

3. Because no other presentation of the Atonement so fully sets forth the purpose and wisdom of God. The superficial philosophy which represents God as needing no penal expiation, as it admits no obstacle to be overcome, so it reveals no wisdom in overcoming it, and in taking no fatal view of sin attains to no exalted view of the Divine purpose of making sin for ever after impossible by the penal expiation of the Cross, when once the story of mankind's doom and redemption has been completed. Still less can it explain the proved power of this doctrine of expiation over the hearts of men the most virtuous and the most degraded. In the interests of a solid theology and a satisfactory philosophy we are bound to defend the doctrine of a vicariously penal expiation in the Atonement.

4. Since the effect of any religious teaching on the mind and heart of man depends on the view of the Divine character exhibited, if there be truth in what has just been stated, it follows that no other view of the Atonement ultimately gives so convincing an impression of the reality of the gospel nor so moving a sense of the heinousness of sin, the certainty of pardon, the beauty of holiness, as the central conception of expiatory atonement of the Cross. The defective gospel of the Christmas Cradle has too long proved its impotency when deprived of the celestial explanation—'a Saviour which is Messiah the Lord.' As in Palestine then, so here and now, all the teachings, the warnings, the example, the manifest self-sacrifice, the works of power, the unwearied beneficence, result without the Cross in transitory crowds of those who go back and walk no more with Him, or the closer adhesion of a few who in extremity all forsake Him and flee. But let the Cradle be explained by the Cross, and all is changed. Horror

at sin, repentance on account of it, desire for amendment, acceptance of the offered reconciliation, ever increasing estimate of the depths of love involved in procuring it, awe in view of the divine wisdom, and confidence in the immutability of the divine purpose for the believing individual and for the race, are generated in the souls of men and produce an enthusiasm which shall know no rest till 'the kingdoms of this world are the kingdoms of our God and His Christ.' In the interests of the best apologetic, the best evangelism and the most ardent zeal, we must retain, defend, and exult in the doctrine of penal expiation by the Cross.

And as here, so hereafter the multitude gathered in from every kindred nation and tongue attribute the eternal whiteness of their robes to the blood of the Lamb, and acknowledge when the glory of God is filling their souls with its illumination that the light of their city is the Lamb. Their song is 'the song of Moses and the Lamb,' for the note of doom is sounded from the Cross as well as the note of the gospel; and the right to inflict that doom at last on the incorrigible is felt to belong alone to Him who has Himself endured it, for they cry, 'Worthy art Thou to open the book, for Thou was slain, and hast redeemed us by Thy Blood.' Nor are they singular in this acknowledgment, for 'every creature which is in heaven and in the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, honour, glory, and power be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever.' At the centre of creation is the Cross, and in the centre of the Cross is the doctrine of vicariously penal atonement as the supreme revelation of the heart of God.

Notes on the New Testament and the Early Church.

BY PROFESSOR W. M. RAMSAY, LL.D., D.C.L., LITT.D.

From the Fifth to the Tenth Hour.

In *St. Paul the Traveller*, p. 271, it is maintained that when the apostle lectured daily in the school of Tyrannus from the fifth to the tenth hour, he had the use of the lecture-room of Tyrannus, after the usual work which went on there was at an end

for the day. The ordinary working day, beginning very early in the morning, ended at the fifth hour, one hour before mid-day. In *Hastings' Dictionary of the Bible*, art. 'Tyrannus,' this opinion is supported by a careful examination of the different readings and of other ways of interpreting the passage; and the conclusion is reached that (as

was tacitly assumed in the other work just quoted) Tyrannus was a teacher of philosophy in Ephesus, who used the 'school' in the morning as his lecture-room. An interesting analogy to this apportionment of the day may be quoted from an epigram of Martial, vii. 5. A certain Pompeius Auctus is there mentioned, who had to perform two kinds of duties (both of which involved the wearing of the toga); and, as Friedländer points out, and as the epigram shows clearly, these can only be a magistracy and the business of a consulting lawyer: he is described as *iure madens varioque togae limatus in usu*. As a magistrate his duties would end at the fifth hour: *in quintam varios extendit Roma labores*, Martial, iv. 8—'Rome prótracts its various occupations until the fifth hour.' But it was not until the tenth hour that Auctus was free from work. Ordinary persons devoted the time between the fifth and tenth hours to the siesta, athletic exercises, the bath, and dinner—in that order regularly; and then at the tenth hour, after dinner, came the ordinary time of leisure for literary interests and listening to or reading poetry (iv. 8). Auctus, however, being set free from his official duties as a magistrate at the fifth hour, devoted the next five to his work as a consulting lawyer at his place of business (*statio*) in front of the Temple of Mars, in the Forum of Augustus. Here clients could be sure of finding him till the tenth hour. It was only at that time he was free for visitors on other matters than business, and would be ready to invite to join him at dinner any acquaintance who wished to talk about his favourite author and his favourite poems.

This example, taken from the life of a busy and hard-working lawyer, throws some light on the way in which Paul portioned out his time in Ephesus. His daily labour with his hands (Ac 20³⁴) began probably at sunrise; but the time from the fifth to the tenth hour was free for preaching and teaching; and during those hours he could hope for an audience. After the tenth hour, however willing he might perhaps be to preach, the customs of ordinary life would deprive him of listeners. Some would sacrifice their siesta to their curiosity about the lectures of this new teacher, who (as is clear from Ac 19) was widely talked about and made a centre of interest in the city: others would sacrifice their athletics or their bath, or would postpone their dinner for an hour or two in order to hear him. But by the tenth hour, even

the most eager listeners, who lingered longest, returned to their homes, and his public teaching was necessarily at an end for the day.

The question whether the Western addition 'from the fifth to the tenth hour' is original Lukan or an addition made with good knowledge (depending on correct tradition or on some other non-biblical source), is one on which I have hesitated a great deal. At first, in *St. Paul the Traveller*, I contented myself with leaving the question open, merely arguing that the fact as stated might be safely assumed to be true; I was then much more concerned to determine what was true, than what authority the truth rested on. Thereafter, in the article on 'Tyrannus,' I inclined to the view that in this passage the Western text was the true Lukan text, which had been shortened in most authorities. But, finally, in the article on 'Years, Dates, Hours,' vol. v. p. 473, I became convinced that the observation and record of divisions of time so minute as the fifth and tenth hours was not in accordance with the nature and style of Luke, in whom carelessness in observation, regard to specification of time, and chronology was a deep-seated characteristic. That there are in the Western text some, perhaps many, passages in which it preserves a trace of the original Lukan reading, lost or obscured in the generally accepted text, I have consistently maintained and believe as firmly as before. But that, as a whole, the Western text is an edition made in the second century for practical use, in which obscure words and phrases were often replaced by more easily intelligible expressions, seems to me equally certain. In many cases the Western text gives us a comment or explanation, rather than the actual words of Luke; but by its comment it shows that the text which was before the commentator was different from the accepted reading.

The Date of Polycarp's Martyrdom.

I am very glad to be in agreement with Mr. Power about the date of Polycarp's martyrdom; but when he speaks about my 'overlooking' the evidence connected with the 'great Sabbath,' he assumes that I intended to review the arguments bearing on the subject. I was quite aware that there were many arguments on this question, and hoped that I had said so clearly; but my intention was merely to point out a newly discovered fact

which, as I believe, invalidates Mr. Schmid's theory, and thereby indirectly strengthens Mr. Waddington's contention. As to Mr. Power's theory about the Jewish Calendar and the 'great Sabbath,' it must rank at present as one among many hypotheses, and it has to be itself proved before it can be accepted as evidence for historical events and dates. When he has convinced the authorities on that branch of study, the students of history will welcome his theory as an aid in many difficult problems; but up to the present his theory remains a mere hypothesis.

In his remarks he makes one extraordinarily erroneous statement. He declares that no Asian month contained more than 30 days, and complains that 'through neglect of this elementary principle, Lightfoot assigns 31 days to the "Asiatic" month Dius.' It is strange that a student of the Asian Calendar should be ignorant that Dius contained 31 days. That is the fact from which Mr. Power must start, and no amount of 'elementary principles' can get over it. Lightfoot has already stated (after many others) the arguments in a perfectly convincing way; and he

has since been confirmed by absolutely conclusive testimony. It is pointed out in my *Cities and Bishoprics of Phrygia*, i. p. 205, note 2, that the date 31st Dius is given in an Asian inscription of the third century after Christ. More recently, an inscription (dating a few years before Christ) giving the months of the Asian year, with the number of days in each, has been published (see *Mittheilungen des Instituts Athen.*, 1899, p. 290). The month Dius is there renamed 'Cæsar,' and is given as containing 31 days. Mr. Power must adapt his theory to the elementary facts; and, when he does this, his aid will be welcome.

As to his assertion that the calendar used in Asia in the time of Polycarp was lunar, it is so flatly contradictory of many inscriptions and much other evidence, that no person is likely to spend time in refuting it. One who makes such an assertion removes himself out of the ranks of regular progressive scholarship, and marches in a line of his own. Sometimes, of course, it is right to do so; and the scholar who is bold enough to do it ends by convincing the world. As yet Mr. Power has not convinced the world, but he has courage.

The Great Text Commentary.

THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

ACTS XI. 26.

'The disciples were called Christians first in Antioch' (R.V.).

EXPOSITION.

Were called.—In earlier Greek the word used (*χρηματίζω*) denotes the transaction of business. As this involved the adoption of some style or title under which the business could be carried on, it gained in later Greek, from Polybius downwards, the sense which it bears here of being entitled so and so.—RENDALL.

Christians.—About this word two points are clear.

(1) It was not employed by the Christians of themselves, being only found in the N.T. here, Ac 26²⁸ (contemptuously) and I P 4¹⁶. The 'believers' are *οἱ μαθηταί, οἱ ἄγιοι, οἱ πιστοί, οἱ ἀλλήλοι*.

(2) It was not invented by the Jews, who would not apply the term 'followers of the Messiah' to those who they maintained were the followers of the man Jesus, who was *not* the Messiah. The Jews called them 'Nazarenes' or 'Galilæans.'

The word is formed on the analogy of Pompeiani,

Cæsariani, and so means 'partisans' or 'followers of Christus.' It is a remarkable word, being 'written in Hebrew and Greek and Latin,' for it refers to the Hebrew belief in a Messiah, it is a Greek word, and it is formed as a Latin adjective.—PAGE.

THE keen-witted population of Antioch, already famous for their bestowal of nicknames, first used the name as popular slang, derived from the frequent use of 'Christ' in preaching and conversation. So 'Methodist' and 'Puritan' were names first given in ridicule, and then transfigured by those who bore them. Later Christianos was modified to Chrestianos. The latter means useful, helpful, and is found on some inscriptions.—PELOUBET.

First in Antioch.—Where, it seems, Christianity first showed itself distinct and free from Judaism.—COOK.

THE SERMON.

What the World called the Church, and what the Church calls itself.

By Dr. Alexander Maclaren.

Nations and parties very often call themselves by one name, and are called by outsiders by another.