

John had become very friendly with the high priest after having plied his trade of fisherman; the trade of fishing is the *terminus a quo*, the friendship with Caiaphas is the *terminus ad quem*; the former preceded the latter; the former did not cause the latter. In this interpretation Nonnus says that John, 'after his trade of fishing, was become a well-known acquaintance of the accustomed high priest.' John had not desisted entirely from his trade; but Nonnus may have heard or read that, before being called by the Master, the young apostle had entered

upon some function in the household of Caiaphas. There seems to be a striking contrast between the refinement of John and the fisherfolk manners of his brother Galileans. May it not be that the refinement was due to the culture of the life in the household of the high priest? In this event, there is no need to accept Dr. Abbott's use of Nonnus to bolster up his theory that Judas was 'the other disciple who was known to the high priest.'

WALTER DRUM, S.J.

Woodstock, Maryland.

Entre Nous.

S. R. Driver.

The article on Dr. Driver in this month's issue of THE EXPOSITORY TIMES is written by his successor in the Regius Chair of Hebrew in the University of Oxford.

The tributes to his personality and service have been marked by sincerity and affection in an exceptional degree. It is, however, enough to refer to these two: first, the sermon preached by Canon Sanday in Christ Church Cathedral on March 8, and afterwards published at the Clarendon Press under the title of *The Life-Work of Samuel Rolles Driver* (6d. net); and a note in *The London Quarterly Review* for April by Professor James Hope Moulton. Dr. Moulton says: 'The most weighty of all British critics of the Old Testament, his name became a rallying-cry in the controversy between those who accepted the new knowledge and those who, with or without understanding, rejected it. The Driver legend, as elaborated by furious anti-critics of the Wiener stamp, seems curiously grotesque to those who know the real man. There is some excuse for hot feeling directed against a giant like Wellhausen, rough and dictatorial, and prone to ride roughshod over the tenderest convictions of lesser men—with religious belief, moreover, attenuated beyond any limit with which orthodox Christians could ever be content. Driver was the very opposite of all this. Profoundly reverent in all his handling of the Old Testament, he came to the New as a disciple and a believer. The very bitterness with which extremists pronounce his name is witness to the fact that he more than any man taught reverent but progressive Christians that the literary criticism

of the Old Testament, and the new outlook on the religion of Israel that goes with it, mean no underestimating of the Divine therein, still less disloyalty to the central Figure of the Bible. His little book of Sermons on the Old Testament is an effective evidence of all this to non-expert readers; and it would be a revelation to many whose ideas of the great critic need correcting by solid fact. I have myself a special association with it, from Sunday evenings on holiday with my father twenty years ago, in a little place where no Methodist service was accessible, and he took delight in reading those sermons aloud to the family circle.'

The Christ of History and of Experience.

Dr. D. W. Forrest has published a new edition of his book *The Christ of History and of Experience* (T. & T. Clark; 6s.). It has been one of the most successful, and one of the most influential books of our time. This is the seventh edition. Steadily it has been bought, and as it has been bought it has been read. Every book that touches its great subject makes reference to it. But most of all has it influenced the preacher, steadying his faith and stimulating his mind.

In the Preface to the new edition Dr. Forrest surveys the work that has been done on the personal and historical Christ since his book first appeared in 1897.

The Neo-Hegelians, led by T. H. Green, 'in his remarkable address on *Faith*,' and strengthened by Edward Caird in his Gifford lectures on *The Evolution of Religion*, have made much of the ideal Christ which Christian experience demands,

a Christ both Human and Divine, but has held no firm hand on His historical personality. The criticism of the Gospels, while compelling us to reconsider details, has completely failed to eliminate the Supernatural. 'The doctrine of Christ's pre-existence—of His Eternal Sonship—as contained in the Creeds of the Church may be open to criticism, but it is at least an endeavour to arrive at a conception of Christ which will do justice to His place in Apostolic teaching as the revelation of the *self-sacrifice of the Father* who "spared not his own Son, but delivered him up for us all," as well as to vital elements in the Christian experience of all ages.' But Dr. Forrest still holds that 'some genuine type of the Kenotic theory is an indispensable adjunct of the confession of His Deity'—and he knows what Professor Loofs has written to the contrary.

Recent Poetry.

Charlotte Elliott.

The memory of Charlotte Elliott who was born on March 18, 1789, and died in her eighty-third year on September 22, 1871, is revived by the issue of a day-book of quotations from her prose and poetry entitled *Words of Hope and Grace* (R.T.S.; 1s. net). Here are the selections for two consecutive days:

SUNDAY.

All outward distinctions and differences as to forms of worship seem now to me of so little consequence, and I seem to care so entirely but for one thing—serving the Lord Jesus, and being united to Him by a true and living faith—that where that exists, and is evidenced, there I feel at once united to a brother and sister, whatever be their mode of worship.

MONDAY.

I want every moment to feel
That Thy Spirit resides in my heart,
That His power is present to cleanse and to
heal,
And newness of life to impart.

Ina M. Stenning.

The sympathy with Nature and with Man, so pervasive of Ina M. Stenning's *Poems* (Simpkin; 2s. 6d. net), is due to the love of Christ and the sense of His presence. And the sympathy is

strong to save. Nothing is beyond its range; nothing is beyond its skill. There is a poem on the Temptation. It is quite characteristic, and it is most poetical.

IN THE WILDERNESS.

When through the wilderness alone
He wandered, did the creatures know
Who walked among them? Did they go
Beside Him over sand and stone,
And listen spell-bound to a voice
That made their shy, wild hearts rejoice,
So kind and loving was its tone?

We know not, yet we love to think
That, leaning down to Him, the trees
Sang low their gentlest melodies;
That when athirst He stooped to drink
At wayside wells, the water rose
Bubbling a joy-filled song to those
Dear lips that touched it; nor would shrink

Beneath His tread the flowers small,
But, lightly rising where He went,
Would lift their faces in content;—
And tiny, tiny sounds would fall
About His pathway—whisperings
Of every lowliest plant that springs,
And He would understand them all.

We love to think that bird and beast
Came gently round Him, that a spell
Of peace upon the wild place fell,
And that the greatest and the least
Came meekly to His hand's caress
And followed Him in friendliness,
And followed till the throng increased

To multitudes that guarded Him
Through burning day and starry night
With liveliest ear and keenest sight—
Bright eyes that watched, fierce hearts a-brim
With tenderness, that while He slept
All faithfully their vigil kept
Till dawn-tide when the stars grew dim.

George Edward Woodberry.

Into *The Flight, and other Poems* (Macmillan; 5s. 6d. net), Mr. George Edward Woodberry has gathered poems of his which have appeared in the *Atlantic Monthly* and other American magazines.

And to these he has added twenty-three that are here published for the first time. They are all of one family type, and it is easily known in the land of its residence. Pagan? not aggressively. Certainly not the cheery outlook of the pagan Greek. Certainly not the voluptuous dreariness of the pagan Egyptian. Not pagan at all in any anti-Christian sense, but human and American. Here is one:

DEATH AND FAME.

I have planted a flower on the peak;
My soul has cast its star.
Star and peak! and dawn's a-streak!
And my tomb is where they are.

Though never a climber scale the height
Where my love exhales its fire,—
Though only the heavenly side of night
Shakes with my soul's desire,—

There, on the peak, a life's perfume!
There, cresting the dark, a star!
There, light that breaks upon a tomb!—
And fame is where they are.

Lorma Leigh.

There is no better poem in Lorma Leigh's *The White Gate* (Hewetson; 1s. 6d. net), by which to test its quality and feel its charm, than

JOAN.

Bright curling hair!
Rose petal downy cheek—
None can compare
With Joan.

So sweet a mite!
A bundle of soft curv'd
Dimpling delight
Is Joan.

Two soft warm arms,
Two little feet, pink toed—
In truth all charms
Has Joan.

Those clinging hands,
That lisping, baby voice
Are Royal commands
From Joan.

A 'Good bye' kiss,
Softer than flake of snow,
On you I press,
Sweet Joan.

The Great Text Commentary.

The best illustration this month has been found by Mr. J. H. Macdonald, North Shields.

Illustrations of the Great Text for June must be received by the 20th of April. The text is Ro 1¹⁸.

The Great Text for July is Ac 21¹⁸—'Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' A volume of the *Greater Men and Women of the Bible*, or three volumes of the 'Short Course' Series, will be given for the best illustration sent.

The Great Text for August is Ro 15¹⁸—'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.' A copy of Durell's *The Self-Revelation of our Lord*, or of Walker's *Christ the Creative Ideal*, or of Briggs' *The Fundamental Christian Faith*, will be given for the best illustration sent.

The Great Text for September is Gn 13¹¹—'So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, or any volume of the 'Short Course' Series, will be given for the best illustration sent.

The Great Text for October is Lk 17³²—'Remember Lot's wife.' A copy of Walker's *Christ the Creative Ideal*, or of Sayce's *Religion of Ancient Egypt*, or of Allen and Grensted's *Introduction to the Books of the New Testament*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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