

The Independent.

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"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

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CIRCUMSTANCE.

BY MARGARET J. PRESTON.

"You may be what you will," the sciolist
Says, sagely, sitting in the master's seat;
And straightway hastens gliding to repeat
Such echoing names that all dissent is whist
To hear the records read wherein consist
The hero-tales of ages; while defeat
Yields proof to him, infallible, complete,
That through weak will alone success is missed.
Yet round each life there crowds an atmosphere
Of strong environment for woe or weal,
That proves to one a joyous, fostering
power;
To one a fateful force, subversive, drear;
As damps that nurse to perfect bloom, the
flower,
Rust to corrosion the elastic steel.

LEXINGTON, VA.

A HEAVENLY DOOR.

BY LOUISE CHANDLER MOULTON.

"City, of thine a single, simple door.
By some new power reduplicate, must be,
Even yet, my life-porch in eternity."
—Dante Gabriel Rossetti.
That longed-for door stood open, and he passed
On through the star-sown fields of light and
stayed
Before its threshold, glad and unafraid,
Since all that Life or Death could do at last
Was over, and the hour so long forecast
Had brought his footsteps thither. Undis-
mayed,
He entered. Were his lips on her lips laid?
God knows. They met and their new day was
vast.

Night shall not darken it, nor parting blight—
"Whatever is to know," they know it now—
He comes to her with laurel on his brow,
Hero and conqueror from his life's fierce fight,
And Longing is extinguished in Delight:
"I still am I," his eyes say; "Thou art Thou!"

BOSTON, MASS.

POOR CARRIE.

BY MES. D. H. R. GOODALE.

AND so she's dead—the poor, consumptive thing!
And she was just my age.
It seems no longer than from Fall to Spring
Since she was all the rage.
Oh! men admired her. She had coaxing ways
And great, dark, pleading eyes;
All life and spirit in those early days,
Always a fresh surprise.
She wanted movement, passion everywhere;
Willing to play with fire;
At last it burned. She tasted of despair
When weary of desire.
Poor Carrie! She had just a woman's soul,
Unfit to stand alone;
Ready to trust a man for self-control,
And to forget her own.
She's dead! A pale, pinched human butterfly,
Killed by the early frost.
Hard words are all in vain to judge her by;
Her only chance she lost.

SKY FARM, BERKSHIRE CO., MASS.

NEW JAPAN.

BY THE REV. JOSEPH COOK.

THE Empire of Japan has risen from the low plane of feudalism to its present height of civilization almost as rapidly as its sacred mountain Fuji-san is said to have risen from the level of the sea—in a single night. In twenty-five years Japan has abolished the feudal system; disarmed a hereditary nobility, with six hundred thousand retainers; organized its army, navy, post-office and common school systems, on the most approved Western models; taken the practical ownership of the land from the reigning families, and given it into the hands of the people; founded universities; and instituted a system of compulsory education, under which seventy-one per cent. of the children are now undergoing instruction. There is no quarter of Japan so obscure or distant as to have failed to hear not merely the rumble, but the thunder of the wheels of progress.

These political changes are the background of the picture of the advance that Christianity is making in Japan. Only a very few years ago the inland towns of the Empire could not be approached by preachers of Christianity, except in a private way. The best educated classes of the people are now more eager to hear the relations of Christianity to the future of their civilization discussed than to listen to political harangues, and they are living in a conflagration of enthusiasm concerning political reform. The Mikado promises the organization, in 1890, of a parliament based upon the principles of representative institutions. Thus far this remarkable emperor, whose dynasty antedates the Roman Empire, has kept his promises to the leaders of reform in Japan. All the young men of any talent are interested in the political future of the country. Nevertheless, my impressions are that they are even more interested in the conflict between Christianity, on the one hand, and the Japanese inherited misbeliefs and the Japanese imported unbeliefs, on the other. I have given question-box lectures in Japan, and have been much struck by the juxtaposition of political and religious inquiries on the same sheet of paper. For instance, these four, which I remember, were given me at Kioto by a young professor: "What is the true definition of inspiration? Ought there to be a property qualification for the franchise? How do you reconcile fate and free will? Should there be an upper house in our legislative assemblies?"

It is a somewhat significant sign of the times in Japan that large assemblies will listen patiently and applaudingly to denunciations of Reformed Buddhism. Plutarch has an essay entitled "The Art of Speaking of One's Self without Giving Offense." I have not recently read that essay; but shall, nevertheless, venture to correct a newspaper statement, which has had rather a wide circulation, that I was accustomed to speak four hours to Japanese assemblies. On one occasion, in the city of Kioto, before an audience crowding the largest available hall, I did occupy with my interpreter, three hours and forty-five minutes; but, of course, the *interrupter* took half the time. This lecture in Kioto I was invited to give by members of the legislative assembly of that city, and I made in it as strong an attack as I could on not merely the inherited misbeliefs of the

Japanese, but especially on the imported unbelief. The latter, for the educated classes in Japan, is a greater danger at present, probably, than the former. Nevertheless, the severest things I could say against Reformed Buddhism and Shintoism and European and American infidelity were received patiently by an audience quite as willing to express dissent as assent.

It must be said that Buddhism in Japan is making a vigorous effort to reinstate itself in the affections of the people. Many new temples are in course of erection by the Reformed Buddhists. Old temples are often repaired, at great expense. The men who understand Japan best, however, think that this is only a spasm of a dying creature.

The Reformed Buddhist doctrine differs greatly from the Buddhism taught in the Himalaya Mountains and in Western China. I had an instructive conversation with the foremost Buddhist priest of Kioto, and was at the time in company with one of the most learned of the missionaries of that city, and we found that by *nirvana* this priest does not mean at all the cessation of personal existence, and, of course, not of consciousness. To the reformed Buddhists of Japan, *nirvana* means the Western Heaven, and it differs not much from the average idea of paradise. The question what *nirvana* means is a difficult one, because the answer to it depends upon geography and dates. At certain periods of its existence, no doubt, Buddhism has meant by *nirvana* absolute extinction of individuality and consciousness; but with the masses of the Reformed Buddhists of Japan, the anticipation in regard to the future is not annihilation, but something very like the outlook of the uninstructed Roman Catholic peasant. Max Müller, when appealed to by two of the missionaries of Reformed Buddhism in Japan to say whether their doctrines agreed with those of Gautama, the Buddha, replied, frankly: "No. You Reformed Buddhists have added a large number of doctrines to pure Buddhism. Some of the additions are most mischievous and some of them are approximations to Christianity. You have no thoroughgoing right to call yourselves orthodox followers of the founder of Buddhism. Your doctrines are not to be discovered in the earliest Buddhist literature." I quoted this statement of Max Müller to this distinguished Buddhist priest, and asked him what reply he had to make. His only answer was that in the forests of the Himalayas and in the sacred temples of Tibet there are many Buddhist sacred books of which Max Müller and the scholars of the Occident know nothing at all.

It must be conceded, I think, that American missionaries have had an important influence in educating some young men in Japan, who are now prominent as leaders of the reformed party in the Government. It is to be remembered that Commodore Perry opened the doors of Japan, when she was a hermit. America has probably as much moral influence on Japan at this moment as any other western nation, and this because we were the first nation to establish important relations with her, as soon as the opening of her ports commenced; because American missionaries are more numerous in proportion to the population than those of any other nation; but especially because America is not suspected of having any political motives for her operations in the

Far East. Although Great Britain controls India, on one side of Japan, and Australasia, on the other, it is, in my judgment, probable that America exercises a larger moral influence in the Japanese Empire at this moment than Great Britain.

No other set of missionaries has carried its system of self-support in native churches as far as those of the American Board. I am not inclined to criticize the policy of the Board in requiring native churches to support themselves as far as possible—this system has the hearty respect of the Japanese; but I think the system has been pushed by this Board in the Far East quite as far as the present condition of the native churches will warrant. There is a native church in Osaka which lately sent back funds to the American Board, stating that it was quite equal to the test of self-support. There are a dozen other native churches that are wholly self-supporting. The ideal of the young Japanese Christians under the leadership of the American Board is that they must soon support themselves and be entirely free from dependence upon this country, not merely for money, but for teachers, both religious and secular. The Japanese are a spirited people, very quick to perceive the obligations of honor, and a Japanese Christian is yet a Japanese in these particulars.

It ought to be said that the career of Mr. Neesima, of Kioto, has been quite as remarkable in Japan as it was in this country. His history is a romance. In studying geography, in his early youth, he learned that the western nations had been made great by their use of the Bible. He was moved to make inquiries as to this book; but found no satisfaction for his curiosity, and finally he ran away from his father's house, drifted to Shanghai, and there obtained passage in a ship which took him eventually to America. The vessel was one of Hon. Alpheus Hardy's, and, when the captain reached Boston, he took Mr. Neesima to this distinguished merchant, and said: "Here is a young man who wishes to know something of Christianity. I thought you might be able to tell him something important on that matter." The boy was fortunate in falling into a circle in which Christianity is not merely a creed, but a life. His benefactor sent him to Phillips Academy, at Andover, afterward to Amherst College, and then to the Andover Theological Seminary. President Seelye, when asked by the American Board to describe Mr. Neesima's career in college, answered: "You ask me to gild gold." Mr. Neesima went home to Japan possessed of the zeal of an apostle. He is now at the head of an educational institution at Kioto which is likely to grow into a university. At present its chief business is to teach young men Christianity and the outlines of the occidental sciences; but it is Mr. Neesima's earnest desire to add to the school a fully equipped theological, medical, and legal department. His whole soul is in the work of regenerating the educational life of Japan, and at the same time promoting the growth there of the most vital forms of Christianity. The work of Mr. Neesima in Japan is, perhaps, exactly paralleled by that of no other young man there; and, nevertheless, there are several Japanese teachers who have received a thorough education in this country and are exerting an influence greatly similar to his. The pastor of the self-supporting church at Osaka, Mr. Samayama, was educated at Evanston, Illinois, and is revered by his

first-class popular lecture. Each of these lectures was preceded by a concert, and to every person present a small pamphlet was given, treating of some vital topic of practical value. Here are some of the subjects: "Simple Suggestions Concerning Health," "Which Was, Mind or Stimulant?" "Astronomy," "Music and its Influences," etc. About forty thousand of these pamphlets were given away during the season. Now, how much did these entertainments cost? Each evening's pleasure and profit cost each person present 8 1/2 cents or \$1 for the whole course. That included everything—concert, lecture, and pamphlet—and there were no reserved seats. But the management must have lost a great deal of money? The management cleared a clean thousand dollars. This they placed in the bank, as a nucleus toward enlarging their work in the future. How was it done and how may it be repeated in every public-spirited town in America?

Let some wide awake, consecrated man realize it must be his business to make it a success. Even a world of God's making can't run itself, and the best system ever devised will need some one to put life-blood in it to make it live. The enterprise in Cleveland has been remarkably fortunate in its father. Mr. C. E. Bolton has worked day and night with an interest unselfish and untiring for its success. First, he consulted with leading business men and laid his plans before them. Having secured their co-operation, he presented the matter in a ten-minute speech to their employes, called together for the purpose. In some cases business firms made a present of a course ticket to each of their hands. The newspapers helped him with editorials, for we have that kind of newspapers here. We are proud of them and we have reason to be. They are a sort of annex pulpit to our churches in their moral tone. Thus he would strike when the iron was hot, and when it was not hot he would make it hot by striking. Much of this success was also due to the sterling character of the gentlemen associated with him. Gen. M. D. Leggett, president, and Mr. W. H. Doan, treasurer, two of our most liberal-hearted citizens, either one of whom has given away a fortune in his life-time.

Of course, an enterprise like this must avoid platform charlatans, that class of people who, a few years ago, came to look upon the lyceum as a life-boat, jumping into it in such numbers and with such awkwardness that they nearly swamped it. It can better afford to have none than to have the mere tiffler, with no moral purpose behind his utterances. Here are some of the lecturers who addressed us last winter: John B. Gough, Rev. A. A. Willetts, Prof. W. C. Richards, T. De Witt Talmage, and Mrs. Mary Livermore. Thus we secured from each of these masters upon the platform enough solid substance to stick to the ribs, with enough humor thrown in to keep us wide awake. Our course this year includes, among others, Joseph Cook, Judge Tourgee, John B. Gough, A. A. Willetts, and two other speakers who are publicly to debate the question of Tariff vs. Free Trade. They are to be men of national reputation, and this, we expect, will contain the most pepper and salt of any of these literary banquets. There are two ways of reaching the masses. One is by descending to their level; that is, the way of the circus and the variety troop. A lyceum never can be successfully conducted on such a plan. That makes amusement an end in itself, instead of a means for something higher. Accordingly, it descends into buffoonery. Another and a better way is by elevating the masses to your level. This is what the Cleveland Educational Bureau is honestly trying to do.

Perhaps our city is more fortunate than most in having an immense tabernacle, where these gatherings can be held. The more people who can get in, the less it will cost for each one. This year there are twenty entertainments given, and the average cost for each person is only 7 1/2 cents. The expense of printing the pamphlets is largely diminished by a few advertisements on the covers and fly-leaves; the expense of the whole course by an occasional volunteer concert or lecture by home talent. Here, however, is a rock. If any one who reads this article should enter upon a

similar enterprise in his own village or town, let him determine, first of all, to pay honest money for the work rendered. There are many people who are very anxious to bless the public at somebody else's expense. Accordingly, fired with a benevolent zeal, they write to every lecturer they can think of, expatiating on the magnificence of the work and asking him to give the whole entertainment for a vote of thanks. Thus, men who would think it an awful burden to bestow twenty-five dollars to such an undertaking, in their own village, will ask a perfect stranger to give fifty or a hundred. An enterprise of this kind, carried on in the spirit of pauperism, is bound to be a failure and it ought to be. People rarely appreciate that which costs them nothing. Be square. Be business-like. Be generous. And there is no reason why in your city or village such a work should not succeed, if these conditions are met.

CLEVELAND, O.

Biblical Research.

ALLEGED ANTE-NICENE PATRISTIC CITATIONS FROM MARK XVI, 9-20.

BY PROF. BENJ. B. WARFIELD, D. D.

SINCE the time of Griesbach, as is well known, textual critics have been pretty nearly unanimous in declaring the last twelve verses of Mark's Gospel spurious. This is the attitude of Griesbach (Birch), Tischendorf, Tregelles (with the effort, however, to save the canonicity of the passage "S. Mark did not write these verses," but they "have a full claim to be received as an authentic part of the second Gospel"), Alford, Westcott, and Hort, and among those writers who are entitled to an opinion, but who have not edited the text, of such as Credner, Wieseler, Bittschl, Ewald, Reuss, Auger, Weiss, Meyer, Holtzmann, Klein, Mangold, etc., among the Germans; and Green, Norton, Abbot, Davidson, Roberts, Milligan, Light-foot among English writers. On the other hand, while no important editor of the Greek Testament since Schultz has accepted these verses, their genuineness has been defended by many notable writers, including such names as De Wette, Geurike, Ebrard, Lange, Bleek, Hilgenfeld; and in England Wordsworth, Scribner, Burgon, Canon Cook, McClelland, etc. The state of the case and the reasons for rejecting the verses have been very fully and convincingly restated by Dr. Hort, in his Appendix, pp. 28 seq. He very clearly shows that the internal evidence of groups really decides the question, the group of documents which witnesses to the spuriousness of the verses for surpassing in weight that which would insert them; and, further, that the genealogical evidence, while not certainly correctly read, yet seems to point strongly to the same conclusion, which also the internal evidence supports.

It is usual for those who defend the genuineness of the verses to appeal from the evidence of the oldest manuscripts to the evidence (dated and geographically placed) of the older fathers. Seeing that witnesses are to be weighed, not counted, and that superior age is proof of the possession of a superior text, except presumptively before weighing; and that the corrupt Western Text, a specimen of whose corrupt insertions these verses seem to be, was confessedly most popular throughout the whole second century; it is clear that this appeal would not lead to valid results, even if it issued as desired. Since, however, it is made and Dr. Hort dismisses the question very briefly, it may be well to examine the passages alleged to be quotations from these verses. Dr. Hort asserts (Ap. p. 37 a): "In the whole Greek Ante-Nicene literature there are, at most, but two traces of vv. 9-20"; and again (p. 39 b.): "Irenaeus, and possibly Justin, are the only Greek Ante-Nicene Fathers whose extant works show traces of vv. 9-20"; and still again (p. 40 b.), that only one trace of the verses can be plausibly found in the Ante-Nicene Latin literature, and that one is only plausible. On the other hand, the defenders of the verses adduce several alleged quotations. These we purpose to examine in turn.

I. Dean Burgon ("Last verses," etc., p. 162) seems half inclined to plead that Paul (Col. i, 23) quotes Mark xvi, 15.

MARK XVI, 15. COL. I, 23.

Εἰς τὸν κόσμον ἀπαντα τοῦ εὐαγγελίου τοῦ κηρύξαιτε τὸ εὐαγγέλιον κηρύχθεντος ἐν πάσῃ πᾶσιν τῇ κτίσει.

It is not to be denied that this parallel is close and such as faintly suggests even literary connection. It is not, however, possible, in view of the fact that a word of Christ lies at the bottom of the expression, as well as of the further fact that such words as these must have been Christian commonplaces in the Early Church, to assert

that the parallel is such as to render the hypothesis of literary connection here even in the slightest degree probable. Moreover, if it exists, we must assume that Mark xvi, 15 rests on Col. i, 23, rather than vice versa; for there is every probability that Colossians was written before Mark, arising both from the tradition seemingly supported by the internal phenomena of the Gospel, that Mark was written, under Peter's eye, at Rome, and, therefore, only at the end of Peter's life, and after I Peter, which itself was written after Ephesians and Colossians, and from the seeming promise of Mark, in II Peter i, 15, which would place its composition after even the second letter. Certainly, therefore, Paul does not quote the last twelve verses.

II. A reference to Mark xvi, 14, seq., has been found by many writers in Barnabas xv, 9: *ὁμοίως καὶ ἡμεῖς ἡμεῖς τὴν ἀγάπην εἰς ἐπιδοσθῆναι ἐν ἡ καὶ ὁ ἡμεῖς ἀναστῆναι ἐκ νεκρῶν καὶ ἡμεῖς ἐρωθεὶς ἀνέβη εἰς οὐρανόν.* There is clearly, however, no borrowing of language here, although a certain kind of parallelism can be pointed out—as, e.g.: 1, ἀναστῆναι ἐκ νεκρῶν (Mark xvi, 9, ἀναστῆς); 2, φανερωθεὶς (v. 14, φανερωθῆς); 3, ἀνέβη εἰς οὐρανόν (v. 19, from O. T. ἀνέβη εἰς τὸν οὐρανόν). But, again, these parallels turn on perfectly common phrases, which might have been obtained from many sources. For 1, cf., e.g., the Synoptists *passim*, especially Luke xxiv, 7 and 46; also John xx, 9, Acts x, 41; xvii, 3, etc. For 2, such as John xxi, 1, 14. For 3, John xx, 17; Acts ii, 34; Ephesians iv, 8, 10. Closer parallel with Barnabas is found in John (xx, 9; xxi, 1, 14; xx, 17); as close in Acts (x, 41; i, 3; ii, 34). Consequently, the stress is usually laid not on the language, but on the thought of the passage; and even such critics as Harnack, Reuss, Weizsacker, Lipsius, Holtzmann think that Barnabas here rests on Mark xvi, 14 seq., in distinction from, perhaps even in contradiction of Matt. xxviii, 10. It is observed, however: 1. That this means to assert that Mark implies that our Lord's ascension took place on the very day of his resurrection; which is not the fact. 2. That it overlooks the fact that the account in Luke xxiv could be equally well misunderstood as teaching as Mark xvi. 3. That the whole opinion is based on the notion that Barnabas asserts the ascension and resurrection to have taken place on the same day; whereas he only asserts that they took place on the same day of the week. Some, indeed, cannot see even this in him (cf. the references given by Harnack, Barn., p. 68, and Cook, "Speaker's Com. on Mark," p. 303); this much, however, does seem to exist. Seeing that neither Mark nor Barnabas make the assertion, their community in which is to prove the literary dependence, the passage in Barnabas does not prove that its author knew Mark xvi.

III. A passage put into the mouth of Papias, by Eusebius (H. E. iii, 39, 9) is very commonly quoted, as proving that the former author knew Mark xvi, 15. It is as follows: Papias relates concerning Justus, who was called Barsabas, *ὡς διήρησεν φάρμακον ἐμπύκτων καὶ μηδὲ ἀγγεῖα δὴ τὴν τοῦ κυρίου χάριν ἱσομεύοντος.* Here, again, there is certainly no connection in language. An identical thought could hardly have been more diversely expressed by two writers, even had divergency of language been their chief object. The connection is held to depend rather on this, that Papias does certainly record a fact which has happened in accordance with no specific promise, except the one recorded in Mark xvi. The further consideration that Papias certainly knew Mark's gospel is thought to add probability to the opinion that he had Mark xvi in mind while penning this passage. Concerning this, however, it is to be remarked: 1. It is admitted that, if Papias here refers to Mark, then Mark xvi, 9 seq., was probably a part of the gospel, as held by Papias; but the fact that Papias had Mark does not throw any shade of additional probability on the supposition that he quotes Mark xvi, 9 seq. here. This it could do only on the assumption that the verses were part of Papias's Mark, and that is the very point under investigation. 2. If Papias is reporting actual fact, not legend, then the pre-existence of Mark xvi, 15 is not implied in the report of the fact by Papias. 3. If the promise of Christ recorded in Mark xvi, 15, was really given, then the pre-existence of Mark xvi, 15 is not implied in even the invention of such a legend as Papias records. 4. If the fact alleged by Papias and the account of Christ's promise in Mark xvi, 15 are both legendary, it still is not necessary to assume that Papias's legend must have grown out of Pseudo-Mark's legend. Too other suppositions are equally probable: that the legendary promise was invented to account for the legendary fact already accepted; and that both were invented in the line of other promises or expectations, which, without doubt, existed, pointing in the same general direction. In view of the great dissimilarity between the two passages in language and of the lack of any proof of the falseness of either the Pseudo-Mark's or Papias's account, we must conclude that there can be derived from this passage no proof that Papias had Mark xvi, 9 seq. attached to his Mark; and we must applaud Dean Burgon's willingness

"to waive the testimony of Papias as precarious" (p. 36).

IV. A passage from Hermas (Sim. ix, 25) has been quoted as resting on Mark xvi, 15. It is as follows: "As regards the eighth mountain, where were the many fountains, and (1) every creature of the Lord was watered from the fountains. Those that believed are such: apostles and teachers who (2) preached unto the whole world, and who taught nobly and purely the Word of the Lord, and absolutely in no respect withdrew unto an evil desire, but always (3) walked in righteousness and truth, even as they received the Holy Spirit." We put in parallel form the two passages: Mark xvi, 15, *τορευθέντες (3, πορευθέντες) εἰς τὸν κόσμον ἵνα πάντα κηρύξαιτε τὸ εὐαγγέλιον (2, οἱ κηρύσσοντες εἰς ὅσον τὸν κόσμον) πᾶσιν τῇ κτίσει (1, πᾶσιν ἡ κτίσει).* Observe, 1, that (3) is here irrelevant, not only occurring so far off in Hermas, but being used by him not only in a different sense from what it bears in Mark xvi, but even in a sense which does not occur anywhere in Mark. 2. That all that was urged under (1) above is here also applicable. The language used was the common property of the N. T. (2) is much nearer Mark xiv, 9 than to Mark xvi, 15; cf. also Mat. xxiv, 14; Mark xiii, 10; Luke xxiv, 47. For (1) cf. Col. i, 23. Hermas most probably depends on a reminiscence of Col. i, 23 and Mark xvi, 16, although other passages may have also been in his mind. On the basis of this passage he certainly cannot be held to have certainly or even very probably had Mark xvi, 9 seq.

V. Celsus is said to have quoted our verses, on the strength of the report given by Origen (Contr. Cels. ii, 55) where, in speaking of the manifestations of the risen Christ, he is represented as making his Jew say: "Who saw this? *Ὁνὴ πάροιστος* as you assert and some other one, perhaps," etc. "Now," says Canon Cook (p. 303): "Celsus must refer either to St. John's Gospel, combining the account which he found there with an incidental notice in St. Luke viii, 12, which does not occur in any other account of the Resurrection," or else to Mark xvi, 9 seq. Very true; but that the former horn must be taken is clear from the way in which Origen deals with the passage (cf. especially II, lix, and lx, and xi): "Origen, throughout his answer, refers exclusively to St. John" (Cook, p. 304). Whence it follows that he did not understand Celsus to refer to Mark; and whence, still further, it seems to follow that Origen or Celsus, or both, lacked Mark xvi, 9 seq. in their Bibles.

VI. Four passages are cited from Justin Martyr as resting on xvi, 20 (cf. Charteris's "Canonicity," p. 144). The most striking of these (Apol. I, c. 15) reads: "That, therefore, which was spoken, 'A rod of power will be sent forth for thee out of Jerusalem,' was able to foretell the word of power which his Apostles, going forth from Jerusalem, preached everywhere." This last clause, *ἰσχυρόντες πανταχοῦ κηρύξαν*, agrees *verbatim* (with an unimportant exception) with Mark xvi, 20, where also the *ἐκείνου* (cf. v, 14) means the Apostles and the place is Jerusalem. The parallel is too close to be explained on any other hypothesis than that of literary dependence; and Dr. Hort's "possibly" before Justin's name ought to be omitted.

VII. Irenaeus (Book III, 10, 6, supported by a Greek Scholion) certainly had Mark xvi, 9 seq. in his Bible.

VIII. Hippolytus has had wrongly attributed to him a passage which does contain such a quotation. And the passage in Routh, i, 80, if his, is too much like the common confessional language to have stress laid upon it.

IX. The passages urged from Tertullian (for them see Hort, Ap. 38 a) are not worth the discussion here, especially in the face of the fact that Tertullian does not quote these verses in his *De baptismo*.

X. Vincentius of Thibaris (Council of Carthage, 256) is thought to have quoted Mark xvi, 17, 18. This has been fully discussed, however, and rightly set aside by Dr. Hort, p. 40 b.

As the result of the examination, then, the conclusion is reached that only two Ante-Nicene writers quote Mark xvi, 9 seq. The date of the heathen writer quoted by Macarius Magnes (c. 300-350) is not accurately known. He may make a trio with Justin and Irenaeus in recognizing our passage before the Council of Nice. Later writers in abundance can, of course, be cited; but their testimony is of small importance to us, when given in accordance with the text (Syrian) known to have been then current and ruling. For the same reason, notices of the continued rejection of these verses in later times are important. The survival of these rejections, together with the almost total silence of the Ante-Nicene fathers as to these verses—a silence which the circumstances of the case make vocal in the cases, at least, of Tertullian, Cyprian, and Origen, ranges the weight of the Patristic with the weight of the MS. evidence decidedly against the genuineness of the "last twelve verses." When we add the definite testimony of Eusebius, who not only did not read this section in his own Bible, but tells us that most of the accurate copies omitted it, we must conclude that, so far as the Patristic evidence is concerned, the case is settled against it.

ALLEGED, CONT.