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Assyrians have been published within recent years, large and small, popular and unpopular, not one of them has succeeded in making the subject so fascinating, without the sacrifice of any fact, or shade of a fact, to the Moloch of popularity.

Of the subjects discussed in the book there is none that is of greater concern than the originality of Yahweh. Israel, we know, was God's peculiar people. But was Yahweh Israel's peculiar God? The following is Professor Rogers's treatment of the subject. It is the very latest and clearest account of a keen controversy.

'In August, 1898, Professor Sayce¹ made the most interesting announcement that he had just discovered upon a small Babylonian text in the British Museum the name *Ja-u-um-ilu*, which he translated "Yahveh is God." The publication of this announcement called forth at once a note from Professor Hommel² suggesting the appearance of the same Yau in another Babylonian name. The discovery of Professor Sayce seemed to lie comparatively fallow. It excited interest only among scholars, and produced very little popular stir. But upon January 13, 1902, Professor Friedrich Delitzsch, of the University of Berlin, eminent alike as a scholar, a teacher, and the founder of the greatest school of Assyriologists in the world, delivered a lecture in the *Sing Academie* in Berlin, in the presence of the German Emperor. The lecture was a brilliant exposition of the achievements of Assyriology in casting a valuable light upon the Old Testament. Much of what he said awakened no controversy. It was, indeed, in large part known already, and the interest lay chiefly in the skill of its exposition by a master, who had himself made contributions of enduring quality to the science. But as the lecture went on, Professor Delitzsch spoke of the supposed occurrence of monotheism in Babylonia, and there entered upon a most disputed realm. Then he said: "But, further, through the kindness of the head of the department of Assyrian and Egyptian antiquities at the British Museum, I am able to give a representation of three small clay tablets. What is to be seen on these tablets? I shall be asked. Fragile, broken clay upon which are scratched characters scarcely legible! That is true, no doubt,

yet they are precious for this reason: they can be dated with certainty, they belong to the age of Hammurabi, one in particular to the reign of his father, Sin-muballit. But they are still more precious for another reason: they contain three names which, from the point of view of the history of religion, are of the most far-reaching importance: the names are *Yahwe is God*. Therefore Yahwe, the Existing, the Enduring one (we have reasons for saying that the name may mean this), the one devoid of all change, not like us men, who tomorrow are but a thing of yesterday, but one who, above the starry vault which shines with everlasting regularity, lives and works from generation to generation—this Yahwe was the spiritual possession of those same nomad tribes out of which after a thousand years the children of Israel were to emerge."³

'These words led to a controversy, widespread, intense, and sometimes conducted in a very bad temper. All sorts of controversialists⁴ entered the field essaying to prove that Delitzsch had either misread or misinterpreted his texts. The matter has finally sifted down to very narrow limits of

³ Friedrich Delitzsch, *Babel und Bibel*, Erster Vortrag. Fünfte neu durchgesehene Ausgabe, pp. 49, 50. Leipzig, 1905. See the translation of this paragraph by C. H. W. Johns, *Babel and Bible*, pp. 70-72. Two Lectures. London and New York, 1903.

⁴ There is no need to enumerate here the extensive list of replies to Delitzsch. The following may be cited as being among the more significant:

- Eduard König, *Bibel und Babel*. Eine kulturgeschichtliche Skizze, 6te Auf. Berlin, 1902.
 Karl Budde, *Das Alte Testament und die Ausgrabungen*. Giessen, 1903.
 Karl Budde, *Was soll die Gemeinde aus dem Streit um Babel und Bibel lernen?* Tübingen, 1903.
 Fritz Hommel, *Die altorientalischen Denkmäler und das Alte Testament*. Eine Erwiderung auf Prof. Fr. Delitzsch's *Babel und Bibel*. Berlin, 1902.
 Alfred Jeremias, *Im Kampfe um Babel und Bibel*. Ein Wort zur Verständigung und Abwehr, 3te Auf. Leipzig, 1903.
 Samuel Oetli, *Der Kampf um Bibel und Babel*. Ein religionsgeschichtlicher Vortrag.
 Heinrich Zimmern, *Keilinschriften und Bibel*. Berlin, 1903.
 C. F. Lehmann, *Babyloniens Kulturmission einst und jetzt*. Leipzig, 1903.
 C. Bezdold, *Die Babylonisch-assyrischen Keilinschriften und ihre Bedeutung für das Alte Testament*. Tübingen und Leipzig, 1904.
 Max Löhr, *Babel und die biblische Urgeschichte*. Breslau, 1903.
 Paul Haupt, *Bible and Babel*, Johns Hopkins University Circulars, No. 163, pp. 47-51. Baltimore, 1903.

¹ THE EXPOSITORY TIMES, ix. p. 522. The name was quoted from the tablet Bu. 88-5-12, 329, published in *Cuneiform Texts from Babylonian Tablets*, iv. 27.

² THE EXPOSITORY TIMES, x. p. 42, Oct. 1898.

doubt indeed. There can be no doubt that *Ja-u-um-ilu* is to be read "Jau is god"; it is exactly the equivalent of the Biblical name Joel. It may still be granted that a slight doubt exists about the first two of these names. It has been attempted on several sides to show that the first half of these names may be a verb form,¹ and the words therefore are interpreted as meaning "God exists" or "God lives." But there is no such personal name anywhere to be found among the northern Semites, and the explanation is without other support. By far the more natural explanation is that the name is to be interpreted as "Jahweh is god."

'Here, then, is the name Jahweh in use among the Babylonians, at the Hammurabi period, two thousand years before Christ.

'But still further support for the Babylonian use of the name has been provided by the discoveries of Dr. Clay in the Kassite period, about 1500 B.C. He has found the names *Ja-u-bani*, *Ja-u-a*, *Ja-a-u*, *Ja-ai-u*, and even the feminine form *Ja-a-u-tum*. *Ja-u-bani* means "Jau is creator," and is formed exactly as *Ilu-bani* ("Ilu is creator"), and *Shamash-bani* ("Shamash is creator"). Here, then, is positive proof that the Babylonians were accustomed to the use of the divine name Jau, or Jahweh, during the period from 2000 B.C. to 1400 B.C.²

'Outside of Babylonia the divine name Jahweh has also been found. Upon a letter discovered at Ta'anek, above the plain of Esdraelon, and written about 1450 B.C., there occurs the name *Akhi-ja-mi*,³

¹ The attempt to show that the reading is incorrect, and that the first two should be read *Ya'-a-bi-lu* (so, for example, by Bezold in a very interesting note, *Zeitschrift für Assyriologie*, xvi. pp. 415 ff.) must be regarded as a failure. The reading is certain, the only possible doubt concerns the interpretation.

² A name *Lipush-e-a-um* occurs as the name of a daughter of Naram-Sin, and granddaughter of Sargon I., a priestess of Sin (Thureau-Dangin, *Comptes Rendus*, Académie des Inscriptions et Belles Lettres, 1899, p. 348, pl. 1). This has been taken by Radau (*Early Babylonian History*, p. 173) as also containing the name Jau, and so as having some such meaning as 'May Jau make.' This also has been accepted by Dr. C. F. Burney in a most suggestive paper ('A Theory of the Development of Israelite Religion in Early Times,' *Journal of Theological Studies*, April 1908, p. 342). The reading is most doubtful, and should not be cited as an occurrence of Jau. I am disposed to think that the god here meant is Ea.

³ The letter is published by Hrozy in Sellin, *Tell Ta'anek*, p. 116, Wien, 1904. See further a very cautious allusion to the name in Sellin, *Die alttestamentliche Religion im Rahmen der andern altorientalischen*, p. 61. Leipzig, 1908. In this little book it seems to me that Sellin might

and this name seems to be the equivalent of the Old Testament name Ahijah (1 K 14⁴) ("Jehovah is brother or relative"), which is thus borne by a non-Israelite. But the name Jahweh appears also as a part of the name of a king of Hamath, the north Syrian commonwealth, in the eighth century B.C. This king, who was conquered by Sargon II., king of Assyria (722-705 B.C.), bears the name *Ja-u-bi-di*, and his name is also written *I-lu-bi-di*.⁴ Here there is an interchange between *Ilu* and *Jau* exactly as in Hebrew the name Elnathan interchanges with Jonathan.

'There can therefore be no escape from the conclusion that the divine name Jahweh is not a peculiar possession of the Hebrews. It covers a large extent of territory both geographically and ethnologically,⁵ and the rapid accumulation of cases in which it appears during so few years makes reasonably probable a still wider use of the name than has yet been actually proved.⁶

'How came this name into the hands of the Hebrews? That is a question most fascinating and interesting, but it is impossible to answer it with certainty. The Jahvist uses the name Jahweh from the beginning, and regards it as known and revered by the saints and heroes far beyond the days of Moses, but the Elohist (Ex 3^{18ff.}) and

have safely spoken more positively of the occurrence of Jahweh in Babylonian; for example, in the following sentences the caution is surely excessive: 'Ist der Name Jahwe ein spezifisches israelitisches Eigentum? Diese Behauptung lässt sich kaum noch mit Sicherheit aufrecht halten. Zwar das Vorkommen des Namens auf kananäischen Keilschrifttafeln sowohl aus Babylon (um 2000) wie aus Palästina (Ta'anek um 1450) ist sehr unsicher' (p. 61).

⁴ Inscriptions of Sargon, Stele i. 53; Annals, 23; Triumphal Inscription, 33; Nimrod Inscription, 8. The passages may readily be found in Winckler, *Die Keilschrifttexte Sargons*. Leipzig, 1889.

⁵ I cannot regard as successful the attempt of Dr. C. J. Ball to find the word *Jau* in the Gilgamesh epic as a divine name or title, 'a god-man.' (See the exposition of this explanation by C. F. Burney in the article cited, *Journal of Theological Studies*, April 1908, pp. 341, 342). The expression in question is *ia-u amelu* (Tablet X, col. iv. 17), applied to Gilgames. The translation of *ia-u* proposed by Jensen, namely, 'woeful,' is still the most probable. Elsewhere Gilgames is described as showing plainly the effects of his great efforts and struggles.

⁶ For summaries of the evidence and appraisal of the value of the individual occurrences, see A. H. Sayce, 'The Name of Yeho, Yahveh,' *THE EXPOSITORY TIMES*, vol. xviii. No. 1, Oct. 1906, pp. 26 ff.; and A. H. Sayce, 'The Name יהוה,' *THE EXPOSITORY TIMES*, vol. xix. No. 11, Aug. 1908, pp. 525, 526.

the Priest Codex (Ex 6^{2ff.}) assume that it was revealed first to Moses, and by him to the people. This, of course, does not mean that the God Himself was unknown to the ancestors of Moses; indeed, the very earliest sources see in Jahweh the God of the ancestors of Israel. But Moses is the founder, the real founder of Israel's religion, and with him begins the building up of that great series of thoughts about this God which have given all human thinking a new channel.¹ There are good reasons for believing that among the Kenites Jahweh was a God of high rank, and among them Moses had residence, and all that they had to witness of this God must have passed before him; but it was no mere local god that Moses introduced in power to Israel. From the very beginning He is a God able to put others beneath His feet.²

'At first sight this may seem like a startling robbery of Israel, this taking away from her the divine name Jahweh as an exclusive possession. But it is not so. Jahweh himself is not taken away. He remains the priceless possession, the chief glory of Israel. It is only the *name* that is shown to be widespread. And the *name* matters little. The great question is, what does the name

¹ On the name Jahweh see further the very able article by Driver, which is by no means superseded, in *Studia Biblica*, i. (1885); and the same author's *Book of Genesis* (London, 1904), pp. 407, 409; Kautzsch, *Encyclopædia Biblica*, art. 'Names,' §§ 109-113, and the same writer in *Hastings' Bible Dictionary*, Extra Volume, pp. 265 ff.

² The whole question of Israel's witness to Jahweh in the earliest time is ably handled by Marti in a paper of great suggestiveness ('Jahwe und seine Auffassung in der ältesten Zeit,' *Theologische Studien und Kritiken*, 1908, pp. 322-333), with most of which I find myself in complete agreement. I must here quote a paragraph in which I am happy to find a strong support for some things which I have earnestly defended above. After asking how it happens that Jahweh becomes to the Hebrews a quite different God from that which He had been to other peoples, Marti proceeds thus: 'Iche denke dabei an die Tätigkeit und den Einfluss einer prophetischen Gestalt (etwa Mose). Jedenfalls aber möchte ich es durchaus ablehnen, dass dazu irgendwie der imaginäre altorientalische Monotheismus mitgewirkt habe. Soweit ich sehen kann, finde ich diesen Monotheismus des alten Orients nur in der Phantasie einiger moderner Gelehrten, aber nirgends in den Kulterzentren und Priesterkreisen des vorderen Orients. Zudem hat es die babylonisch-assyrische Religion ihr Leben lang nie zu einem wirklichen Monotheismus, der diesen Namen verdiente, gebracht und ist auch der Gott Israels am Anfang, so sehr er eine der Dämonen und andere göttliche Mächte überragende Bedeutung besass, noch lange nicht der *eine* Gott gewesen' (*Op. cit.* p. 333).

convey?—what is its theological content?³ The *name* came to Israel from the outside. But into that vessel a long line of prophets, from Moses onward, poured such a flood of attributes as never a priest in all Western Asia, from Babylonia to the Sea, ever dreamed of in his highest moments of spiritual insight. In this name, and through Israel's history, God chose to reveal Himself to Israel, and by Israel to the world. Therein lies the supreme and lonesome superiority of Israel over Babylonia.'

The Books of the Month.

The Baptist Handbook for 1909 may be had at the Baptist Union Publication Department in London, or from any bookseller (2s. 6d. net). The editor is the Rev. W. J. Avery, who certainly knows his business. Even the stranger and the wayfaring man need not err in making his way through this book.

Happy are the members of the Early English or of the Scottish Text Societies, who possess their critical edition of Barbour's *Bruce*. Happy also those who, though not members, can buy a complete set of these publications, or even a single volume, at the mighty price they fetch in the market. Happy now, however, any person who can afford 5s.; for at that price Messrs. A. & C. Black have published *The Bruce*, edited from the best texts, with literary and historical introduction, notes and appendixes, and a glossary, by Mr. W. M. Mackenzie, M.A., F.S.A.

If Professor Rudolf Eucken of Jena is not known in this country it will not be the fault of Mr. W. R. Boyce Gibson. Mr. Gibson has followed up his book on Eucken's 'Philosophy of Life' with a study in Eucken's religious idealism, to which he gives the title of *God with us* (A. & C. Black; 3s. 6d. net). It is simply a fuller exposition of Eucken's philosophy, not so systematic as the former book, and more familiar. At the same time the philosophy of Eucken has gone through the mind of Mr. Boyce Gibson, and his mind has turned it into English thought and into English language. There is one surprise

³ See the sane and convincing remarks of Driver, *The Book of Genesis*, p. 409. London, 1904.

—that the book contains no index. A book of philosophy without an index is shorn of half its value.

Other two volumes have been issued of the Cambridge edition of the Revised Version for schools—*Galatians and Romans*, by the Rev. H. W. Fulford, M.A.; and the *Epistles to the Corinthians*, by the Rev. S. C. Carpenter, M.A. (1s. 6d. net each).

The Caxton Publishing Company has published the first volume of *The Pulpit Encyclopædia*. The editor is the Rev. F. T. Simmonds. In outward appearance the volume reminds us somewhat of Messrs. Funk & Wagnall's publications, a resemblance which is increased by the portraits which are found throughout it. They are the portraits of men whose faces are familiar in all the world—Spurgeon, Clifford, Maclaren, Parker, and others. We should have preferred to see some faces that are less familiar to us, but these popular publishers know what they are doing better than we can tell them.

The idea of the Encyclopædia is to reprint a great number of sermons in a condensed form and to arrange them according to their subject. This first volume contains theological sermons only, and it is to be followed by another of the same kind. Not only are they all theological, but they are also arranged here in the order of a theological treatise, beginning with Apologetics and passing on to the Basis of Faith and the Doctrine of God. First of all, however, there is a series of sermons on Christian Unity, to be taken apparently as an introduction to the whole work, in which authors of all branches of the Church will be found together. The whole is introduced by a sketch of the history of preaching, written by Professor E. C. Dargan of the Baptist Theological Seminary, Kentucky.

Well, there are hungry shepherds as well as hungry sheep. This is for them.

The Christian Endeavour Union of Great Britain and Ireland is publishing a series of booklets as aids to Bible study. Among them we notice, *How best to read the New Testament*, by Professor G. Currie Martin; and *Paul's Letters, their Order and Purpose*, by Principal J. S. Clemens (3d. each).

The new volume of the Oxford translation of Aristotle is the *Metaphysica* (Clarendon Press; 7s. 6d. net). It is the eighth volume of the complete works. The translator is Mr. W. D. Ross, M.A., Fellow of Oriel College, one of the general editors.

It is a translation which will not encourage the study of Greek. For it is so accurate and yet so idiomatically English that the student of philosophy cannot be reproached for adhering to it and leaving Aristotle's own language alone. We had marked some passages for special commendation; but it is needless to quote them, and it would be invidious. Manifestly Mr. Ross has profited to the fullest extent by the studies of all his predecessors, and has made this particular work of Aristotle his own peculiar possession. There are places which still admit of more meanings than one, and if Mr. Ross is doubtful it is the fulness of his study that makes him doubtful. But such places are not numerous now, and it may be good that something is left for the beginner in the translation of Aristotle to break his milk-teeth upon.

To Messrs. Constable's 'Religions, Ancient and Modern' has been added a volume on *Early Christianity* (1s. net), by Mr. S. B. Slack, M.A. And to their 'Philosophies, Ancient and Modern,' Mr. W. H. Hudson has added *Herbert Spencer* (1s. net).

Professor Joseph Agar Beet has written an account of the authorship, date, and worth of the books of the New Testament. It is very simple and reliable, and it will be very useful. The title is simply *The New Testament* (Culley; 1s. 6d. net).

Mr. Culley has also re-issued Dr. Agar Beet's Fernley Lecture, *The Credentials of the Gospel* (2s. 6d. net). This is the seventh thousand, which is a good circulation for a volume of Apologetics of any kind in these days.

Messrs. Funk & Wagnalls have published the second volume of *The New Schaff-Herzog Encyclopædia of Religious Knowledge*. It contains the articles dealing with the Bible. These, of course, are to a large extent unnecessary to those who possess one of the newer Dictionaries of the Bible. To those who do not they are a mine of information (information of the most accurate kind

whenever Professor Nestle is the author). And even to those who do they are not altogether superfluous, since they are condensed from larger articles or written on a moderate scale. The bibliographies are occasionally puzzling. Matthew Arnold's 'Literature and Dogma' is represented as published in New York, latest edition 1902. Carpenter's 'Bible in the Nineteenth Century' is said to be 'scholarly and reverent, but on scientific basis.' Dr. Dods is described in the words, 'well-known as a conservative critic.'

The volume is largely occupied with the letter B, and consequently with biography. A large number of the biographies are unsigned; they are probably written by one or other of the editors. The editors are numerous. The editor in chief is Dr. S. M. Jackson of New York. The associate editors are Mr. C. C. Sherman and Professor G. W. Gilmore. Besides these, there are in this volume no fewer than eight departmental editors. It is a miracle that with so many cooks the broth has not been spoilt. But they seem to have all had work to do, and they seem to have all done it well. It probably costs more both in work and in worry to condense other men's articles than to write articles of one's own.

This volume contains not only many biographies, but many biographies of living men. This feature of the work—the inclusion of living theologians—may make the book look old before its time, but for the moment it is extremely useful.

Surely the very climax on earth of the modern imitation of Christ was reached by the late Bishop Wilkinson of St. Andrews, and is expounded in *Some Laws in God's Spiritual Kingdom* (Wells Gardner; 5s. net). It is the book of a thinker, and it is arranged in order, as the things of the Spirit should always be. But its value lies not in the individual thoughts it offers us, or in the systematic arrangement of its theology, so much as in the atmosphere we breathe while we read the book. It is an atmosphere that hushes our strife, that brings us into the awe and majesty of the Cherubim and the Mercy-Seat. Yet there is no suggestion of a *school* of doctrine, whether Keswick or any other. Nor is the theology to be described as peculiar, as traditional, as modern, or by any other limiting adjective. Great was the effort of this man during his life to unite the branches of Christ's Church in Scotland. It is not im-

probable that he has accomplished his purpose by dying.

The last book of Mr. George St. Clair has had to be edited by his son. For he died on June 13th, 1908, while correcting the proofs of it. It is a study of the Biblical doctrine of man, his origin and his destiny, its title being *Man: First and Last, Cave-dweller and Christian* (Griffiths; 9s. net). It is a study conducted on good orthodox lines. The commentator on Genesis in whom Mr. St. Clair believed most heartily was Dr. Marcus Dods. And he could not have placed his faith more wisely. The book is not entirely confined to the Bible, however. Mr. St. Clair knew something of geology or at least of the geologists, admiring and profiting by the writings of Professor Boyd Dawkins and Sir Charles Lyell. It is an optimistic, encouraging book. Mr. St. Clair was not ashamed of man's past or afraid of his future. But he desired that man who came from God should find God again in Christ.

For the study of the social problem there is no book which we have seen that is more popularly useful and impressive than *Wealth and Want*, by Mr. W. B. Northrop (Griffiths; 5s. net). It is described on its title-page as 'A Study in Living Contrasts and Social Problems.' And one has nothing more to do in order to understand the difference between wealth and want, and remember it for ever, than just to look at the contrasts that are presented on every illustrated page. For each page has two pictures, one of the life of the poor, the other of the life of the rich. Here is a page, one half of which shows us a woman sinking on the pavement in the exhaustion of want, with the hand of death claiming her; the other half shows a rich man's table well supplied with wines, the company listening in carefully concealed impatience to the platitudes of some foolish hereditary lord. All very sensational? So are the facts on the opposite page of printing, and they are manufactured neither by writer nor by artist. Here, again, are two women picking oakum in a workhouse; beside them an orchid that cost £1207, 10s.

Mr. Griffiths has also published *English Church Architecture, from the Earliest Times to the Reformation*, by Mr. G. A. T. Middleton, A.R.I.B.A. (2s. 6d. net), a well-written and well-illustrated book.

That so many of the publishers are issuing books on religion is a sign that religion, which is a deeper and more primitive thing than theology, is the great study of the day. Messrs. Harper have just published a volume by Professor Flinders Petrie on *Personal Religion in Egypt before Christianity* (2s. 6d. net). Observe the double limitation—'personal,' not ecclesiastical or State religion, and 'before Christianity,' more nearly defined in the preface as 'from 500 to 200 B.C.' That is the date of the Hermetic writings. And to the Hermetic writings, as published in the 'Corpus Hermeticum,' Professor Petrie gives his almost undivided attention. Of all these writings, cosmological, theological, mystical, the god Hermes is the centre and inspiration, whence their name. But Professor Petrie proceeds with great deliberation, laying a foundation in 'Our View of the Mind,' which occupies his first chapter, and the 'Nature of the Religious Mind,' which fills the second. And in the final chapter he most conveniently provides a summary of the whole book. The religion of Egypt is an evolution. At 500 B.C. we find the belief in a supreme God, many subordinate gods, guardian angels and men. Indian influence appears in the doctrine of metempsychosis and the sacrifice of spices. But there is no mention yet of daimons, of logos, or of conversion.

It is difficult to fix the features of the Arabs, ancient or modern, in the Bible or out of it. They are here to-day and away to-morrow. Are they treacherous or trustworthy? Are they religious or superstitious? Are they to be counted amongst the Israelites' enemies, or are they themselves Israelites? There is a great article on the religion of the ancient Arabs in the first volume of the *Encyclopædia of Religion and Ethics* written by Professor Nöldeke. Along with that article read Doughty's *Arabia Deserta*. Or if you cannot attain to Doughty, read a small book called *The Witness of the Wilderness*, which has been written by the Rev. G. Robinson Lees, B.A., F.R.G.S. (Longmans; 3s. 6d. net). It is a popular but reliable account of the Bedawin of the desert, their origin, history, home life, strife, religion, and superstitions, in their relation to the Bible.

Canon Bigg of Oxford had a great reputation as a preacher, but he never was himself satisfied with what he preached, and his friends could never

persuade him to publish his sermons. They have done that for him now, and the volume is worthy of his reputation.

It was a reputation for originality. The originality sometimes bordered on the eccentric. There certainly never were sermons quite like these, either preached or published before. Sometimes the author gives out a text, and then, like the Apostles, goes everywhere preaching the Word. But you are constrained to go with him wherever he goes, sometimes much attracted, sometimes dissenting fiercely.

He preaches on 'the fruit of the Spirit' (Gal 5²²). The first fruit is love. 'It is better called Charity,' he says, 'for it excludes those fierce, blind, sensual passions, which we commonly include under the name of Love'—just as if it had been in ignorance or wilfulness that the Revisers changed 'charity' into 'love' in the New Testament. And he does not repent. There is another sermon on 'Charity never faileth' (1 Co 13⁸). There he says 'Love is too passionate, too suggestive of extravagance, of jealousies, rivalries, and egotism. It was Love—may we not say?—Love with too strong an alloy of earth—that led James and John to claim the places nearest to our Lord in His kingdom, that drew down upon Mary Magdalene the tender rebuke, "Touch me not." The same kind of Love, again, has prompted certain kinds of adoration of our Lord's humanity, and of His blessed Mother, certain hymns also which are open to objection, which are too sensuous, and at bottom irreverent.'

The Dean of Christ Church has selected the sermons, and edited the volume, of which the title is *The Spirit of Christ in Common Life* (Longmans; 6s. net).

There is no clearer evidence that a man has come to Christ than this, that he ceases to concern himself about immortality. For they who know Christ know that He brought immortality to light, and that there is no darkness round the fact of it any more. They know, not only that there is no darkness round the fact of it, but also that there is none round the state of it, that need give them trouble. And so to them spirit-rapping and everything of the kind is simply the outcome of unbelief and the evidence of its credulity.

Nevertheless there are many things to be said about *Immortality*, and the volume under that

title which has been added to the Oxford Library of Practical Theology (Longmans; 5s.) is very welcome. First of all there is the unbeliever to acquaint with the facts. And Canon Holmes is not ashamed to ply him with arguments old and new. But, more than that, the believer's thoughts have to be set in order, that the hope of immortality (notice that the word 'hope' is used in the Biblical sense of assurance) may move him to be steadfast, unmovable, and to abound in the work of the Lord, forasmuch as he knows that his labour shall not be in vain in the Lord. There are some chapters that are quite new in a volume on Immortality—the chapter on the sin of sadness, the chapter on the sin of suicide, and especially the chapter on immortality and common sense. It is a curious coincidence, after the review of Baron von Hügel's book which appeared in THE EXPOSITORY TIMES two months ago, that there should be a chapter on the pain of Paradise. _____

The latest new series, we think, is Messrs. Longmans' 'Anglican Church Handbooks.' The general editor is the Rev. W. H. Griffith Thomas, D.D., Principal of Wycliffe Hall, Oxford. Four volumes have been published—*Christianity and the Supernatural*, by Charles F. D'Arcy, D.D., Bishop of Ossory; *Social Work*, by W. Edward Chadwick, D.D., B.Sc.; *Pastoral Work*, by the Rev. R. C. Joynt, M.A.; and *The Joy of Bible Study*, by the Rev. Harrington C. Lees, M.A., Vicar of Christ Church, Beckenham (1s. net each). We hope to have something to say, especially about Mr. Lee's book, afterwards. It is enough at present to record the titles. _____

When Professor George Cadwalader Foley, D.D., of Philadelphia, was chosen to deliver the Bohlen Lectures of 1908, he decided to lecture on Anselm's *Theory of the Atonement*, and wrote a large book upon it, making his Lectures consist of selections from the book. The book is now published in this country by Messrs. Longmans (5s. net).

Why did Professor Foley of the Protestant Episcopal Church choose a subject apparently so limited as Anselm's Theory? Because Anselm's theory is the theory of the Atonement held by the Reformers. And Professor Foley does not believe in the Reformers' theory of the Atonement, nor perhaps just very much in the Reformers them-

selves. It looks very much as if his purpose, first and last, were to discredit the Reformation. But we do not think he has gone wisely about it. Certainly this is a complete and not unfair exposition and criticism of Anselm's theory, but, as he himself shows, especially in an elaborate appendix of quotations, all the modern theologians without exception, have deserted Anselm here. And the whole book has very much the look of threshing empty straw.

Professor Foley's knowledge of the literature is nearly complete; and this value, at least, his book has, it gives a good full biography of the doctrine of the Atonement. It is accurate too. We have observed only one slip—Dr. P. T. Forsyth's *Religion in Recent Art* is called *Religion and Recent Art*, and is credited to another author, with the initials P. J. _____

The English Catalogue of Books for 1908 is now ready (Sampson Low; 6s. net). We possess the whole set of the English Catalogue, and use it constantly; there is nothing else worth using. The new method of publishing each year's volume separately is an enormous advantage over the old method of keeping back the publication till five or six years' books had accumulated. The mistakes are very few, though we notice one occasionally. The one that occurs most frequently (at least in the monthly numbers of the Publishers' Circular) is the repetition of the same book and not always exactly in the same form.

Who have been the prolific authors of the year? We notice with much interest that a man who is otherwise so well occupied as Professor A. S. Peake of Manchester is credited with five separate entries. _____

Is there any man living who has more joy in writing on popular Ethics than Lord Avebury? Is there any popular writer who gives more joy to his readers? There are superior philosophical persons who think it altogether beneath them to write on Aspiration, Contentment, Adversity, Kindness, or the like, which everybody loves to read about and is much the better of the reading. Lord Avebury is none of these. The truth is we have not yet half enough of that ethical education which is not independent of religion or opposed to it, but which is pressed upon us as the fruit of

living faith, as that work without which, in fact, our faith is dead. That is the task Lord Avebury takes up. And he is surely as learned as any philosopher; for you never in all your life saw such a list of degrees and honours as he has printed after his name on the title-page of *Peace and Happiness* (Macmillan; 6s. net).

If History is the reading which a man is sure to return to in the end of his days, he should prepare himself for the proper enjoyment of it by reading now some scientific history of History like Professor Bury's new book on *The Ancient Greek Historians* (Macmillan; 7s. 6d. net). It is a volume of Harvard Lectures, and it has all the charm of the lecture as a born lecturer like Professor Bury can handle it. To read the lecture on Herodotus, for example, is to return to our first great literary fascination, when this earliest and most artistic of historians laid his hand upon us, and, as Dionysius said so long ago, we admired what he wrote to the last syllable, and always wanted more. That Herodotus was a conscious artist, under the spell of the Homeric manner, is the key which Professor Bury uses to enter into his secret. His history is an epic in prose, as the *Odyssey* is an epic in poetry. On certain vexed questions Professor Bury has his own mind. The speeches of Thucydides are not free invention. Thucydidean as they are in style, he probably heard those delivered at Athens, he was informed of the heads of those delivered at Sparta, and he has simply reproduced the drift of them all.

Mrs. F. S. Boas writes easily, and popularly. Her latest book is *Heroes of the Hebrew Monarchy* (Horace Marshall; 1s. 6d.).

Mr. Wilfred T. Grenfell, M.D., C.M.G., in *A Man's Faith* (Marshall Brothers; 1s. net), has set down a plain statement of his own faith, and it is the only way of faith for you and me.

There are many collections of sermons published on the seven words from the cross. But there is room for *The Great Oblation* (Masters; 1s. 6d. net), by the Rev. Francis Logic Hutchieson, M.A. It is devotional and thoughtful.

How do we stand, after all our recent contro-

versies, towards the great doctrines of the faith—the doctrine of God, the Fall, the Atonement, the Resurrection, Everlasting Punishment, Inspiration, Miracles? That is the question which the Rev. Percy Ansley Ellis, Vicar of St. Mary's, Westminster, answers in *Old Beliefs and Modern Believers* (Melrose; 3s. 6d. net). The modification which these controversies have made is enormous. For example, 'There is nothing in the Bible,' says Mr. Ellis, 'to suggest that man began at the top and was degraded by sin. That has come from Milton. The most that can be gathered from the Bible is that man was made for progress, and that progress has been retarded by sin.' But modification is not abolition. All the great doctrines stand; and they stand to this generation as firmly as they did to our fathers.

If a volume of *Selected Essays of Thomas Carlyle* (Melrose; 2s. 6d. net) sells, it is the Introduction that will sell it. For the essays we have already, those of us who care for Carlyle; but the Introduction is new, and it is written by Professor A. Seth Pringle-Pattison, LL.D. It is really an essay on Carlyle himself, although a trifle short for our appetite. Carlyle's own essays in the book are Biography, Boswell's Johnson, Burns, and Sir Walter Scott.

The Rev. Wilfrid Richmond has gone through St. Paul's early Epistles and gathered out the texts that bear upon any of the clauses of the Creed. He has set down the clause of the Creed in his margin for comparison. And he has succeeded in making each chapter an exposition of the theology of the particular epistle. The title is *The Creed in the Epistles* (Methuen; 2s. 6d. net).

Messrs. Mowbray of Oxford Circus are the publishers in this country of *The Living Church Annual* (50 cents), which is the Year-Book of the Episcopal Church in America. It contains portraits of some bishops to make it popular; but it is really a work of Science, so intelligently is its mass of information set forth.

The Confessions of Al Ghazzali is the new volume of the 'Wisdom of the East' series. The translation has been done by the very capable hand of Mr. Claud Field (Murray; 1s. net).

A surpassingly clear and comprehensive introduction to the study of Ethics is provided in *A*

Primer of Ethics, by Miss E. E. Constance Jones, of Girton College, Cambridge (Murray; 1s.). The ethical vocabulary at the end is well selected, and will be useful.

In good time for the quater-centenary, the Rev. C. H. Irwin has published a popular biography of Calvin. The title is *John Calvin, the Man and his Work* (R.T.S.; 2s. 6d.). It is popular, but it has not been written too easily. Mr. Irwin has verified his references. And if Calvin is his hero, he shows that Calvin is heroic.

The R.T.S. has been to press with yet another impression of Edersheim's *The Temple* (2s.). It is a triumph of beautiful binding.

The latest 'Oxford Church Text-Book' is *A Short Introduction to the Literature of the Old Testament*, by the Rev. G. H. Box, M.A. (Rivingtons; 1s. net). It contains an amazing amount of matter; for there has been a merciless use made of small type, and the book runs to about 150 pages. And what is more wonderful at the money, every line of it has cost the author time to investigate and time to set it down succinctly. For Mr. Box is one of our most conscientious scholars.

Mr. W. S. Walford, M.A., has published a translation of *The Apology of Aristides* (Walter Scott; 1s. net), with valuable short introductions and two appendixes, one on the Syriac Version, the other a translation of the Armenian Fragment.

The Melody of the Heart is a small, exceedingly attractive volume of selections of great thoughts. It is not always good for authors to pick out their plums from the rest of the pudding, and it is not always good for us. But as we walk through the wilderness of this world we need some encouragement to hold our head up. And here we have the company of great men who are every moment reminding us what to say and do that we too may make our lives sublime. The book is published by Messrs. Simpkin at 1s. net in cloth.

Who will admit ignorance of the Tractarian Movement in Oxford? Who will claim knowledge of the Noetic Movement? We have had the Tractarians described till we know the colour of their eyebrows. Some of the Noetics we scarcely

know by name; and those of them we do know, we know not as Noetics but as something else. Well, here are their names at last—Eveleigh, Copleston, Whately, Arnold, Hampden, Hawkins, Baden Powell, and Blanco White. And here is a satisfactory, even a most discriminating and delightful, account of them written by the Rev. W. Tuckwell, M.A., the author of *Reminiscences of Oxford*, and just the man of all men to tell the story of the Noetics and make them live at last, and live for ever. By his title *Pre-Tractarian Oxford* (Smith, Elder, & Co.; 7s. 6d. net), Mr. Tuckwell has cleverly attached Noetism, of which we are ignorant, and about which we are indifferent, to Tractarianism, which we do know something of, and always believed we were much interested in. He loves the men; they are heroes to him; and he makes us love them also. And then he tells good stories about them, making his book a delight from cover to cover.

Messrs. Smith, Elder, & Co. have done a most graceful deed in issuing Sir Leslie Stephen's *Hours in a Library*, the three volumes beautifully printed and handsomely bound, at a price within everybody's reach (3s. 6d. net each). The old expensive edition has been the unattainable desire of many a student of English Literature. This edition is attainable. And it is better than the old, for the contents have been revised and re-arranged. This is the work by which Leslie Stephen will be known when all the rest of his books have been forgotten. It is more delicately literary, and it is more characteristic of its author than even the *History of English Thought in the Eighteenth Century*.

The thirty-fourth Bulletin of the Bureau of American Ethnology contains *Physiological and Medical Observations among the Indians of South Western United States and Northern Mexico* (Washington: At the Smithsonian Institution). The author is Mr. Aleš Hrdlicka. There is no uncivilized race in the world that is contributing so much to the progress of science as the American Indian. And this is due to the far-seeing and untiring efforts of the Bureau of American Ethnology as directed by its chief, Mr. W. H. Holmes. The amount of scientific information gathered into this volume is amazing.

Canon Sir John C. Hawkins, Bart., has repub-

lished the articles on *The Use of Dante as an Illustrator of Scripture* which he contributed to THE EXPOSITORY TIMES in 1905. He has made a few additions; he has brought down the list of books to 1908; and now the little book is without question the easiest and best introduction to the Biblical study of Dante in English (S.P.C.K.).

Mr. Charles L. Marson has issued a fourth edition of his *Psalms at Work* (Elliot Stock; 6s. net). In doing so, he says: 'In presenting a fourth edition of *The Psalms at Work*, like the former editions somewhat enlarged, the collector must own to some delay. Another author has stepped into the breach, and by a daring piece of free trade, has incorporated almost the whole of the second edition into a work of his own and cried it freely before the public. He was not aware of the third edition, or he could have enjoyed more freely still his powers of digestion and assimilation.'

Is the opinion that our Lord is already come for the second time gaining in favour? There are some signs that it is. One of them is a substantial volume written by Mr. Thomas Nayler, to prove that the Second Coming took place at the end of the siege of Jerusalem in the year 70 A.D. Its title is *Light on the Advent*. It is published by Mr. Elliot Stock (5s. net).

Consider the Butterflies how they grow (Elliot Stock; 3s. 6d. net) is a pleasantly written and prettily illustrated book by Lucas P. Stubbs, and the butterfly is made good use of to lead to religion and morality.

Light for Lesser Days is the title of a volume of 'Studies of the Saints.' It is written by the Rev. Horace Finn Tucker, Canon of St. Paul's Cathedral, and Vicar of Christ Church, Melbourne. It consists of readings, meditations, devotions, and illustrations for the minor festivals commemorated in the English Kalendar (Elliot Stock; 6s. net).

Mr. Elliot Stock has also published (1) *Miracle and Infidelity*, by Samuel Knaggs, M.R.C.S. (1s. 6d. net); (2) *Thoughts on Bible Teaching*, by Constance Nankivell (1s. net); and (3) *Resurrection Life*, by the Rev. Nathaniel Jones, M.A. (1s. net).

One of the most useful books on Palestine, especially for the preacher's purpose, that has ever been written is the Rev. James Kearn's *Among the Holy Places*. We have been accustomed to put it next to Thomson's *Land and the Book*. Its popularity is therefore no surprise to us. Mr. Fisher Unwin, after issuing a sixth impression of the first edition as late as November last, has now published a second edition (5s.). At least we understand that this is a second edition. We cannot lay our hands on our copy of the first edition, but we think that the attractive outline drawings at least are new, although we think we have seen the photographs before.

The translation of Professor Bousset's 'What is Religion?' has been followed by a translation of *The Faith of a Modern Protestant* (Fisher Unwin; 2s. 6d. net). The translator is the same, Miss F. B. Low, and the translation is very well done. What are we to say about the Faith of a Modern Protestant? It lacks just one thing, but, alas, it is a very great thing. Jesus is the highest we have known on earth, but He came and went as other men. Professor Bousset rises gradually in his exposition of his faith till he reaches the forgiveness of sins. But the forgiveness of sins is not bound up with the redemption that is in Christ. The most that Jesus did was to make us certain and secure of a God who forgives sins.

Messrs. Washbourne have published the third volume of the Rev. D. Chisholm's *The Catechism in Examples*. Its contents are 'Charity' and 'The Commandments.'

The Vulgate, the Source of False Doctrines, by Professor George Henslow (Williams & Norgate; 2s. 6d. net), is really a good strong Protestant polemic. Its chapters deal with doctrines—oblation, propitiation, repentance, purgatory, absolution. And under each doctrinal heading there is very plain statement of the false teaching of the Roman Church, and the reason of it, the reason of it being that that Church has followed the Vulgate instead of going to the original Hebrew or Greek. A simple example is Repentance—Vulgate *penitentia*, whence penance, and all the agony of hair shirts.