

draw the line at Spiritualism. But after all the ancient barriers between the two worlds, the visible and the invisible, the material and the immaterial, are breaking down, and it appears exceeding difficult now to decide where matter ends and mind or spirit commences. And to the dispassionate and unprejudiced it does indeed look as if the coming man, the man of the future, will be almost Godlike in his capabilities and have even read the innermost secret of life. "*They that seek the Lord understand all things.*" "*Thou shalt see greater things than these.*" "*He that believeth on Me, the works that I do shall he do also ; and greater works than these shall he do, because I go unto My Father.*" Popular belief and expectation have always travelled along these lines. "*But when the multitudes saw it they marvelled, and glorified God, which had given such power unto men.*" The apostles certainly entertained this faith. "*Ye have an unction from the Holy One, and ye know all things.*" The endless process of transfiguration will continue, till each of us at last recognizes the stupendous fact, that we cannot escape our Divine obligations, or retreat from the battle to which the cosmos calls us—that each of us is like God the Prisoner of Love and the Prisoner of Eternity.

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#### A SUGGESTION ON ST. JOHN XIX. 14.

IN his *Life and Times of Jesus the Messiah* Dr. Edersheim gives strong reasons for maintaining that St. John's Gospel does not differ from the Synoptists in regard to the Last Supper. He takes the passages which are superficially said to be contradictory and argues that they really support a consistent agreement.

1. St. John xiii. 2, *δείπνου γινομένου*, every one now

admits as the true reading and as meaning "while supper was going on." Yet an evil shadow of the old reading *γενομένου* and its A.V. translation "supper being ended" seems to haunt us still.

2. St. John xiii. 27-30 implies not, as is commonly asserted, that the Feast (as distinct from the preceding meal) was to be on the next day, but, on the contrary, that it was at that moment about to begin. For the other disciples could never have thought Judas would be sent out hurriedly in the dark to get things only needed next evening. The Synoptists tell us that the preparation for the Passover was made on the day itself, Luke xxii. 5, 8, etc. But if something had been forgotten, naturally Judas, having the bag, would be sent out to buy it, and that at once. "That thou doest, do quickly."

3. St. John xviii. 28 could hardly refer, says Dr. Edersheim, to fear of defilement which would incapacitate for the evening Passover, for after the evening another day would be begun and the defilement would have passed away. Rather it would refer to defilement disqualifying from some rite or feast during that day. The first point here may be disputable; for it does seem that defilement on a preceding day might disqualify for the after-evening Feast. But the second point is quite clear, viz., that entrance into the Praetorium would disqualify them for a Feast during that day itself, e.g. for the Chagigah Passover which was celebrated at or soon after midday on the day succeeding the great Evening Passover.

There is a further verse on which Dr. Edersheim says little, but which may possibly give still stronger support to his view. In St. John xix. 14 we have a difficulty which on ordinary lines of interpretation is hopelessly inexplicable. For:—

1. If "the sixth hour" means "12 noon," how could

the trial be then going on? Not only would that contradict the Synoptists who say the Crucifixion began at 9 a.m., but it would not leave sufficient time afterwards for the close of the trial, the leading out to Calvary, and the hours implied before death on the Cross.

●2. If "the sixth hour" means 6 a.m., then (a) there seems to be no proof of the existence then of such a mode of reckoning; (b) such reckoning, though perhaps capable of being adapted to, does not suit nearly so well as the known mode, the other passages in St. John where hours of the day are named (i. 39; iv. 6; iv. 52). But (c) chiefly, it seems impossible that at the season of equinox a Roman governor would have begun his court at 5 a.m. or earlier, as he must have done if this outcry far on in the trial took place at 6 a.m.

Thus, apart from the difficulty of reconciliation with the Synoptists' mention of the third hour as the time when the Crucifixion began, this fourteenth verse of St. John xix., as it stands and as it is commonly interpreted, is inexplicable. Is no other explanation of it possible?

There are various readings which hint at primitive corruption of the text:—

A. B.  $\aleph$  read, *ώρα ἦν ὡς ἕκτη*.

Other MSS. read, *ώρα δὲ ὡσεὶ ἕκτη*.

Some MSS., feeling the difficulty, read *τρίτη* for *ἕκτη*.

These warrant, especially in view of the inherent difficulties named above, some conjecture. Suppose the original reading was *ἦν δὲ παρασκευὴ τοῦ πάσχα ὥρα ὡσεὶ ἕκτη*—to be translated: "Now there was preparation for the Passover at (or for) about the sixth hour," i.e. the Jews had before them that day the Chagigah Passover, which, as Dr. Edersheim shows, was also called Passover, and had to be celebrated about midday or soon after. For this, the Jews not only avoided going into the Praetorium, but now, as the trial dragged on, about 8 a.m. they became impatient;

and when Pilate again remonstrated with them in favour of their king, they roared out (*ἐκραύγασαν*), ἄρον, ἄρον, as though saying in the vulgar slang of a modern mob : "Hurry up! we cannot wait here all the day; get rid of this fellow and let us go to prepare our Feast."

The textual alteration suggested is very slight, and only in words already doubtful in the MSS. The sentence as emended comes in much more appositely in the context. The whole narrative of St. John becomes self-consistent and consistent with the Synoptists.

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*THE PERMANENCE OF RELIGION AT HOLY  
PLACES IN THE EAST.*

IN a recent number of the EXPOSITOR (June and August, 1905), this subject was briefly alluded to in describing the origin of the Ephesian cult of the Mother of God. In that cult we found a survival or revival of the old paganism of Ephesus, viz. the worship of the Virgin Mother of Artemis. The persistence of those ancient beliefs and rites at the chief centres of paganism exercised so profound an influence on the history of Christianity in Asia Minor, that it is well to give a more detailed account of the facts, though even this account can only be a brief survey of a few examples selected almost by chance out of the innumerable cases which occur in all parts of the country. I shall take as the foundation of this article a paper read to the Oriental Congress held at London in autumn, 1902, and buried in the Transactions of the Congress, developing and improving the ideas expressed in that paper, and enlarging the number of examples.

The strength of the old pagan beliefs did not escape the attention of the Apostle Paul; and his views on the subject