

moral and spiritual symbolism: what is the historical importance of vi. 4, and of xix. 14a, and of many others of the most characteristic passages of this most wonderful book?¹—And may we not quite legitimately infer from the synoptic narratives that the Annas episode was really of small importance?

The third objection seems to me to have considerable force; but as it is valid, not against the amended text, but merely against my reading of the motive of the captors, and as another reading of these motives is quite possible, I need not consume space in discussing the matter further here.

The fourth objection is that the motives to which I ascribe the introduction of this incident do not appear to be intimated by the evangelist. Now I may not have succeeded in understanding the evangelist's motives thoroughly; but the fact that these motives are not *expressed* would be no argument against them: the remark of Westcott that in this Gospel 'the sequence of the reasoning is not

¹ Cf. Luthardt, *St. John's Gospel*, vol. i. p. 77.

wrought out, but left for sympathetic interpretation,'² is as applicable to the symbolism and to the author's motives as to the sequence of the reasoning.

D. There can be no question that the emendation I propose is of the simplest possible character, and that it supplies a ready explanation of the corruption of the text. But conjectural emendation of the text of the New Testament is so hazardous and so little to be trusted, that even emendations having the utmost verisimilitude are to be scanned with the greatest care, and regarded with considerable suspicion; and I feel here constrained to confess that I should not have put pen to paper on this subject at all, had it not been that I hoped scholars would become interested in my proposal, would keep it in mind, and that some day some scrap of documentary evidence might possibly be found to substantiate my conjecture.

J. N. FARQUHAR.

L. M. S. College, Calcutta.

² *St. John's Gospel*, p. li.

Entre Nous.

THE GUILD AND OTHER MATTERS.

'I SEE that Zechariah is one of the subjects of study for THE EXPOSITORY TIMES Guild for this season, and I shall be glad if you will kindly enrol my name. I suppose it is not inconsistent with the purpose of this Guild that I intend to study Zechariah in any case for another purpose. I am one of the company of five who are preparing a new version of the Old and New Testaments in Chinese. In this connexion the Minor Prophets have been allotted to me, and in order to join the Guild I will take Zechariah first.

'It is a long and hard task on which we are engaged, and I sometimes wonder at the audacity of one undertaking both the Old Testament and the New. It will be pleasant to have a link with fellow-students at home, and perhaps I may venture to hope that our work will have a place in the prayers and sympathy of friends there. Could you spare a few lines in THE EXPOSITORY TIMES to ask for this?

'It may interest you to have the complete list of this Company of Translators;—

Right Rev. Bishop Burdon, D.D., of the Church Missionary Society.

Rev. R. H. Graves, D.D., of the Southern Baptist Union, U.S.A.

Rev. A. P. Parker of the American Methodist Episcopal (South) Mission.

Rev. J. Genähr of the Rhenish Mission.

Rev. John C. Gibson, M.A., of the English Presbyterian Mission.

Yours very sincerely,

J. C. GIBSON.'

Very gladly is the above most arduous enterprise commended to the prayers and the sympathy of the readers of THE EXPOSITORY TIMES. And if Mr. Gibson will kindly let us know occasionally how the work proceeds, it will be reckoned a very great favour.

Since the Guild has thus been mentioned, the following names of new members may be added:—

- Rev. John C. Gibson, M.A., English Presbyterian Mission, Swatow, China.
 Rev. Robert Littlejohn Barr, The Manse of Bressay, Shetland.
 Rev. R. Hyett-Warner, Almeley Vicarage, Eardisley.
 Rev. E. Clements, Regent House, Regent Street, Gloucester.
 Rev. A. Barraclough, Port Gordon, Buckie, N.B.
 Rev. J. W. Heywood, Wenchow, China.
 Rev. George M. Mackie, M.A., Beyrut, Syria.

The present issue contains the first part of Mr. Boscawen's story of the Papyrus of Ani. It is a fascinating narrative, but Mr. Boscawen has the gift of setting things forth as few men have. There still remain two parts, the one an explanation of Egyptian Psychology, very brief, and the other a longer account of the Egyptian Heaven. They are both in type and will be found in the issues for July and August.

Messrs. Macmillan have just published Bishop Boyd Carpenter's *Lectures on Preaching*. A glance through the volume, without anticipating the notice which will appear in our issue for July, reveals much that is attractive and cleverly expressed. But it does not yet contain the chapter which in this subject is most in need of writing. Its title might be: 'On the Ethics of Story-telling.'

At the very best it will be a trying chapter to write and to read, and it will have to be gone about in the gentlest fashion. It would never do if the writer were to be 'Truth-lover,' who contributes some items towards it in *The Homiletic Review* for May. For he says that when a preacher relates an incident which did not happen to him and begins, 'When I was a boy . . . ' a liar has got into that preacher's pulpit. That is very plain and very painful speaking. It surely can be done more tenderly than that. But it is not to be forgotten that 'story-teller' is euphemistic in some places for 'liar'; and that, after all that is forgiven to a good story-teller by other men's consciences, —he has still his own to reckon with.

Another book which must await notice for a month is Dr. Norman Walker's *Chapters from the History of the Free Church of Scotland*. It is a notable book, and the publishers (Messrs. Oliphant,

Anderson, & Ferrier) have produced it in a worthy manner.

And yet another. It is Dr. Briggs' third volume on the Doctrine of the Messiah. This time his special subject is *The Messiah of the Apostles*. For such a book it is surely marvellously cheap. Messrs. T. & T. Clark, who are its publishers, make some attractive announcements. Professor Salmond's long expected Cunningham Lecture on *The Christian Doctrine of Immortality* will be ready soon after this is in our readers' hands, along with a new edition of Professor Laidlaw's Cunningham Lecture on *The Bible Doctrine of Man*. The latter has been wholly rewritten, and may be expected to remain the standard for its subject.

Then, the first volume of the International Commentary is to be out in June, and it is Canon Driver's *Deuteronomy*. May it fulfil the expectations that have been formed of it, for they are very high. It will be followed in the early autumn by Dr. Sanday's *Romans*—rather, it should be said, Dr. Sanday and Mr. Headlam's, for they have worked together upon it.

The quarterly statement of the Palestine Exploration Fund for April is again mostly occupied with Mr. Ewing's journey in the Hauran. It is divided into two parts, the inscriptions collected and the diary kept. The diary is excellent reading, but of not the least 'discovery' value. The inscriptions on the other hand, though utterly unreadable, are of great and enduring importance, for they have been carefully gathered and skilfully edited and transliterated.

Herr Schick's notes are fewer than usual. In one of them he says 'he has discovered that the Armenians have their own peculiar mode of reckoning time. They have two peculiar modes in fact. For they reckon from the date of the first Armenian, who lived in the time of Shem, 4386 years ago; and they use a second reckoning, which starts from the year 551 A.D. These peculiarities would be of less account if they always added the date according to the Christian era, which they certainly sometimes do.

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