

Gregory says: 'mortuo a. 1228,' and he repeats the same year as late as 1907 in his *Canon and Text of the N.T.*, p. 473: 'Cardinal Stephen Langton, the Archbishop of Canterbury, who died in 1228.'

Which is the true date?

EB. NESTLE.

Maulbronn.

### Acts xxi. 39.

THE striking parallel from Xenophon to 1 Jn 3<sup>19</sup>, published in THE EXPOSITORY TIMES, reminds me of another parallel.

In Ac 21<sup>39</sup> almost all editions punctuate *Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμερον πόλεως πολίτης*; Westcott-Hort, on the contrary, *Ταρσεύς τῆς Κιλικίας, οὐκ*, etc., as in 22<sup>8</sup>. The very same difference of punctuation occurs in Xenophon's *Anabasis*, i. ii. 23. Most editions that I have seen punctuate *εἰς Ταρσοῦς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα*; only Rehdantz, *εἰς Ταρσοῦς τῆς Κιλικίας, πόλιν μεγάλην καὶ εὐδαίμονα*. In both cases I am inclined to agree with the minority.

EB. NESTLE.

Maulbronn.

### Where were the Disciples?

IN THE EXPOSITORY TIMES, vol. xxi. p. 379, Professor Mackintosh makes the very reasonable suggestion that while Jesus was engaged in His Judæan ministry, the disciples were busy upon one of their evangelizing journeys, and asks whether this view has ever been proposed before.

Like him, I can find no reference to it in Dr.

Smith's book, *The Days of His Flesh*. On the contrary, Dr. Smith seems to believe that upon the journey described in Jn 7, Jesus was accompanied by the Twelve (p. 301).

The view suggested by Professor Mackintosh has been advocated before, however. In his book, *New Light on the Life of Jesus* (Scribner's, 1904), Professor C. A. Briggs, of Union Seminary, New York, devotes the fourth chapter (pp. 40-49) to a discussion of the question: 'Where was Jesus during the absence of the Twelve?' and he finds the answer in the Judæan ministry recorded by John. 'I have asked several eminent New Testament scholars this question,' he says, 'but not one of them had thought of it before, or could give me an answer' (p. 40, note). The theory advanced by Professor Briggs is that Jesus divided Galilee among ten of the Twelve, sending them out two by two, and Himself accompanied the remaining pair, James and John (cf. Lk 9<sup>51-50</sup>), on a mission to Peræa (cf. Lk.), and Judæa. The two brothers would naturally be taken into Judæa because of their evident familiarity with the capital. This would also account for John's minute record of the incidents and conversations in Jerusalem. This view 'fills the gap in time which the absence of ten of the Twelve required by a sufficient amount of active ministry of Jesus to satisfy all conditions of the problem' (p. 49). I have only hinted at the reasons which Professor Briggs states at some length in this most interesting chapter. And this chapter, Professor Briggs tells us at the close of his preface, was printed as an article in THE EXPOSITORY TIMES for November 1903.

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## Recent Foreign Theology.

### New Testament.

1. *Textkritik des Neuen Testaments*, von Caspar René Gregory: Dritter Band. The third volume is just as necessary for the student of the New Testament text as the first or second. To others it is nothing at all. Yet the volume should have a considerable sale in this country. For the references to British scholarship are very numerous, much more numerous than the references to

German scholarship or any other (Leipzig: Hinrichs. M.12).

2. *Evangelium Gatianum*. Dr. Joseph Michael Heer of Freiburg has produced an edition of the Codex Gatianus, which contains the four Gospels in a Latin version. He has furnished his edition with Latin prolegomena and textual footnotes. This Codex, which Dr. Heer proves to have been of Irish origin, is of special importance in that, while agreeing on the whole with the Vulgate, it

contains readings, and those not a few, which are in accord with some of the oldest manuscripts of the Gospels, not to speak of some remarkable readings which are peculiar to itself (Freiburg: Herder. M.14).

3. *Die Stamm bäume Jesu nach Matthäus und Lukas.* Dr. Heer is also the author of a volume on the Genealogy of our Lord according to the First and Third Gospels. One cannot be sure, but it does not seem likely that the subject has ever before received such a thorough investigation as this is. There are three appendixes. The first is on the ancient *Damnatio Memoriae*. The second is a study by Herr Leo Wohleb on the co-ordination of sentences in the narrative style of St. Matthew's Gospel. It contains tables of the number of occurrences of various Greek particles. The third appendix exhibits Mt 1<sup>16</sup> according to the more important versions and manuscripts (Freiburg: Herder. M.6).

4. *La Vie privée du Peuple Juif à l'époque de Jésus Christ.* This is not simply a history of the Jews in the time of our Lord; it is a study of their private life,—a very much more difficult matter to study than their public and political life. It is a contribution to the literature of the Social Problem quite as much as to the literature of Ancient Israel. The author, Père M.-B. Schwalm, has endeavoured to make his book as complete as possible, but the references to modern literature are comparatively few. Probably there is not much modern literature to refer to (Paris: Victor Lecoffre, 1910).

5. *Jesus, die Häretiker und die Christen nach den ältesten jüdischen Angaben.* In this volume Professor Dr. Hermann L. Strack gives the texts, translation and annotations on all the passages in Hebrew which were written by Jews in the earliest times about Christ or Christianity. Those who know Dr. Strack are well aware that he is the last man to do this for the purpose of raising prejudice against the Jews. His object is just the opposite of that; it is to remove foolish prejudice (Leipzig: Hinrichs, 1910).

6. *La Résurrection de Jésus.* To their 'Bibliothèque Apologétique,' Messrs. Beauchesne of Paris have added a volume on the Resurrection, by Abbé E. Manganot, Professor of Sacred Scripture at the Catholic Institute in Paris. Abbé Manganot has no doubt about the fact of the Resurrection, but he knows that other people have

doubts, and respects them. He knows the French literature best, and the German literature next. Of Loisy he has naturally much to say. The volume contains two appendixes, one on the Crucifixion, and the other on the Ascension (Fr.3.50).

7. *Les Sources du Récit Johannique de la Passion,* par Maurice Goguel, Professeur à la Faculté libre de Théologie protestante de Paris (Paris: Fischbacher, 1910).

8. *Wellhausen und Johannes,* von Caspar René Gregory (Leipzig: Hinrichs, 1910).

9. *La Valeur historique du Quatrième Evangile.* Professor Lepin of Lyons has already made himself known by the issue of several theological and critical works, but more especially by the publication of a volume on the authorship and origin of the Fourth Gospel. That volume has already reached a third edition. The author has now issued in two volumes a study of the historical value of the same Gospel. It is the work of a Roman Catholic, but it is in much closer agreement with the best British scholarship on the subject than is the work of average German Protestantism at present. The author's acquaintance with English Biblical literature is evident on every page. He feels as he writes, and we feel as we read him, that in the study of the Gospel according to John no such distinction as Roman or Anglican is even for a moment to be remembered (Paris: Letouzey et Ané, 1910. Fr.8).

10. *Die Geisterwelt im Glauben des Paulus.* Dr. Martin Debelius has in this volume examined all the passages in St. Paul's Epistles which touch upon angels or spirits. His purpose is purely scientific, not apologetic, and the volume is a valuable storehouse of information on this difficult and now much derided subject. The indexes of subjects, Greek words, texts, and references to ancient Christian and pagan literature will be particularly useful (Göttingen: Vandenhoeck und Ruprecht; Glasgow: F. Bauermeister, 1909. M.7).

11. *Die Thessalonicher-Briefe.* In the new edition of Meyer, the Epistles to Thessalonians have been edited by Professor Ernst von Dobschütz of Strassburg, the author of the great article in the *Encyclopædia of Religion and Ethics* on the 'Bible in the Church.' Professor von Dobschütz is a man of extraordinary range of knowledge, which he carries so unconsciously that to make his acquaintance is one of the greatest pleasures of one's

life. Here, we should say, nothing that will elucidate a reference in the Epistles escapes him. But more than the weight of learning is the evidence of genuine spiritual sympathy with the Epistles themselves (Göttingen: Vandenhoeck und Ruprecht; Glasgow: F. Bauermeister, 1909, M.6.40).

12. *Épîtres de Saint Paul.* Professor G. Toussein of Rochelle has published the first volume of Expositions of the Pauline Epistles, or, as he calls it, 'Lessons in Exegesis.' The volume contains an exposition in paragraphs of the two Epistles to the Thessalonians, the Epistle to the Galatians, and the two Epistles to the Corinthians. The exposition is in each case preceded by an introduction to the

Epistle, and to the whole work is prefixed an account of the Apostle's life and ministry (Paris: Beauchesne et C<sup>ie</sup>, 1910. Fr.5).

13. *Der Hebräerbrief in zeitgeschichtlicher Beleuchtung.* Under this title Dr. Bernhard Weiss has published ten essays on the Epistle to the Hebrews, in which he discusses almost all the great questions which arise out of a study of the Epistle itself. It is the custom with our own expositors to give what they call 'Additional Notes.' These are the 'Additional Notes' to Hebrews of a great German commentator, and they will stand to be compared with Westcott's on the same Epistle (Leipzig: Hinrichs, 1910. M.3.50).

## Entre Nous.

### Count Leo Tolstoy and the Study of Religion.

In the *Christian Commonwealth* for June 29 there is published the translation of a long letter which Tolstoy has sent to the editor of the Russian review entitled *Life for All*. He says that for some time he has been impressed with the necessity of encouraging men to make a thorough study of religion throughout the world, and he has himself determined to edit a series of books or pamphlets each dealing with some religion or aspect of religion.

'I consider,' he says, 'a knowledge of the elements of the religions of the world by which the whole of humanity has lived and lives to be one of the most important and necessary branches of knowledge for every man, and ignorance in this respect one of the principal reasons of the weakening of religious consciousness among the people of our times, among the majority of people, the so-called lower classes, as among the so-called intellectuals. The weakening of religious consciousness among people of the working classes is caused, in my opinion, pre-eminently because those people are educated in complete ignorance of the beliefs of other nations, and in the assurance of the exclusive truth of their own religion. Educated in that manner, people of the working classes at the present stage of their intellectual development naturally meet, in the religious assertions taught to them as certain truth, some which they are

already unable to believe. And at the same time all the maxims of the faith taught to them are so indissolubly bound up with the acknowledgment of the Divine inspiration of the Scriptures and the infallibility of the Church that, not having the strength to separate the more essential truth from the less essential, people cease to believe the whole teaching of the Church.'

### Also.

Dr. A. C. Dixon of Chicago has sent to *The Sword and the Trowel* for July a study of some of the occurrences in the Bible of the word 'also.' He takes these passages.

Mt 10<sup>4</sup>, 'Judas Iscariot, who also betrayed him.' He calls this the also of shame. That 'also' has added to the name of Judas the epithet with which it will ever be associated—'Judas the traitor.'

Ro 5<sup>8</sup>, 'We glory in tribulations also'; or, as in R.V., 'Let us also rejoice in our tribulations'—the 'also' of tribulation. The Apostle says that we rejoice in hope of the glory of God—our faces are toward the sunrise. But we look around us also, not regarding the sorrows of life as out of harmony with its joys and hopes. These two aspects of life should not fight a duel, but play a duet.

2 Ti 1<sup>5</sup>, 'The unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy