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that no mercy was to be shown. Which way is the winning way, the Kaiser's or the Missionaries'?

The Israelites themselves found the winning way. They found it when they became followers of Christ. Until Christ came there was no forgiveness for the Edomites. The Romans sent an Edomite to rule in Judea, and Herod the Great did all that man could do to conciliate the Jews. He married a daughter of their race. He built a Temple—for magnificence the wonder of the world. But they hated him still, and all the Herods that came after him. Then one of these Jews, exiled to the isle that is called Patmos, had a vision. It was a vision of vengeance over the Edomites, like Isaiah's. But in place of the proud conqueror, his raiment stained with the life-blood of his enemies, what John saw was a lamb as it had been slain.

When is this victory won? It is won when the wrong-doer sees himself in the wronged.

The ranks are crowded tier on tier,
  And midst them in my place am I,
As oft before; we talk and jeer,
  Waiting to see yon captive die,
Who in the arena stands alone;
  He turns his face—I see my own!

'Tis I that wait the roar and rush
  When bars are raised; 'tis I that fall
Upon my knees, amid the hush
  Of cruel tongues, on Christ to call;
Upon whose parted lips the while
  There breaks a glad triumphant smile.

So it was with Saul of Tarsus. First came Jesus and identified Himself with those to whom Saul was doing wrong. 'Saul, Saul, why persecutest thou me?' And then Saul identified himself with Jesus, 'I am crucified with Christ.' The victory was complete.

George Adam Smith.

By William L. Davidson, M.A., LL.D., Professor of Logic and Metaphysics in the University of Aberdeen.

It is a great thing for any University to have as its head a man of learning whose fame as a scholar is widely known throughout the world. Aberdeen University is specially favoured in this respect in its Principal and Vice-Chancellor, Sir George Adam Smith, whose writings in Biblical Criticism are standard works in America as well as throughout Europe. His exhaustive treatise on Isaiah attracted many of us years ago when it first made its appearance, while he was minister of what was then Queen's Cross Free Church, Aberdeen, and the outstanding preacher of the day. Not only lucidity of style, mastery of thought, and critical acumen distinguish this solid and inspiring work, but also rare open-mindedness and liberality of view.

The personality of Sir George Adam Smith is a very complex one, and it is not easy to do justice to the characterization of it. What attracts the attention of one who first comes in contact with him is his geniality and alertness, and his keen interest in any subject that may be brought before him for consideration. He is essentially an active man, alive at every point, in mind and in body, and not sparing himself when duty calls or help has to be given. His range of intellectual interest is practically unbounded. And, as the width of his sympathy is great, so also is the range of his acquirements. As a scholar, he occupies a front position in Hebrew learning, with which we naturally associate his name, and to which his students of former years in the United Free College of Glasgow bear grateful witness; but he is also a distinguished classicist, and has wide sympathy with philosophy and cognate studies. Of his many published works, two have long ago attained the position of classics—*The Book of Isaiah* (in two volumes), and *The Historical Geography of the Holy Land*, the latter of which achieved a new edition every year for seven years after its publication in 1901. To these must be added his *Deuteronomy* (1918), and *The Early Poetry of Israel*, which reproduces the substance of his

course of 'Schweich Lectures,' delivered in London before the British Academy in 1910, and deals with the vastly interesting topics of 'Language, Structure, and Rhythms,' to which Lecture I. is devoted; and 'Substance and Spirit,' overtaken by Lectures II. and III. Few lectures could be more valuable for the student of the Old Testament, more especially Lecture III., with its exceptionally fine rendering into English of poetical passages from the Hebrew.

As a preacher, the Principal is distinguished by extraordinary clearness of utterance, aided by distinct vocal enunciation and a pleasing, well-regulated voice. He is eloquent and inspiring to a degree, and always intense. He is at his best when he officiates in the University College Chapel, especially when his theme is from one of the Old Testament prophets, when his own masterly rendering of the passage selected, read out with proper emphasis and feeling, throws a flood of light on the prophet's meaning and brings out the sense in a way that almost dispenses with commentary or detailed exposition. He is powerful as an orator, in the best sense of the term (to be judged, say, by his memorable addresses to the General Assembly of his Church when he occupied the Moderatorial Chair); and his popularity is owing, not only to the worth and striking character of his thought, but also to the whole-hearted way in which he throws himself into the subject handled. In addressing a public meeting, he at once rivets the attention of the audience and creates a sympathetic atmosphere which he utilizes with great adroitness. For, behind all, lies the feeling on the part of the hearers that they are in the hands of a master of his subject, speaking out of personal conviction. Hence the desire of those engaged in furthering any worthy object to secure the Principal to advocate their cause. With him as speaker, success is assured.

The Principal is a *persona grata* with all classes of the community—not least with the Lord Provost and members of the Town Council. This is a great asset to the University; for to it, in no small degree, is owing the good and friendly relationship that exists between the University and the City of Aberdeen—between Town and Gown, manifesting itself in generous support extended by the civic community, when need arises.

It is as head of the University, of course, that the Principal's full strength appears. Wise, tactful, alert, ever zealous for the welfare of the great Institution over which he presides, he is effective alike as a counsellor and as an administrator. He keeps himself fully abreast of the learning of the time, and is keenly interested in every branch of it. Dealing, as he has to do, with a number of University 'Faculties' (Arts, Science, Divinity, Law, and Medicine), he has the gift of being able to make the interest of each his own, and never fails to lend a sympathetic ear to aspirations and requirements in every one of the departments and a helping hand towards progress and the removal of obstacles that block the way. He is guided by ideals, but his ideals are always made to keep in view their realization in actuality. Hence his value as counsellor in cases of doubt or difficulty. In any matter that requires delicate handling, he excels. In initiating plans and carrying out projects, whatever the time and the toil demanded, he is indefatigable. At the thought of his multifarious duties and busy life, one often wonders where the season of rest comes in. In days gone by, the Principal of a Scottish University was simply the figure-head, occupying very much the position of *otium cum dignitate*; but to-day he is perhaps the hardest-worked man in the Institution. The calls upon him are never-ceasing. This is inevitable, but also gratifying, for it is owing to the continual growth and progress of the University and the constant need of adjustment to fresh requirements and new situations, showing that the University is a living organism, and not a dead thing.

During the war, the Principal's tireless energy and outstanding capacity found striking illustration. At a critical and anxious moment, when our country was eager to rivet the friendship and secure the practical help of America, the Principal, who had made his name in former years in America by a series of University lectures there, was sent forth to the States, with the sanction of Aberdeen University, on a great mission of enlightenment, and for six months did yeoman's work in powerfully expounding to the Americans the true attitude and aims of Great Britain and in removing misunderstandings. His success was immense, as has been abundantly testified by Americans themselves; and for this the country owes him a great debt of gratitude.

In the University Court and the Senatus alike, the Principal is held in the highest esteem; and in both bodies his influence is deservedly great. He is an ideal chairman, making himself fully

conversant beforehand with all the matters that come up for discussion and decision—clear and definite in his opinions, fair in his judgments, and tolerant of those who may differ from him. His tact also and his sympathetic nature make him an ideal Chairman of the General Council of the University, securing to a remarkable degree the smooth working of that complex and fluctuating body.

His influence with the students of the University and his power over them is exceptionally great, arising from the fact that he identifies himself with student interests and keeps in general touch with the students themselves, attracting them by his uniformly frank and cheerful nature, his accessibility, and his sympathy with the social side of student life, as well as with student work and aspirations. He is the students' friend, and they know it.

A leading characteristic of the Principal is his power of making friends. His own distinctively social nature demands this, and a friendship formed by him lasts. He is an optimist, and optimism is infectious, and thereby life is made worth living.

This sketch would not be complete without a separate reference to the Principal's social qualities. These are altogether exceptional, for he is by his very nature 'one who loves his fellowmen,' and they adorn not only the gracious hospitality of his home, but also his public life. This makes him a very notable representative of the University on great occasions.

The Epistle to the Hebrews once more.

By Professor J. Vernon Bartlet, D.D., Mansfield College, Oxford.

My friend Professor C. J. Cadoux has raised afresh, in the September number, the problem of the historical setting of the 'Epistle to Hebrews.' It is one that has long had attractions for me, and I have at various times during the last twenty years made attempts to solve it. Each time I have had to set aside one element or another in my theory which seemed no longer tenable; but each time I felt more assured that, while I was departing more and more from the traditional view as to the body of readers addressed and the occasion and date of this 'word of exhortation' (13^{22}), I was getting nearer to the full and exact truth of the matter; for each time the theory fitted more easily into a large complex of converging indications. In the hope, then, that I may be able to carry the readers of The Expository Times, and perhaps Professor Cadoux himself, somewhat nearer to the final solution than they have hitherto felt themselves to be, I take leave to sketch briefly the line of my approach and the point reached up to date. In so doing, I can shorten my story by mostly taking for granted the large area in which we are at one, and dwelling only on the matters as to which our results diverge.

Originally,[1] then, I envisaged the situation in terms of the conclusions reached by A. B. Bruce and Dr. Hort touching the 'pull' of ancestral Judaism as at the root of the readers' tendency to 'drift away' or 'draw back' from living 'faith' in Jesus as 'the Christ,' under the pressure of a special menace of persecution. In their well-grounded resistance to the bias, then first developing, towards what Westcott rightly called the 'ingenious paradox' that the readers were Gentiles, those scholars were supported also by G. Milligan and A. S. Peake, in recent studies of the Epistle, though the two latter inclined to the newer view that they were a section of the Church in Rome. But I could not follow even Hort in holding that they were located in Jerusalem and Judæa. I tried, therefore, to find a suitable Jewish-Christian community living under the shadow of the impressive influence of the living forms of 'priesthood, sacrifices, ancient covenant, commonwealth' (Hort), yet in an Hellenistic, not a Hebrew environment; and sought it in Cæsarea, or rather in Judæo-Christian communities outside Judæa, 'of which Cæsarea may be taken as type,' at the critical season following on the martyrdom of James, the Lord's brother, in A.D. 61–62. As to authorship, I tried to follow the earliest tradition, to see if it would satisfy the conditions thus conceived; and this led me, like Dr. Cadoux, to examine 'the early and definite external evidence to the effect that the author was Barnabas.' But, after all, the earliest witness to such a tradition is Tertullian, some 150 years

[1] *Expositor*, June 1902 and November 1903.