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Now if we turn to Philo, *De fuga et inventione* (c. 15, p. 558), we shall find a description of persons and manners who are to be expelled from the Sanctuary, as being

> φίλαυτοι μᾶλλον ἢ φιλόθεοι,
> 'Self-lovers rather than God-lovers.'

It will be admitted that this is a good parallel (though it is not, I think, noted in Grinfield's Hellenistic New Testament), but is it more than an accidental coincidence in the terms or in the turn of the sentence? Is it any more than a popular religious phrase, presented in two slightly variant forms? To answer this question we must examine both of the witnesses more closely.

The passage in 2 Ti introduces its long list of apostate characters as follows:

> 'Men shall be *self-lovers* (φίλαυτοι), *money-lovers* (φιλάργυροι) . . . and *pleasure-lovers rather than God-lovers* (φιλήδονοι μᾶλλον ἢ φιλόθεοι).'

So here is the other term of the Philonean antithesis, and the sentence in 2 Ti is merely an expansion made between two adjectives in Philo. By quoting the whole passage in 2 Ti we establish a complete coincidence.

We can, perhaps, find a further and even closer, though incomplete, parallel; for in Philo's treatise *De agricultura* (p. 313) we find him allegorizing the attempt of the Israelites to return to Egypt; Egypt is the *body*, with its claims and passions; yield to it, and it will make one

> φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλάρετον καὶ φιλόθεον,
> 'A *pleasure-lover* and a sensualist, *rather than* a lover of virtue and a *lover of God*.'

The agreement in language and in the form of expression in the two passages should be convincing that in 2 Ti 3[4] we are under the influence of Philo's teaching; Stoic teaching in the first instance, but developed in Philo as we find it in the New Testament. Neither of the parallels to which we have drawn attention appears to be noted in the Berlin edition of Philo. The passage from the *De agricultura* is quoted by Wetstein, and from Wetstein by Dr. Lock in his commentary on the Pastoral Epistles. Philo deserved a closer examination.

Entre Nous.

Henry Jackson.

A handsome volume has been published by the Cambridge University Press in memory of Dr. Henry Jackson. It contains a Memoir by R. St. John Parry, Obiter Scripta and Discourses. The title is *Henry Jackson, O.M.*, Vice-Master of Trinity College and Regius Professor of Greek in the University of Cambridge (15s. net). The Obiter Scripta covers a very wide field, but the Memoir is of primary interest, and it is to it that we turn. Henry Jackson was born on the 12th of March 1839, and he lived until September 1921. He carried on his classes till within a few months of the end, although he had retired from the office of Vice-Master of Trinity College two years previously. On his eightieth birthday, which was also the occasion of his retirement, he was presented with an Address by the Master and Fellows of the College. 'From the day,' this says, 'when first you were elected a Fellow of the College, no measure has been undertaken for the promotion of its welfare or the increase of its efficiency which has not been furthered by your zeal or due to your initiative.' He owed his eminence and the place he had in their hearts, it goes on to say, 'to the broad and true humanity of your nature, endearing you alike to old and young, responsive to all varieties of character or pursuit, and remote from nothing that concerns mankind.'

These words are the keynote to Dr. Jackson's life. For more than half a century he lived within the walls of Trinity. 'The College,' he said on one occasion, 'has been very good to me.' There is no doubt that he did a great deal for Trinity during these years. After he was elected to a Fellowship, movements were on foot for 'the reform of Triposes, including the Classical Tripos; for the admission of women to University education; for the abolition of tests; and for a general reform of University and College Statutes.' Jackson threw himself unsparingly into all these movements. From 1882 to 1906 he sat on the Council of the Senate, and he was an active member of a number of Boards. Much of his remaining time was spent in the task of helping other students in their work. Some idea, Mr. St. John Parry says, may be

gathered of the amount of time and labour he spent on this from the many references 'to his assistance which appear in the prefaces of learned works.' Perhaps it is not wonderful, then, that he left no *magnum opus*. It was said of him that most of his erudition 'found its way into other men's books.' His old friend, Mr. R. D. Hicks, writes: 'In the nineteenth century the Chair of Greek in Cambridge was held by scholars eminent in their day and generation. From Porson and Monk to Jebb they have left behind them permanent memorials of their achievements and live in their writings. With Henry Jackson the case is different. His fame rests mainly upon his lectures and his pupils: it is inadequately represented by his writings. But so great was that fame it seems hardly possible to enhance it, even if his lectures could now take permanent shape. Not that he left little in writing: on the contrary, he was a regular contributor for more than forty years to the *Journal of Philology*.' He wrote also encyclopædia 'articles on the Sophists, Plato, Aristotle, and other thinkers.' It will be remembered that two of the most important of these—'Aristotle' and 'Plato and Platonism'—appeared in THE ENCYCLOPÆDIA OF RELIGION AND ETHICS.

Dr. Jackson founded no school; indeed, he rather challenged opposition. But he permanently influenced the character of the students who passed through his hands by impressing upon them a standard of thoroughness and sincerity in statement and a scrupulous loyalty in judgment. 'It was said of Dugald Stewart that he breathed the love of virtue into whole generations; it may as truly be said that every man who attended Jackson's lectures could learn from him to prize intellectual honesty and to spare no pains in the pursuit of truth.' Dr. Jackson's scrupulous truthfulness and transparent honesty were marked from his very earliest years. It is interesting to notice that his Mother—a striking personality—had a strong dislike to inaccuracy of any kind. It is said that a servant in her employment told her an untruth and she at once gave her notice, saying, 'I cannot have my children taught to tell lies, and if they hear you they also may learn to be untruthful.' When Henry Jackson was at Sheffield Collegiate School, the Headmaster, the Rev. W. S. Grigson, wrote to Mrs. Jackson on the occasion of some trouble in the school: 'I can only repeat to you what I said not many days ago to one of the Sheffield clergy who asked me about the subject, "I would take Henry Jackson's word as readily as that of, I do not say any boy, but any man that I know."' It is possible that he carried this love of exactitude too far. Indeed, he admits it in the advice which he gave to a Girton student to cultivate the art of quick reading. 'Reading slowly, and reading quickly, are distinct arts, both of them valuable. Don't try to quicken your slow reading, but cultivate quick reading also, (1) in Greek and Latin by re-reading quickly what you have read slowly, (2) in English by skimming books. There was a time when I fell a victim to slow reading, so that I morbidly read every reference, and, if I omitted any, seemed to myself to have told a lie. This disease must be defied.'

The Missionary a Refashioner.

The Twenty-sixth Hartley Lecture was delivered by Mr. Edwin W. Smith, a Fellow of the Royal Anthropological Institute. It has now been published with the title *The Golden Stool* (Holborn Publishing House; 5s. net). In this book Mr. Smith begs in the words of Livingstone, to draw our attention to Africa. The sub-title is 'Some Aspects of the Conflict of Cultures in Modern Africa.' Mr. Smith is well qualified to deal with his subject. He was born in South Africa, and he has had seventeen years' experience there as missionary and pioneer. Although the scope of the work—the volume contains 325 pages—does not allow Mr. Smith to go as fully into the problem as we should like, still this is a book which should not be overlooked even by those who have considerable knowledge of the subject.

After the manner of Sir James Frazer, Mr. Smith begins with a legend—the legend of the Golden Stool. Treasured by the people of Ashanti as the embodiment of the nation's soul, the Governor, through his ignorance of the African mind, looked upon it as a kind of Stone of Scone, the symbol of supreme authority, and, as such, expected it to be brought out as his throne. The story of the Golden Stool is the story of the Conflict of Cultures in miniature, and serves as an introduction to the problems that the white and the black man is faced with in the New Africa of to-day. After dealing with the problems raised by Commerce and Industry, questions of Population and Land, the Government of the African and Disintegration of African Social Life, Mr. Smith passes to a consideration of the value of Islam to the African, closing his chapter with the opinion of Bishop Hine that 'It is Christianity alone which can purify the inner life; and it is, after all, the "inner life which is the real life" of man, it is the "inner life which is the working power."'

Mr. Smith next discusses the contribution that Christianity has to make towards the solution of the African problem. He pleads for the 'Christianization of everything that is valuable in the African's past experience and registered in his customs.' He would not have the African called upon to make a complete break with his past in every respect. 'My old friend the Kasenga blacksmith,' he says, 'had (to my mind) a truer conception of the missionary's task and method. "I take,"

he was wont to say, "an old hoe or the remnant of an axe and of it make a new tool. I do not throw the iron away because in its present form it is no longer usable: I fashion it anew into a thing of use and beauty. I am a refashioner (*musemunuzhi*), and it seems to me that the missionary is trying to do much as I do. He, too, is a *musemunuzhi*." '

Teaching.

Messrs. Scribner's have just published a book by Mr. Lloyd C. Douglas entitled *These Sayings of Mine* ($1.50). We all want to get back to Christ. How shall we do it? This book of Mr. Douglas' starts with the theory that it is not Jesus' life and deeds that men are not sufficiently informed about, but rather His teaching. The bulk of the book deals with the parables of our Lord. These are not treated as units, but are grouped so that they can be studied in relation to each other. There are, for example, Parables addressed to the Adolescent Mind, and Parables specially addressed to the Disciples. Mr. Douglas' point of view, then, is that the best method to get back to Christ is to know him as the great Teacher. When we remember this, what he says about Ecclesiastical Art is understandable. 'A cursory glance,' he says, 'at ecclesiastical art—so largely responsible for shaping public thought about Jesus—reveals the astonishing fact that almost every great picture finds Him either in His mother's arms or dying on His cross. One wishes to say it reverently, but one must say it strongly, that when the Lord Christ does contrive to project His message into the minds of Christians, He has literally to fight His way past His baby pictures. This is not quite fair to a great teacher. No other eminent teacher in the world's history has fared so badly, nor Socrates, nor Plato, nor Aristotle, nor any other. Great teachers deserve to be remembered for their teachings, and most of them are—all of them are, but the greatest of all.'

Charity.

'Jesus has a word to say about the processes of Charity. Almsgiving, properly administered, should be so quietly performed that the donor's own left hand would not be aware what the right hand had been doing. There is a peculiar psychology involved here which baffles explanation. Do your good deed and keep it a secret. You will achieve a great deal of satisfaction. Tell somebody you did it, and you divide your joy in half. Tell a dozen, and the joy is all gone. Kind-hearted Mr. Jones has met his old College chum on the street. The old College chum has been in great misfortune. He has been ill and poor, and is now out of work. Moreover, he is having trouble making business connexions. Perhaps it is because he is shabby and discouraged. Jones goes down into his pocket and produces a roll of banknotes. . . . Together they would see what could be done about a new position for him.

'All day Jones goes about in a sort of golden mist. Never had he done anything in his life that gave him this particular kind of spiritual satisfaction. In the evening his closest friend and neighbour drops in for a call. Jones decides to share his little confidence. He thinks he can report it in such a manner that the emphasis will rest upon the fact that he had happened to meet his old chum, in his hour of dire emergency—strange coincidence, and all that. So Jones tells the story; and even while he is telling it, he feels the ecstatic joy of the thing gradually oozing out! Why? Who knows? But it is true. One can depend upon whatever Jesus said about these practical considerations.'[1]

Two Prayers.

Any suggestions and helps to prayer are to be welcomed, and so we call attention to a small book published by 'Teachers and Taught' (6d. net). The title of the book is *Private Prayer*, and it has been prepared by the Rev. A. Herbert Gray, D.D., and the Rev. George Barclay. The object of it is to help learners in the life of prayer.

Among the Prayers of Confession there is one which dates from the year 1560, and among those of Petition a short prayer from an unknown source, both of which we quote below:

Confession.

'Forgive me my sins, O Lord—the sins of my youth and mine age, the sins of my soul, and the sins of my body, my secret sins and my whispering sins, my presumptuous sins and my crying sins, the sins I have done to please myself, and the sins I have done to please others. Forgive me those sins which I know, and those sins which I do not know: forgive them, O Lord, forgive them all of Thy great goodness.'

Petition.

'Dear Lord, of Thee three things I pray:
To know Thee more clearly,
To love Thee more dearly,
To follow more nearly,
Day by day.'

[1] L. C. Douglas, *These Sayings of Mine*, 224.

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