

penalty for profaning the Sabbath is death, and that the severe sentence is in both works often repeated by way of special emphasis. This is, of course, in agreement with the original Pentateuchal law (see, e.g., Ex 31^{14,15}). In Nu 15³²⁻³⁶ an instance of stoning for gathering sticks on the Sabbath day is actually recorded. In the Mishnah, however, the death-penalty for such offences no longer appears, and it is particularly remarkable that, notwithstanding the close affinity of our manifesto with the severer Sabbath laws of Jubilees and the Falashas, the death-penalty is definitely ruled out.—Another point to be noted is that the Hebrew word which in the translation here given is rendered ‘surveillance’ is taken from Nu 15³⁴ (‘put him in *ward*’), as if to emphasize the fact that the death-penalty recorded in that passage is abrogated, so that only the ordinance of *מישמר* (‘ward’) remains.

(c) On p. 11, ll. 21 sqq. The sounding of trumpets for the purpose of making known to the people when they were to leave off work is mentioned in *Mishnah Sukkah*, v. 5, and Josephus, *Wars*, bk iv. ix. 12.—It may be that the being

‘beforehand or later’ refers to the person who had been unclean, and that he is enjoined—in the case of his regaining ceremonial purification just about the beginning of the Sabbath—not to come in with the rest of the congregation, but to enter either before or after in order not to cause a kind of uneasiness among those who may have known of his ceremonial uncleanness, but who may not be aware of his purification in time for the beginning of the Sabbath.

Additional Note.—The present article was finished before the appearance of Dr. Charles’ *Fragments of a Zadokite Work*, and it has not been considered either necessary or convenient to institute a comparison between the translation and interpretation given here and the translation and notes contained in the work named. Nor had the rendering of Lagrange reached the present writer whilst preparing the article.

Thanks are due to the Syndics of the Cambridge University Press for permission to publish in these articles portions of fresh renderings from their copyright edition of the Hebrew text.

Literature.

SIR HENRY VANE THE YOUNGER.

MOST of us are familiar with the name of Sir Henry Vane from our school studies in Milton. This is Milton’s sonnet :

Vane, young in years, but in sage counsel old,
Than whom a better senator ne’er held
The helm of Rome, when gowns not arms
repell’d

The fierce Epirot and the African bold,
Whether to settle peace or to unfold
The drift of hollow states, hard to be spell’d ;
Then to advise how war may, best upheld,
Move by her two main nerves, iron and gold
In all her equipage : besides to know
Both spiritual power and civil, what each means,
What severs each, thou hast learn’d, which few
have done :

The bounds of either sword to thee we owe ;
Therefore on thy firm hand Religion leans
In peace, and reckons thee her eldest son.

The sonnet itself is of extreme interest. Here is the story of it. The sonnet to Vane was not published in Milton’s lifetime, but was, as already mentioned, written by him and sent direct to Vane himself. In 1662, the year of the latter’s death, when Sikes published his biography, it was not safe to mention Milton’s name as that of an admirer of the republican hero, and so the author of the sonnet is merely described as a ‘learned gentleman.’ A collected edition of Milton’s minor poems was issued in 1673, but four of his sonnets were omitted from them—that to Vane and those to Cromwell and Fairfax, along with that to Cyriac Skinner in which the poet speaks with satisfaction of his *Pro populo Anglicano defensio*. These four sonnets were first published after the Revolution in 1694. They appeared, very incorrectly printed, at the end of Philips’s *Life of Milton* prefixed to the translation into English of Milton’s public letters. They are also inserted by Toland in his *Life of Milton* (1698). Tonson omitted them in

his editions of Milton's poems, published in 1695 and 1705, but inserted them in the edition which he brought out in 1713. It is a striking testimony to the intense unpopularity which the republican movement evoked that these noble poetical compositions of its laureate should not have been allowed to appear in his collected works until about sixty years after they had been written.

But interesting as the story of Milton's sonnet is, it is not so interesting as the story of Vane himself. The sonnet, the history of the sonnet, and the biography of Vane will all be found in the *Life of Sir Henry Vane the Younger*, written by the Rev. John Willcock, M.A., D.D., and published by the Saint Catherine Press, Norfolk Street, Strand, London (10s. net). It is the fourth great biography of which Dr. Willcock is the author; and much as we have enjoyed the other three, it is the most delightful of them all. The author has steadily advanced in the knowledge of his craft; and the hero this time, if less romantic than the Earls of Argyll, presents more problems to the student of human nature. In these days of psychological study, he is more psychologically perplexing. Add to this the great field of his activity and the great men, like Cromwell, whom his story introduces us to, and the deeper interest of the book is explained.

THE ENCYCLOPÆDIA OF ISLAM.

The first volume has been issued of *The Encyclopædia of Islam* (Luzac; 65s. net). It is an immense volume of 1085 pages, yet it carries the work down only to the end of D., which means that four such volumes will be required to complete it. This volume, though the first, is issued without a word of introduction. There is no preface, no list of abbreviations used, no names of authors contributing. After the title-page it starts straight away with its first word AARON.

But it is a great book. The authors, though unnamed in the beginning, have their names appended to their articles, and they are a band of whom any editor might be proud. There are, however, four editors—Professor Houtsma, Dr. T. W. Arnold, Professor René Basset, and Dr. R. Hartmann—a Dutchman, an Englishman, a Frenchman, and a German. And if we are not mistaken, the encyclopædia is issued in all these languages.

Everything that belongs to Islam is in it. Not the Muslim religion only, but also the geography, ethnography, biography, and whatever else is in any way associated with the faith of Islam. Often the articles are definitions, pure and simple, and occupy only a line. Sometimes they run to many close-printed double-columned pages. The article on Cairo, for example, runs from page 815 to page 826. And an admirable article it is, full of matter well digested and clearly expressed. There is also a fine historical plan of the city in the heart of the article.

The illustrations are not numerous, but they are good, and they have been carefully printed on specially prepared paper. The most valuable are those which illustrate Arabic writing. They are found in the article on 'Arabia.' This article is divided into six parts: (1) Topography, Climate, Products (unsigned), (2) Ethnology (by de Goeje), (3) History before Islam (by Hommel), (4) Arabic Writing (by Moritz), (5) Arabic Language (by Schaade and Kampffmeyer), and (6) Arabic Literature (by Brockelmann). The article extends altogether from page 367 to page 416 and contains ten plates of illustrations.

The value of an encyclopædia lies largely in its accuracy; and that can be tested only by use. But we can say at once that both authors and editors inspire confidence.

THE MASTER.

Those who open a book which the Rev. J. Todd Ferrier has published, through Messrs. Percy Lund, under the impression that because its title is *The Master, His Life and Teachings* (7s. 6d. net), they are offered a new Life of Christ, will meet with a surprise. The surprise may be joyful or painful, but it will be a surprise. The whole story of the Life of Christ, as it is found in the Gospels, is spiritualized. One example will be as good as fifty.

'What was the Patriarch's Well beside which the Christ-Soul sat Him down to rest His awful weariness? The reader will have gathered from what we have said that even this part of the story is not to be understood literally. He will understand that it is not ordinary history, and that the events were not such as would seem to be indicated by a literal reading of the story. The apparently local relationships were really planetary, and those things

which seem to have been material were spiritual in their nature. Through the materialization of them the beautiful terms lost their spiritual significations. And thus it came about that experiences which were born of the tragic Sin-offering were made to relate to persons and physical things. The One who was weary with His journey through the land was understood to be Jesus. The country wherein He journeyed was related to a little part of Palestine. The Well at which He sat was turned into an ancient spring of water. The parcel of ground on which the Well was situated, and which was believed to have been given by the Patriarch Jacob, was presented as a small portion of the country known as Samaria. And so the material veil hid all the wonderful meanings. The outward took the place of the inward; the physical was understood where only spiritual things were meant; the local and personal colouring was made to obscure things that were planetary, and thus all the events were made to appear in the light of an ordinary experience in the life of the Master.

What *was* Jacob's well, then?

'When we seek for the true meaning of the Patriarch's Well we have to seek in a region other than geographical; and we have to seek for a Well whose waters are not those which are drunk of for physical refreshment. We have to pass from the domain of the physical to that of the spiritual, from the geographical situation to the planetary state when the land of Samaria, or the watch-tower, formed a part of its heavens. For the parcel of ground which is supposed to have been given by the Patriarch Jacob to his son Joseph was none other than the intermediary heavens between the more outward spheres of the Soul and the angelic kingdom. It was the first heaven into which the Soul entered on her way to the angelic world. It was the country of the Soul into which she entered first as she passed from the outer spheres upward towards the realization of the angelic life.'

This method of interpretation, we say, is carried throughout the book. It is the book. 'The City of Sychar was the spiritual state in which the Soul is drunken with the wines of the sense-life.' And so on. Accordingly, Mr. Todd Ferrier begins by asking the questions: 'Was there ever such a manifestation of Christhood as the Western World believes to have been made nineteen centuries ago? Did Jesus live as a man upon the outer spheres of this world; and if so, was He

the one through whom the Christhood was made manifest?' To these questions the book is an answer. We have striven hard to see the superiority of its answer over the more familiar and literal one. That bare historic fact does not exhaust Christ, we believe. That the spirit is life, we believe. But Mr. Todd Ferrier leaps over the literal into the impenetrable and unfathomable. We have tried to follow him, but we have not found him. And, much worse, we have not found Christ.

Messrs. G. Bell & Sons have published an English translation, made by Margery Bentwich, of Dr. Arthur Ruppin's *The Jews of To-day* (6s. net). In an Introduction which Dr. Joseph Jacobs has written to the book, we are told that there is a problem regarding the Jews which Dr. Ruppin has set himself to answer. This is the problem: 'When the walls of the Ghetto fell some fifty years ago the admission of the Jews into modern society on comparatively equal terms raised the question how far their distinctive characteristics—intellectual, cultural, religious, and the rest—would survive the contact with modern culture, from which repressive legislation had hitherto restrained them. Would they, could they, be assimilated into modern European culture and still remain Jews in the characteristics they had retained throughout the Christian ages?'

Dr. Ruppin answers that question with a decisive No.

But Dr. Jacobs differs from him; and he writes his Introduction chiefly to combat the conclusion, and answers decisively Yes. When such doctors differ, how shall the mere layman choose?

But the book, with all that problem to solve, is a history of modern Judaism. And a most useful history it is. For within quite moderate compass we have in excellent English a clear account of what the Jews are doing in all lands, what their movements have been, what their future is likely to be.

Tatian, in the second century, broke up and intermixed the four gospels so as to make one continuous and readable gospel 'out of,' or 'through,' the 'four.' In Greek, 'through' is *dia*, and 'four' is *tessaron*. Hence the name of the Harmony, Diatessaron.

Dr. Edwin A. Abbott has determined to publish

a new Diatessaron. To that end he has already written nine preliminary studies under the title of 'Diatessarica.' Now he has issued the Introduction to his Diatessaron itself. He uses, however, the modern phrase 'Fourfold Gospel.' Thus the title of this book is *The Fourfold Gospel; Section I: Introduction* (Cambridge: At the University Press; 2s. 6d. net).

The contents are, as the title tells us, introductory to a study of the four Gospels together. They discuss chiefly the questions, which Gospel should stand first? and what is the order and arrangement in each Gospel? The discussion is characterized by the ripest scholarship as well as the most attractive English style. However unlikely may be the subject of study, Dr. Abbott always throws round it the glamour of romance, and yet he never deviates from the strictest examination of fact. This is a great achievement. It places this book among Dr. Abbott's other books, and makes the whole series stand out beyond other work on the Gospels as quite unique in our time.

Part of the charm is due to the author's frankness. Take as an example what he says about the trustworthiness of the Fourth Gospel. 'Comparing the present volume with my articles on the Gospels in the *Encyclopædia Biblica* (1901) and in the *Encyclopædia Britannica* (1880) and with the earliest Parts of Diatessarica, I find that the Fourth Gospel, in spite of its poetic nature, is closer to history than I had supposed. The study of it, and especially of those passages where it intervenes to explain expressions in Mark altered or omitted by Luke, appears to me to throw new light on the words, acts, and purposes of Christ, and to give increased weight to His claims on our faith and worship.'

Mr. William Walter Cannon has edited *The Song of Songs* 'as a Dramatic Poem' (Cambridge: At the University Press; 7s. 6d. net). He takes it frankly and unreservedly as a secular writing, the best and greatest of all the secular songs which the Bible contains. It is a work of art; but the Hebrew never attained to the conception of 'art for art's sake.' He wrote for a purpose; if not a religious, then an ethical purpose. And the Song of Songs was written to glorify the purity of true love.

Mr. Cannon follows Oettli more closely than

any other editor. That is to say, he separates the Song into Acts and Scenes, introduces Solomon, the Ladies of the Court, the Shulamite herself, the true Lover, the Poet, and others as actors, and offers us a lyrical drama, not without difficulty, but always with enjoyment.

The principles he has worked on are these four:—

(1) To interpret the work *as a whole*, using every part to explain every other part, and taking careful note of repetitions and variations of phrase. (2) To interpret the work *as it stands*, and not, in the desire to maintain a theory, to make it into something else by conjectural emendation. (3) To interpret with as much *simplicity* as possible and to avoid elaborate and far-fetched theories based on slight indications. (4) To interpret without regard to *metrical theories*.

The most doubtful expedient is the introduction of a Court Lady to speak the words which seem to us so sensual in the seventh chapter. Are they so sensual—to the poet? We doubt it. And the introduction of this lady is as unpleasant an expedient as it is unnecessary. Moreover, it is most unlikely that a Court lady would so describe a rival's charms.

Without doubt this is the most scholarly and, for the student of the Song, the most useful commentary in English. The whole history of the interpretation of the Song is given in the Introduction; the translation is always good, often most happy; and in the excursuses the greater difficulties and disputes are discussed in detail.

The General Editor of the 'Short Course' series has obtained a volume from the Rev. D. J. Burrell, D.D., LL.D. *In the Upper Room* is the title—a practical exposition of John xiii.—xvii. (T. & T. Clark; 2s. net). It is the best work that Dr. Burrell has done. It is the most accurate and the most thoughtful work. Beyond all his volumes of sermons, and they are very many, this volume is sincere and unrhethorical.

The Rev. J. R. Fleming, B.D., has told the story of the Presbyterian Church in all lands, 'mainly for young people,' in a volume entitled *The Burning Bush* (T. & T. Clark; 1s. 6d. net). It is a book of probably quite surprising, certainly quite unmistakable, interest. The saying is often heard that the best part of a service is the children's part. This

book, written for children (though not perhaps quite young children), is better reading for us all than if it had been written for us. The style is at once simple and suitable; the matter is accurate and intelligible; the tone is natural and worshipful. Not a young person in any Church but will enjoy the book, for it reads like a romance. And not one but will profit by it, for there is not a narrow or narrowing sentence in it.

Professor C. A. Briggs had passed his book on the Creeds for press before his last illness overtook him. Its title is *The Fundamental Christian Faith* (T. & T. Clark; 6s. net), but it is more fully described on the title-page as giving the Origin, History, and Interpretation of the Apostles' and Nicene Creeds. Like the rest of us, Professor Briggs was troubled with the question of authority. Two extremes were to be avoided, the 'reactionary tendency,' as he calls it, which insists upon the whole doctrine of the Confessions of Faith of the seventeenth century, and the 'radical tendency, which would do away with all credal statements, and construct an eclectic, syncretistic theology out of a comparative study of all Religions and in the form of recent undigested philosophical speculations.' Between these there is a wholesome Irenic tendency which seeks to reunite the separated Churches on the basis of the fundamental principles of Historical Christianity, without intruding upon denominational preferences, or private opinion in other matters. These principles of Faith are to be found in the ancient Creeds, the official expression of the Faith of the ancient Church, to which all Churches which are legitimate descendants of Historical Christianity adhere.

Are we to accept the Creeds as they stand, then? Well, not quite, but nearly. And it is a wonder to those who have known Professor Briggs as an Old Testament critic to find him here so tender with the criticism of the Creeds. He is, in fact, content with them. All he desires is to understand them in their original meaning.

And so the clause, 'He descended into Hell,' which Professor Loofs has subjected to such searching yet reverent criticism in his great article in THE ENCYCLOPÆDIA OF RELIGION AND ETHICS, is received with meekness by Professor Briggs as an accurate rendering of New Testament teaching and an integral part of the Faith.

It is nothing new for the Society of Friends to take an interest in the welfare of Society. What other body of Christian people has done or suffered more for righteousness between man and man? Mr. Joshua Rowntree had the right to choose *Social Service*, as the subject of his Swarthmore Lecture (Headley Brothers; 1s. net). And in describing its place in the Society of Friends, he speaks to all the world with interest and with authority. Slowly but surely we are coming round to the ideas of the Society, and seeking now to realize its ideals.

In a volume of sermons entitled *The Pledges of His Love* (Kelly; 1s. 6d. net), the Rev. Ebenezer Johns Ives brings out accurately and evangelically 'the Leading Ideas of the Sacrament of the Lord's Supper.' In a beautiful 'Foreword,' Professor George Jackson says that 'in these quiet pages there is much that is helpful and suggestive,' and that 'for all who love Him this book has its message whensoever they meet to keep the Lord's trust.' It is quite true. 'Quiet pages' is the right word.

Have you observed that in the Protestant Churches there is a revival of interest in the Church and in its history? Dr. Denney has said, 'It is rare to find a Protestant enthusiastic about his Church.' The time is surely coming when his Church will mean something to the Protestant, not the best thing, but the next. And then the history of the Church will be studied again.

In that revived study the Rev. William Ernest Beet, M.A., will be recognized as a pioneer. Quite recently he wrote a book on the Rise of the Episcopacy, which has done well, proving at once the worth of the book and the existence of an audience. He has now published *The Early Roman Episcopate to A.D. 384* (Kelly; 3s. 6d. net). And in the new book we have the same elements which made the first book popular— independent work and independent judgment, a vision of essentials, and the necessary command of appropriate language.

Mr. J. Hay Colligan, M.A., has written a history of *The Arian Movement in England*, and it is published in Manchester at the University Press as the second of the theological series of publications of that University.

Though the author has an end in view, which is

the unity of the Churches in this land in one great National Church, his work is as purely historical, as little influenced by 'ends,' as any work can be. From step to step he walks with the movement he has undertaken to describe, recalling a vast number of names, and tracing a perpetually changing series of doctrinal developments. And all the while he conceals his own position, so objectively historical is he, till, as the very last sentence in the book, there come the words: 'If His own claim as the Son of God is to be accepted everywhere, by all, and for all time, it will have to be confirmed, not by a mere intellectual apprehension of the facts relating to His life, but by an inward consciousness that He is our Lord and our God,—a vision which flesh and blood cannot reveal unto us.'

Not as a book for a quiet fireside perusal, but as a repository of facts bearing upon a little-studied movement in English theology, the book is most welcome.

'Tell us a story, please!' And the Rev. John Stephenson tells it. His book of Children's Addresses is called *Nuggets of Gold for the Young Folk* (Meyer; 1s. net). It is full of stories. Nor does Mr. Stephenson attempt to appease a bad conscience by drawing their moral. He has no bad conscience. They carry their moral with them, for they are such stories as transcribe actual life typically.

There is a fine encouraging air of optimism blowing through all the writings of Mr. T. R. Glover. It is felt strongly and refreshingly in his latest book, the Angus Lectures for 1912. The object of the book, which is called *The Christian*

Tradition and its Verification (Methuen; 3s. 6d. net), is to commend Christianity in all its essential features to the modern mind. In all its essential features, for in spite of his title Mr. Glover is not a 'traditionalist.' To him as to all Protestants the Christian tradition is subject to criticism. He respects the past, its great minds, its spiritual guidance, but he does not permit the past to bind the hands and feet of the present. He criticises the Christian tradition, or, as he prefers to say, verifies it. He lets some of the things go silently to which our fathers held tenaciously; he holds tenaciously to the rest because it has been verified in other men's experience, and especially because it has been verified in his own.

And his Christianity, thus verified, is no mean product of life and thought. It is a great religion. Many-sided and true, it touches men in all their aspirations and in all their despairs. It uplifts, enlightens, purifies. It makes fit for the inheritance of the saints in light.

We thank Mr. Glover for his optimism about the Christian tradition—not because it is optimism, but because it is verifiable. In such a time as this, his spiritual breeziness is a tonic. We need bracing. His books, and this book above all his books, will brace us to be and to do.

His method is to face the facts and make us face the facts with him. To know what Christianity is, that is to accept Christianity as the religion for us. And he recommends us to do four things to that end: first, to read the Gospels, next, to exercise the historical imagination; then, to cultivate sympathy with the fundamental ideas and feelings of Jesus Christ; and, finally, to know our own insufficiency.

What were the Churches of Galatia?

BY SIR WILLIAM M. RAMSAY, LL.D., D.D., D.C.L., EMERITUS PROFESSOR OF HUMANITY
IN THE UNIVERSITY OF ABERDEEN.

IX.

3. *A Disputed Case*.—An inscription of Bithynia (*Athen. Mittheil.* xii. p. 182) has caused much difficulty and many errors. The matter is complicated and technical; but it has led to so much misinterpretation and false doctrine, which has

spread far and been repeated by distinguished and honoured scholars, that I am forced to treat it in some detail. In this inscription the title 'procurator of Galatia and the adjoining provinces' (ἐπίτροπος Γαλατίας καὶ τῶν ἀνέναντος)