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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

the resurrected spirit of Samuel. The ominous words of the shade crush whatever hopes he may still have entertained, and he dies, defeated, on his own sword.

The stern decree pronounced against Saul by Samuel contrasts sharply with Nathan's treatment of David. David's sin was worse from every point of view than that of Saul. Apart from this there is a striking analogy between the lives and characters of the first two kings of Israel. In the nature of things both owed their elevation to the throne to military prowess. It is perhaps natural enough that the shameless behaviour of David in the eyes of Michal when he danced before the ark should compare with the time when Saul lay all night unclad under the influence of prophetic frenzy. Similar circumstances and practices produce similar conduct. But the well-known magnanimity of David towards Saul and his 'mighty men,' exhibits a disposition of the same order as that of Saul. The general parallelism of their lives extends to their both sinning against Jehovah—David's sin being of a very real order—and to their repenting of it.

The difference between the treatment accorded to the two erring monarchs cannot lie in the greater heinousness of Saul's transgression. Saul's alleged crime can be legitimately referred to a generous motive, David's crime was foul and dastardly. If the story as it stands is not the outcome of an endeavour to explain the waning of the house of Kish, and the waxing of the house of David, then Samuel cannot be acquitted of a serious error. To reject Saul and announce David as the divinely appointed supplanter of his house, was the best means he could possibly have adopted for arousing the demon of jealousy. It is not difficult to see in this action on the part of the prophet a fertile cause of the disunion which might well have proved fatal to the interests of Israel in the field, and thence to her very existence as a nation. As it was, the mistake of Samuel's life made the operation of the third great force acting on the destinies of Saul one of destruction rather than of benefit. This is the tragedy of Saul's life—that he was ruined in body and in spirit by Samuel's imperfect conception of the Divine, above which we can see that he himself had begun to rise.

Literature.

PROFESSOR G. A. SMITH'S 'JERUSALEM.'

JERUSALEM: THE TOPOGRAPHY, ECONOMICS, AND HISTORY FROM THE EARLIEST TIMES TO 70 A.D. By George Adam Smith, D.D., LL.D. With Maps and Illustrations. Two Vols. Price 24s. net. (*Hodder & Stoughton*. 1908.)

STUDENTS of Professor G. A. Smith's *Historical Geography of the Holy Land* have awaited eagerly the appearance of this great work, in which many points are dealt with on a scale that was impossible in the earlier publication. There has been a natural anxiety to know what additions, in the opinion of so trustworthy a judge, have been made to our knowledge of the Holy City by recent excavations and studies. Perhaps we shall best consult their convenience by giving, in the first place, an account of the general plan of the work before us, and then selecting a few points for special notice.

Vol. i. is divided into an Introduction ('The

Essential City,' which is a good specimen of our author's power of word-painting) and two Books. The first of these, dealing with the Topography of Jerusalem, discusses in ten chapters: the site of the city; facts and questions in the ancient topography; the geology; earthquakes, springs, and dragons; the waters of Jerusalem (including the rainfall and other natural conditions, the springs—real and reputed, the identification of the springs, the reservoirs and aqueducts); Zion, Ophel, and the 'City of David' (the arguments from topography and archæology, the Biblical evidence as to Zion, history of the name 'Ophel,' history of the name 'David's burgh' or 'City of David,' the tradition from Josephus onwards that the City of David lay on the south-west hill, the return to the east hill); the Valley of Hinnom; the Walls of Jerusalem (the present city walls, proofs of the ancient walls up to Titus and their limits, the historical evidence, the evidence of the excavations, the three north walls); the name 'Jerusalem' and its history; other names for the city.

The second Book is on the Economics and Politics. It also comprises ten chapters: a general statement of the economic problems; the ethnic and economic origins of Jerusalem; the city lands; the natural resources of Jerusalem; commerce and imports; the royal revenues; estates, tribute, tithes, taxation; the Temple revenues, properties, and finance; trades, crafts, and industries; government and police (before the Exile, after the Return [536-444 B.C.], under Nehemiah [444-432 B.C.], from Nehemiah to the Maccabees [431-168 B.C.], the reconstitution of Israel [168-142 B.C.], the Hasmonæan dynasty [142-63 B.C.], under the Romans [from 63 B.C. onwards]; 'the multitude' [a remarkable and very instructive chapter].

Vol. ii. is devoted entirely to the History, and comprises twenty chapters. The first of these deals with the time of Abd-Khibā (*c.* 1400 B.C.); then comes the conquest by David (*c.* 1000 B.C.), and the work of Solomon (in connexion with which, of course, the Temple is fully discussed). Afterwards the history of the Holy City is pursued in detail from the time of Rehoboam down to Herod the Great. It is a little unfortunate that 'Appendix II.,' to which there are several references in the text and the footnotes, has had to be left out for want of space, especially as it was intended to deal in detail with important chronological and other questions connected with Ezra-Nehemiah. We can readily sympathize with the author, whose task grew in his hands; but we venture to suggest that in a second edition space should be found somehow for this important discussion. Of less importance is the deviation from the author's original plan of giving a detailed history of Jerusalem through the Roman period, and of having a separate chapter on the siege by Titus. While the second volume appears to close with the Crucifixion, the materials supplied elsewhere really bring the history down to 70 A.D.—the date contemplated in the title of the work.

A point of special interest and one that takes us off the beaten track is the discussion in vol. i. of earthquakes, viewed not only as possible disturbing factors in the matter of the water supply, and the features now presented by the accumulated débris, but as exercising an important influence on ancient mythology.

We expected, of course, to find Dr. Smith giving

his adhesion to the view that Zion lay on the east, somewhere above the Virgin's Spring, and not on the south-west hill where Christian tradition so long located it. He has done much to place this result for the future beyond the realm of controversy. The whole of the Biblical evidence is subjected afresh to a thorough examination, from which, *inter alia*, the author infers that the name 'Zion' for the eastern hill appears to be avoided by a school of O.T. writers, and that 'the Ophel' seems to have been once a synonym for it.

The perplexed question of the Second Wall remains, after all that has been said and done, pretty much in *statu quo*. In this matter, as throughout the two volumes, Dr. Smith displays a caution that is wholly admirable, and declines to go beyond the evidence. Some readers will perhaps be disappointed that no certainty has yet been reached as to the site of 'Calvary.' May we venture to suggest that the trend of recent investigation is turning more and more in favour of the traditional site of the Holy Sepulchre. That site has always appeared to us to be one of the most probable of those around which sacred memories have gathered. Of 'Gordon's Calvary' (so-called) we shall probably hear less and less. It never had a scrap of archaeological evidence upon its side, although in some quarters it found favour on sentimental grounds.

The name 'Jerusalem' and its history forms the subject of an interesting chapter, in which the conflicting views of Sayce, P. Haupt, and others are fully discussed. While Dr. Smith inclines, against Haupt, to the theory of a native Canaanite and not a Babylonian origin for the name (*Yerushalem*, from which the *Urusalim* of the Tell el-Amarna letters might be derived), he finds it impossible to pronounce with certainty on the original meaning of the name. The latter part, *shalem*, is probably a noun = 'peace,' or an adjective = 'perfect or secure.' The difficulty is with *yeru*. The choice lies perhaps between the two alternatives: *yeru-shalem* = 'He [the god] casts a perfect or peaceful (lot)'; or = 'hearth of peace' or 'inviolable hearth' (cf. the Ariel, 'hearth of God,' of Is 28²).

On the vexed question of the silver shekels and half-shekels assigned by most numismatists to the reign of Simon the Maccabee, but by a powerful minority to the period of the Great Revolt

(66-70 A.D.)—Dr. Smith gives a verdict of *non liquet*, although he inclines to Simon's reign. We note that in discussing this question he remarks that the art. 'Money,' by Professor A. R. S. Kennedy, (who favours the later date), in Hastings' *D.B.*, is 'the best treatise in English on the money of the Bible.'

Not the least important feature of the work before us is the Indexes. We can judge probably better than many reviewers of the amount of labour the preparation of these has cost, and we beg to offer our heartiest thanks and congratulations to Mrs. Smith, who has achieved a complete success in providing full tables of reference for all the subjects discussed, as well as indexes of Scripture texts and the references to Josephus and the Talmud.

It is scarcely necessary to add that the maps and plans and illustrations with which both volumes are enriched, are worthy of their surroundings.

We have probably said enough to indicate the character and purpose as well as the value of Dr. Smith's fresh contribution to the literature of a great subject. These two volumes not only contain all the information desiderated by those whose interests are antiquarian, but are eminently successful in giving reality to the scenes and conditions which form the background of so large a portion of Bible history. Dr. Smith has produced a work which will command the universal attention of scholars, and which will be to English readers the standard authority for many years to come.

J. A. SELBIE.

Aberdeen.

THE QUEENS OF EGYPT.

THE QUEENS OF EGYPT. By Janet R. Buttles.
With a Preface by Professor G. Maspero.
(Constable. 10s. 6d. net.)

Miss Strickland's *Queens of England* is a classic. Will Miss Buttles's *Queens of Egypt* take its place among the immortals? Professor Maspero believes that it will. And if any man can prophecy of a book that it will live or die it is the man who knows most about it.

Miss Strickland's *Queens of England* lives because the author took infinite pains with her work. Miss Buttles has taken pains with hers also. She has gathered all the facts that are at present known

about the Queens of Egypt; she has been most particular to verify all her references; and then she has exercised much care to make the writing presentable English.

One source of its popularity, one element in its future standing, will be the admirable series of photographs which the book contains. They are thoroughly Egyptian, but they are also thoroughly human. Every queen and princess has her own individuality. They had on the whole a good time, those Egyptian ladies. Not only have they a comfortable appearance generally, but there is even a good-natured smile on the mummy-face of every one of them.

It is a gruesome thought, perhaps, that nearly all we know about them has been found in their coffins, even their very faces and figures. But the Egyptians refused to die when their breath left their body, and the mummy was made as lifelike as possible, not to keep up an illusion, but to express the firm conviction that the life was still being lived. There could be no greater contrast in appearance between the figure of an Egyptian queen painted upon her coffin and the figure of an English queen carved upon her tomb. Their hands may be crossed in both cases, suggesting peace and rest; but in the one case it is a life of peace, in the other it is the rest of death.

FOUR POETS.

A STUDY OF CLOUGH, ARNOLD, ROSSETTI,
AND MORRIS. By Stopford A. Brooke.
(Pitman. 6s. net.)

We have heard it said that Stopford Brooke's *Browning* is more read than Browning. And it is not incredible. We should certainly say that Browning and Stopford Brooke's *Browning* had best be read together. It is not simply that Stopford Brooke manages to make Browning, the obscure, intelligible; it is also that his own writing is prose worthy to take that place in prose which the writings of Browning take in poetry.

In the volume lately published, Stopford Brooke discusses four modern poets—Clough, Arnold, Rossetti, Morris. Do these four specially appeal to him? We should have thought so did we not know his previous writings. Here we have again the same critical sincerity as we have seen in the volume on Browning or on Tennyson, the same sympathetic insight, the same literary charm. He

gives us Clough in two sentences: 'I quote this little idyll: how grave it is, and tender; what an evening light rests upon it; not the light of Italy, but of the northern sky among the mountains. What self-control breathes in it; what a quiet heart, quiet, not by the absence of passion, but by self-restraint, and by that on which Clough so often dwelt, and which subdued his poetry so often — by the sense of the inevitable, of a fate which, hemming us in on every side, imposes on us its will, and ignores our struggle and our pain.' And now shall we also dare to quote this idyll?

ITE DOMUM SATURAE, VENIT HESPERUS.

The skies have sunk, and hid the upper snow,
(Home, Rose, and home, Provence and La Palie,)
The rainy clouds are filing fast below,
And wet will be the path, and wet shall we.
Home, Rose, and home, Provence and La Palie.

Ah dear, and where is he, a year ago,
Who stepped beside and cheered us on and on?
My sweetheart wanders far away from me,
In foreign land or on a foreign sea.
Home, Rose, and home, Provence and La Palie.

The lightning zigzags shoot across the sky,
(Home, Rose, and home, Provence, and La Palie,)
And through the vale the rains go sweeping by;
Ah me, and when in shelter shall we be?
Home, Rose, and home, Provence and La Palie.

Cold, dreary cold, the stormy winds feel they
O'er foreign lands and foreign seas that stray.
(Home, Rose, and home, Provence and La Palie.)
And doth he e'er, I wonder, bring to mind
The pleasant huts and herds he left behind?
And does he sometimes in his slumbering see
The feeding kine, and doth he think of me,
My sweetheart wandering wheresoe'er it be?
Home, Rose, and home, Provence and La Palie.

The thunder bellows far from snow to snow,
(Home, Rose, and home, Provence and La Palie,)
And loud and louder roars the flood below.
Heigh-ho! but soon in shelter shall we be:
Home, Rose, and home, Provence and La Palie.

Or shall he find before his term be sped,
Some comelier maid that he shall wish to wed?
(Home, Rose, and home, Provence and La Palie.)
For weary is work, and weary day by day
To have your comfort miles on miles away.
Home, Rose, and home, Provence and La Palie.

Or may it be that I shall find my mate,
And he returning see himself too late?
For work we must, and what we see, we see,
And God he knows, and what must be, must be,
When sweethearts wander far away from me.
Home, Rose, and home, Provence and La Palie.

The sky behind is brightening up anew,
(Home, Rose, and home, Provence and La Palie,)
The rain is ending and our journey too;
Heigh-ho! aha! for here at home are we:—
In Rose, and in, Provence and La Palie.

The only offence that has been found in Stopford Brooke is in his theology. Not in the substance of it, but in its existence. The very title of his early book, *Theology in the Early Poets*, was offensive to many. But theology belongs to Stopford Brooke. The poetry which leaves out God seems to him to leave out man. It is his interest in theology that gives him the eye to see it, and the right to criticise it, wherever it is found in English poetry. Let us quote what he says in this book on Pollok's *Course of Time*. 'It had a certain harsh and hateful power,' he says; 'but its doctrine was as unspeakable as the Turk. The one inference to be drawn from it is, that it was, indeed, a mercy that a soul like Shelley's should, in the realm of poetry, have denounced a theology which violated every principle of humanity, and have recalled the hearts of men to love and forgiveness as the ground of religion.'

PHILOSOPHY FOR THE MULTITUDE.

THE GRAMMAR OF PHILOSOPHY. By David Graham. (T. & T. Clark. 7s. 6d. net.)

It is a day of much stir in philosophy. What will come out of it in the way of altering our attitude to the old problems, no one can yet foresee. But already one thing has taken place. And it cannot be called less than a revolution. The philosopher has become a writer of literature. It is the Americans that have led the way. Professor James and Professor Royce have a command of vivid language to be envied by a novelist, as well as a determination to be understood by the man in the street unsurpassed by a politician.

Mr. Graham has this gift also; and with it he ranks himself along with the great in the writing of modern philosophy. In some ways he surpasses the refreshing American philosophers, especially in his command of English literature and the impressive use he makes of it. This is the first thing for which the book is valuable. By it Mr. Graham will secure an immediate popularity, and will retain what he has secured.

But in the second place, Mr. Graham's *Grammar of Philosophy* is a determined effort to remove for

ever from philosophy the ancient reproach of unreality. He will be nicknamed a common-sense philosopher. He will not be offended with the nickname. For he would have every man become a philosopher, and to every man he holds out that possibility, in order that he may know how to fulfil the end of his existence, how to recognize and accomplish the high calling with which he is called. And he knows that if this is to be accomplished, philosophy must take the common man by the hand. It must be a philosophy of common sense.

This is the second excellence of the book, and these two, literature and life, are enough to make it great. The title is not pleasing; nor is it appropriate. But the unattractiveness of the title will be forgotten before the first page is turned.

Among the Books of the Month.

The Rev. Henry C. Mabie's essays have all the grace of literature, and his publishers (The American Baptist Publication Society) add the grace of art. The latest essay is *The Divine Right of Missions* (50 cents net). The title gives the missionary his proper standing. Yet it is an essay in Comparative Religion.

The Abbot President of the English Benedictines is Dr. Francis Aidan Gasquet. So, whatever Dr. Gasquet writes, demands attention. He writes popularly. He writes easily, for the magazines and reviews. He writes with a purpose. Sometimes his popular writing reveals a purpose which is more ecclesiastical than historical. Such was his essay on the English Bible, published in the volume of reprinted essays, entitled *The Old English Bible*. The latest volume has nothing quite so controversial in it. Its principal essay, the essay from which it takes its title, is on *The Last Abbot of Glastonbury* (Bell & Sons; 6s. net). Of the rest, two are most attractive, the one on English Biblical Criticism in the Thirteenth Century, the other on English Scholarship in the same century. But for general reading there is nothing in the book to be compared with the short paper on 'Christian Family Life in Pre-Reformation Days.'

It is becoming a little difficult to find new titles for the new books on Palestine. Miss Augusta

Cook has chosen the title *By Way of the East* (Banks; 2s. 6d. net). The book is introduced by Mr. Marcus S. Bergmann, who describes it as 'most interesting,' and 'has been tempted to say novel'—'it places the reader at a novel standpoint.' That standpoint is afterwards described as 'British Israel,' and just therein lies the novelty and the interest. For Miss Cook says frankly what she has to say, and is frankly what she is. For instance, she holds that the overthrow of Turkey is not yet, since Scripture shows clearly that when the 'sick man of Europe' dies it will be by the hand of British Israel; and she has already shown that Turkey is Edom. But Miss Cook, being a British Israelite, is also a woman, and when she finds Muhammadan children of only four years of age engaged in copper work in Damascus, and earning a penny a day (in modern money), she forgets her British Israelism for a little and is full of British pity.

Close to Nature's Heart is the title given to a collection of occasional papers by the Rev. William M'Conachie, B.D., Minister of Lauder (Blackwood; 3s. 6d. net). They are the reflexions and recollections of a parish minister in Scotland in these modern days. And these modern days allow a parish minister here and there still time to study nature and to dip a little into old parish records. Mr M'Conachie has something of Gilbert White's loving minuteness of observation, and more than his gift of restful language.

The Rev. J. M. Lupton, M.A., hopes that some day a scholar possessed of the requisite ability and leisure will produce an edition of Tertullian's works worthy of the author. Meantime, with much modesty and scholarship, he himself has produced a worthy edition of Tertullian's *De Baptismo* (Cambridge Press; 4s. 6d. net). It belongs to the series of 'Cambridge Patristic Texts.' To note one feature only, it contains a better bibliography of Tertullian than is elsewhere available in English.

There could not be a more profitable study than the study of the portrait of our Lord as it is presented in the various books of the New Testament. We congratulate the Rev. George Parkin, B.D., on his choice of topic for the

Hartley Lecture for 1908. We congratulate his hearers, although they cannot have heard more than a fraction of this book. We congratulate the readers of the book. Its title is *The New Testament Portrait of Jesus* (Culley; 2s. 6d.). We do not know how the canon of the New Testament was formed, but we think that one of the tests must have been the portrait which the book under discussion presented of Jesus. It is the test of every modern preacher. It tests Mr. Parkin himself as he presents the portrait of each successive writing. He is well up in the literature of the subject (though we cannot allow him to describe the *Dictionary of Christ and the Gospels* as the 'Dictionary of Jesus'); and he has studied the New Testament for himself. There could scarcely be a better subject for a course of Bible Class teaching than this. There could scarcely be a better book than this to base it on.

Mr. Culley's series of sixpenny books now includes *The Clarion or the Bible*, by the Rev. Thomas Waugh; and *Six Sermons on Social Subjects*, by Mr. J. Ernest Rattenbury.

To the 'Methodist Missionary Library,' edited by the Rev. John Telford, B.A., has been added a volume on *Methodism in the West Indies*, by the Rev. Henry Adams (Culley; 1s. 6d. net).

Professor Sayce has written a Preface for *Creation's Dawn* (Long; 3s. 6d. net). But it was not worth his while. The anonymous author has scholarship, but he does not recognize its responsibilities. He explains the Elohim and the Jahweh of Genesis as two separate Gods, the one the God of the pre-Adamites, the other the God of the race of Adam. And then he contradicts Professor Sayce himself, who holds that the 'us' of 'Let us make man' is a plural of majesty, and says that it is simply a remark addressed by Elohim to Jahweh. We have not yet reached the end of our discussion of these names, but this book does not seem to carry us towards it.

Encouraged by the success of their *Century Bible*, and it has deserved it, Messrs. Jack have undertaken a series of 'Century Bible Handbooks.' The general editor is again to be Principal Adeney. The first volume to reach us is on *The New Testament Doctrines of Man, Sin, and Salvation*. Its author is the Rev. R. S.

Franks, M.A., B.Litt. Mr. Franks has done some work in the *Dictionary of Christ and the Gospels*, and has done it so well as to attract the notice of the reviewers. This little book might have been another such article. It is a study in Biblical Theology. But the historical method, though it is so strictly followed, is always made the opportunity of an exhortation to repentance, love, and new obedience.

Anything that Dr. W. P. Du Bose writes is sure of a good circulation in this country. He owes that to Professor Sanday. Some of us have not got at Dr. Du Bose yet. We are still somewhat dependent upon Professor Sanday's interpretation of him. But the latest book will do something for us all. It is an exposition of the Epistle to the Hebrews. Its title is *High Priesthood and Sacrifice* (Longmans; 5s. net).

Is there room for another exposition of Hebrews? There is room for this exposition. For it is so modern that its place is at the end of all the rest. It does not seek to wedge itself in between anywhere. Dr. Du Bose is occasionally mystical and much else that is troublesome and disconcerting to his reader. But through it all he is always modern, insisting on values, making estimates that can be appreciated scientifically, holding up a merchant's scales almost, and insisting that even the writer's argument for the superiority of Christ over the angels shall be weighed in the balance of ethical utility, and so be found worthy or wanting. He never says directly that the argument is an outworn argument, or an argument applicable only to Hebrew Christians. He evidently believes that every argument has worth for us to-day. But he insists upon discovering its worth: He is not content with an interpretation that brings nothing out of the writer's argument for modern life and conduct.

A History of the Evangelical Party in the Church of England—illustrated, and acceptable to the Evangelical party in the Church of England to-day—has been written by the Rev. G. R. Balleine, M.A., Vicar of St. James's, Bermondsey (Longmans; 5s. net). It is a model denominational history. It is short enough for everybody. It has references to further literature for the student. It is in sympathy with its subject, and yet it is not

out of sympathy with the truth and with the history of the Church as a whole.

Messrs. Maclehose have published a cheap edition of Sir Archibald Geikie's *Scottish Reminiscences* (3s. 6d. net). Here is a random page: 'A farm-servant in service among the hills above Dingwall changed to another farm a long distance off. He was found there by some acquaintances, who inquired why he left his former situation.

"Well, you see," said he, "I wass not very fond of sãalt."

"Sãalt! But what had sãalt to do wi' your shifting?"

"Well, I'll tell you about it. The maister wass a very prudent man, and when a cow died he wad be sãaltin' the beast, and we wad be eatin' her. Then by and by there wass a great mortãality among the cocks and hens, and they died faster than we could be eatin' them; and the maister he sãalted the cocks and the hens, and we wad be eatin' them too. Well, ye see, it wass comin' on for Martinmas, and the weather wass mortal cowl, and at last the ould man, the maister's faither, he died. The maister, he cam' to me the next mornin', and said he, 'Donald, I see we're rinnin' short o' sãalt, so I'm thinkin' you'll need to be goin' doon to Dingwall for some more.' Well, you see, I went down to Dingwall, whatefer, but I wass never going back to Auchengreean at all, at all."

Some of Sir Archibald Geikie's stories, you see, have to be taken with a grain of salt.

When the late Dr. W. G. Rutherford published his translation of the Epistle to the Romans he moved the whole realm of New Testament scholarship. It was not only that New Testament scholars received a great classical scholar as a welcome addition to their number. It was also that the translation itself marked a new departure. The tradition of the English Version was not set aside. Dr. Rutherford had brought the Greek text and the English language of his own day into direct contact. Dr. Rutherford's death was a great loss. But he had already translated the Epistles to the Thessalonians, the First Epistle to the Corinthians, and the Second Epistle as far as the eighth chapter. And these translations are now published, with a prefatory note by Mr. Spenser Wilkinson, under the title of *St. Paul's Epistles to*

the Thessalonians and to the Corinthians (Macmillan; 3s. 6d. net). More even than the translation of the Epistle to the Romans, this volume marks the new departure. For in the interval Dr. Rutherford had thoroughly mastered the common Greek of the first century, and he is here uncompromisingly faithful to it.

A book by A. Stacy Watson, with its arresting title of *The Resurrection and the Rapture—When?—How?* (Marshall Brothers), is in a sense a study in Biblical theology. But in a special sense it works with words rather than with doctrines, searching into their meaning, real or imaginary, and seeking out spiritual interpretations from them, interpretations which may be within them, but have to be found out, being certainly not on the surface.

For example, Rev 7¹⁵ is translated, 'He that sitteth upon the Throne will *tent-pitch* UPON THEM.' Then this idea of 'tent-pitching' is traced throughout the Bible, and after the search for 'tent-pitching' is finished, the word 'upon' is dealt with similarly. It is fascinating work; and it has its dangers.

Under the title of *The Terms Life and Death in the Old and New Testaments*, the Rev. Lewis A. Muirhead, D.D., has published a number of papers, the title of the book being taken from the first paper in it. The other papers are on 'Eschatology in the Consciousness of our Lord,' 'Eschatology in the Early Christian Preaching,' 'A Survey of Recent Literature on Jewish Eschatology, with Special Reference to the Consciousness of Jesus.' Thus the whole book has to do with Eschatology. For that is the subject in which Dr. Muirhead has done his best work. It is a subject of which the average student of the Bible is wise to remain ignorant at present. Not because it is a disconcerting study. There need be no harm in that. But because it is impossible at present to obtain anything like a general consent of scholarship. We do not believe that even Dr. Muirhead has confidence enough to carry much Eschatology into the pulpit. But we welcome this book all the more on that account, for it is through studies like this that the final general agreement will come (Melrose; 3s. net).

To your 'Westminster New Testament' shelf

add *The Acts of the Apostles*, by Professor H. T. Andrews (Melrose; 2s.). When it is full, none of your shelves will contain more value for the money.

Our scholars have not the same facility as German scholars have in inventing theories of the origin and upmake of the Gospels. But they are not on that account entirely shut off from originality. Mr. G. H. Trench has written a book on *The Crucifixion and Resurrection of Christ* (Murray; 3s. 6d. net), and he is quite original. For he has presented the Gospel narrative in the light of tradition, tracing each incident separately and showing how the Church has understood or misunderstood it. The result may be a little shaking of our faith in the authority of the historical Church, but with that there is a corresponding confirmation of our faith in the reliability of modern criticism.

Professor J. H. Muirhead, of Birmingham, has published *Four Lectures on the Political Teaching of T. H. Green*. He calls his book *The Service of the State* (Murray; 3s. 6d. net). Green's penetrating influence, an influence which appears sometimes in the most unexpected places, makes it necessary that his theory should be subjected to an incessant criticism. But a less sympathetic critic than Professor Muirhead would be less worth listening to. The book bristles with debatable matter, of course. But the most debatable may be the most salutary. Take the reference near the end to the protest made in 1900 by the six representatives of the Great Japan Buddhists' Union at their Headquarters in the Kenninji Temple, Kyoto. The protest is in the name of 'the higher religion.' Its purpose is to get Christian missionaries to 'assume a respectful attitude towards the customs and etiquette as well as the laws of China, however rudimentary those may seem to be; and endeavour by degrees to implant the seeds of civilization and religion.' Only thus, continues the document, 'will the sources of disturbance in China become extinct, and a new era of mental enlightenment immediately dawn upon the Chinese, with every prospect of the reconciliation of the Occidental and Oriental civilizations.' Professor Muirhead's comment is, 'These are golden words.'

Messrs. Oliphant, Anderson & Ferrier have published separately those parts of McKinney's *Origin and Nature of Man* which deal with Evolution (1s. net).

The Rev. J. R. Cohu, Rector of Aston Clinton, Bucks, and formerly Fellow of Jesus College, Oxford, has written a book on *The Old Testament in the Light of Modern Research* (Parker; 4s. net). He knows the whole history of Old Testament criticism. He is himself an ardent Old Testament critic. His book is the best popular presentation in English of the more advanced results of the last fifty years' study of the Old Testament, and of their reasonableness. It takes the place on the one side of the controversy which Professor Orr's book takes on the other.

In Mr. Buckland's 'Devotional Commentary,' Genesis and the Psalter are each to occupy three volumes. The Psalter has been done by 'Dr. Elder Cumming; Genesis is the work of Principal Griffith Thomas. The second volume—*Genesis xxxvii.—xxxvi. 8* (R.T.S.; 2s.)—has just been published.

Messrs. Rivington's 'Oxford Church Text Books' are on the way to include every conceivable topic of Bible Class instruction. And so it was inevitable that one of the volumes should deal with *The Teaching of our Lord* (1s. net). The author is Mr. Leighton Pullan. Mr. Pullan has succeeded in packing into the little book a vast amount of matter. And in spite of all that has been written on the subject, he has presented it in some fresh aspects.

Mr. Gustav Spiller is General Secretary for the Union of Ethical Societies. Before beginning the enormous labours involved in the management of the First International Moral Education Congress, which is to be held in London in September, he saw through the press a little book on *Faith in Man*. Faith in God has been the religion of nineteen centuries or more. Faith in man is to be the religion of the twentieth century. At least Mr. Spiller hopes so. But it is not pure Comtism. It breaks off from Comtism at the very word 'Religion.' For Comte will have a religion in addition to a morality. Mr. Spiller is quite content with morality. He holds with St. James that pure

religion and undefiled is to visit the fatherless and the widows in their affliction and to keep oneself unspotted from the world. It may be that to St. James that was only the outward expression of religion. To Mr. Spiller it is all the religion that there ever honestly is or ought to be (Sonnenschein; 1s. 6d. net).

Mr. Elliot Stock has also published *What is Truth?* by L. B. (2s. 6d. net).

It was a New Zealander, was it not, that stood on London Bridge and meditated on the departed glories of Britain? If he had been a native of South Australia, recalling with pride the beginnings of that glorious literature before which Shakespeare and Browning had learned to bow down, he would have remembered the Rev. John Blacket, and among the rest of John Blacket's writings his *Early History of South Australia* (Adelaide: Methodist Book Depot). The book is written, printed, and bound in South Australia, and it is only one of many works of the same author which will not only be remembered in the future, but which claim the attention of the religious and scientific world now.

But the New Zealander himself will have something to be proud of. In theology he will have *The Christ of the Cross*, by the Rev. J. Gibson Smith of St. Andrew's Church, Wellington (Wellington and London: Gordon & Gotch; 3s. 6d.). It is not a volume of sermons. It is a volume of doctrine, both critical and constructive. It is, in short, an addition to the vast literature on the Atonement, and it is well worthy of a place in any selection that a man may make from that literature. Did we say it is critical and constructive? It is also 'corroborative.' That is the title of the third part of the book. And by corroboration the author does not mean the turn of a text or the root of a word, but the consensus of Scripture.

Mr. Fisher Unwin announces that the sole authorized English edition of the Collected Works of Friedrich Nietzsche is issued by him under the editorship of Alexander Tille, Ph.D., Lecturer at the University of Glasgow. It is based on the final German edition (Leipzig: C. G. Naumann) prepared by Dr. Fritz Koegel, and is published

under the supervision of the Nietzsche-Archiv at Naumburg.

The edition is to be a handsome one, in four demi-octavo volumes, beautifully printed and appropriately bound. The volume before us is the second and the most illustrious—*Thus spake Zarathustra* (8s. 6d. net). The translator is Mr. Tille himself. We hope to deal with Nietzsche soon, and with this edition of Nietzsche's works.

Twelve members of the Church of England have conspired together to tell us what Liberalism is, and what it wants. *Anglican Liberalism* is the title (Williams & Norgate; 5s.). Every essay is easily read; but in some of them, at any rate, there is more than appears on the smooth surface. What are these liberal Anglicans trying to do? They are trying to restate the gospel in terms of modern thought. They are in earnest. They seem to be in earnest every one of them. They realize the extent to which the modern mind is leaving Christianity on one side. They believe that every man must be a religious man. They believe that there is one religion for every man and that that religion is Christianity. But Christianity needs interpretation for every age. They are trying to interpret it for their own age.

Dr. John Hunter, of Glasgow, is one of the very few preachers of the present day whose sermons lose nothing by being printed. Dr. Hunter's sermons gain something. For they are long and elaborate, and their literary stateliness can be appreciated only by the book-reader. Dr. Hunter is not properly described as a man with a message; but he may well be described as a man with a mission. And notwithstanding his popularity as a preacher, he fulfils that mission best by his books. His mission is to carry on the work which Dr. Norman Macleod began. It is the mission of persuading men that the Sabbath is as sacred as any day of the week, and that a man's soul is as much entitled to sanctification as his garments. Dr. Macleod and Dr. Hunter have often said things which shock the externalist. But the child of God knows that they have the root of the matter in them. The new volume is entitled *De Profundis Clamavi* (Williams & Norgate; 5s. net)—a good title.

Among the Magazines.

The Bibliophile.

Can *The Bibliophile* live? It is the best sixpenny-worth in magazine literature up to the present moment. For the literary and artistic contents are both of such choice quality as can be obtained only at much cost. Can it live at this rate? It has only reached its fifth number with July (Thanet House, Strand; 6d.).

The Oxford and Cambridge Review.

The Editors of *The Oxford and Cambridge Review* have returned to the ancient idea of having one supremely attractive article, whatever the rest may be—one *pièce de résistance*, as the newspapers

call it. This month it is a poem by George Meredith, entitled 'The Call' (Constable; 2s. 6d. net).

The Contemporary Review.

Last month Professor Burkitt had a short note in answer to Professor Gwatkin, of whose paper on 'The Raising of Lazarus' an account was given in THE EXPOSITORY TIMES. This month Professor Gwatkin has a shorter note in answer to Professor Burkitt. Right in the middle of the number notice a paper (it should have been twice the length), by Mr. N. Macnicol, on 'The Future of India.' It is an observing missionary's frank estimate of the situation (Horace Marshall; 2s. 6d.).

Contributions and Comments.

The New Aramaic Papyri.

DR. REDPATH, in a letter to the *Guardian* (Nov. 13, 1907) under the above heading, says that it is incredible that those who wrote the letter could be pure-bred Jews, and suggests that it is quite possible that they were Samaritans. Dr. Driver, again, asks, Were they refugees of the Ten Tribes or Jews who had found a home in Egypt after the destruction of Jerusalem in 586? (*ib.* Nov. 6, 1907). But whatever view we take an important question arises, How did they come to use Aramaic? To suppose that Assarhaddon left a contingent of exiled Jews when he conquered Egypt will hardly meet the case, as the interval between the deportation and that conquest, viz. between 722 and 670, is scarcely long enough for a nation to change its dialect. The following points seem to favour Dr. Redpath's view:—(1) The exact sense of אגורא is at present unknown, and the Targum uses it for the Hebrew word for 'altar' in the case of heathen; the letter, strangely enough, does not mention the altar among the things destroyed. This suggests that אגורא means a particular kind of altar with such architectural decorations as are here described, perhaps like the בית הבמות mentioned in 2 K 17²⁹ and elsewhere. (2) Such a structure may have had its origin in Dt 27¹⁻⁷, to which passage the Samaritans attached so much importance that they also insert it in Ex 20 between vv. 17, 18. (3) The phrase, 'We

plastered it with plaster,' in i. 11 is reminiscent of vv. 2, 4 of that passage (see the present writer's note on the phrase in THE EXPOSITORY TIMES, April 1908, p. 333). (4) The people of Hamath on the Orontes were among those who replaced the Israelites in Samaria, and they certainly spoke Aramaic, as the *Aramaic Inscription from Syria* (of which Dr. Driver gave a masterly interpretation in the June number of the *Expositor*) shows. I should like to add in passing that זורק in l. 4 of this inscription, which Dr. Driver translates *assembled*, with a mark of interrogation after it, is equal to זורקו *who went*.

תליהם and זנייהום, i. 7 and ii. 7 in the papyri, may quite well mean their *dependants, adherents, followers, supporters*. See *Theos. Syr. PS.* sub תליהם and Delitsch *Assyr. H.W.* sub זון. בלביא, i. 16, is nominative to הנפקו, *Kalbu* in Assyrian meaning figuratively 'servant.' The sentence means 'the servants removed their chains from their feet,' רגלורו being merely a slip for רגלורון. N. HERZ.

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Acts xi. 35.

'REMEMBER the words of the Lord Jesus, how He said, It is more blessed to give than to receive,' Ac 20³⁵.

We learn here, for the first time, that these are