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Literature.

THE ABINGDON BIBLE COMMENTARY.

WHAT may be described as the American Peake has at length appeared after long and careful preparation. *The Abingdon Bible Commentary* (Abingdon Press; $5.00) has been edited by Professor Eiselen of the Garrett Bible Institute, Professor Edwin Lewis of Drew University, and Dr. D. G. Downey, General Editor of the Abingdon Texts. We desire to pay the Abingdon Press a compliment in associating their work with 'Peake's Commentary,' for we on this side are sensible of the debt we owe to that admirable handbook. The Abingdon is planned on similar lines. It is, therefore, far more than a commentary. It contains many general articles: twelve on the Bible as a whole, fifteen on the Old Testament, and thirteen on the New Testament. Over three hundred and twenty pages out of fourteen hundred are occupied by these general articles. Among the articles on the Bible as a whole are one of twelve pages, with which the volume opens, on 'How to Study the Bible,' one on 'The Use of the Bible in Preaching' (by Dr. S. Parkes Cadman), one on 'The Place of the Bible in Religious Education,' as well as articles on 'The Land of Palestine,' and 'History of the Hebrew and the Jewish People.' There are many well-planned articles on the Old Testament, discussing its formation, its relation to archæology, to science, and to criticism. There are special articles on the different groups of literature, two in particular by Professor A. R. Gordon on the Prophetic and Poetical Books. Professor McFadyen writes a valuable essay on Israel's Messianic Hope, and the important article on 'The Religion of Israel' has been entrusted to Dr. Wheeler Robinson.

In the New Testament section, Dr. G. H. Box discusses the Historical and Religious Backgrounds of the early Christian Movement, Professor James Moffatt describes the Formation of the New Testament, and Professor E. F. Scott deals with its transmission. Two subjects of supreme importance have been given to two English scholars—The Life of Christ to Dr. Joseph F. McFadyen, and The Life of St. Paul to Professor J. Vernon Bartlet. Two of the editors, Dr. Eiselen and Dr. Lewis, are responsible for several sound articles. It is enough to mention some of the names best known on this side to show how competent and authoritative the discussions on general topics are. Nothing of importance is omitted, and if any point of contrast with our 'Peake' impresses one it is that the American editors have had an eye always to the value of their work not only for ministers but for teachers and indeed for the average layman. The layman's need for scholarly yet simple guidance on matters on which he craves light is constantly kept in mind. And this book has therefore a 'practical' side which will commend it to many Bible students. It is only fair to say that this practical aim is never pursued at the expense of scholarship.

The general articles are followed by a commentary on every book in the Bible. This part of the work seems to us extraordinarily well done. It is well planned and well executed. The text is taken section by section, and the commentary is given in a running paraphrase in which much scholarly exegesis is cunningly concealed. All difficult expressions are explained. We have dipped into the commentary here and there, both in the Old and the New Testament sections, and always with admiration for the skill and simplicity and satisfying completeness of the explanations. Indeed, it would be difficult to imagine how it could be better done.

There are one or two matters of moment which ought to be mentioned. One is the theological standpoint. This may be described as a modified modernism, or perhaps a modernist orthodoxy. It is in general very much the position of Dr. Hastings' Dictionary. Another point is the Index. This must have involved immense and prolonged labour. But the Editors may well feel that the result amply repays the trouble taken, for this is one of the most useful features of the volume, the references and cross-references are so detailed. Again, the volume is equipped with a series of maps, an urgent necessity that is satisfactorily met. And finally, the whole make-up of the book is admirable. The type is beautifully clear, and the volume not too heavy to hold in the hand. Altogether the Editors and Publishers of this work have every reason to feel satisfied with what is a first-class achievement and one for which readers, lay and clerical, on both sides of the ocean, will feel increasingly grateful.

THE PSALMS.

Dr. Arthur S. Way has justly earned a great reputation as a skilful translator of Greek poetry.

but we gravely doubt whether that reputation will be enhanced by his *Verse Translation of the Psalms* (Epworth Press; 6s. net). Anything less like the Hebrew Psalter than some of his translations of the Psalms it would be difficult to imagine. Take, for example, his rendering of the simple words in 1^3, 'whatsoever he doeth shall prosper.' It runs thus:

All his work prospers, till he hears the call
'Come hither!' of the Spirit and the Bride.

This rendering, which to an Old Testament reader would probably have been quite unintelligible, is due, of course, to the exigencies of the rhyme, which demands a counterpart to 'beside' and 'abide' in the first and second lines of the quatrain. Here, as in scores of other cases, the fine simplicity of the original is hopelessly lost. Other illustrations will be found in 30^5, 'weeping may tarry for the night, but joy cometh in the morning,' which becomes

Sorrow may night-long haunt the breast with tears of mourning,
But with the day-dawn shall be seen glad hope returning;

or in 126^3, where 'we are glad' becomes 'with thankful joy our bosoms swell'; or in the last line of Ps 100,

His truth is a sun piercing clouds overcasting
The world's generations, new light ever bringing.

Occasionally we come upon artificial compounds which are as far removed as possible from the naturalness of the Hebrew, such as 'peril-compassed prayer' (4^3) or a 'temptation-resisting spirit' (51^{10}). Delicacies, and even points of real importance, are sometimes missed, notably in Ps 29, where no attempt is made to reproduce the sevenfold 'voice of Jehovah.' Inattention to textual criticism results in some practically certain mistranslations; cf. 49^7, 'not all their wealth *a brother's* life can save,' or 90^{11} 'Who knows Thine anger's weight? *The less we fear Thee, The greater is Thy wrath.*' Though many types of metre are used in the translation, there is no indication in the rendering of Ps 19 of the very obvious change of metre at v.^{7}. While sometimes the parallelism which constitutes part of the charm of Hebrew poetry is missed (as in 119^{105} where there is no 'light' to correspond to the 'lamp'), there are at other points additions, which, however, have the value of illuminating paraphrase, as 84^{11} 'For the Lord is a sun *to enlighten*, a shield *thy life to ward.*' Most of the psalms are wisely left without titles, while, curiously enough, in a few cases there are titles whose unwarranted definiteness could hardly fail to mislead the ignorant and unwary; *e.g.*, Ps 45 is boldly described as an 'Ode on the marriage of Solomon with a daughter of the King of Tyre.'

Dr. Way has needlessly and enormously increased his difficulties by binding his translation to the fetters of rhyme. The spirit of Hebrew poetry is far more accurately caught by the reproduction of parallelism and rhythm; rhyme is a delusion and a snare. But it must be said that, considered simply as English poems, most of Dr. Way's translations are fine and some of them very fine. Many of them are, indeed, not in the very least like Hebrew; the keenest ear could detect little resemblance between the opening verse of the first psalm and these words:

A happy life—man's immemorial quest
For this hath one goal only; he is blest
Who turns with horror from the atheist's proof
Which makes belief in God a childish jest.

Here, as in Pss 49 and 139, is supreme mastery of Fitzgerald's famous stanza; but it is hardly the best medium for rendering the first psalm.

Sometimes, however, Dr. Way achieves a real and almost Hebraic simplicity, especially so in his rendering of Ps 15, and there are innumerable fine individual touches, which betray the cunning of the true poet, as in $7^{12f.}$.

His bow is bent, the keen shaft strains the cord,
And on the point rides death.

Here, too, is a lovely verse ($103^{12f.}$)—and there are not a few nearly as fine—

Far as the sunrise is from sunset parted,
So far hath He removed
Their sins from His beloved.
Like as a father still is tender-hearted
To babes he holdeth dear,
Wide His compassions are as seas uncharted
To man's repentant fear.

THE INCARNATION.

The Lord of Life (S.C.M.; 10s. net) is a composite work from the pens of members of the Swanwick Free Church Fellowship, which appears to be in many ways an outcome of the Student Christian Movement. The aim of the work is to provide a 'fresh approach' to the Incarnation. The discussion falls into four parts, entitled respectively

the Human Problem, Christ in the New Testament, Christ in Theology, and Christ To-Day.

In the first part, the Rev. John Lewis sounds the keynote of the book when he says that in a true Christology the primary concern should be the re-appropriation of New Testament experience, and that, when we have made that experience our own, we shall be led to the assumption that Jesus was God Incarnate. In this part there is also a paper by the Rev. G. E. Darlaston, in which man's need of a Deliverer is discussed in a psychological setting.

In the second part, Dr. A. T. Cadoux treats of the Historic Jesus, attempting an historical and psychological elucidation of His life and death; and this is followed by a treatment by the late Professor H. T. Andrews of the Christ of Apostolic Experience. This last is a well-written article, lucid and straightforward, and successfully outlines the different attempts made in the Apostolic Age to find the best formula for the interpretation of Jesus; and it concludes by saying that as the early Christians sought to find terms adequate to express their experience of Christ, so we should do the same in the language of our day.

That the Church's reflective witness to Christ has been far from uniform, while not compromising the reality of the underlying idea of a unique Incarnation of God in Christ, is well brought out in the third part of the work, to which Professor J. Vernon Bartlet is the sole contributor. Dr. Bartlet reviews the earlier Christologies, showing how the personality of Christ became largely lost in His Church as an institution; and then, coming to the Reformation and the modern Christologies, shows how Christ has been rediscovered as the accessible centre of His own gospel. Particularly useful is his account, short as it is, of recent Christologies.

But it is only with the fourth (and final) part of the work that we come really to grips with the problem of an approach to the Incarnation from a fresh and modern standpoint. The task of essaying a constructive presentation of the Christological problem is entrusted to Professor D. Miall Edwards. We analyse his statement in another column. After it comes an essay by the Rev. F. C. Bryan on Christ in Present Experience, another by the Rev. H. H. Farmer on Christ's Right to our Worship, and yet another by Mr. Malcolm Spencer on the Church's Witness to our Lord. These last essays, interesting and useful in themselves, do not so much illuminate the problem of the Incarnation as reaffirm the fact of it.

It should be added that the work, considered as a whole, suffers from being of composite authorship; it is not only that there is overlapping of material, there is also lack of logical flow.

THE CHRISTIAN IDEAL.

The Making of the Christian Mind, by the Rev. G. G. Atkins, D.D. (Heinemann; 8s. 6d. net), is a book of real distinction. Its title gives little idea of its contents, which are historical rather than psychological. The writer's aim is to delineate and interpret 'the changing phases of the Christian ideal' as these have unfolded themselves during the Christian centuries. This amounts to writing a history of the Christian faith on a fresh and highly interesting plan. The various chapters tell how Christianity 'becomes a deliverance religion,' 'writes its creeds,' 'finds a church mind,' 'becomes the religious mind of society,' 'becomes an adventure in liberty,' 'becomes humanitarian.' The field traversed is so vast and the events and opinions described are so multitudinous that there is wide scope for controversy. But every reader must acknowledge the immense learning displayed, the writer's fairness of mind, his wide sympathy and balanced judgment. The style is clear and vigorous, and is manifestly the expression of a strong and ardent Christian mind. A sentence or two may give a taste of the quality of the book. 'I do not see why we should allow the stars to crowd us out of the universe, or allow the dimensions of space which contain them to dwarf us too much. After all, we are weighing and measuring the stars; they are not weighing and measuring us.' 'Christianity did what it did through the gradual leavening of the social mind and not through a social or humane programme clearly conceived and consistently followed. Such programmes are the peculiar creation of our own time. They represent society grown acutely self-conscious, and I wonder if society ever grows acutely self-conscious until it has also grown old and a little weary. A strong new society is very much more apt to act in vigorous and more or less unconsidered ways for present goods than to consider the far future or analyse its own motives.' Again, 'There is no saving alternative to the way of this present world, so the Christian mind maintains, save the way of Christ, and there are not wanting signs that this present world is beginning to feel the force of that contention. . . . It would seem as if the tides of certainty and authority have drawn back into the great deep, in order that the authority and truth of Jesus Christ might the more commandingly

possess the coasts of human life thus laid bare. As one tide has ebbed another tide is flooding in. The world's hope, the world's faith, the world's devotion have gathered about Jesus as never before. There is no land or race anywhere from which this tide is not setting in. This is not rhetoric, it is demonstrable fact.'

NATIONALITY.

A very able book on a live subject is *Nationality: Its Nature and Problems*, by Mr. Bernard Joseph, B.A., B.C.L., Ph.D., with a foreword by Mr. G. P. Gooch, D.Litt., F.B.A. (Allen & Unwin; 10s. 6d. net). Its keynote lies in the sentence 'Nationality is the necessary link between man and humanity.' Dr. Joseph repudiates cosmopolitanism, which is the negation of the distribution of society into nationalities and aims at the goal of one great world society of individuals. On the other hand, nationality (the writer contends) is a force beyond the control of man and a sentiment which is deeply rooted in human nature. For cosmopolitanism Dr. Joseph would substitute internationalism, which exists to foster the friendship of nations. Cosmopolitanism is a bloodless thing and falls to pieces as soon as it is tested, whereas nationalism, deeply rooted in our nature, is a stepping-stone to that richer humanity that will consist of a family of friendly nations.

That is the main thesis of the book. In working it out, the writer discusses the factors of nationality, race, language, religion, the homeland, tradition, literature, and the will to associate. He then proceeds to expound its historical sources, and its actual manifestations in existing nationalities. Finally, we have some satisfying chapters on the relation of nationality to the state, to other ideals, to patriotism and war. The examples of Poland and Britain show that nationality is wider than the state. On the other hand, it is difficult to follow the writer's apparent contention that the Jews are a nationality, in view of the fact that Jews fought against each other in the Great War for the states of which they were citizens.

Dr. Joseph's book is published in the series of 'Studies in Economics and Political Science,' and was originally submitted as a thesis for the doctorate of philosophy in London University. It is an exceedingly able, and at the same time a constantly interesting, essay on a great theme, very timely in an age which has for its greatest task the construction of a real international system.

M. Henri de Man, whose work on the 'Psychology of Socialism' is marked by so much good sense and sound moral feeling, delivered some time ago a series of lectures at the University of Frankfort-on-the-Main dealing with the worker's attitude to his work and the causes that determined that attitude. These lectures were based on written reports of workers as to their own feelings about their daily work. They have now been translated and published under the title of *Joy in Work* (Allen & Unwin; 8s. 6d. net). They contain an extremely careful and detailed study of the impulses to joy in work and the various technical and social hindrances which inhibit and quench that joy. No one can read the book without gaining a clearer understanding of what the worker has to contend with, and a deeper sympathy with his aspirations. The writer has no desire merely to reduce the daily round of toil so that men 'would only cease to be working beasts in order to become pleasure-seeking beasts.' The main question is 'how to treat living human beings in such a way that their qualities will be enabled to develop as freely as possible in the way best calculated to promote their own happiness and the general welfare.' This is a problem which cannot be summed up under the catchword 'anti-capitalism.' 'There are other causes, deeper causes, rooted rather in industrialism than in capitalism, and the task of overcoming these would still face an industrial socialist society.'

We have received the second edition of John Dewey's Paul Carus Lectures, entitled *Experience and Nature* (Allen & Unwin; 12s. 6d. net). Several minor corrections have been made throughout the work, and the first chapter has been entirely recast and rewritten. New also, and very valuable, is the Preface, in which the argument to be developed is concisely and very clearly summarized. The philosophy of the author is—so he himself terms it—empirical naturalism. He believes that 'we can be genuinely naturalistic and yet maintain cherished values, provided they are critically clarified and reinforced. Only chaff goes, though perhaps the chaff had once been cherished.'

While we are not in agreement with the philosophical standpoint of the author, we recognize the ability with which he argues, and are specially grateful for the lucidity and intelligibility of his writing. He has kept in view all through not only the expert, but the reader of ordinary intelligence.

It is somewhat rare to find a philosopher writing

on a difficult subject in language that the ordinary man can understand. This unusual feat has been performed by Mr. W. T. Stace, whose last book 'The Philosophy of Hegel' was considered by the late Lord Haldane (himself the most unintelligible of writers!) to be the most thorough and complete exposition since Stirling's 'Secret of Hegel.' We emphasize this to enhance the present achievement, which is an essay in the field of æsthetics. Mr. Stace's book is called *The Meaning of Beauty: A Theory of Æsthetics* (Cayme Press; 6s. net).

The main point of the book is that the appreciation of beauty is cognitive, intellectual, and not intuitional. For the intuitional Mr. Stace has a hearty contempt. He identifies it with the alogical, the irrational. He admits that the appreciation of beauty is immediate, but all the same it is not an 'intuition' but an intellectual act, a combination of concept and percept, with the concept ultimately fused in the percept. It is really not fair to grind down many pages of clear thinking and writing into this unclear summary. Readers who are interested either in philosophy or æsthetics will find a really interesting discussion here of the point at which they meet, and need not fear that they will break their teeth on the bone the writer is picking.

In the introduction to *Disestablishment* (Macmillan; 4s. 6d. net) Dr. Herbert Hensley Henson, Lord Bishop of Durham, traces the history, as indicated in his previous publications, of his attitude towards the question of the disestablishment of the Church of England. Formerly a supporter of the Establishment, he has become, since the rejection by Parliament of the Prayer Book Measure, a convinced supporter of disestablishment. Only through disestablishment will the Church, as he believes, be in a position to assert its spiritual authority. Establishment is now become a restraint which no self-respecting Church can rightly endure.

The second part of the volume contains Bishop Henson's Charge at the Second Quadrennial Visitation of his Diocese, in which the above position was affirmed, but without any attempt to explain or justify the author's change of attitude towards the Establishment, of which he had actually been an ardent and eloquent advocate. In his Charge he discusses the 'inherent spiritual authority' of the Church of England, which has been virtually repudiated not only by the action of the House of Commons in rejecting the Prayer Book Measure, but also by the refusal of clergymen to obey either the rubrics or the Bishops; he also discusses 'parochial ministry' with special reference to the history and problems of the Diocese of Durham.

The book, which concludes with three appendixes, is written with Bishop Henson's well-known vigour and clarity, and constitutes an illuminating commentary on the present position of the Church of England.

Professor A. S. Peake has followed up his stimulating discussion of 'The Achievement and Personality of Paul' by another, equally stimulating, of *Paul and the Jewish Christians* (Manchester University Press; 1s. 6d. net). All the relevant passages, notably Ac 15 and Gal 2^{1-10}, are lucidly treated in the light of the most recent discussions. While scholars are far enough from unanimity in their solution of the problems raised by the decree and the four prohibitions in Ac 15, Professor Peake's own conviction is that the text is correct, and that three of the prohibitions have definitely to do with forbidden forms of food. He discusses with much keenness the problems raised by the inclusion of Jews and Gentiles within the membership of the same Church. He does not believe that the breach between Paul and Peter resulting from their collision at Antioch was irreparable, or that Peter had visited the Galatian churches and initiated a campaign against Paul. He thinks better of both apostles than to assume an irreconcilable antagonism between them. The conclusion of the whole matter is that, but for the insight and courage of Paul, Christianity might have been fatally stranded in a backwater of Judaism. The Christian Church owes an everlasting debt to St. Paul.

In mediæval ages Jerusalem was regarded by many cartographers as the centre of the world. Their judgment may be disputed, except, perhaps, from a theological point of view, but Palestine, though insignificant in size and in other ways, is certainly becoming the most important archæological centre. In *Palestine in General History*, being the Schweich Lectures of the British Academy for 1926 (Oxford University Press; 6s. net), we have three excellent scholarly chapters on the part played by Palestine in the history of surrounding nations. The book gives the secular background to the religious evolution of the land. The period 'Down to the Fall of Nineveh' is treated with clearness and accuracy by the Rev. Professor T. H.

Robinson, D.D. The unique importance of Israel in history is described, from the earliest days onward through the successive periods of Egyptian and Assyrian dominance. A second chapter, 'From the Fall of Nineveh to Titus,' by the Rev. J. W. Hunkin, B.D., M.C., O.B.E., depicts the national relations of Palestine under the Babylonians, the Persians, the Greeks, the Ptolemies, the Seleucids, the Maccabean Priest-Princes, and finally the Romans. In the third chapter we have an excellent account of the desert cities of 'Petra and Palmyra,' by Professor F. C. Burkitt, D.D., F.B.A. The book is valuable to all Old Testament scholars for the light which it throws on the international relations of Israel. It is beautifully illustrated with fifteen plates, one being a map of Syria after the Egyptian monuments.

A second edition of *The Religion of Israel*, by Professor George A. Barton, Ph.D., D.D., LL.D., has been issued by the Oxford University Press (10s. 6d. net).

The Significance of Jesus, by the Rev. W. R. Maltby, D.D. (S.C.M.; 3s. net), contains four lectures delivered to students in Toronto, in which there is a most persuasive presentation of the Jesus of history after the manner made familiar by Dr. Glover. There are also the usual criticisms of the otherworldliness of the Fathers and of the unintelligibility of their theology, in contrast to which everything in the Gospels is simple and genial. While all this is beautiful and captivating, one feels that it can be overdone, and that the students of to-day need to be called on to face the ultimate problems. When they have seriously endeavoured, as the Fathers did, to sound the depths of the mystery of God's revelation in Christ and its significance for the destiny of man, it will be no reproach to them if their findings are not simple, any more than the findings of science and philosophy are simple.

The Rev. John Douglas, an Edinburgh minister, has written a simple and popular book of apologetic, *Affirmations that Affirm* (U.F. Church of Scotland Publications Department; 2s. 6d. net). Its origin explains both its character and scope. It arose out of discussions which the author had with groups of young men and women, and the nine chapters contain the author's summing up. The subjects are all to the point: God in Nature, The Old Testament Revelation of God, Jesus' Revelation of the Father, Jesus as Saviour, the Cross, the Church, the Assurance of Immortality, and Christ and the Non-Christian Religions. The author naively protests against criticisms which point out omissions in a book of this kind. This forestalls an obvious comment on his first essay, which deals with 'God in the World of Nature' without facing what is the gravest difficulty most people feel about that subject, the fact of 'cruelty.' Otherwise this essay is an excellent treatment of the matter. The same may be said of the other discussions. Indeed, without containing anything very fresh, the book is an able defence of the main Christian positions on modern lines, and will be very useful for the same kind of people from whose questions and difficulties it originated.

In *The Savage Solomons as They Were and Are* (Seeley, Service; 21s. net) Mr. S. G. C. Knibbs, F.R.G.S., a Government Surveyor, gives an account of his experiences in this group of islands which form a British Protectorate in the South Pacific. Here we have native races emerging rapidly from methods of barbarism under the influences of missionary agency, protection from inter-tribal and savage warfare, and legitimate trade. Mr. Knibbs was condoled with on his voyage from Sydney to what were termed 'the Sorrowful Islands.' But when the steamer cast anchor off one of the islands he found the scene was all that he had read about—the palms, the forests, the wonderful blue water, the coral reefs glowing up in emerald green, the colour and atmosphere, surpassingly beautiful. 'The South Sea Islands,' he says, 'possess an attraction which defies explanation. One will find men who growl about the conditions under which they are compelled to live, but who nevertheless return again and again to undergo the same privations.' Two decades have been sufficient to work a revolution here as elsewhere among savage tribes. Take this example of that touch of Nature that makes the whole world kin. 'The humorous films and those showing men-o'-war and guns are what the natives like best. . . . When the clown finally falls off the stage amongst the orchestra, to be helped back with his foot through a drum, there is always loud applause and shrieks of laughter.'

Death and Renewal, by Mr. Poul Bjerre (Williams & Norgate; 10s. 6d. net), is a somewhat hazy and bewildering book. It contains a vast amount of beautiful imagery and poetic diction, but with little orderliness or rational sequence. It is the work of an impassioned, not to say hysterical, soul brooding upon the catastrophe of the World War.

'To us who had a share in the experience of the world catastrophe, the death of millions, the death of civilization, the death of the god of mercy, nothing was left but faith in the one thing—in Death.' The result is a certain vague theosophy. 'God is neither alive nor dead; God is the rhythm of death and renewal in its beginning, its end and its very least inflection.' This faith the writer calls the clair-obscure. 'Whoever finds the clair-obscure becomes both a *genuine* mystic and a *genuine* realist. And when in the depth of his being he feels the heart of the universe beating with the rhythm of the clair-obscure, he reaches beyond wholeness and attains holiness.'

It will be remembered that a series of articles by Canon Battersby-Harford appeared in this magazine last autumn, attracting considerable attention among Old Testament scholars. The articles have now been reprinted, and may be had from Mr. Henderson, George IV. Bridge, Edinburgh, or direct from the author at Ripon. The title is *Altars and Sanctuaries in the Old Testament*, and the price 1s.

The Census of Quirinius.

By the Reverend J. W. Jack, M.A., Glenfarg.

The verses in which Luke (2^{1-3}) alludes to a general census of the Roman Empire, carried out in Judæa at the time of Christ's birth and under the legateship of Quirinius in Syria, have given rise to an abundant literature and provoked numerous critical comments.[1] Historians find no difficulty about the statement that a census took place at this time by order of Augustus, for it is known that enrolments were made every fourteeen years in Egypt under Roman rule, and there can be nothing improbable in one taking place in Judæa at the time indicated. Indeed, the statistics of the Empire, including those of dependent States, were a favourite study of Augustus. The real difficulty lies in the statement that the census referred to was executed while Quirinius was legate. On this point the accuracy of Luke, so conspicuous in many other details, has been impugned. Syria, a consular province, could not be entrusted to Quirinius till after his consulate (12 B.C.). Now, during the immediately following years, we find M. Titius as legate about the year 10 B.C., then C. Sentius Saturninus from 9 to 6 B.C., and P. Quintilius Varus from 6 to 4 B.C. This last-named was still in office at the time of Herod's death,[2] so that the first Syrian legateship of Quirinius could not have commenced before the year 3 B.C. As the birth of Jesus must be placed one, two, or perhaps three years before Herod's death, it is evident that Quirinius could not have been legate at the time. If Jesus was born while he was legate, Herod was already dead; if Herod was not yet dead, how can we speak of Quirinius? Many attempts, most of which have been enumerated and analysed by Schürer, have been made to overcome this dilemma. It has been said, *e.g.*, that the census operations may have been prolonged during two consecutive years—that they may have commenced in the year 4 B.C., before the death of Herod, and been continued and finished under Quirinius, and hence the latter's name has been associated with them as that of the governor who closed the lists and proclaimed the results. This seems a plausible argument, but historians are not impressed with it in view of the fact that the legateship of Quirinius is known to have occurred about A.D. 6 or 7, and the only census which he could have carried out was the famous one known to have taken place about that time. This was ten years or more after the Nativity, when Judæa, on the deposition of Archelaus in A.D. 6, became a Roman province annexed to Syria; and it led to the rebellion of Judas the Gaulonite or Galilæan.[3] Some scholars however, advance the theory that Quirinius may

[1] For bibliography, see Schürer, *Gesch. des. Jüd. Volkes*, 3rd ed., 508 f.

[2] Schürer, i. 322.

[3] Cf. Ac 5^{37}; Jos. XVII. xiii. 5, XVIII. i. 1; Schürer, *op. cit.*, i. 327; *Prosopographia Imperii Romani*, iii. 287. The census of Quirinius is corroborated by a Beirût inscription, the trustworthiness of which was doubted until the original was discovered at Venice (see Dessau, *Inscript. Lat. Sel.*, 2683). It is the funeral inscription of a sub-officer who took part in the operations.