence she

wisely followed the spirit of the Gospel in those things that show forth the Divine mission of the Saviour. But just because she caught the spirit of the Gospel she was able to maintain a sane attitude and adopt a sensible course of action in her manifold works for individuals, the Tuscan cities and the Church.'

In undertaking a new biography, Mr. Antony is aware of the difficulty of his task. It would have been difficult if no biography had been written; it is ever so much more difficult since two biographies have been written, one by Mr. Edmund Gardner, and one by Mother Francis Raphael Drane, each admirable and together covering all aspects of the saint's character and life. But he has persevered with his purpose. For he writes that the multitude may read. He writes succinctly and omits needless names and incidents. He writes in language that is neither technically 'religious' nor unintelligibly old. It is in accordance with the popular purpose of the book that the illustrations are good and numerous.

Mr. Antony's attitude to the miracles is believing enough but not utterly credulous. 'It has been said that at Rocca d'Orcia St. Catherine learnt miraculously to write. Fra Tommaso Caffarini tells us that one day, finding a pot of cinnabar—the red paint used by mediæval artists to illuminate capital letters—Catherine took up the brush which lay upon it, and began forming characters upon a sheet of paper, which presently took the form of a wonderful prayer to God the Holy Ghost.' This miracle has been vigorously disproved by Père Hurtaud, who in 1912 edited the *Dialogue* of St. Catherine. Mr. Antony discusses the evidence, and concludes: 'The Saint is glorified by so many miracles that it is well to weigh the evidence against this doubtful one.' Wise man!

PURITANISM.

The Second Parte of a Register, being a Calendar of Manuscripts under that title intended for publication by the Puritans about 1593, and now in Dr. Williams's Library, London; edited by Albert Peel, M.A., Litt. D. (Leeds), B. Litt. (Oxon.), Fellow of the Royal Historical Society, late History Research Scholar of the University of Leeds; with a Preface by C. H. Firth, LL.D., Regius Professor of Modern History in the University of Oxford; in two volumes (Cambridge: At the University

Press; 21s. net). Such is the title-page. What does it mean? Let Dr. Firth tell. 'Elizabethan Puritanism has attracted many investigators in recent years. Mr. Burrage's *Early English Dissenters* and his works on Robert Browne, Mr. Usher's *Presbyterian Movement in the Reign of Queen Elizabeth*, Dr. Powicke's *Henry Barrow*, Mr. Pierce's *Historical Introduction to the Marprelate Tracts*, are recent examples of the increasing interest in this subject. The collection of manuscripts calendared by Dr. Peel is a very useful and necessary addition to the materials already in print for the period. The manuscripts in question had been already utilized by older writers such as Neal and Brook but only partially employed, and somewhat uncritically and inaccurately dealt with. A calendar was the best way of making them accessible to students, for the cost of printing them all *in extenso* would have been prohibitive, and many of them were not of sufficient value to deserve reproduction at length. To provide a key to the whole collection by indicating the contents of each particular document, and to print in full the essential portions of those which were important were tasks requiring judgment as well as industry, and Dr. Peel has performed his work in a scholarly fashion.

'The documents calendared cover the period from 1570 to 1590. Amongst them are a number of projected bills and acts which show clearly the aims of the Puritan party. For instance, An Act for the reformation of the Ministerie in the Church of England, An Act for the restitution of Christian discipline in the Church of England (i. 304; ii. 1), and some others mostly drawn up about 1586 (ii. 4, 196, 198, 231, 232). Coupled with these are a number of supplications, requests, and petitions to the Queen, to Parliament, and to the Council (e.g. i. 75, 163; ii. 70, 208). These collective demands are reinforced by appeals from single persons or local groups, either of ministers or laymen. This great mass of evidence sets forth in detail, with an immense amount of repetition it is true, but with the greatest clearness, and fulness, what the Puritan party wanted to effect and what their grievances and complaints were. As Dr. Peel observes, this is "probably the most important collection of Puritan documents extant," and "while remembering that they are of an *ex parte* nature, and that it is impossible for the scientific historian to accept them indiscriminately, it is safe to say that no

accurate account of the ecclesiastical history of the years 1570-1590 can be written without consulting them."

It is not a book for review, but for record. To say what it contains is all that the student of ecclesiastical history requires.

AMENTET.

Mr. Alfred E. Knight has been known until recently as a botanist. He is now known as a moralist on the war, a poet, and an Egyptologist. So far as we are able to judge he is most as a botanist and least as a poet. His claim to be called an Egyptologist rests as yet on a volume containing an account of the gods, the sacred animals, the amulets and the scarabs of the Ancient Egyptians. To this volume he has given the name of *Amentet* (Longmans; 12s. 6d. net). It is an attractive quarto, bound in purple with a great number of illustrations in the text, a few plates, and a frontispiece in colour. And it is reliable.

That is the main thing. For even so handsome and ornamental a book as this could not be recommended unless it could be trusted to the last discovery. Mr. Knight must have spent many hours and days on this study; he knows best how he got it in together with all his other studies. He has used the available books freely, as he acknowledges, but he has done some thinking for himself, and much judicious condensing.

The gods and sacred animals and the amulets are given in alphabetical order. The list is probably a more complete one than any other book contains—at least the list of the amulets. The scarabs are gathered into groups according to dynasties. We shall quote the account of *Maat*, the cubit amulet.

'*MAAT, or Cubit Amulet.* This very rare amulet, which is not even mentioned in Professor Petrie's large work, is a model of the hieroglyphic which has the phonetic value *Maat*, , and which is believed by Budge to represent a sculptor's or carver's tool—probably a chisel. Others think that it may represent an instrument used for measuring purposes—indeed, as the measure of a cubit, whence the application of that name to the amulet. "About the meaning of the word *maat*," says Budge, "there is fortunately no difficulty, for from many passages in texts of all periods we learn that it indicated primarily 'that which is straight,'

and it was probably the name which was given to the instrument by which the work of the handicraftsman of every kind was kept straight. . . . The Egyptians used the word in a physical and a moral sense, and thus it came to mean, 'right, true, truth, real, genuine, upright, righteous, just, steadfast, unalterable,' etc.; *khesbet maat* is 'real lapis-lazuli' as opposed to blue paste; *shes maat* means 'ceaselessly and regularly'; *em un maat* indicates that a thing is really so; the man who is good and honest is *maat*; the truth (*maat*) is great and mighty and 'it hath never been broken since the time of Osiris'; finally, the exact equivalent of the English words, 'God will judge the right' is found in the Egyptian *pa neter apu pa maat* (*Gods of the Egyptians*, i. pp. 416, 417). The meaning of the amulet is thus sufficiently clear. Its extreme rarity has been already noted. The only examples we have met with are the two or three gilded steatite specimens in the British Museum.'

A Handbook for students of Psychology, Logic, Ethics, Æsthetics, and General Philosophy has been written by Professor Oswald Külpe of Würzburg, and it has been published in English in one small volume. It is a feat of condensation. Yet the book is perfectly readable and enjoyable. But for that the German professor owes much to his American translators, Instructor W. B. Pillsbury and Professor E. B. Titchener of Cornell. The title is *Introduction to Philosophy* (Allen & Unwin; 6s.). There are just two ways of translating. Dr. Pillsbury and Dr. Titchener have chosen the right way. This is what Professor Külpe meant to say, and it is said in excellent idiomatic English. The translators have enriched the original by adding references to English books.

Messrs. Blackwood have published in a cheap form the Seventh Macleod Memorial Lecture. The lecturer was the Rev. Roger S. Kirkpatrick, B.D., Minister at Yarrow. Its subject is *The Ministry of Dr. John Macleod in the Parish of Govan* (2s. net).

Dr. John Macleod was the leader for many a day, in the Church of Scotland, of what was called the Ritualistic or High Church party. He was a man of great energy, strong convictions, unshakable courage. With full sympathy Mr. Kirkpatrick tells the story of his labours and his rewards.

After the lecture there are printed many interesting appendixes. One of them gives the Order for the Dedication of the Govan Parish Church of St. Constantine. Without the sermon, which is not published, it occupies twenty-three printed pages.

Messrs. Blackwood have published an English translation of *Religion and Science*, a philosophical essay, by John Theodore Merz, the author of *A History of European Thought in the Nineteenth Century* (5s. net). The philosopher has a right to deal with the relation of science to religion, because, when physical science was at its highest and haughtiest, the philosopher was less disturbed than the theologian, and did not a little to open the way to an understanding of the limits of all scientific investigation. If this essay could have been written then it might have made a sensation. It is not only that it is calm; it is also that it is convincing. But it could not have been written then. The scientist had to be allowed to spread himself over the field for a time. He had to find out for himself that in comparison with the universe of thought and action, his own activities and theories were quite narrow and quite impassably confined. Now the philosopher has his chance. And Dr. Merz is the man to take it. He knows what science can do. He knows what science has done. He takes science and religion together to gain what he calls a common-sense view of the universe. And yet he brings out forcibly the fact that there can never be complete harmony between them, because science is for ever changing, whereas religion, even if temporarily disturbed, always reverts to its beginnings, indicating that there is some abiding and unchanging reality at the bottom of things.

What the Roman Catholic Church has done in the past and what it is doing now for *The Memory of our Dead* is told with much learning and enlightened conviction by the Rev. Herbert Thurston, S.J., in a volume with that title issued by Messrs. Burns & Oates (2s. 6d. net). The main matter is of course prayer for the departed, and it is considered on all sides. But that is not the only matter in the book by any means. It contains much folklore; and many curious customs are described and vindicated in it. Among the rest there is an able reply to Sir James G. Frazer, who said that 'the Commemoration of All Souls,

as now recognized by the Catholic Church, is nothing more nor less than an ancient Celtic festival of the departed, which ecclesiastical authority, "being unable to suppress, was at length induced to connive at."

That there is dissatisfaction with the present state of the science of Ethics is evident, and the evidence comes from different quarters of the compass. What is the trouble? There are many troubles. The deepest is the discovery that scientific ethics, which is more directly called metaphysical ethics, is not ethics. That is to say, it is not morality. It has to do with conceptions into which right and wrong as moral choices need not enter. 'There is no reason,' says Mr. Thomas Whittaker, 'why we should call such systems "systems of morality" at all. A code of conduct adapted to promote efficiently the organic life and expansion of an aggregate, but recognising no ultimate ground save a Collective Will, never seemed to me to deserve the name of morality in the proper sense. It might easily be the code of a band of robbers.'

Mr. Whittaker has written a book on *The Theory of Abstract Ethics* (Cambridge: At the University Press; 4s. 6d. net). His purpose in writing it is to show where the shoe pinches and whence relief may come. It will come from acceptance of the ethics of Professor Juvalta. Mr. Whittaker expounds Juvalta's system (it is found in *Old and New Problems of Morality*). But he does more. He carries Juvalta to Kant and back to us, purified and strengthened and made fitter than before for our guide to the life that is sober, righteous, and godly.

A small but precious volume has been added to the series of books on Indian thought which, under the general title of *The Heritage of India*, are being brought out by the Right Rev. V. S. Azariah, Bishop of Dornakal, and Mr. J. N. Farquhar, M.A. It is a selection of poetry and prose (chiefly poetry) from the Buddhist writings, made and introduced by K. J. Saunders, M.A., Literary Secretary of the Y.M.C.A., of India, Burma, and Ceylon. The title is *The Heart of Buddhism* (Humphrey Milford; 1s. 6d. net).

The selection shows that Mr. Saunders has a knowledge of Buddhist literature which very few would lay claim to. But the Introduction is as

scholarly as the Selection—a charming addition to Buddhist interpretation. Mr. Saunders feels the drawing of the Buddha, and confesses it, though he would not for one moment place him beside the Christ.

Professor Alexander Souter has prepared *A Pocket Lexicon to the Greek New Testament* (Oxford: At the Clarendon Press; 3s. net). Already we have Hickie (slightly smaller) and Berry (slightly larger), both excellent. Yet there is room. For Professor Souter has used the new grammars and lexicons which have nearly turned the study of the Greek of the New Testament upside down. And more than that, he has made his book something of a biblico-theological lexicon, to use the long word made familiar by Cremer. We shall best review the book by quoting the note on *πίστις*.

'*πίστις*, (a) *faith, belief, trust*, generally of the leaning of the entire human personality upon God or the Messiah in absolute trust and confidence in His power, wisdom, and goodness. The older meaning, *intellectual conviction* of certain truths, is often present. (In Eph. i 15 [shorter text] *ἐἰς* = among); (b) with the article, *the faith* (in Lk. xviii 8 perhaps *the necessary faith* or *the faith that perseveres*), *the Christian faith*, Ac. vi 7, xiii 8, xvi 5, xxiv 24, Gal. i 23, iii 23, vi 10, Eph. iv 13, Jude 3, 20, etc.; (c) as a psychological faculty, Heb. xi 1; (d) *integrity, faithfulness, trustworthiness, loyalty*, Mt. xxiii 23, Rom. i 17 (?), Gal. v 22, 2 Ti. iv 7; (e) *a guarantee*, Ac. xvii 31.'

'In the year 1879 a book of *Tshi Proverbs* was published by the Basel Evangelical Missionary Society. This work, which was edited by the late Rev. J. G. Christaller, contained some "3,600 proverbs in use among the negroes of the Gold Coast, speaking the Asante and Fante language." From that book a selection of proverbs has been made by Mr. R. Sutherland Rattray, F.R.G.S., F.R.A.I. The proverbs selected have been published in the original language and in an English translation, under the title of *Ashanti Proverbs* (Oxford: At the Clarendon Press; 8s. 6d. net). To the translation Mr. Rattray has added philological and folklore notes, increasing the value of the book not a little thereby, and its value was considerable already. For these Ashanti proverbs are a surprise of wit as well as of wisdom. Clearly

the Ashantis have a wider outlook on life than we have given them credit for. It has been denied that they recognize a supreme deity, even Mr. Ellis asserting that any such idea they possess is a result of missionary teaching. Mr. Rattray shows clearly that the Ashanti idea of a High God is their own. It is very much the same with their proverbs. Some of them may be due to European or Asiatic influence, but the greater part are native. This is one of the proverbs with its explanation:

'Experienced men have a saying, "Leave my legs alone," but you will not hear them saying, "Leave my head alone."

'The following is the explanation given by the Ashantis of this saying. Long ago, when wild animals, lions, hyenas, and leopards, were even more numerous than now, a man, when he lay down to sleep, always took care that his feet and not his head were nearest to the doorway. Thus, if a wild animal got into the hut, it would most probably seize the man's legs, who would then shout "Leave my legs alone"; whereas had his head been nearest the door, and been seized hold of, he would have been unable to shout "Leave my head alone." The proverb means, a man of experience will not put himself in a position from which he cannot extricate himself.'

Here are other proverbs at random:

'When the cat walks about the house carrying his bag, the night animal (the mouse) does not put his hand inside.'

'It is not the greater amount of food that the elephant eats than the duker that makes it greater in size than he.'

'If the vulture did not wish to come into the house, it would not stand about on the dung-hill.'

'When something gets in your eye, it is your friend who removes it for you.'

'When you have not a cown shell, then you say that wine is not sweet.'

Under the title of *Christian Mind Healing*, a manual of 'New Thought' teaching has been written by Harriet Hale Rix (Fowler; 3s. 6d. net). For most of us it is difficult to distinguish between New Thought and Christian Science. If we know what Christian Science is, we shall be able in future to make the distinction. For this volume tells us very plainly what New Thought is.

The idea of *Prosperity* (Fowler; 1s. 6d. net)

held by Annie Rix Militz is not the idea once held by Samuel Smiles. Worldly prosperity is not in all the thoughts of a New Thought preacher. It does depend upon the possession of wealth; but then wealth is godliness. How is godliness to be obtained? Not by faith in Christ, not by the working of the Holy Spirit, not by good works, but by right thinking. Get the mind right and the heart will be right. It is the New Thought interpretation of the text, 'If thine eye be single, thy whole body shall be full of light.'

All scoutmasters should add to their manual of directions a little book called *Control* (Heffer; 6d. net). It is written by E. A. Humphery Fenn, and gives the inner ethical rules for scouting.

Dr. Charles Sarolea has written much about the war, and always worthily. As a Belgian, tingling with patriotic indignation, he might be excused if he spoke fiercely against the men who have destroyed his beloved country; but not one vindictive word has ever been uttered by him. He knows that he and his will come to their own again. And now, as a tribute to one of the nations through whom the restitution will be made, he writes a delightful book about *Europe's Debt to Russia* (Heinemann; 3s. 6d. net). It is a book that ought to be sent broadcast over the land. We do not know Russia as Dr. Sarolea does. We have not perhaps the imagination to recognize the difficulties that Russia has had to contend with, or the way in which she has faced and is facing them. Dr. Sarolea gives us eyes to see. For he writes not only out of the fulness of knowledge and sympathy, but also with marvellous command of the English tongue.

The Superman is becoming a nightmare. To get rid of it let us understand what a Superman is. For better knowledge, even though it does not issue in perfect love, often drives out fear. The whole doctrine of *The Superman in Modern Literature* is declared by Leo Berg (Jarrod; 5s. net).

Carlyle seems to have been his creator with his lectures on 'Heroes and Hero-worship.' Carlyle's Superman was the man of might. Then came Emerson, whose Superman was the successful man. Renan and Flaubert followed. Renan's Superman was a child of philosophical theory, pure and simple; but Flaubert's was a product of hate

The greater hater the greater man—or woman. He wrote to George Sand: 'Ah! if you could only hate!' Goethe and Napoleon both had the Superman idea in their minds, and they found him at home. Then Nietzsche. Nietzsche's is the Superman proper. He gave the name and he gave it its popularity. 'I teach you the Superman. Man is something that is to be surpassed.' 'The Superman is the meaning of the earth.' Thus spake Zarathustra. And after Zarathustra the Deluge.

Leo Berg, however, begins his second part. He pursues the Superman through Immermann, Friedrich Hebbel, Richard Wagner, Dostojevski (whose Raskolnikow is his Superman!), through Ibsen, and comes to August Strindberg. Many names follow, German names mostly, but they do not add appreciably to the Superman's proportions. Leo Berg's conclusion is that 'all this theorising about the Superman is mere dreaming.'

There are few things more hopeful for the future of theology than the undisputed fact that scholarship and evangelicalism are in closer alliance than ever they were before. Here is Dr. A. E. Garvie, Principal of New College, London, and a great scholar, offering us a small popular book on *The Evangelical Type of Christianity* (Kelly; 1s. net). And there are no concessions to 'the modern mind' that weaken the power or diminish the glory of the Cross.

It is a wonder that the Love-feast of the ancient Church has not received more attention in our day. It expressed the spirit of the gospel and it was all in the line of that democratic brotherhood towards which we are struggling. Mr. Keating did issue a useful handbook of materials for a study of the Agape some years ago. Now, however, we have a book, as readable as it is erudite, by a capable Wesleyan which is pretty sure to find its audience and to tell the Christian world wherein the significance of the Agape lay. The title is *Love-Feasts* (Kelly; 5s. net). The author is the Rev. R. Lee Cole, M.A., B.D.

Mr. Lee Cole knows the literature of his subject. In dealing with the New Testament evidence he uses the commentaries with understanding. He is especially, and rightly, drawn to Dr. Knowling's 'Commentary on the Acts of the Apostles' in the *Expositor's Greek Testament*. For Knowling is

undoubtedly the fullest and most instructive, in short, the best of the commentaries on Acts which work on the Greek text, as Rackham is the best of those that use the Authorized Version. Mr. Lee Cole is evidently a steady reader of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. He quotes frequently from Bishop Maclean's article there on the Agape, and calls it 'an able summary in a few pages of the whole history.' He finds parallels to the Christian Love-feast in customs elsewhere described throughout the *Encyclopædia*. And in the last chapter on 'Modern Readoptions of the Agape,' he again refers to the articles dealing with 'Feet-washing' and the like. One of the most interesting chapters is that on 'The Agape in the Catacombs.' But the book is to be read throughout.

Among the universities of America, the University of Columbia holds a high place for the encouragement of original research. Among its many publications is a series of Studies in History, Economics, and Public Law, which has reached the sixtieth handsome volume. Of that volume the second part (published separately) is occupied with the results of research by Maude Aline Huttman, Ph.D., Instructor in History in Barnard College, into *The Establishment of Christianity and the Proscription of Paganism* (P. S. King & Son; 8s. net). There are two divisions; the first division discusses the meaning and extent of Toleration under Constantine; the second records the Laws against Paganism that are found in the Roman Codes.

Miss Huttman is more interested in Toleration than in Christianity. Perhaps it is better to say that she is interested in Toleration as an important element in Christianity. In any case she has no fault to find with Constantine for not being a better Christian, she is well pleased that he was so tolerant an emperor.

The Right Rev. John P. Maud, D.D., Bishop of Kensington, has done all he can do for the belief in fellowship between the living and the dead. He has preached and published a series of sermons on *Our Comradeship with the Blessed Dead* (Longmans; 1s. net). He has also prayed prayers that are not in the Prayer-book, and he has published them. It seems as if the war were to encourage prayers for the departed. But if the

prayers are only for the blessed dead, does that remove the sting? _____

In *Life's Journey* (Longmans; 2s. 6d. net), the Right Rev. Henry Hutchinson Montgomery, sometime Bishop of Tasmania, attacks the doctrine of *The Pilgrim's Progress*; and his attack is heartily supported by the Bishop of London, who writes an Introduction to the book. What is the matter with the Pilgrim? He is too intent on saving his own soul. In Bishop Ingram's words, 'He is so intent on saving his own soul that the poor wife and children are left without a thought; there seems no idea in the story that the people of the City of Destruction could possibly be converted.' And that is not all. He has no sense of the presence of Christ on his journey. To quote the Bishop of London again: 'Christ Himself is never present to the Pilgrim until the end of the journey, and there is no hint of that Sacramental Presence which is the chief comfort of the pilgrim in "life's journey" to-day.'

Do not think that the criticism is offensive. It is a revelation of the shifting of emphasis. To these two bishops, and to many men besides, the emphatic things to-day are the presence of Christ and the living brotherhood into which that presence moulds all the pilgrims on life's journey. But where is the Bunyan who will write the new immortal allegory? _____

Was there a twofold ministry in the early Church? Was there a Charismatic as well as an Institutional ministry? Were there prophets who owed their authority to the possession of spiritual gifts by the side of elders or bishops whose authority was more external, due chiefly to election to office? For some time the study of the early Church had been moving in that direction. Then came the discovery of the Didache. At once Harnack published his conclusions, and supported them by the usual battalions of argument. Since then this has been the favourite doctrine.

It is attacked in force by the Rev. H. J. Wotherspoon, D.D., in a volume of lectures, delightful to read, called *The Ministry in the Church* (Longmans; 4s. 6d. net). Dr. Wotherspoon denies the authority of the Didache. It may be late; it is certainly local. At the best it tells us only what was doctrine and practice in some small side-tracked church which may have been unduly

influenced by Judaism. Its recognition of the Prophet may have been a local and even sectarian peculiarity. In any case it is no evidence for the doctrine of the Catholic Church. With the discredit of the Didache the 'Twofold Ministry' theory disappears. No doubt the Prophet is mentioned in the Acts and Epistles. But he is there not as a ruler. In the lists in which he appears, 'St. Paul is dealing with spiritual principles not with hierarchies of Ministry.'

Under the title of *The Glad Tidings of Reconciliation* (Longmans; 4s. 6d. net), the Right Rev. E. A. Knox, D.D., Bishop of Manchester, has published a volume on the Atonement. It has been to him a surprise and a sorrow that the preaching of the present day passes by the Atonement. He knows the reasons that are given. He has no respect for them. So he resolved to make the Atonement the subject of his third Visitation Charge to the Clergy of the Diocese of Manchester; and when he had delivered his Charge he published this volume.

The practical purpose is never forgotten. The Scripture doctrine is set forth clearly and fairly, without critical disintegration but with knowledge enough of what believing criticism demands. Then the truth is pressed home, its reality, its urgency; and the responsibility of those who being sent to preach the glad tidings of the grace of God, disregard it.

Dr. Knox is much puzzled with the comparative neglect of the doctrine of the Atonement by St. Luke. He thinks it may be due to the fact that St. Luke wrote for Theophilus—a Greek, to whom the Cross was perhaps foolishness. But he prints this note which was sent him by Archdeacon W. C. Allen:

'The omission of reference to the atoning value of the death of Christ in the Acts finds a significant parallel in the fact that S. Luke omits one of the only two passages in the other two Synoptists which assign such a value to the death, viz. "to give his life a ransom for many," and that in some manuscripts there is no reference to the sacrificial-covenant aspect of the death in the words of the institution of the Last Supper, S. Luke xxii. 19b, 20, being omitted by the Western text. This would suggest that the rarity of such teaching in the speeches of S. Paul and S. Peter in the Acts is due to omission by S. Luke.'

The Rev. H. T. Purchas, M.A., once known to us as the author of a book on 'Johannine Problems and Modern Needs,' has been for some time in New Zealand, and has given himself to the study of Church History there. After feeling his way with a book on 'Bishop Harper and the Canterbury Settlement,' he has written *A History of the English Church in New Zealand* (Sampson Low; 7s. 6d. net).

It is offered in a handsome illustrated volume. The style rises to the dignity of history, and yet escapes the dullness of much dignity, being full of local colour and occupied with everyday life. Above all, Mr. Purchas is interested in persons. Far from confounding history with biography, he nevertheless recognizes that the maker of history is the personality, the man who had initiative and enterprise. The gifts of the great man were given to this end. Mr. Purchas never overlooks the man or misses the significance of his gift.

The Rev. J. P. Struthers, M.A., contributed to his magazine, *The Morning Watch*, a long series of short papers on girls' names. The papers have now been published in book form with the title *What is thy Name?* (Greenock: M'Kelvie; 3s. 6d. net). They appear with the original illustrations—which are original.

One example will whet the appetite for the rest: 'Nathaniel Hawthorne, the American writer, gave his first child, born March 3, 1844, the name UNA, taken from Spenser's *Faerie Queene*. "As to her name," wrote a friend, "I hardly know what to say. At first it struck me not quite agreeably, but on thinking more of it I like it better. The great objection to names of that class is that they are too imaginative. If your little girl could pass her life in playing upon a green lawn, with a snow-white lamb with a ribbon round its neck, all things would be in a 'concatenation accordingly'; but imagine your wife saying, 'Una, my love, I am ashamed to see you with so dirty a face'; or, 'Una, my dear, you should not sit down to dinner without your apron.' Think of all this before you finally decide."

'The story of her life is a very touching one. After her father's death she became engaged to a young American writer of great promise. His health being delicate, he set out on a voyage to the Sandwich Islands. He died on the passage. A lady wrote to her announcing the news. "The

letter came one afternoon," says a friend, "when we were all sitting in the library. She began to read, but after a moment quickly turned over the page and glanced on the other side. 'Ah—yes,' she said slowly, with a slight sigh. She made no complaint, nor gave way to any passion of grief, but she seemed from that hour to relinquish the world along with her hopes of happiness in it." She continued to devote herself, as she had done for some years previously, to the upbringing of orphan and destitute children. But before the end of the year her dark auburn hair had become quite grey. She died soon after, near London, in 1877."

Those who have even the slightest interest in Egyptology—and every one has some interest in Egypt who has an interest in the Bible—should subscribe for *Ancient Egypt* (Macmillan; 2s.). It is edited by a man who has vitality enough in himself to impart vitality to every page—Professor Flinders Petrie. The current quarterly part has not a dull or insignificant line. It contains the first portion of a most instructive article on 'The Egyptian Elements in the Grail Romance,' a survey of recent 'French and Italian Egyptology,' an account of 'The Grenfell Collection of Scarabs' with three plates of illustration, a note on 'The End of the Hittites,' by Professor Flinders Petrie, and many reviews.

No book by Miss Jane Addams is ever overlooked in the United States. It is time we had discovered her. She writes on Politics, on the duties of States, on Peace and War. Her latest book is *Newer Ideals of Peace* (Macmillan; 2s. net). The last chapter is entitled the 'Passing of the War Virtues.' This is its conclusion: 'The International Peace Conference held in Boston in 1904 was opened by a huge meeting in which men of influence and modern thought from four continents, gave reasons for their belief in the passing of war. But none was so modern, so fundamental and so trenchant, as the address which was read from the prophet Isaiah. He founded the cause of peace upon the cause of righteousness, not only as expressed in political relations, but also in industrial relations. He contended that peace could be secured only as men abstained from the gains of oppression and responded to the cause of the poor; that swords would finally be beaten

into plowshares and pruning-hooks, not because men resolved to be peaceful, but because all the metal of the earth would be turned to its proper use when the poor and their children should be abundantly fed. It was as if the ancient prophet foresaw that under an enlightened industrialism peace would no longer be an absence of war, but the unfolding of world-wide processes making for the nurture of human life. He predicted the moment which has come to us now that peace is no longer an abstract dogma but has become a rising tide of moral enthusiasm slowly engulfing all pride of conquest and making war impossible.'

Many men and most preachers have attempted to say something helpful about *Our Fallen Heroes and their Destiny*, but nobody that we know of has been more definite or more elaborate than Robert P. Downes, LL.D. (Horace Marshall; 1s. net). He has swept through the Bible and the relevant Christian literature, writing clearly and quoting copiously. And on the whole we do not know that there is a better book to be found for the lifting up of the heart.

The war is said to have given birth to the prophet as well as to the interpreter of prophecy. The prophet has done nothing for us. Will the interpreter be of greater service? Will the Rev. G. Harold Lancaster, M.A., F.R.A.S., Vicar of St. Stephen's, North Bow, London, be able to bring the prophetic scriptures into touch with the present war, and that for instruction in righteousness? Certainly in his book on *Prophecy, the War, and the Near East* (Marshall Brothers; 6s.), he has done his best. And it is almost uncanny the way he gets events and texts to agree together. Beyond most prophetic interpreters he is careful of the great principles, especially the great ethical principles, of God's government of the world.

A translation has been made into English of a book by Professor A. O. Meyer of Rostock on *England and the Catholic Church under Queen Elizabeth* (Kegan Paul; 12s. net). The translator is the Rev. J. R. McKee, M.A., of the London Oratory.

It is a most unusual thing for a book of ecclesiastical history written by a Protestant to receive the imprimatur of the Roman Catholic Church. The translator admits that Dr. Meyer's work con-

tains 'views which a Catholic historian would reject, and passes over considerations which he would emphasize.' These differences, however, are outweighed by the fact that Professor Meyer takes the same view of the Reformation which English Roman Catholic historians have taken, from Dodd to the present day.

The translator has done his work most skilfully. And as Dr. Meyer revised and improved it, the English edition is better than the original.

There is no more puzzling phenomenon in human life than the antagonism between religion and morality. The more religious the less moral; the more moral the less religious—it is an experience as undeniable as it is disconcerting. There is no such antagonism in Christ. The closest walk with God is united to the most active life of goodness among men. And it is Christianity alone of all the religions in the world that unites the two easily and perfectly. Wherever there is religion without morality, or morality without religion, Christ is partially and badly apprehended.

Confucianism is morality without religion. And clearly enough the more the morality, the less the religion. We do not go to Confucius to learn of man's relation to God, we go to learn of man's relation to man. A study of *The Ethics of Confucius*, as made by Miles Menander Dawson (Putnam; \$1.50 net), is a study of Confucianism.

There is no better study. Mr. Dawson, following the plan of Confucius himself, presents the ethics of Confucius under great divisions, such as 'What constitutes the Superior Man?' 'Self-development,' 'The Family,' 'The State'; and then under subdivisions, such as Moderation, Righteousness, Earnestness, Humility, Aspiration, Prudence—all these and more being under self-development; and makes appreciative or critical comment on each saying as he records it. These comments bring the sage's words into relationship and make the book one that can be read comfortably from beginning to end.

If there are Protestants who desire to know how the history of the Church appeals to a capable and candid Roman Catholic, they could scarcely do better than read *The Story of the Catholic Church*, by the Rev. George Stebbing, C.S.S.R. (Sands; 6s. net). It will be all the more instruc-

tive that it has not been written for Protestants. Not that 'those who were not saints' would then have been called saints, for Mr. Stebbing has the conscience of a responsible and reliable historian. He has striven to prevent the scandal from appropriating the best place in his canvas: but he has not kept it out; for he finds throughout the history of the Church 'the perennial human element, always alive, always exerting its power, and sometimes almost frustrating, as far as human action can, the purpose of what is divine.'

Mr. Stebbing's style is no surprise of felicity, but it is clear and consecutive. This is what he says about Modernism: 'Besides the conflicts which Pius x. had to engage in with now one and now another of the secular powers of the world, he had to engage in an internal struggle as well. This concerned the safeguarding of the Faith from the assaults of an insidious heresy, which received and to some extent accepted the name of Modernism. This system of teaching, whose spirit may be said to consist in explaining away Christian dogma in such a way as to make it accord with the dominant speculations of modern thought, extends its branches in so many directions that it would be impossible to enounce its tenets in a few words. Suffice it to say that with unerring foresight the Sovereign Pontiff saw with alarm that its propagation would mean the adulteration and final destruction of that Apostolic Faith of which he knew himself to be the chief guardian on earth. Once assured of this, he struck at the error with vigour and precision, especially by the decree *Lamentabili* of the Holy Office issued on the 4th of July, 1907, and by the encyclical *Pascendi* on the 8th of the following September. These and various other pontifical pronouncements met of course with much opposition on the part of those who were infected with the errors condemned; but, as far as can be judged at the present time, it seems remarkable how quickly the action of the Pope has produced the effect he aimed at, of guarding the weak, drawing back those in danger of mistake, and unmasking the underground plans of the real enemies. Alongside of the real danger there seems for a time to have sprung up an exaggerated fear of error, which fancied it could detect Modernism even in the writings of orthodox writers, whose methods or views seemed to differ from its own. But with the withering of the real

error, the prevalence of these undue fears seems also to have passed away.'

The late Master of the Temple, the Rev. Henry George Woods, D.D., has not left behind him the reputation for preaching that belongs to his predecessors, Canon Ainger and Dean Vaughan; but the volume of sermons now issued and edited by Mrs. Margaret L. Woods, contains as much clear thinking and courageous speaking as any volume which those great preachers ever published. Its subjects are varied; but the war is present in most of the sermons, and it is the war that requires the clearness and the courage. The first sermon strikes the note, and no sermon following it is out of harmony. Two texts are chosen: 'Of thy goodness slay mine enemies' (Ps 143¹²), and 'I say unto you, Love your enemies' (Mt 5⁴⁴). He says: 'I have taken for my text two passages of scripture, which are not really contradictory, though they may seem at first sight somewhat opposed. To the modern sentimentalist the Psalmist's prayer to God to slay his enemies no doubt seems crude and bloodthirsty. Good religious people sometimes doubt whether such a prayer is justifiable. But why not, when you are at war? What else do you mean when you pray to God for victory?' And in one of the latest sermons he says the same: 'Some people ask, "Is it right to pray for victory." We may answer, "If it is right to work for victory, it is right to pray for victory." Everything depends on the righteousness of our cause.' The title of the book is *Christianity and War* (Scott; 3s. net).

In *The Test of War* (Scott; 2s. 6d. net), the Rev. James Plowden-Wardlaw, M.A., does his best, in nearly every sermon, to show the good (if not the glory) that there is in war. 'Think,' he says, 'of the self-control throughout every class, which a titanic world-struggle like this necessitates; and can you doubt that righteous war, imposed by the decree of unavoidable Providence, provides the finest spiritual tonic that human experience can desire, and casting out all that is bad or of ill report, sanctifies the national life to its glory and lasting benefit.' But he hopes this war will be the end of war. For he is much torn with the cruelty of it. 'When,' he says, 'we are appalled by poems of hate translated in the papers, it is pleasant to reflect that in the German Army there

are thousands of good home-loving men, victims of the ambitions of the unscrupulous government of military Prussia. In the paper some time ago there was a pathetic story of a letter found upon an elderly German, who was killed. "There he lay dead," says one who was present, "crimson in face, and foaming at the lips. It was a good face, strong, and kindly. The poor man's tunic was already open, and as some more buttons were undone, a letter fell out. It was a letter from his wife, an ordinary letter, yet doubly dear to him in the battle-field in his extremity. 'My dearest Heart,' writes the lonely wife somewhere in Germany to her husband fighting on the frontier: 'My dearest Heart, when the little ones have said their prayers and prayed for their dear father and have gone to bed, I sit and think of you, my love. I think of all the old days, when we were betrothed, and I think of all our happy married life. Oh, Ludwig, beloved of my soul, why should people fight each other? I cannot think that God would wish it.' My brethren, that poor wife and mother will never see the beloved partner of her life again. He was a victim of a swaggering military caste."

Child Study and Child Training (Scribner; \$1 net) is a book for parents. The author is William Byron Forbush, President of the American Institute of Child Life. Much has been done for the education of the child; the education of the parent has been comparatively neglected. This book will go some way towards atoning for the neglect. Every aspect of the training of children is discussed, and with considerable fulness, for it is a volume close-packed with thought and containing scarcely a superfluous word. No doubt it is good for teachers who are not parents; but it is especially required by and especially fitted for parents. The most disregarded part of the parent's duty is the training of the imagination. How many parents know what the imagination is? How many train it scientifically?

The 'Trench Booklets' (Simpkin; 6d. net each) contain short quotations from the literature of the world. Each volume's quotations are appropriate to its title. The titles are *Prayers and Thoughts for the Trenches*, *Fight for the Right*, and *For King and Country*.

One man writes of one phase or feature of the

war, and another man writes of another. Mr. Edmund Candler, in *The Year of Chivalry* (Simpkin; 5s. net), describes the extraordinary variety of persons and nationalities whom the war has caught in its cruel embrace. He begins by showing us a hotel in Boulogne, its incessant babble, its unresting movement, its inmates of all colours and conditions. Then he carries us to the front with William Mobbs, a London barber, who did his bit handsomely though he was not named in the dispatches. Thereafter we are introduced to Sikhs, Hindus, Ghurkas, Muhammadans, Frenchmen, Belgians, Senegalis, and what not. Every individual is a type; every incident is the war; and all is vividly real and bewildering.

An exposition of the seventeenth chapter of St. John's Gospel, very useful for meditation, has been published by the Rev. G. H. Whitaker, Rector of Souldern, under the title of *The Father's Name* (S.P.C.K.; 6d. net).

A new and cheaper edition of *Captains and Comrades in the Faith*, by the Archbishop of Canterbury, has been published by the Society for Promoting Christian Knowledge (2s. 6d. net). The book was published in 1911 by Mr. Murray. The new edition contains a portrait.

The Religion and Worship of the Synagogue, by W. O. E. Oesterley and G. H. Box, issued some years ago, is the authority on its subject in English. But it is a large and expensive volume. A popular book on the same subject has been written by S. C. Kirkpatrick, S.Th. Its title is *Through the Jews to God* (S.P.C.K.; 2s. 6d. net). It is not a boiled-down Oesterley and Box. It is written with knowledge and independence. Being written for popular enjoyment, it is well illustrated.

Dr. F. R. Montgomery Hitchcock's new book on *St. Patrick and his Gallic Friends* (S.P.C.K.; 3s. 6d. net) consists of two parts. The first part describes St. Patrick; the second describes his Gallic friends. The book has been written 'to remind all whom it may concern of the time when Gallican bishops came over to help the British Church in its difficulties, and when Gallican bishops educated, trained and consecrated a bishop who was afterwards universally regarded as the National Saint of Ireland.' And that is a

good purpose. Those Gallic, that is French, friends we now have, let us grapple them to us with all the hooks of steel we can find. If we can include the religious hook, that is better than all. But Dr. Montgomery Hitchcock has done more than he promises to do. He has written a scholarly sketch of St. Patrick's life, and he has shown how great was the influence on his character and career of his friendships.

The Rev. Ernest Hedger, M.A., Vicar of Coxwold, York, asked Archdeacon W. H. Hutton to introduce his little book of sermons called *A Village Lent and Easter* (S.P.C.K.; 6d. net). Dr. Hutton has done so. This is what he says: 'It would be quite a mistake to think that it is easier to preach in the country than in the town. It needs just as much pains, and thought, and patience. I have heard a great many sermons in the country: I have often heard country folk criticise them; and their criticisms and mine, when just, have always been on the same point. The preacher had not taken enough pains. More pains would make sermons shorter, clearer, more full of the preacher's own faith (and less of his fads), and more likely to cause faith in others. Country people enjoy no more than town people repetitions of the same thought in other words, or the use of two words where one will do. They don't like being talked at or talked down to. They like to hear, plainly told, the message of God to man as He has revealed it to the man who speaks to them. Now this, I think, is just what we get in these sermons. The preacher says exactly what he means, he says it clearly, and he does not repeat it.' That is well said, and one is glad that Dr. Hutton has said it. The book deserves his warm approval.

The Rev. C. R. Ball, M.A., Hon. Canon of Peterborough, has taken St. Luke's account of St. Paul's voyage to Rome in the Book of Acts and made it illustrate some special aspects of life. The title is *The Voyage of Life* (S.P.C.K.; 1s. 6d. net). The man who can do this well must have peculiar gifts. It will be a surprise to many to find how readily in Canon Ball's hands the narrative falls into ethical and religious doctrine. In the chapter on 'The Lee Shore,' Canon Ball offers an appropriate encouragement to economy. In the narrative of 'The Euraquilo and the Syrtis' he finds an

equally appropriate lesson on the right use of sudden calamities and great crises in life. 'Undergirding the Ship' suggests the place and value of friends; and 'Lightening the Ship,' the place and value of possessions. Take this paragraph from the last-named chapter: 'These thoughts can hardly fail to prompt the question as to how far the principle that possessions are not necessarily sources of spiritual power, while poverty has been the source of spiritual strength, applies to our own branch of the Church. The endowments which the Church of England possesses have been given in God's providence, and therefore are not to be lightly thrown away. Yet is it not only too probable that we attribute to them a power far in excess of that which they actually possess? Would their removal necessarily mean in the long run a real loss, a permanent spiritual set-back? When we remember the amount of solid work which our Nonconformist brethren have achieved, and the spiritual power which they have exercised through their respective societies without any endowments, we can but admire their self-sacrificing zeal, and strive to imitate their example.'

By means of letters addressed first of all to a woman who has given her husband to the war and to death, 'The One who Looked on' offers wise counsel and sincere sympathy to the sons and daughters of affliction everywhere. If there is an education in endurance this book is fit to be the teacher. The title is *Who dies if England Live?* (Elliot Stock; 1s. net).

Mr. Stockwell has issued the first volume of a series of cheap books for distracted sermon-makers, to be called *Sermons in Brief* (2s. net). They seem to be original, and they are distinctly better than the 'skeleton' we have become so shy of.

Another new series issued by Mr. Stockwell is 'The Church Pulpit,' of which the first volume has been written by the Rev. G. M. Argles, M.A., Canon of York. Its title is *Family Life* (2s. 6d. net). The sermons are short and go direct to their mark—the encouragement of practical Christianity. No time is spent on exegesis or theology. 'This do, and thou shalt live,' is the urgent message of every sermon.

It is a distinct encouragement to every lover of his country and his God to find a philosophical

scholar like Dr. H. R. Marshall expressing the belief that war may be ended if we will, and that there is good evidence now that we mean to end it. The great difficulty is the existence in man of the fighting instinct. That must be diverted into beneficent channels. All opportunities for its encouragement must be avoided, even to the length of discouraging football. And we must not preach in favour of war. 'No one,' he says, 'who believes thoroughly in the immorality of war can have failed to have been shocked, as I was, on

Sunday, the 30th day of August last, when I heard a member of the clergy of the Protestant Episcopal Church open the reading of the Psalter appointed for the day with the terrible words, "Blessed be the Lord God who teacheth my hands to battle, and my fingers to fight." These words were written by a man of deep religious feeling, but one who had not gained any conception of the immorality of war—one whose God was a God of war.' The title of the book is *War and the Ideal of Peace* (Unwin; 4s. 6d. net).

'Her that kept the Door.'

BY LADY RAMSAY, EDINBURGH.

THROUGH information kindly given to my husband by Mr. MacLean, Christ's College, Cambridge, and Professor Burkitt, I am able to supplement my previous note on the above. The example which they cite is so instructive about the customs of the country and the arrangement of the house in Palestine that I venture to describe it at some length.

In the Second Book of Samuel, chap. 4, is related the tragic story of the assassination of Ishbosheth, son of Saul, and natural heir to the throne of Israel.

Ishbosheth had in his service two brothers, Rechab and Baanah, sons of Rimmon, captains of bands, who, in order to gain the favour of David, determined to assassinate their master.

The incidents of the story imply that the season was harvest-time, the hottest part of the year, and the two assassins chose the hour immediately after noon, when their intended victim, overpowered by the warmth, would, according to custom in hot climates, have retired to sleep in the darkness and comparative coolness of an inner chamber. The hottest hours of the day were also the quietest. It was a time when the absence of visitors, on business or otherwise, might be safely counted on. Although Ishbosheth himself was asleep in his chamber, probably most of his household and certainly all possible outdoor workers would be in the harvest fields. Practically there was but one person likely to be awake and in a position to interfere with the entrance of the assassins to the house — and that was the door-keeper. The

woman who kept the door might perhaps doze at her post, but she would assuredly not retire into an inner chamber to indulge in a siesta. How, then, did the two treacherous captains manage to elude her?

Harvest-time anywhere is an interesting and happy season. It is specially so in Eastern countries, and when the harvest is a heavy one every man, woman, and child within reach takes part in the work, the threshing and winnowing of the crops being done on the harvest fields. In the latter operation the grain is thrown up into the air so that the light chaff is carried away a short distance by the wind, while the heavy grain falls back to the ground. It is necessary, therefore, to take advantage of every suitable breeze.

The story as told in the Septuagint says that 'she who kept the door' (ἡ θύραρος—the same word used by John—'one who looks after the door,' here marked as feminine by the article) was busy 'winnowing wheat.' Her duty as door-keeper was for the time being at a standstill. It was harvest-time, when every one who possibly could was expected to give (and gave) a hand with the work. The door-keeper was doubtless an active, capable woman. There was nothing doing at the door. She would perhaps keep within hearing of a knock or call, and it was sheer waste of valuable time to sit there doing nothing while she missed all the pleasure of the harvesting. So off she went to 'winnow wheat' with the others.

In the Bible the story, while substantially the same as that of the Septuagint, makes no mention