
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

ment to publish their sermons as Mr. Wilmot-Buxton. The reason perhaps is that he does not publish his sermons because he has preached them and now sees no better use to make of his MS., but writes them directly for publication. He is, in short, a preacher's preacher. He has compassion on them that are ignorant and out of the way. He knows how hard it is for men burdened with the care of parishes to find time to write good sermons. He knows that some of them could not write good sermons if they had every hour of the day and every day of the week to write them in. He himself can write good sermons and apparently he can write them easily. Let no man take these sermons and preach them as if they were his own, for it will be a disaster if they are found out and a greater disaster if they are not. But let every man read them, and the writing of sermons will be easier.

Two of the magazines are out already in their bound volumes for the year—*Young England* (5s.) and *The Child's Own Magazine* (1s.)—both published by the Sunday School Union. First come should be best served. And in any case there is no need to wait for the rest. *Young England* is just as good for boys, and *The Child's Own* is just as good for their smaller brothers and sisters, as there is any use for. With all their enterprise their tone is above reproach.

At last the children are coming to their own in Hymn Books. Some years ago the Free Church of Scotland issued a Hymn Book for children which had only one fault, it came before its time. It was and is a magnificent collection, in some ways better than the book before us. But the book before us is a great effort, worthy of an enthusiast like the Rev. Carey Bonner, and worthy of a great children's publishing house like the Sunday School Union. We have had no time to read the book, we have had no time to sing it yet. We simply notice that it is an immense collection, for there are 610 hymns in it, and that everything is done, by indexes and otherwise, to make its stores easily available.

Messrs. Swan Sonnenschein have published a new edition of Frances Power Cobbe's *Duties of Women* (2s. 6d.). The Duties of Women, says the Emperor of Germany, are expressed by three k's—kirche, küche, kinder (which our vulgar schoolboy translates kirk, kitchen, and kids). But Frances Power Cobbe was not an emperor and she was a woman. There are other duties. You never read a better answer to the Emperor of Germany than this book. It is complete and crushing. For all the good of the three k's (with kirche doubtfully) is in it, and there is a world of goodness and greatness beyond. How utterly removed is it also from the new woman's notions, which the Emperor of Germany meant, no doubt, to frown upon. Between the Emperor and the new woman is Miss Cobbe demanding the glory that to the woman is due—the glory that was given to her in the days of Deborah and Antigone, and will come to her again.

Mr. Philip Wellby has published a cheap edition of Mr. W. Gorn Old's translation of *The Simple Way* of Laotze (1s.).

Recent Biblical and Oriental Archaeology.

By Professor A. H. Sayce, D.D., Oxford.

Another volume has been published, containing some of the results of the Babylonian Expedition of the University of Pennsylvania (*Early Babylonian Personal Names*, by Hermann Ranke, Philadelphia, 1905). Strictly speaking, a large part of the material for it has been collected from early Babylonian tablets belonging more especially to the British Museum, but the incitement to the work as well as the funds for the publication of it have their origin in the great American excavating expedition. The work undertaken by Dr. Ranke has been a most laborious one, involving not only the registration and analysis of hundreds of proper names, but also the verification of them in the original texts. Its importance and value to the Assyriologist, the Semitic scholar, and the Old Testament student need not be insisted on.

Here I shall confine myself to its bearing on

biblical studies. It is now some years ago since Dr. Pinches and myself pointed out how important the study of Babylonian proper names is for the history and criticism of the Old Testament Scriptures, but it is to Professor Hommel that we owe the first systematic application of the evidence derived from them to the questions of biblical criticism. In his *Ancient Hebrew Tradition*—a book which unfortunately has been much misunderstood in this country—he tested for the first time current theories about the age and authenticity of the Pentateuch by the history of Semitic nomenclature as it has been revealed to us in the contemporaneous monuments of Babylonia. At the time that he wrote no attempt had been made to compile exhaustive lists of the names found in the multitudinous cuneiform tablets that have thus far been examined, or to distinguish in them names of native Babylonian and foreign 'West-Semitic' origin. This it is for which we now have to thank Dr. Ranke.

Dr. Ranke has confined himself wisely to the personal names of the dynasty of Khammurabi, in other words, to the age of Abraham. Recent excavations have placed at our disposal an exceptionally large amount of materials belonging to this age. It was an age, moreover, when the West-Semitic element in the upper-class population of Babylonia was very considerable; the kings of the dynasty themselves bear names which show that they belonged to the same section of the Semitic race as the great ancestor of the Hebrews. Numerous bodies of 'Amorites,' as they were called, were settled in Babylonia, and the rule of the Babylonian king extended over 'the land of the Amorites,' or Syria and Canaan.

The number of West-Semitic names met with in the legal and commercial documents of Babylonia at that time is quite surprising; lists of them are given by Dr. Ranke in the introduction of his book. The names are in many instances common to both Hebrew and South Arabian; on the linguistic side, in fact, the statement of Genesis that Yoktan, as well as Peleg, was the son of Eber, has been fully confirmed by the inscriptions. Here and there the origin of a Pentateuchal name is cleared up by its correlative in the cuneiform texts: Reuben, for instance, has its analogue in Raibum, the ראב and ראב־אל of South Arabia; and Noah, which we may gather from the etymology in Gn 5^{29} once had the form of Nukhum, is Nukhum, with its hypocoristic Nukhi-ya, 'my rest.' With this Dr. Hilprecht is certainly right—as against Ranke—in associating the name Nakhum-Dagan, as well as Nakh-ilu, 'the god is at rest.' Other names of interest are Yasharum and Izi-shar, the Hebrew Isra-el, and Yarkhamu, the Yerahme-el of the Old Testament with which my old friend Professor Cheyne has made us so familiar.

It goes without saying that the signification of many of these early names is still unknown, or doubtful. In many cases Dr. Ranke has ventured to give no explanation of them; in other cases he has done so with the addition of a query. Even in cases where no query is added I should sometimes be disposed to differ from his translation, and in one instance—that of Yakub-ili—the conjecture of his editor that it is a compound of *bi* for *pî*, 'mouth,' is clearly wrong. The Hyksos scarabs of Egypt show that it is merely the Jacob of the Old Testament, as was pointed out by Pinches and Hommel long ago. That Ikibum is an abbreviated form of Yakubum or Yakub-ilu is also shown by the scarabs.

That Egyptian influences are perceptible in the Babylonian names of the Khammurabi period I feel convinced. In one of the texts we have Sa-Mizrim, 'the Egyptian,' and the names of the Egyptian gods, Horus, Set, and Râ, are, I believe, contained in the names Abi-Khar, Abi-'Sat, and Abdi-Rakh. With the latter must be coupled 'Sumu-Rakh, 'the god Shem is Ra'; Abia-Rakh, 'my father is Ra,' which also takes the form Abi-e-rakh, perhaps through confusion with the name of the moon-god, Arkhu. In Samsu-e-rakh, however, 'the sun-god is Ra,' the moon-god seems to be out of the question.

There is yet another series of names over which discussion may arise. These are the names in which that of the national god of Israel has been supposed to occur. The first name of the kind was pointed out by myself in a letter to THE EXPOSITORY TIMES (ix. p. 522), which has been the starting-point of a good many far-reaching conclusions and acrid controversy. This name was Yaûm-ilu, 'Yahu is god,' with which Dr. Ranke compares Khali-Yaum and Lipus-Eaum. Can we also compare Yawi-ilu (or Yawa-ilu) with its abbreviated form, Yawium or Yawaum, and Yakhwi-ilu? None of the explanations hitherto offered of these names is satisfactory, and if Dr. Hilprecht is right in thinking that Yawi-ilu and Yakhwi-ilu are really variant forms of the same name, it may, after all, correspond with the Hebrew Yahweh. For myself, however, I at present incline to a contrary opinion.

Before parting from Dr. Ranke I must call attention to an important observation which he has added to his preface. A tablet dated in the fourth year of Khammurabi couples a certain Samsi-Hadad with the Babylonian king in the formula of the oath. The name 'does not once occur in our list of early Babylonian personal names, but is familiar to us from the earliest records of rulers in Assyria. Therefore it seems suggestive to assume that we have here, for some reason or other, the name of [an] Assyrian king (or *patesi*) mentioned alongside of the king of Babylonia.'

The Reading of Holy Scripture.

ITS PLACE IN THE SERVICE OF CHRISTIAN WORSHIP, AND THE PRINCIPLES WHICH SHOULD REGULATE ITS ORDER.

By the Rev. W. Taylor, M.A., Melville Manse, Montrose.

The reading of Holy Scripture lays undisputed claim to be a constituent part of Christian worship. It is an exercise which, if it is not first in point of importance, is not by any means last. Our first endeavour in this brief inquiry will be to find out what exactly ought to be the position of the reading of Holy Scripture in the order of divine service. Now, it may be remarked at the outset that, judging from the general usage of the Christian Church, no part of the service has a more settled position than the Scripture reading. There are other parts of it which might be, and frequently are shifted from one point to another without our feeling that any violence has been done to the harmony and dignity of the whole. It is not possible, however, to take such a liberty with the Scripture reading. Somehow, it drops naturally, and fits exactly into the place which it holds by a tenure as certain as it is ancient, namely, immediately after the opening exercise of prayer, or praise and prayer. The use of the Psalter after praise and prayer does not, of course, indicate any competition for priority, because the Psalter is itself one of the Books of the Bible, and is, as St. Athanasius has called it, 'the epitome of the whole Scriptures.'

'The Bible and the reading of the Bible as an instrument of instruction,' says Dean Stanley, 'may be said to have begun on the sunrise of that day when Ezra unrolled the parchment scroll of the Law.' For our purpose at present it is of the highest importance to notice that the order of public worship as conducted by Ezra and his assistants on the occasion of the Feast of Tabernacles is clearly recorded.[1] In modern language that order is prayer, reading, and exposition. The reading of the Law stands by itself as a distinct act of worship, and takes place immediately after access to God in prayer. To the period of the Return from captivity may safely be assigned the setting up, all over the land, of synagogues in which Moses and the Prophets were read every Sabbath day. We are told on the authority of Josephus that if a man asked a Jew concerning the Law, 'he could tell him everything more readily than his name.' Our Blessed Lord Himself in His youth and manhood regularly attended the synagogue services, one reference to this being particularly interesting—'And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.'[2] There is abundant evidence from the writings of the early Christian Fathers that the form of worship in the Church at the close of the apostolic age was in its main features very much like our own. Among other things there was the regular and orderly reading of the Scriptures, both of the Old and of the New Testament. Writers of a later date declare that the Scriptures continued to be read in the congregation as an indispensable part of worship. Augustine, for example, refers to the universal practice of the reading of the Scriptures in the churches, 'where,' he says, 'is a confluence of all sorts of people of both sexes, and where they hear how they ought to live well in this world, that they may deserve to live happily and eternally in another.'

Fortunately the same state of matters lasted for

[1] Neh 8^{1-8}.

[2] Lk 4^{16}.