

careful consideration before it can be taken as established. Granted that the belief in Nero's return was of heathen origin, it may yet have been shared by Christians. We know moreover, from Tac. *Hist.* ii. 8, 9, that it caused disturbances in the Ægean region. Again, even if we reject the tradition of St. John's visit to Rome, the constant intercourse with Rome would amply explain the deep impression made upon Christians in Asia Minor by this persecution. And there is justice in the remark of Lüdemann (in a generally favourable notice in the new issue of Lipsius' *Theolog. Jahresbericht*), that Arnold fails to give any positive account of the Apocalypse in view of his results.

2. The fact of the popular hatred of the Christians in Nero's reign shows that at Rome even thus early they were readily distinguishable from Jews; so much so, that they were marked out for a general persecution which, so far as all our evidence goes, left the latter quite untouched. This result, tallying as it does with Acts xxviii. and with Romans i. 5, 13, xi. 13, xv. 16, adds one more to the numerous difficulties which encumber the view, characteristic especially of the Tübingen school, and most ably defended in recent years by Mangold (*Der Römerbrief u.s.w.* 1884), that the Roman Church consisted almost entirely of Jewish Christians. The counter-theory has its difficulties (especially the language of Romans vii. 3, 4), but they lose in weight when we bear in mind the importance of the class of proselytes of the gate as a factor in the problem. The general tendency of recent criticism is certainly in favour of the mainly Gentile composition of the Roman Church, and in spite of the protest of Lüdemann (*ubi supra*), I cannot but think that Dr. Arnold has materially contributed to its support, at any rate so far as concerns the period after that sojourn of St. Paul which marks so important an epoch in the history of Christianity in the Eternal City. We shall look forward with interest to the author's projected monograph (p. vi.) on the traditions connecting St. Peter as well as St. Paul with the early history of the Roman Church.

A. ROBERTSON.

St. Philip's Calculation (St. John vi. 5-7).—There is an interesting hint of character in this incident, which, so far as I know, has not been noticed by the commentators. Our Lord, we are told, asked Philip the question to prove him. It was a trial

or test of character. A little consideration will show that Philip's answer was not a haphazard guess, but the result of a swift and shrewd calculation. A penny, or denarius, as we know from St. Matthew xx. 2, was an ordinary day's wage of a labourer. This is confirmed by referring to Tacitus, *Annal.* i. 17, where we learn that the soldier's ordinary pay was somewhat under a denarius: "Nec aliud levamentum quam si certis sub legibus militia iniretur, ut singulos denarios mererent." This being so, a denarius a day would suffice for the support of a man and his family, say, for the sake of argument, for five persons. But of course only a portion of this would be spent on food. It is a sign of famine times that a measure ($\chi\omicron\iota\nu\iota\xi$) of wheat should be sold for a penny (Rev. vi. 6); *i.e.* that the whole of a man's wage should go for bread (a $\chi\omicron\iota\nu\iota\xi$ being regarded as a day's provision).

If then we assume that half a denarius would provide for a family of five, a denarius would purchase provision for ten persons. Consequently the two hundred denarii in Philip's calculation would provide amply for two thousand persons; but as he adds, "that every one may take a little," he is clearly thinking of a short allowance, and in his rapid survey of the assembled multitude he saw that the two hundred denarii would suffice, but barely suffice, to give a small portion to each one of the vast multitude, whose numbers he could not have accurately known. Each of the four or five thousand men, he calculated, might have perhaps a small half portion. St. Matthew indeed mentions women and children also; but as these are unnoticed by the other evangelists their number was probably inconsiderable, *une quantité négligeable*.

The sum of two hundred denarii then was not named without reason. And our Lord's appeal to Philip may imply that such matter of fact calculation was characteristic of him. There was a want of imagination and of the faith which needs imagination. The very power to calculate and make shrewd provision for the future may have been the element in his character which needed the Divine rebuke of the miracle which followed.

A. CARR.