

preferable: *ἡμεῖς*, 'we,' can represent a 'plural of modesty,' and so stand for *ἐγώ*, 'I,' a case fairly common in classical Greek, and very common in compositions of the Græco-Roman period, including those of the New Testament, e.g. Jn 3^{2, 11}, 11^{7, 11}, 1 Jn 1⁴, then Mt 5¹⁶, Mk 4³⁰, 1 Co 1¹³, 2 Co 1⁴, 1 Th 3⁵, etc. etc. Accordingly, *ἡμεῖς προσκυνούμεν δὲ οἰδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν*, would mean, on the other hand, 'I worship that which I know, for it is the (general or my?) salvation or deliverance from the Jews.'

To recapitulate, while the current reading manifestly misrepresents both the letter and spirit of the sacred text, I believe that the reading now proposed deserves the earnest consideration of competent judges—

'The woman saith unto Him, Sir, I see that Thou art a prophet. Our fathers worshipped in this mountain; say YE (prophets) also that in Jerusalem is the place where men ought to worship? Jesus saith unto her, Woman, believe Me, the hour cometh when neither in this mountain nor yet in Jerusalem shall ye worship. Is it the Father that ye worship? it is that which ye know not: I worship that which I know: for it is the deliverance from the Jews.' A. N. JANNARIS.

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The Egyptian Month Abib.

I WONDER if your readers have ever been puzzled by the fact, that in the Old Testament the Passover was ordered to be kept in the month Abib, whereas in the time of our Lord and ever since it has been kept in the month of Nisan. It used to puzzle me at one time, and I asked several learned men and consulted several learned books without getting any satisfactory answer. No one could account for the change of name, though several suggested explanations which were more fanciful than satisfactory. But when I began

to study the history of the oldest Church of all, the Egyptian, this among many other things was explained. The name Abib is the Egyptian name for the month corresponding at the time of the Exodus to Nisan, and the same month is called Abib among the Egyptians to this day, although the two months no longer correspond. Abib is still in the summer, but Nisan has shifted about three months in 3000 years.

In the Egyptian calendar the death of the Virgin Mary's husband is commemorated on the 20th July in the following simple manner, 'Rest in the Lord of old Joseph, the carpenter,' and a note is appended saying he died on the 26th of Abib (20th July), being 111 years old. Two celebrated virgin martyrs of Egypt are also commemorated in this month: Theodora, who was beheaded during the great persecution under Diocletian, and Febronia (also called Cophononia, Afrania, and in Latin Synaxaria), who was slain by the Moslems under Merwan in the eighth century.

Egypt is unlike all European countries in the fact that her new year begins in the autumn instead of the winter. It is true that in practice they have now adopted the Western custom according to the Greek, or Old Style. But their year begins on the first of Tot, which is the 29th of August according to the Julian calendar, or Old Style; and the 17th of August in the Gregorian calendar, or New Style. The Egyptians, instead of having a leap year every four years, have an odd little month at the end of twelve months. This month consists of five or six days, as may be necessary to complete the solar year, for each of their twelve months consists of exactly thirty days. It is said that up to a comparatively recent date the Government employes used to receive extra payment for this little month. But it was found convenient—and economical—to use for business purposes neither the Mohammedan nor the Egyptian, but the European month and year.

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Entre Nous.

THERE has been so much excitement during the year that is closing, that we are evidently to pass into the new century quietly. It is better so. For we have learned that in quietness and con-

fidence lies our strength always. Yet surely no century since the first opened more hopefully for the study of the Bible and the Christian faith. The discovery of a gospel in Science, from which so

much was expected, has become a disappointment. There is no other gospel at present in competition with the gospel of Christ. And more than that, there is a clearer understanding, we believe, than ever before that those that name the name of Christ must depart from all iniquity. If that promise is maintained in the new century, its name will be greater than the name of the century that is closing. For great as knowledge is, goodness is greater. Nor is it without significance that one form of iniquity from which the followers of Christ are earnestly seeking to depart is the iniquity of sectarian strife.

Most hopeful of all is the prospect for the study of the Bible. The peace of the Bible is better recognized than ever before. So it seems to us. The methods of its interpretation are more fruitful. The new daring doctrine that the Bible was made for man and not man for the Bible, is discovering unexpected motions of reverence for the Bible, and on the whole is making for righteousness. The Bible is found to yield its richest treasure to minute self-denying research; minute research is found to be barren, and even pernicious, without the life and light of the Spirit.

Our interest is in the study of the Bible. During these eleven and a half years we have had the privilege of being the medium through which many scholars have made known their discoveries in the Bible. We have a greater representation of the best scholarship on our staff to-day than ever, and a greater number of readers. But our chief desire is not to provide instruction but stimulus, not to make the Bible known but loved, not to store our readers' minds with ready-made results but to touch their hearts with ever fuller desire to seek in the Old and New Testaments for themselves the revelation of God in Christ.

The significance of the Oxford Conference on 'Priesthood and Sacrifice,' on which some notes were written last month, has not been missed. And although it has to be confessed that some are eager only to claim a victory, there are even newspapers that welcome the Conference as the promise of at least a better temper in theological controversy.

Since then there has been published the Report of a like Conference held at Fulham Palace in October (Longmans, 2s. 6d. net). The subjects

of discussion, as well as the range of membership, were more limited. The Report also is less satisfactory and much less interesting. But some things have been more sharply defined. We hope to touch upon both these Reports in our next issue.

Hermathena, the Annual of Trinity College, Dublin (Longmans, 4s.), is more classical than biblical, but occasionally it offers an original biblical or ecclesiastical article. The new number (for 1900) contains 'Two Notes on Eusebius' of great value by Dr. Lawlor. The Notes are on 'The *Memoirs* of Hegesippus,' and 'Some Chronological Errors.' Further, it contains a long review by Dr. Gwynn of the new edition of *The Syriac Chronicle known as that of Zachariah of Mitylene*. We hope to return to these important papers.

The Present Day Papers, which some scholarly Quakers are issuing, seem to be steadily extending their scope and increasing their reputation. The third volume is finished. The fourth, for 1901, promises to handle social questions most of all, and among the rest Canon Moore Ede will write on 'Problems of Town Life.'

Beginning with the issue for 4th January, the *Record* will publish a series of articles, by Professor Moule of Cambridge, on 'The Evangelical School in the Nineteenth Century: its Men and its Work.'

The *Examiner* for 13th December contains a review of the new Ritschlian volume (*Justification and Reconciliation*) by Professor Mackintosh of Manchester. The buyers of the book should see this review. It is a summary of the book—such a summary as only a familiar student of Ritschl and a master in theology could give within the space. Dr. Mackintosh, like Dr. Denney, believes that the publication of this volume will mark an era in English theology.

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