

here ΟΙΚΟΣ¹ would naturally have meant the earthly Temple. In 4⁵³ he states that the man believed, and his whole ΟΙΚΙΑ: perhaps he felt that ΟΙΚΟΣ would suggest the family only and not the servants. St. Paul and St. Luke must have included family and slaves in ΟΙΚΟΣ (Ac 16¹⁵, 1 Co 1¹⁶, Col 4¹⁵), but St. Paul in Ph 4²² uses ΟΙΚΙΑ where plainly there is not likely to have been any question of members of the Emperor's family.²

T. NICKLIN.

Ringwood, Hants.

Genesis i. and John i. 1-14.

It is impossible for any one to be blind to the exact correspondence of the opening words of those two chapters—'In the beginning God' and 'In the beginning was the Word, and the Word was with God,

¹ The distinction urged in the text lends support to the suggestion that the Temple was the scene of the outpouring of the Holy Spirit on Whitsunday (Ac 2³) (the house).

² It is to be noticed that in He 3³⁻⁶ the erection of a material building is not in the author's thought, but the founding of a family.

and the Word was God'—in both 'In the beginning God.' But is there not reason to think that John had more of the story of Creation in his mind than simply what follows. 'All things were made by him; and without him was not anything made that was made.' Made by whom? The Word! 'God said.' And what was the first thing God said? God said, 'let there be light: and there was light.' What corresponds with this in the case of Word? 'In him was life; and the life was the light of men.' And just as at the Creation all at first was chaos, so here 'the light shineth in darkness; and the darkness comprehended it not.' The parallel is not carried farther in detail. But is it forcing things to see analogy, which is at the same time contrast, once more in the climax—'And God said, Let us make man in our own image, after our likeness,' and 'the Word was made flesh, and dwelt among us'? The crowning fact in the first creation was man made in the image of God. The crowning fact in the new creation was that God 'took upon himself the form of a servant and was made in the likeness of men.'

ROBERT J. DRUMMOND.

Edinburgh.

Entre Nous.

Our Fiftieth Year.

With the next number THE EXPOSITORY TIMES begins its fiftieth year, and we hope to make something special of the occasion. For twelve months general surveys will be given of subjects that are live to-day, with a comparison of what the situation was fifty years ago. This AFTER FIFTY YEARS Series will be begun in October by Principal Vincent Taylor writing on 'The Gospel and the Gospels.' Sir F. G. Kenyon will follow on 'The Text of the Greek New Testament'; Professor T. H. Robinson on 'Higher Criticism and the Prophetic Literature'; Professor E. O. James on 'Aspects of Sacrifice in the Old Testament'; Professor W. D. Niven on 'Eschatology and Primitive Christianity'; and the Rev. Norman H. Snaith on 'The Background of the Psalms.'

IN GREAT TEXTS RECONSIDERED, great New Testament passages, which have been the subject

of controversy, will be chosen. The first study—in October—will be by Professor J. M. Creed.

'Pacifism' has been undertaken by the Bishop of Liverpool; 'Christian Preaching and Sin,' by Professor T. H. Robinson; 'The Non-Christian East in the Christian West,' by Dr. Nicol Macnicol; 'The Church and the Child,' by Dr. F. J. Rae. These will have their place in PROBLEMS OF TO-DAY.

Recent social experiments will continue to be described. Mr. Clarence E. Pickett, of the American Friends' Service Committee, will be the next contributor to CHRISTIANITY IN ACTION.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.