

deserve; though I fear that many of us are not worth listening to—men who take up what they are pleased to call beliefs on mere authority—beliefs for which they never laboured, and for which they do not even care to render a reason. We can at least point men steadily away from the trifles to the decisive question. Of those who say that religion is all reason, some reject the gospel because it is not all reason, while others who seem to receive it evaporate it into formalism and orthodoxy; and the two extremes are one in unbelief. Of those who make religion all feeling, some stumble because the gospel is not all feeling,

while others who seem to receive it evaporate it into sentimentalism and excitement; and the two extremes are one in unbelief. We can show our people that faith is neither reason nor feeling, but includes both in a personal relation to Christ which calls for all the powers of the whole man. Those powers need not be great, but we must use them for ourselves and not by deputy, and in the fullest range of heart and soul and mind. So shall we find rest in the midst of unrest, as we have truth and purity to look through the revolution around us to the revelation of our Father's love which guides its course.

The Expository Times Guild of Bible Study.

As already intimated, the subjects of study for the session 1898-99 are the First Book of Psalms (Psalms i.-xli.) and the First Epistle of St. Peter.

Those who desire to study one or both of these portions of Scripture between November 1898 and June 1899 are invited to send their name and address to the Editor of THE EXPOSITORY TIMES. There is no fee or other obligation. The purpose of the Guild is to encourage systematic study of Holy Scripture as distinguished from the mere reading of it, and the conditions are made as simple as possible. The best commentary available should be used. There are excellent editions of both books in the 'Cambridge Bible for Colleges.' And if the member can study the Hebrew and Greek, he will know that Delitzsch's (Hodder & Stoughton) or Cheyne's *Psalms* (Kegan Paul) are scholarly and suggestive, while an edition of a portion of St. Peter by the late Professor Hort has just been published by Messrs. Macmillan.

Students are invited to send short papers as the result of their study, and the best of these papers will be published, one at least every month if found suitable. And the writers will be asked at the end of the year to select a volume out of a list which Messrs. T. & T. Clark will furnish.

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The Greek of the Early Church and the Pagan Ritual.

BY PROFESSOR W. M. RAMSAY, M.A., D.C.L., LL.D., ABERDEEN.

VII. PURITY AND IMPURITY.

THE sins for which punishment was inflicted by the god are closely connected with the difficult subject of purity and impurity. In several cases at Dionysopolis the chastisement is inflicted, not for a positive sin, but for entering on the service of the god¹ in a state of impurity, or even approaching the temple or the holy village beside the temple in that state. It is an important question whether the idea of purity was taken to mean mere ceremonial purity, or included also purity of life and heart. According to Monsieur P. Foucart, one of the first authorities as regards ancient ritual, there is in none of the inscriptions anything implied except material physical purity,² but the inscriptions of Asia Minor show distinctly that this is too sweeping a statement. When Xanthos says, 'May the god be propitious to those who approach him simply' (εὐέλματος γένοιτο τοῖς ἀπλῶς προσπορευομένοις ὁ θεός), he describes the frame of heart suitable for worshippers; they are to come in a single-hearted way, without any other intention hidden in their heart (as James 1⁵ speaks of τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς καὶ μὴ διειδίζοντος). He is expressing the same thought which prompts the regulation in another case that no one shall enter the society of the worshippers (ἐρανισταί) who is not pure, pious, and good (ἀ[γν]ός, εἰσεβής, ἀγ[αθ]ός). It is quite true, as M. Foucart points out, that ἀγαθός is constantly used in the inscrip-

tions of the *eranistai*³ to indicate one who has rendered service to the *eranos* or the god, and εἰσεβής one who has performed exactly the ceremonies of the cult. But yet the union of the three adjectives in the regulation implies a general state of mind bent singly on the service of the god and the cultus. The *eranistai* doubtless took a very humble view of what constituted a 'pious and good' man; and their use of the adjectives did not agree very closely with the modern use;⁴ but there is a certain potentiality and life in the words which might in a suitable situation develop. Because the germ of moral life was faint and weak, we should not, like M. Foucart, deny that it existed at all. Paul, certainly, believed that such a germ existed in their 'ignorant worship,' and aimed at training and strengthening it.

In the Asia Minor inscriptions the precise statements of facts given in some cases show that failure in the duties of life, quite outside of the cultus and ritual of the god, might produce impurity and entail wrath and punishment from the god (see especially the cases quoted in sec. viii.). But in these inscriptions we have to deal with cases occurring after the spread of Christianity in Asia Minor. There can be no doubt that the struggle against Christianity quickened the moral life in the pagan cult; and the moral possibilities that lay in

³ *Eranoi* were societies formed in Athens and elsewhere for the worship of foreign, chiefly Oriental, deities.

⁴ It is a remarkable thing that the adjectives which seem easiest and simplest to the beginner making his first essays in Greek, like ἀγαθός and καλός, are the most obscure and difficult to the advanced scholar. Who will say how ἀγαθός should be rendered in many a passage of Greek, often the most familiar? The one thing we can assert with confidence in many places is that καλός does not mean 'beautiful.'

¹ On this service see sec. vi. p. 57 f., and *C.B.*, pp. 135 ff., 149 ff.

² Ce qui leur est commun, c'est que nulle part il n'est question d'autre chose que de la pureté matérielle du corps (*Associations Relig. chez les Grecs*, p. 247).