

At the Literary Table.

THE BOOKS OF THE MONTH.

OUTLINES OF THE HISTORY OF RELIGION. By JOHN K. INGRAM, LL.D. (*A. & C. Black*. Crown 8vo, pp. 162. 3s. 6d.)

There are two questions which a reviewer must ask as a new book lies before him. The first is, What did the author set out to do? And the second, Has he done it? They are quite distinct, those two questions, and the value of a review depends upon their being kept distinct. The first should be answered briefly and dispassionately. That is to say, however the reviewer may hold that the thing the author set out to do was not worth doing, that is not his business. His business is to see whether the thing has been done. The reader can determine for himself whether the author's intention is of any interest or value; he relies on the reviewer to tell him whether the book has fulfilled that intention and should be purchased.

These be the first principles of the art of reviewing. Apply them to Dr. Ingram's new book. The author's intention is to give a brief account of the religion of Positivism, gathering it from the writings of Auguste Comte. Is that worth doing? Dr. Ingram himself believes that it is,—believes so heartily that he does it before he dies, lest he have spent his life in vain. For Dr. Ingram holds that 'Faith' is the most pernicious of human inventions, that its end is at hand, and that the creed of science with the religion of humanity—a creed which eye *hath* seen, a religion which ear *hath* heard—are about to occupy the vacant place. Do you think it is worth doing? It depends on what 'Faith' has been to you or is. But for us the question is: Has he done it? And we answer that he has.

THE PARACLETE. By WILLIAM CLARK, M.A., LL.D., D.C.L., F.R.S.C. (*T. & T. Clark*. Crown 8vo, pp. 236. 3s. 6d.)

Many of us have got beyond the Ephesian twelve. We know that there is a Holy Ghost. But how far have we got beyond them? Quite lately there was published (also by Messrs. T. & T. Clark) a notable book on the Holy Ghost, of which the title was *The Spirit and the Incarnation*.

The writer of that book, an able earnest man, had preached the gospel earnestly for many years and then discovered that there was a Holy Ghost. We smiled at his simplicity. And then we found that having made the discovery he had gone farther and asked the question, If there is a Holy Ghost, what is He for? We had not all gone so far as that; the book was a revelation.

Why do we not know more about the Holy Ghost than that there is a Holy Ghost? Chiefly because the writers about the work of the Holy Ghost are so contradictory and chaotic. We want books. Some of us were driven back on Owen. Think of it—a Puritan un-superseded yet, and on the doctrine of the Holy Spirit! Owen is good, but to begin with him! No, begin with Clark. This is the simplest and best introduction to the doctrine of the Holy Spirit in the English language. Professor Clark is a scholar. He is specially accomplished in historical theology. What he says may be trusted to be true, so far as modern biblical science has attained to the truth. And he writes with simplicity and point. The little book may be read with pleasure by the very beginner, and yet it leads one well into the subject.

HIGHER ON THE HILL. By THE REV. ANDREW BENVIE, B.D. (*Clarke*. Crown 8vo, pp. 341. 5s.)

While other men are anxiously debating whether the results of modern criticism should be touched in the pulpit or not, Mr. Benvie of St. Aidan's, Edinburgh, preaches nothing else. Nor does he preach and hide his meaning. He says that the omission of 'the astounding story' of the resurrection of Lazarus by St. John 'is past all explanation,' and he goes out of his way to say that all attempts to reconcile the four accounts of our Lord's resurrection 'have signally failed.' Yet Mr. Benvie is not an unbeliever. He believes in the resurrection of Christ. Whatever difficulties he may find there or elsewhere he settles by the assurance that the spiritual results of the resurrection carry the physical facts with them. The sermons are thus a combination of criticism and credulity, the unbeliever would say. To which Mr. Benvie would reply, No, of criticism and Christian experience.

Besides Mr. Benvie's volume, Messrs. James Clarke & Co. have published *A Religion that will Wear*, by a Scottish Presbyterian (crown 8vo, pp. 154, 2s. 6d.); and *Martineau's Study of Religion*, by R. A. Armstrong (12mo, pp. 115, 1s. 6d.). The 'Presbyterian' is not well instructed, but he is much in earnest. He rejects all kinds of Agnosticism, but in face of the Atonement becomes a horrified agnostic himself. Mr. Armstrong gives a good idea of Martineau's greatest book to those who cannot read it for themselves.

THE LITTLE LIVES OF THE SAINTS. BY THE REV. PERCY DEARMER. ILLUSTRATED BY CHARLES ROBINSON. (*Wells Gardner*. 12mo, pp. 144. 2s. 6d.)

The stories of many saints—Oswald, Aidan, Chad, and other nine—simply told and appropriately illustrated. It is a little book which the lover of books will love.

Messrs. Wells Gardner have also published a volume of *Meditations in Scripture*, by the Rev. F. Bourdillon, M.A., under the short title of *Handfuls* (crown 8vo, pp. 131, 2s. 6d.).

THEISM IN THE LIGHT OF THE PRESENT SCIENCE AND PHILOSOPHY. BY JAMES IVERACH, M.A., D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 330. 6s.)

There is nothing in the region of Apologetic we stand so much in need of as a short popular statement of what recent science and philosophy have made of the Christian faith, and there is no man more capable of supplying the need than Professor Iverach. His knowledge of all the three subjects is as a combination almost unique. His clearness of thought is matched by his command of language. So this book, written in a sense to order, for it contains the first series of the Charles F. Deems Lectures on Philosophy delivered before the University of New York, is a genuine and most welcome contribution to our recent apologetic literature. Not once, but many times, Professor Iverach answers an objector with an unanswerable *tu quoque*, or solves a knotty problem by a few well-chosen phrases. His chapter on Personality must not be missed. It is the most fertile subject on this borderland at present, and Professor Iverach has caught its significance.

Messrs. Hodder & Stoughton have also published the second volume of *The City Temple Pulpit* (crown 8vo, pp. 288, 3s. 6d. net), in which

Dr. Parker is as heartily himself and as miraculously original as ever.

THE CHRISTIAN RACE, AND OTHER SERMONS. BY THE RIGHT REV. J. C. RYLE, D.D. (*Hodder & Stoughton*. 8vo, pp. 350. 7s. 6d.)

This is the first volume of sermons published by the late Bishop of Liverpool. Perhaps Dr. Ryle will not let it be the last. He could not use his leisure in a better way. The selection, however, has not been made by himself, but by Archdeacon Madden. The whole round of the believer's life is illustrated, from his discovery of 'A Bad Heart' (the first sermon) to his 'Readiness to be Offered' (the last). Need it be added that from first to last there is always the utmost simplicity—the unabashed 'foolishness of preaching'? There is also burning earnestness. The tones, sometimes the very words of Paul, especially of 'Paul the aged,' are heard, pleading, praying, believing.

Under the misleading title of *Principles of Church Defence* (crown 8vo, pp. 128, 2s.), Mr. Hopkins of Gray's Inn Road has published a very able defence of adult baptism by the Rev. Harri Edwards.

THE GOSPEL ACCORDING TO ST. LUKE IN GREEK. BY THE REV. ARTHUR WRIGHT, M.A. (*Macmillan*. 4to, pp. xl, 230. 7s. 6d. net.)

Volumes of this magnificence have hitherto come only from the University Presses. And even the University Presses have not published them at this price. Surely it is a great thing that the results of the critical study of the Gospels can be presented to us in a form so handsome, and at a price so reasonable. We have here, not merely the Greek text of St. Luke's Gospel; we have also the parallel matter from the other Synoptists, with occasional reference to St. John; we have illustrative passages from other parts of the New Testament, and we have occasional exegetical and critical notes. And all this is the work of a most interesting and suggestive scholar. The long Introduction is also full of original matter. In short, we have everything here that we need for a critical study of St. Luke. If this volume is used along with Dr. Plummer's Commentary, as Mr. Wright himself suggests, the student will be on the way to a complete mastery of this Gospel both critically and exegetically.

THE APOCALYPSE. BY EDWARD WHITE BENSON.
(*Macmillan*. Royal 8vo, pp. xx, 117. 8s. 6d. net.)

Archbishop Benson had two literary pursuits always on hand, St. Cyprian and the Apocalypse, and now both have been published. It may not be that either will take the first place, that is indeed scarcely to be expected, for Dr. Benson never had the detachment that is demanded by the finest scholarship. But it is certain that both works will be found useful, and will often be consulted by the student of this special subject. In the work on the Apocalypse Dr. Benson's purpose is clear, and he accomplishes it. He seeks to exhibit the structure of the book, and to indicate the lines upon which its interpretation must run. The new translation is also a feature of much interest. It is evident that great pains have been spent upon it. The diversity of rendering of the same Greek word is proof, not of carelessness, but of extreme care and nicety of judgment.

THE BIBLE: ITS TRIAL AND TRIUMPH. BY THE
REV. JOHN PHILIP, D.D. (*Marshall Brothers*.
Crown 8vo, pp. 91. 2s.)

It is not the Bible, it is our interpretation of the Bible that is at present on its trial. And whether that will triumph depends on its truth. That the Bible will triumph there need be no fear. Dr. Philip is strong when he tells us what the Bible is to himself. That is the unanswerable argument. Of no other book, of no other *religious* book, could we say what Dr. Philip can say of the Bible. And when he tells us what the Bible is to himself he speaks with great freedom of language and force of conviction. The positive in the little book is most persuasive.

SERMONS AND LECTURES. BY THE REV. HENRY
BONNER. (*H. Marshall*. Crown 8vo, pp. 335. 5s.)

The sermons that are worth publishing were not necessarily worth preaching. Mr. Bonner preached with power, and may be read with profit. He was once assistant to Dr. Samuel Cox, who, no doubt, by that unerring editor's discernment he had, discovered and developed the expositor in him, and God did the rest. The task is how to throw the ancient parables into modern poetry; our hearers will not listen to prose. It demands imagination as a gift and God's Spirit as a grace. To *translate* the Temptation of Christ till it tells on our paltry temptations, and yet to be true to

the whole Gospel of the Grace of God, that is the task, and this man accomplished it. There are some lectures in the volume also,—lectures on Wordsworth, Burns, Lowell, and the like,—but the preacher cannot lecture, and it is not a pity that he cannot.

ST. PAUL'S EPISTLE TO THE ROMANS. BY
CHARLES GORE, M.A., D.D. (*Murray*. Crown 8vo,
pp. viii, 241. 3s. 6d.)

This is the second volume. The matter of most interest in the first volume was the way in which Canon Gore introduced a Jewish objector, making most of the apostle's arguments to be answers to this imaginary antagonist. In this volume he partly defends that and partly abandons it. Manifestly it could be abused, but manifestly also it is there. There are some extremely interesting Notes at the end of this volume; their only fault their brevity.

THE DATES OF THE PASTORAL EPISTLES. BY
THE REV. THE HON. W. E. BOWEN, M.A. (*Nisbet*.
Crown 8vo, pp. 60. 2s. 6d. net.)

Mr. Bowen has a keen interest in scholarship, albeit he is chiefly a preacher. He would preach the truth, and that means that sometimes he must himself go in search of it. There are those who tell him that as a preacher he cannot speak of the Pastoral Epistles as St. Paul's, so he goes into the subject for himself. The little book will set other preachers' minds at rest, and save them the labour of this search.

S.B.O.T.: THE BOOK OF JUDGES. BY THE REV.
G. F. MOORE, D.D. (*Nutt*. 4to, pp. 72. 6s. net.)

S.B.O.T. are the letters that stand for Haupt's 'Sacred Books of the Old Testament.' The editor of *The Book of Judges* is the editor of the same book in 'The International Critical Commentary,' so we know his ability and his position. This is the Hebrew text with the critical notes. Dr. Moore has consulted all the great editors of his book, and his emendations carry far more weight than the happiest guesses of a single scholar. The volume is packed with illustrative as well as critical matter.

THE GENIUS OF PROTESTANTISM. BY THE
REV. R. M'CHEYNE EDGAR, M.A., D.D. (*Oliphant
Anderson & Ferrier*. Crown 8vo, pp. xviii, 348. 6s.)

Dr. Edgar further describes his book as 'for the times.' That is to say, the power and the meaning

of Protestantism are explained in face of the denial that it has any meaning or power for good. Now one has the feeling always that books 'for the times' are to be passed over that we may have time to read books that are for eternity. But this book had better not be passed over. Dr. Edgar does far more than answer the ignorant and arrogant who denounce Protestantism while they owe her the liberty that makes denunciation safe. He touches on many great aspects of the Christian faith, and gets to the heart of some of them.

Messrs. Oliphant have also published a book on *Personal Character and Business Life*, by J. M. M'Candlish, W.S., F.R.S.E. (crown 8vo, pp. 95, 1s. net), which will be found most serviceable as a gift to young men who are entering on the battle of life.

RELIGION OF ISRAEL TO THE EXILE. BY KARL BUDDE, D.D. (*Putnams*. Crown 8vo, pp. xiv, 228.)

This is the fourth series of the 'American Lectures on the History of Religions.' And this volume fits in just in front of Professor Cheyne's *Religious Life after the Exile*. The subject is dealt with as a scientific study, pure and simple. But we know that Professor Budde is a believer in the call and mission of Israel. There is therefore no offence to Christian sentiment, and yet the utmost liberty of independent investigation is followed. And, on the whole, the impression made by this, the latest history of Israel, is that the history of Israel rests less on myth and legend than was supposed. The tendency is now to push the historical origins further back, and to believe with more confidence in the earliest narratives. It is a charming book to read, and need be feared by no one.

CHRISTIANITY AND PAGANISM. BY ERNEST N. BENNETT, M.A. (*Rivingtons*. Crown 8vo, pp. viii, 75. 2s. 6d. net.)

This is the story of the last days of paganism in Rome. Mr. Bennett tells it as he has been wont to do to the men who were studying for the Honour School of Theology in Oxford. The historians and even the original documents have been studied and sifted. It is brief but authoritative.

COMMENTARY ON ST. PAUL'S EPISTLE TO THE EPHESIANS. BY THE REV. HERBERT G. MILLER, M.A. (*Skeffingtons*. 8vo, pp. xxx, 352.)

This commentary was spoken of last month. Now a formal word of approbation. It is an original work. Except that Mr. Miller has been himself made by them, there might have been no commentators on the Epistle to the Ephesians before him. In that lies its value. It is fresh, arresting, sometimes welcome, sometimes questionable. It will not take the place of Abbott in the 'International Critical,' but if one can afford two on the Greek text, this is the second.

GOD'S FORGET-ME-NOT. BY THE REV. A. A. COOPER, M.A. (*Elliot Stock*. Crown 8vo, pp. 61. 2s. 6d.)

This is the title of a small volume of children's sermons. It is a title taken from the first sermon: 'Remember now thy Creator.' They are short sermons, they are alive with interest in simple things, they are educative.

Mr. Elliot Stock has also published a *History of the Captivity and Return of the Jews*, by the Rev. E. J. Nurse, M.A. (crown 8vo, pp. 83), for junior classes or the like on the old familiar lines of study.

'The World's Epoch-Makers.'

MESSRS. T. & T. CLARK have issued the first volume of their new series, 'The World's Epoch-Makers.' It is a series of some magnitude, for eight and twenty volumes are announced. It is a series of some importance, for many of the foremost historical scholars of our time are working on it. It has been well devised also. The idea of the editor is to trace the progress of thought in a succession of biographies. Each intellectual advance has been identified, if not directed, by some strong mind. The mental history of these men is the mental history in miniature of the time which made them and which they helped to make. The chief business by the writers will be to describe the epoch, but the interest of the epoch will centre in the man. The editor of the series is Mr. Oliphant Smeaton.

If it had been possible to begin with Buddha and publish the volumes in chronological order, we should have been able to follow the history of

the world's religious and philosophic thinking from epoch to epoch, and at the end we should have had a fine training in method as well as a fine mental equipment. But perhaps it would have been too systematic for our love of variety. Perhaps, also, it was impossible. The first volume issued is *Cranmer and the English Reformation* (crown 8vo, pp. 220, 3s.). The author is Mr. Arthur D. Innes, M.A., of Oriel College, Oxford.

Now we had better say in a word that Mr. Innes's volume, though smaller in bulk than some of the volumes that are to follow, presents a complete clear picture of the man and the time. It is the work of an accomplished special student of the period, unbiassed, though with earnest convictions, and it is written with care and finish. Cranmer's is a character which every man has to interpret (especially in our day) for himself. And we cannot say that Mr. Innes's interpretation and our own entirely coincide. But we have been intensely interested in the interpretation which has cost Mr. Innes so much original research, and which he lays before us so attractively.

Mr. Innes has succeeded in practically applying the editor's idea. Cranmer is the centre, the English Reformation is the subject, and the other men have a greater place than otherwise they would have been entitled to. Henry is well drawn, and not too severely. How hard it must have been to keep him out of the first place. But we dare not say that Henry VIII. was the centre of our English Reformation, and we need not.

Augustine Birrell.¹

A COPY of Augustine Birrell's Collected Essays is a possession. The publisher has understood that. They are to be placed in sight, and they will catch the eye. They may be handled by every alternate visitor, and they will stand some handling. They give colour to the library, physically and intellectually.

But the best of these volumes is their contents. The man who buys books and places them well in his library is not their best friend. Nor is the occasional visitor who handles them. Their best friend is their reader. And their reader will love these books better than anybody. They are what

¹ Collected Essays. By Augustine Birrell. London: Elliot Stock. Crown 8vo, two vols., pp. 326, 343.

Mark Twain calls 'very light reading.' The expression has got attached to fiction, to circulating-library fiction, even to the most ephemeral of that. But the ephemeral of the circulating library is not light reading. It is the heaviest reading that is written, and it brings heaviness of heart. This is light reading.

For Augustine Birrell knows English (and other) literature so well that he can afford to explain his allusions. The mystery of some men's allusions (which is our madness) is necessary to prove the minuteness of their knowledge. Mr. Birrell tells us what he is referring to. Again, his knowledge is so minute and manageable that he finds the right illustration come to him at the right moment. And he is a master of the English tongue.

What are his Essays about? Everything. Read them. They are all here—the *Obiter Dicta* (both series), the *Res Judicatae*, and the *Essays about Men, Women, and Books*.

The Grammar of Science.²

It is possible that Karl Pearson's *Grammar of Science* has been bought by some under the impression that 'Grammar' means 'Rudiments,' and that they would get in it an introduction to modern physical science. For it has been well bought, 4000 copies of the first edition having passed into circulation. But that is not its purpose. It has little to say about physical phenomena, what we call the *facts* of physical science. It is an introduction to metaphysics rather than to physics; its subject is the metaphysics of physical science.

Metaphysics pure and simple the book is not, and does not believe in it. Physics pure and simple the book is not, and does not believe in it. There is no such thing as a supersensuous sphere; which rules metaphysics out somewhat peremptorily. And there is a physical (perceptible) sphere only as a matter of faith. The one object of knowledge or science is the sphere of conception, the region of our own ideas and concepts.

Thus it is not things seen—phenomena,—but things unseen that are the object of Karl Pearson's investigation, the subjects of his science. These

² *The Grammar of Science*. By Karl Pearson, M.A., F.R.S. London: A. & C. Black. 8vo, pp. xviii, 548. 7s. 6d. net.

things have their existence, the laws of their existence, and their purpose. Their existence is taken for granted; their laws are the subject of this book; their purpose is that which made the book worth undertaking, for it is no less to Karl Pearson than religion and morality. That is to say, if we can discover the laws that regulate our ideas and concepts, we need no god or devil—that is enough to live by, enough to die upon.

It is a book of Darwinian (not Spencerian) first principles. Its subjects are Cause and Effect, Space and Time, the Geometry of Motion, Matter, Life, Evolution. In Karl Pearson's view all the future is in the *Origin of Species*. Expound that and live by it, and you have the assurance both of the life which now is and (if there is one) of the life which is to come. This is a new, corrected, and much enlarged edition.

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A New History of Modern Philosophy.¹

PROFESSOR HÖFFDING'S *History of Modern Philosophy* has been greatly appreciated on the Continent, not only in its native land, but also in Germany, especially after it was translated from the Danish into German. To be appreciated in England it needed to be translated into English, and that has now been done by Miss B. E. Meyer. The translation, which is from the German, is successful. The meaning is accurately brought out, and happily expressed. The book reads as an English book, and might have been written by an Englishman.

It is a history of *modern* philosophy. Now modern philosophy is usually taken to have commenced with Kant. Professor Höffding begins long before Kant. Even his second volume begins before Kant. The first begins with the philosophy of the Renaissance.

It is biographical. Being intended as an *introduction* to modern philosophy, that was wise if not inevitable. It is by means of the men that we begin to know the philosophy. And, more than that, it is doubtful if apart from the men—their upbringing and even their ancestry—it is

¹ *History of Modern Philosophy*. By Dr. Harald Höffding, Professor at the University of Copenhagen. London: Macmillan. 8vo, two vols., pp. xvii, 532, 600. 30s. net.

possible for anyone to understand the philosophy they gave us. So the book carries with it all the charm of personality, not only the personality of the writer, but also the personality of the men about whom he writes.

Still, it is the philosophy and not the men that is Professor Höffding's subject. So he gives us no mere sketch of certain modern philosophers with chapters on their philosophy. He has whole chapters on the philosophy of periods, of schools, or even of countries. He is careful, in short, to make his *History of Philosophy* complete. Its most valuable part is contained in the first volume. That is not because Professor Höffding has done that part best or given it most attention. It is because that part is so much more in need of exposition. Modern Philosophies begin with Kant. Modern monographs are written on him or his successors.

There is abundant evidence of knowledge, but the style is surprisingly simple. Of set purpose, no doubt, Professor Höffding has left out the technical jargon of philosophy as much as possible, and the translator has taken care not to bring it in. The veriest layman in philosophy may read the book. So it is an introduction of the best kind, and we predict a successful future for it in this country also.

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Literary and Archaeological Notes.

PROFESSOR SAYCE writes from Helwân, in Egypt, and says that the mummy which Mr. Loret found in the tomb of Amen-hotep II. has been brought to the Gizeh Museum, and proves to be that of Meneptah, the son of Ramses II. and (as most believe) the Pharaoh of the Exodus.

In the notice of Professor Shailer Mathews' book on the *New Testament Times*, it was pointed out that he had not apparently discovered Fairweather's *From the Exile to the Advent*. Professor Mathews says that that is not so. It did not lie in his way to mention the book, which he does know, and of which he has the highest appreciation.

Better make another correction. The name of Canon Newbolt's new volume of sermons, published by Messrs. Longmans, was omitted last month. It is *Words of Exhortation*.

And another. Professor Marshall Randles complains that, a comma having fallen out, his new book was described last month as *The Blessed God Impassibility*. In reality *The Blessed God* is the title, and *Impassibility* the sub-title. But Professor Randles should have made the matter right at an earlier stage. For both on the back of the book and on the title-page are found *The Blessed God Impassibility* without any punctuation.

Of the recent discoveries in early Christian literature one of the most important is a Syriac version of the *Testamentum Iesu Christi*. The fortunate discoverer was Rahmani, the Syrian Patriarch of Antioch, and the place of discovery

was the metropolitan library at Mosul. Rahmani lost no time in publishing his discovery, with a Latin translation and notes. Various learned articles have appeared upon the work, especially noteworthy being one in the *Guardian* of 6th Dec. 1899, by Professor Collins, and another in the issue of 11th April 1900, unsigned. But the best news is that Professor Cooper of Glasgow is editing the work for English readers, including an English translation by Canon Maclean. As the value of the work is chiefly liturgical, Professor Cooper is just the man to edit it, and he is to illustrate it copiously with ecclesiological, liturgical, theological, and historical notes. Messrs. T. & T. Clark have undertaken its publication.

The Samaritans.

BY THE REV. J. E. H. THOMSON, D.D., SAFED, PALESTINE.

It is implied in Sargon's Khorsabad inscription that he left the majority of the Israelites still inhabiting Central Palestine. This is confirmed by what we learn of those present at Josiah's Passover (2 Ch 34⁹; Jos. *Antiq.* 4. 5). Yet the land had been much wasted by civil wars and by the campaigns of successive Ninevite monarchs, so room was left for the introduction by Assurbanipal (Ezr 4¹⁰) of colonists who would act as a bridle on the natives. It is evident that these colonists were soon absorbed by the remnant of the Israelites and commingled with them. This mixed people are the Samaritans of the New Testament and the Apocrypha. When the Captivity of Judah returned, the Samaritans desired to unite with them, but their advances were rejected by Zerubbabel. Still intercourse sprang up, and there resulted intermarriage among the leading families of the two communities. Ezra and Nehemiah, when they arrived in Jerusalem, put down forcibly the party that desired closer union with the Samaritans. Josephus relates (*Antiq.* xi. 8. 2, 4) that Manasseh, brother of Jaddua, high priest in the days of Alexander the Great, married the daughter of Sanballat, a leading Samaritan, and was in consequence of this deprived of his priesthood and driven into banishment. He was received by his father-in-law, who erected a temple on Mount Gerizim, and made Manasseh high

priest. Notwithstanding this, the Samaritans do not seem to have been excluded from the inner courts of the temple (Jos. *Antiq.* xviii. 2. 2), an indirect proof that their Israelitish origin was acknowledged. Josephus alleges that under Epiphanes the Samaritans rededicated their temple to Zeus Hellenius. After the Maccabæan struggle had ended, John Hyrcanus marched against the Samaritans, captured Samaria, and burnt the temple; it never seems to have been re-erected. This embittered the hostility of the Samaritans against the Jews—they hindered Galilean Jews from passing through their territory to Jerusalem (Jos. *Antiq.* xx. 6. 1; Luke ix. 53), endeavoured to confuse the Jews in proclaiming New Moon (Rosh hashshana, 2 *b*), and even defiled the temple (Jos. *Antiq.* xviii. 2. 2). When they were placed under his jurisdiction, Herod endeavoured to ingratiate himself with the Samaritans by adorning Samaria with stately colonnades. He changed its name to Sebaste, in honour of Augustus, to whom he erected there a magnificent temple. When Judea became a Roman province, Samaria was conjoined with it. During the Jewish war the Samaritans did not escape; under Vespasian's orders, Cerealis slew 11,000 of them who had entrenched themselves in Mount Gerizim.

The conversation of our Lord with the woman of Sychar (Askar? Jn 4), and the subsequent adhesion