

Jewish horology, so they annexed the Asian menology, but they took their time about it. Xanthicus survived to Polycarp's day.

I am blamed for saying that the calendar he died under was not de-Asianized or Romanized

then. My assertion is such that 'no person is likely to spend time in refuting it.' Perhaps not; for time is precious, and, in Dr. Ramsay's eyes, I am no better than the folks in Juvenal—

Nos viles pulli, nati infelicibus ovis.

At the Literary Table.

THE ATONEMENT.

THE CHRISTIAN IDEA OF ATONEMENT. The Angus Lectures for 1903. By T. Vincent Tymms, D.D. (St. And.), Principal of Rawdon College. (*Macmillan*. 7s. 6d.)

THE greatest books do not make the greatest sensation. This is the greatest modern book on the Atonement, but we know that it will be quietly received and quietly make its impression.

Dr. Vincent Tymms has been preparing all his life to write this book. He has read what other men have written on the Atonement. And he has kept himself acquainted with the thought which touches the Atonement on every side and from any distance. There is no quoting of recent books on the Atonement, no reference to authorities, or otherwise, in science. Dr. Tymms' knowledge of all the literature, scientific and theological, is seen in the ease with which he plants his foot on theological and scientific foundations, never stepping on a treacherous stone and never rejecting a steady one.

The doctrine of the Fall is probably the greatest difficulty at present to the dilettante in theology and science. Dr. Tymms says: 'The religious significance of the story does not depend upon any particular view of man's origin, because it represents a process which must have been experienced by the human race to bring it into the position it occupies to-day. Whether man reached the height from which a moral fall was possible by a momentary act of creation, which endowed him with adequate faculties and knowledge, or whether he reached it as the issue of immeasurable ages of evolution, the time arrived when he became capable of religious thought and feelings, and conceived the idea of One above, to whom he owed allegiance.'

But Dr. Tymms shows how great his book is, in

the place he assigns to Love. That word is the key to the Atonement. For in the Atonement the deepest difficulty is its date. It is not *Cur Deus Homo?* nor *Quomodo?* Not why did God become man, nor how did He make the Atonement? It is the time chosen for the Incarnation and the Cross. If God was in Christ reconciling the world unto Himself, why did He not appear in Christ till 'these last days'? The answer is in the nature of Love. All was done that we might love—the Creation, the daily providence, Calvary. But love cannot be hurried. Even God must wait on love. He did what He could. 'Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done to it?' The husbandmen had to receive the messengers whom the Lord of the Vineyard sent to receive the fruits, and beat them and send them away empty, *before the Son could be sent.*

The clever debater answers, You are but pushing the difficulty back, not resolving it. Why was man made with a nature that depended on so shy a thing as Love? But there is an easy answer to that. It is because of the greatness of man. Man with a lower endowment than the highest is impossible, impossible for God to make, impossible for man to conceive. 'We love,' says John. It is the greatest saying ever uttered of us. 'We love because He first loved us,' is its only explanation. And how could He love us, exercising His own great heart on us, without endowing us with the capacity to return it?

Sing Christina Rossetti's chant of Love. If it is not in your hymnal, your hymnal lacks the purest expression of worship—

Love is all happiness, love is all beauty,
Love is the crown of flaxen heads and hoary;
Love is the only everlasting duty;
And love is chronicled in endless story,
And kindles endless glory.

THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT. By Arthur S. Peake, M.A. (*Bryant*).—Professor Peake was true at once to ancient and to modern thought when he chose the problem of suffering as the subject of his Hartley Lecture. For it was the most insistent of all the perplexities that vexed righteous souls in antiquity, and it remains with us in all its insistence and perplexity still. Right in between the ancient and the modern world comes Jesus Christ, saying, 'Fear not, ye are of more value than many sparrows.' But the quiet simplicity of His words has not yet reached us. He stands looking back on the past, 'Not a sparrow has fallen to the ground without My Father'; looking forward to the future, 'Fear not therefore'; but He stands alone. We turn today and to the casual 'God be with you,' we say as bitterly as Gideon, 'If God be with us, why has all this evil befallen us?'

Professor Peake has chosen the Old Testament problem. But his eye is on Manchester. What solution did the Old Testament offer? Jesus Christ. What solution can be offered to the modern city with its sins and sorrows? Jesus Christ. And the more scientifically Professor Peake investigates the Old Testament problem, the fuller, clearer, more conquering is the answer, Jesus Christ. Professor Peake is thoroughly scientific. He is joyfully scientific. No book could be more faithful to modern Bible study, and yet no book could lift the Bible more unmistakably into the place of unique knowledge and comfort. A wide gulf separates Professor Peake's conception of the problem of suffering in the Old Testament from that of Dr. Guthrie. But no one who has got to Professor Peake's side would desire to cross to the other.

THE THEOLOGY OF THE REFORMED CHURCH. By the late William Hastie, D.D., Professor of Divinity in the University of Glasgow, (*T. & T. Clark*. 4s. 6d. net).—In a prefatory note, Professor Flint says, 'The Theology of the Reformed Church had early taken possession of Dr. Hastie's mind and heart, and it absorbed his interest more and more as the years went on. He confessed to have no higher nor other aim in all his theological work than to ascertain, vindicate, and apply anew the fundamental and essential principles which he regarded as those of our National

Church.' In this volume, which contains Professor Hastie's Croall Lecture, skilfully edited by one of his pupils and divided into chapters, the Reformed Theology is described in its fundamental principles with perfect fearlessness and perfect clearness. Dr. Hastie had a fine gift of language which never failed to fulfil its purpose. What he meant to say he said. We may not agree with his exposition of the Reformed Theology, we may not agree with the Reformed Theology itself—Professor Flint refuses to be bound to the 'metaphysical predestinarianism of Augustine, Calvin, or the Synod of Dort'—but we see what a master of the subject saw in it, and we feel that it was great enough to be the sustenance of a great and good man.

There is no subject of Bible interest on which it is so necessary to know what the Bible means as Holiness. The careful student of the Bible knows now that it does not mean what we mean. If we would face what the Bible means, so unequivocally expressed in some places, we should be startled at the incongruity of its meaning and ours. The difference has not been faced in a little book of perfect beauty and much truth, entitled *Holiness by Faith*, which has been published by the Religious Tract Society (1s.). It has not been faced by any of the writers of that little book, neither by Bishop Moule, nor Mr. Brooke, nor Dr. Elder Cumming, nor Mr. Meyer. And the reason why they have missed the difference is that they have denied themselves any training in Comparative Religion. Would they lose something if they faced the fact that in the Old Testament holiness has sometimes nothing to do with right living, if they faced the fact that sometimes it just touches (what is a common meaning of holiness in some religions) the worst kinds of wrong living? Their little book is further described as 'A Manual of Keswick Teaching.' Would 'Keswick teaching' suffer if it were scientific? Perhaps the word 'scientific' is out of favour in Keswick. Let us say truthful, then—true to truth. It is to be true to truth to acknowledge that in the Old Testament there is a development of the doctrine of holiness, just as there is (and because there is) a development of the doctrine of God. And that to seek by faith to conform to the Old Testament doctrine of holiness regardless of this development cannot be to conform in all points to the mind of Christ.

Are we hostile to Keswick then? God forbid. There can be no holiness but by faith. It is our love of Keswick, our love of the men who teach 'Keswick teaching,' that moves us to say, Do not ask men to seek after a holiness which is partly out of Christ; do not think that holiness ever is or ever can be anything other than to love the Lord our God with all our heart, and our neighbour as ourself. Do not permit us to forget that he who loves not his brother whom he has seen, loves not God whom he has not seen.

Immortality is the brief title of five and twenty chapters of writing by the late Dr. A. W. Momerie, published for a sixpence by Mr. Allenson. Mrs. Momerie writes a preface of vehement vindication—calling him 'ideal Husband, devoted Lover, Friend, Companion, Protector, Support.' Somebody has been gathering statistics to prove that people do not want immortality. Stranger thing than that is the necessity, in this year of the Resurrection of Christ, for five and twenty chapters of writing to prove the fact of it.

Messrs. Bagster have issued a third revised and corrected edition of Professor Sayce's *Elementary Grammar of the Assyrian Language* (5s.). It needs no recommendation now. The best introduction to Cuneiform, it is built on thoroughly scientific principles, a model for all grammars and all grammarians.

There is now no edition of the New Testament in Greek for ordinary daily use that can compete with Professor Nestle's. The British and Foreign Bible Society has issued the latest recension. There are two forms of it, one with and one without critical apparatus. Both are so accurate that Matthew Arnold's rude saying, 'Miracles do not happen,' is made foolish.

THE BURNS COUNTRY. By Charles S. Dougall, M.A. (*A. & C. Black*. 6s.).—Messrs. Adam & Charles Black have run ahead of all the publishers in a line that seemed exhausted. They have sent men to explore and describe certain lands and localities, they have sent artists with them to illustrate the writing. And they have combined the best scientific description so skilfully with the best artistic drawing, that the casual reader even has cast all his other 'guides' away,

and sat down with delight to the 'Scott Country,' the 'Ingoldsby Country,' or (in the case before us) the 'Burns Country.'

Through Messrs. S. C. Brown, Langham, & Company, the Rev. James Adderley has published Notes on *The Epistle of St. James* (1s. net). Mr. Adderley is our own modern St. James. Do not miss his Notes.

One of the successful preachers to preachers is the Rev. Francis Bourdillon, M.A. His sermons always sell. They sell out. He reprints the few that are to live on, he lets the rest lie. *Short Sermons* he calls the new volume of reprints (S. C. Brown; 3s. 6d.); but we assure you their virtue is not all in the 'Short.'

THE BIBLICAL ILLUSTRATOR. THE PSALMS. Vol. I. (*Griffiths*. 7s. 6d. net).—It is a long time since the last volume of 'The Biblical Illustrator' was published; we thought the end had come. But surely to leave the Psalter unillustrated would have been a loss. The Psalter is not to be left; it is to be handled with the fulness it deserves. This first volume covers only the first six and twenty psalms. Its method is unaltered. The same skill in selection, the same packed mass of building material on every page.

JEZEBEL: A DRAMA. By P. Mordaunt Barnard, B.D., Rector of Headley, Surrey (*Griffiths*, or from the Author. 2s. net).—In one way this at once reveals itself as no common attempt to turn a Bible episode into verse. The study of the text is the study of a scholar. No minute shade of better meaning is lost. And often the gain is permanent; fixed in a memorable phrase. But it is also a dramatic poem. There are three acts, distinct, momentous, rising in expectation. And the verses never halt. From first word to last, without a moment's weariness, we have read it. The last scene is a fierce encounter of ambitious selfishness between Jezebel and her daughter Athaliah. At last Athaliah turns fiercely on her mother, threatens to strike her dead if she stands in her way, and departs to rule in Jerusalem. Jezebel speaks—

Ye gods of heaven! Oh, send me some relief!
I am distraught: hear me, ye gods of hell!
If I have served you well, then hear my prayer.

Look on the outrageous monster I have bred ;
 Fulfil on her my curse. Let her be damned
 In tortures beyond thought ; to hideous crimes
 Impel her on, that she may reap all woes
 That earth, and sky, and heaven, and hell can yield.
 Raise her up high, that she may deeper fall,
 And fall ; and falling, taste the bitterest dregs
 Of the brimming cup of blood filled by herself.
 Let ghastly faces haunt her day and night
 Of infants, murdered to build up her throne,
 Of bleeding corpses formed, where queen of death
 She reigns in anguish. Make her mother's curse,
 Unheard in life, ring in her dying ears.
 Let her not die the pleasant death of one
 Who bravely falls beneath a foeman's sword,
 But slay her by the hands of those she wronged,
 That she may reap the fruits of villainy.

SACRED BOOKS OF THE OLD TESTAMENT. THE BOOKS OF KINGS. By Bernhard Stade, Ph.D., D.D., and Friedrich Schwally, Ph.D. (Leipzig: *Hinrichs*. M.18).—It is a considerable time since the last volume of the 'S.B.O.T.' was published. This is the thickest volume of the series as yet issued, and it must have cost the most labour. Besides Stade and Schwally, the general editor himself has had a frequent hand in it. His paragraphs, marked 'P. H.' and placed within square brackets, are as luminous and useful as any of the work. For Dr. Haupt is more than a student of the Hebrew text, he is abreast of the whole range of Hebrew scholarship.

One observes with satisfaction that, numerous as the emendations are, the text is not rewritten after Dr. Cheyne's manner. Indeed, the absence of reference to Dr. Cheyne's work is a severe reproach. 'Klost.,' 'Kamph.,' 'Benz.,' 'Kittel,' and 'Burney' occur constantly, and their suggested emendments receive respect. But we have only once come across a reference to Dr. Cheyne. The text of Kings is corrupt, but it may be emended, and the sense is never seriously altered.

Yet the work is done with thoroughness. Not a word, not a letter is missed. As a basis for exegesis nothing could be more valuable. It is a long time since Professor A. B. Davidson said that the beginning of work on the Bible was with its text. It is only now that his advice is being taken to heart. No commentator on Kings will be worth looking into who does not know and use Stade and Schwally.

The Jewish Literary Annual for 1904 (Hyamson, 102 Grosvenor Road, Highbury ; 1s.) is up

to date. It is up to date in matters Jewish, and in annual-making. That is to say, it contains all we need to know about Jewish literature, and it may all be read with ease as an ordinary book. In eight and a half pages Professor Gollancz starts much thinking about 'Literature and Race.' But the most entrancing thing is Mr. A. M. Hyamson's own bibliography of the Jewish literature of the year.

THE BIBLICAL VIEW OF THE SOUL. By the Rev. G. Waller, M.A. (*Longmans*. 7s. 6d. net).—Mr. Waller, working on Taylor's *Hebrew Concordance*, has gathered and classified all the passages in which *nepesh* 'soul' occurs in the Old Testament. He has also given the Greek, Latin, and English renderings. And then he has drawn conclusions. The New Testament is similarly handled. So that the volume is a complete guide to all that, according to Scripture, the soul is and is to be.

CHRIST. By S. D. M'Connell, D.D., LL.D. (*Macmillan*. 5s. net).—The title is a bold one. And it is inappropriate. This is much more than Christ and much less. But Dr. M'Connell is not afraid of startling titles. 'The Inhuman Christ' is the heading of one of his chapters. He has a purpose in writing his book. He would protest against Atonement. Sacrifice is abhorrent to him. Every 'penalty paid' is a disgrace to God. And he does not tremble before great names. 'Augustine, Anselm, Calvin, Luther, these are great names. They have laid their hands upon the souls of millions, dead and living. Honestly believing that they were preaching Christ, they have propagated a gloomy paganism, which has gone far to render the cross of Christ of none effect.' St. Paul also, in his latest speeches, preached sacrifice, and in so far was wrong with the rest. So it is an uncompromising protest, wholly in the modern spirit, not wholly after the mind of Christ. We have not yet understood the word 'Ransom,' but it is there.

THE FAITH OF A CHRISTIAN. By a Disciple (*Macmillan*. 3s. 6d. net).—It is proper for every man to be able to give a reason for the hope that is in him, but it is not necessary that he should print it. We have read this 'reason' with care, and found it comfortable, orthodox, and

clearly stated. We have also found it a little wearisome. The author is not to be congratulated. His Faith is too safe. It is mainly an intellectual Faith, which is so rarely safe and comfortable, but he is the less to be congratulated on that account. There is no safe solution of suffering by the intellect; the only solution is through love, and that comes as the last attainment of noble minds. 'A Disciple' has thought a good deal in a comfortable way, but he has been too content with reasons. Reasons are little use to others and very dangerous to one's self. The use of the book lies in the clear and convincing way it has of removing superficial pseudo-scientific difficulties out of the way.

Charles Kingsley is still alive. One more edition by his faithful grateful publishers, and an edition that a lover of books like Charles Kingsley would have rejoiced over. *Westward Ho!* comes in two beautifully-printed easily-handled volumes, bound in the newest shade of green leather, and only 2s. 6d. net each. His publishers are Macmillan.

The last of Messrs. Macmillan's monthly list is the latest volume of the new Thackeray—*Travels in London, Letters to a Young Man about Town, and other Contributions to Punch* (3s. 6d.).

The Song of Solomon as Murray M'Cheyne preached it? Yes, it may be found again in *Joined to the Lord* (Marshall Brothers), by Annie W. Marston.

In the days when we follow Todd's *Student's Manual* we resolve that we will keep a commonplace book and write down in it all the fine things which we come across in our reading. And some of us seem to keep that resolve. Mr. Alfred Sindall has kept it. In *A Treasury of Wisdom* (Melrose, 2s. 6d. net, and very attractive in appearance) he has selected and published the wisest and wittiest of all that his commonplace book contains. For instance—

SEEKERS AFTER LIGHT.

I know not if 'tis wise or well
To give all heathens up to hell—
Hadrian—Aurelius—Socrates
And others, good and wise as these;
I know not if it is forbid,
But this I know—Christ never did.

Gleim (German).

THE SHAIKHS OF MOROCCO. By T. H. Weir, B.D., M.R.A.S. (Edinburgh: *Morton*. 6s. net).—Now who cares for the story of the Shaikhs of Morocco? And why should Mr. T. H. Weir publish a book about them? We know Mr. Weir as a keen Old Testament student. His writing we have found accurate and incisive. We looked for students' books from him, and all on the study of the Bible. But the student of the Old Testament to-day must be a student of religion. It was an inevitable step from Hebrew to Arabic, it was an easy step from Moses to Morocco.

When he took the step Mr. Weir discovered Ibn Askar—'a Moorish Boswell, a Jocelin of Brake-lond, credulous and conscientious, and not hesitating to exalt his heroes at his own expense'—and we have not lost ourselves so contentedly in a book of any kind for a while. No doubt, as Professor Robertson in his preface says, it is more than a book of idle tales, it is the rare revelation of a nation's thinking and religion. But that comes as sauce to the food, which is just sheer delight in the untrodden paths of men and their unfamiliar ways. Certainly it is history, and purer history than Scott's *Ivanhoe* contains. But it is not for the history we revel in it, it is for the unsuspecting play of humanity before us—tragedy and comedy, laughter and tears.

THE TEACHING OF THE GOSPEL OF JOHN. By J. Ritchie Smith (*Revell*. \$1.50 net).—The Presbyterian Churches of America have been slow in admitting critical methods, but they are admitting them. Their caution enables them to use what they do admit. There is no 'critical period' in their history. They are always reading St. John for edification. Mr. Ritchie Smith uses criticism sparingly, but he uses it. And he is alive to the possibility that it may yet be used more freely. So he does not shut the door. His exposition of St. John's doctrine is for present use in the pulpit or in the life, and he is careful to stand on critical ground which the early future is not likely to shake. His book makes a good impression. St. John is felt to be a rich mine of spiritual wealth; and when Mr. Ritchie Smith digs out the gems and gold and presents them singly, they are still found to be genuine, more valuable indeed for the separating. It is a safe, instructive handbook of the Johannine theology.

THE MODERN CRISIS IN RELIGION.

By George C. Lorimer (*Revell*. 3s. 6d. net).—This is not the title of the first sermon in the book, it is the title of the book. Dr. Lorimer believes that we have let things drift till we are face to face with a crisis. We can let them drift no longer. In the cities, ministers have let amusement and intemperance thin their churches; in the country, ministers have let their people drop off through sheer dulness and sloth. It cannot go on, says Dr. Lorimer. If it goes on, the churches will be empty; America will be a pagan land again.

Dr. Lorimer's remedies are good. He tells the country minister to put more life into his sermons and himself; he tells the city minister to denounce amusement and intemperance and take the consequences. But in all this matter we know the right already. Let Dr. Lorimer lead us. It is example we want. We hate to be singular. Make drink-denunciation popular, and we shall all denounce drink.

The sermons are right pleasant reading. Was that what they were written for?

THE PHILIPPIAN GOSPEL. By W. G.

Jordan, B.A., D.D. (*Revell*. 3s. 6d. net).—The Professor of Old Testament Exegesis in Queen's University is one of the most accomplished scholars and ready writers in Canada. And the scholars and writers in Canada are now taking their place in the scholarship and literature of the world. Professor Jordan's last book, *Prophetic Ideas and Ideals*, discovered a sense of the meaning of prophecy and of its modern use. His new book is on the same lines. Its sub-title is 'Pauline Ideals.' What were the thoughts which moved and made the Apostle to the Gentiles? What were, not the kind of shoes he wore, the kind of linen his handkerchiefs were made of, but the ideas he carried from place to place and turned the world upside down with, the ideals he had of the life here and hereafter, which even he had not yet realized?

It is not an ordinary commentary on Philipians. It is a communion with the man who wrote Philipians.

Mr. Stockwell has published (1) a volume of sermons on some familiar hymns by the Rev. T. Gasquoine, B.A. (*Our Evening Hymns*, 2s. net); (2) a volume of direct emotional sermons

by the Rev. Alfred Clegg (*The Throne and the Voice*, 2s. 6d. net); (3) a second edition of the Rev. Joseph Pearce's *Alabaster Box* (2s. net); and (4) an old English story, *Dudley Castle*, by Chris. G. Gardner.

Another commonplace book. So many excellent men who have kept their youthful and excellent resolutions. This time it is the late Rev. Russell Wing, M.A. The selection is made by the Rev. Warden F. Stubbs, M.A. The title is *Some of Life's Gleanings*, and the publisher is Mr. Thynne (2s. net).

'Christ does not save the world through syllogism, but there are moments when syllogism counts.' The apothegm will be recognized as Canon Scott Holland's. He introduces in that way a book by Walter J. Carey, M.A. (Wells Gardner; 6d. net and 1s. net), on *The Reasonableness of Christianity*. We should be ready to recommend it less sententiously but more enthusiastically.

Messrs. Watts have published this month for the Rationalist Press Association (1) *A Modern Zoroastrian*, by Samuel Laing; and (2) *Ethics of the Great Religions*, by Charles T. Gorham (6d. each). The misapprehension of Christ in the latter book is due to sheer shallowness of thought. That a man should be encouraged to publish, who hints that Christ was indulgent towards sexual impurity, is a sign that Rationalism is one thing and Reason another.

FAITH AND MORALS. By Wilhelm Herrmann, D.D. (*Williams & Norgate*. 5s.).—Messrs. Williams & Norgate have offered nothing in their 'Crown Library' more acceptable than this. Herrmann is even yet known only to the fewest of the few in this country. It was just a popular, easily attainable book like this that we needed to let his personality and piety make their impression. Besides, the contributions herein made to the Christian doctrines of Faith and Morals are of abiding value. And so fine is the spirit, so lucid the expression, that no one will care to ask, 'Wherein do I disagree?' all will be glad to acknowledge that they have learned much.

The Rev. Alexander Patterson, though an American, is not content with Evolution. All his

friends are living as if it were sure as gravitation: he disputes every step in the argument it rests upon. And he is not a fool. He knows science enough not to make a fool of himself. He has weighty reasons in religion and morality. Modestly he calls his book *The Other Side of Evolution*. It is published in Chicago by the Winona Publishing Company.

THE OLD TESTAMENT DOCTRINE OF SALVATION. By W. D. Kerswill, M.A., D.D. (*Pres. Board of Publication*).—It has been said elsewhere in one of these reviews that the chief difficulty about the Atonement is its date. Professor Kerswill sees that. If there is no other name given under heaven among men whereby we

must be saved, were all the nations of the ancient world lost? If they were not lost, how were they saved? We are selfish even in our salvation. What are the nations of antiquity to us? Dr. Kerswill shows that we do not know what salvation is, and presumably have not got it, if we do not know how the men and women who lived B.C. were saved. Well, how were they saved? By the working of God's Spirit in men's hearts. God left not Himself without witness, and there was a more convincing witness than the rain from heaven and fruitful seasons, there was a Spirit always striving with men, and that Spirit was Christ. When the Word became flesh, the salvation and the responsibility were greater, but they were not new.

Contributions and Comments.

The Woe on Chorazin, Bethsaida, and Capernaum.

AN old Christian tradition is that the Antichrist shall be of the tribe of DAN; according to the *Jewish Encyclopedia* (article 'Antichrist,' i. 627), it is probably connected with the Jewish conception of the Messiah, that He would be derived from that tribe on the maternal side (*Gen. R.*, xlviii.; see also Zohar, *Balak*, 194b). A very interesting specification was given to this tradition by the so-called *Pseudo-Methodius*, that the Antichrist would be born at Chorazin, educated at Bethsaida, and rule at Capernaum, and that therefore Christ cursed these cities. See the edition of *Pseudo-Methodius* in ERNST SACKUR, *Sibyllinische Texte und Forschungen* (Halle, 1898, p. 93): '... apparebit filius perditionis. Hic nascitur in Chorozaim et nutrietur in Bethsaidam et regnabit in Chaparnaum et letabitur Chorozaim, eo quod natus est in ea, et Bethsaida propter quod nutritus est in ea, et Chaparnaum ideo, quod regnaverit in ea. Propter hanc causam in euangelio Dominus tertio sententiam dedit, dicens: Ve tibi Corozaim, ve tibi Bethsaida et tibi Chaparnaum, si usque in celum exaltaveris, usque ad infernum descendes.'

Why the Third Gospel is quoted by this author (Lk 10^{13, 15}) and not the first (Mt 11^{21ff.}) I do not know. Neither is the Greek original of this in-

teresting work at my disposal. An allusion to this explanation is found in the pilgrimage of Oliverus (about 1211, published in vol. ccii. of the *Literarische Verein*, Stuttgart): Corozain, in qua nutrietur Antichristus, seductor orbis, unde illud: Ve tibi Bethsaida, ve tibi Corozain.'

As the *Dictionary of the Bible* says on Chorazin, that beyond a meagre notice in the Talmud the place has no history, this tradition on it may be published here. The *Jewish Encyclopedia* omits the article Chorazin altogether. EB. NESTLE.

Maulbronn.

The Homily of Pseudo-Clement.

THIS note is an abstract of an article published in No. 56 of the *Journal of Philology* (1903). The *Epistle* referred to is that of St. Clement of Rome to the Corinthians. The *Homily* is the writing which used to be called his Second Epistle.

1. *Sources of the Homily*.—The preacher's free way of using his materials is strikingly illustrated by his adaptations of He 12¹ in *Hom.* i. 6, vii. 1-3. As a Gentile he would doubtless have known the story of the Choice of Hercules in Xenophon's *Memorabilia*, which Justin Martyr quotes in the name of Xenophon; and allusion is perhaps made to it in *Hom.* vi. 1-5, x. 1. Reasons are given for