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helplessly delicate state of health. One day last week, in my afternoon visits, I came upon the delicate one sitting on the topmost of six stone steps leading into their very humble dwelling, and as I was kindly inquiring for her and for them all, my rough-looking friend, hearing my voice, came out from the kitchen with linen cloths wrapped about her face; for she has been suffering for some considerable time from cancer which already has made sad and sore inroads on the honest countenance. 'And how are you keeping?' I asked;

and then she replied with a smile, and a touch of hopefulness, 'Thank God, sir, I feel no worse, but I think rather better, and I have much to be thankful for, very much; God has been good to me and merciful, and I cannot be too thankful.' As I came away she said in the most graceful way, 'I'll be glad to see you at any time.' And this is a woman who never got charity, and who does not beg or look for charity even yet.¹

¹ Donald M. Henry, Whithorn.

Codex Edinburgensis.

A HITHERTO UNKNOWN MANUSCRIPT OF THE OLD TESTAMENT.

BY PROFESSOR THE REV. A. R. S. KENNEDY, D.D., UNIVERSITY OF EDINBURGH.

III.

THE Edinburgh Codex, then, is simply an additional witness to the scrupulous care with which the text approved by the Massoretes has been transmitted from age to age. At the same time it presents innumerable variations, each of little account in itself, but in the mass sufficient to give the MS. an individuality of its own. The nature and extent of these variations could be adequately shown only by the collation of a number of typical passages from the several divisions of the Canon. To attempt such a collation within the present limits is out of the question. This description of the Codex Edinburgensis, however, would be incomplete without some more precise indication than has yet been given of the variations referred to. I propose, therefore, to collate the two passages (2 K 25^{27b-30}, Jer 1¹⁻²²) contained in the page of the MS, reproduced as the frontispiece to the June number of this magazine. The student will thus be able to check my results for himself. The standard of comparison will naturally be the printed texts of Baer and Ginsburg, which claim to reproduce 'accuratissime' the text 'according to the Massorah.'

COLLATION OF THE ORIGINAL TEXT OF A PAGE OF CODIX EDINBURGENSIS, WITH EXPLANATORY NOTES.¹

A. 2 K 25^{27b-30}.

	<i>Codex Edinburgensis.</i>	<i>Baer and Ginsburg.</i>
Col. a 4	יְהוֹכִינָן ^a	יְהוֹכִינָן
" " 9	בְּבִלָּה ^b	בְּבִבְלָה
" " 15	חִזְיוֹ ^c	B. חִזְיוֹ; G. חִזְיוֹ

¹ No account is taken of the differences in the divisions of the text, or of the more minute variations in the accentuation.

B. JER 1¹⁻²².

	<i>Codex Edinburgensis.</i>	<i>Baer and Ginsburg.</i>
Col. a 32	עֲשֵׂתִי עֲשֶׂרָה ^d	עֲשֵׂתִי-עֲשֶׂרָה
" b 2	הַחֲמִישִׁי ^e	הַחֲמִישִׁי
" " 4	אֶצְרֹךְ ^f	אֶצְרֹךְ (B. אֶצְרוֹ)
" " 8	אֵתָהּ אֲדַנִּי יְהוָה ^g	אֵתָהּ אֲדַנִּי יְהוָה
" " 12	כִּי עַל כָּל-אִשֶׁר ^h	כִּי עַל-כָּל-מִשֶׁר
" " 13	אֲשַׁלְחֶךָ ⁱ	אֲשַׁלְחֶךָ
" " 27	רֹאֵה ^k	רֹאֵה
" " 31	לְעִשְׂתוֹ ^l	לְעִשְׂתוֹ
" " 32	אֵלַי, an omission supplied by the corrector	אֵלַי
" " 34	נִפְחָה, corrected to נִפְחָה ^m	נִפְחָה
" c 14	לְמַעֲשֵׂי ⁿ	Baer as Cod. Ed., but with metheg; G. Kéth. as Cod. Ed., but Qêrê לְמַעֲשֵׂה
" " 15	תִּאֲזָר ^o	B. תִּאֲזָר; G. תִּאֲזָר
" " 16	אֱלֹהִים ^p	אֱלֹהִים
" " 18	מִצִּיּוֹן ^q	מִצִּיּוֹן
" " 21	מִבְּצֵר ^r	מִבְּצֵר
" " 26	וְלֹא יוֹכַלְרֶךָ ^s	G. וְלֹא-יוֹכַל לְךָ
" " 27	נָאִם יְהוָה	נָאִם-יְהוָה (with maqqeph)
" " 29	הַלֹּחֶף ^t	B. הַלֹּחֶף; G. הַלֹּחֶף
" " 34	בַּמִּדְבָּר, an omission supplied by the corrector.	בַּמִּדְבָּר

(a) 2 K 25²⁷. The absence of the metheg is characteristic of Codex Edinburgensis as of other early MSS., see above, p. 438b. Cf. אֶרְחֹתַי a 12, which in the current texts has two methegs, תִּקְ"ן, בעֲנֹתַי and הַכְּנִיּוֹת, a 23, in modern editions תִּקְ"ן, —and so throughout. Note also on the photograph the position of the points of the preceding word, which in Baer appears as אֶתְרֵאֵשׁ, in Ginsburg as אֶתְרֵאֵשׁ.

(b) v.²⁸. This is an interesting variant typical of hundreds of similar cases in which the MS. followed by the punctuator or the Massoretic annotator had a different reading from the codex copied by the original scribe of Codex Edinburgensis. Here the latter had the more common form with *n locale*, בְּנִלָה, but the former read בְּנִלָה, and the *consonantal text was corrected accordingly*. The minute ה (=8)¹ in the margin is from the pen of the Massorete, and tells us that this is one of eight passages where the Massorah requires the reading בְּנִלָה. In the Massora magna in the lower margin of the page—so called to distinguish it from the Massora parva between the columns—the eight passages² are adduced in the usual manner by the citation of one or more catchwords for each of the verses in question. As a specimen of the Greater Massorah the note may here be translated in full: 'בְּנִלָה [is found] eight times [in O.T.], and its "sign" (סִמְיוֹן, σημειον = "the references are"): "and he spake kindly to him" [2 K 25²⁸], and its neighbour (i.e. the parallel passage, Jer 52²²); "he shall perform his pleasure on Babylon" [Is 48¹⁴]; "and of them shall be taken-up a curse" [Jer 29²²]; "and I will execute upon Bel in Babylon" [Jer 51⁴⁴]; "now, therefore, if it seem good to the king" [Ezr 5¹⁷]; "then Darius" [Ezr 6¹].'

The Lesser Massorah has also a note on the following word *ישנה*, viz. ה א כה ה, which means '[this word occurs] twice, but once it is written with ה,' referring to שנה in the parallel passage, Jer 52²². Note, also, in passing the position of the diacritical point of Shin and Sin in Codex Edinburgensis, in particular the fact that this point is not merged in the point of cholem as in our printed texts. See, e.g., בְּשֵׁל, a 28, שָׁקַר, b 30, לְעֵשׂוֹ, b 31, etc.

(c) v.³⁰. Ginsburg here agrees with Codex Edinburgensis in reading חיי without an alternative; Baer gives חיי as the true Massoretic text with חיי as the Qêrê, see his *Liber Regum*, p. 119.

The Massoretic note appended to the Book of Kings, giving the number of its verses as 1935, will be discussed at a later stage. Then follows the illuminated Latin title 'Jeremias C. i.' On the margin a later hand has inserted the word *הפסרה*, indicating that one of the Haphtarahs, or lessons from the Prophets, begins with Jer 1¹ (see Ginsburg,³ *in loc.*).

(d) Jer 1². 'For a list of MSS. with this minor variant of עשתי without maqqeph, and with the accent munach, see Ginsburg. Other instances of the omission of maqqeph in Codex Edinb. will be found b 9, 12; cf. note r below.

(e) v.³. *Scriptio defectiva* and without metheg—one of thousands of similar variations in the presence or absence of the vowel-letters (*matres lectionis*) Yod and Waw. A minute Yod has been added above the line. Cf. notes f, l, n, o, s

¹ The point which appears above so many of the letters in the margins is the sign of a contraction, or denotes, as in this case, that the letter is used numerically.

² In reality only seven passages are cited, the eighth, 2 Ch 36⁷, having been inadvertently omitted.

³ The references to Ginsburg in the sequel are to his text of Jeremiah (1910), forming part of the new edition of his 'Massoretico-critical' Hebrew Bible which he is preparing for the British and Foreign Bible Society.

below. Other variants of this class are אָתָם, c 10, עֹבְדֵי, c 12, which may be entered here.

(f) v.⁵. Another case of variant vocalization. The original scribe wrote the word *without* the vowel-letter, which appears in the *text* of B and G with the Massoretic note that 'ו' is superfluous.' This is one of hundreds of cases where it is clear that the codex whose readings are represented by the *vocalization* of Codex Edinburgensis, and that from which the consonantal text was copied, represent two slightly divergent Massoretic traditions. Here, for example, the scribe's MS. had the *correct text without Waw*; the punctuator's MS. had the *incorrect text with Waw* and, in addition, the marginal note, 'ו' לא ק' (the ו is not to be read, i.e. the correct reading is *אִירִי*). Hence the curious result that the punctuator or annotator added the intrusive ו above the line in order to give a reason for the marginal note. In other words, a correct reading was changed into a wrong one, simply for the sake of correcting it! An illuminating commentary in the boasted uniformity of the Massorah!

(g) v.⁶. Note (1) the position of mappiq in אָתָה, and (2) the omission of the cholem-point in אִירִי; and (3) the pointing of the tetragrammaton, for which see above, p. 438b.

(h) v.⁷. על with metheg and without maqqeph, for which see Ginsburg's list of MSS.

(i) The irregular pathach under Lamed is probably due to a slip of the punctuator, — for —. Note, again, the absence of the two methegs.

(k) v.¹¹. Note the deletion of the vowel-letter by the punctuator (cf. note f). Conversely the Waw is inserted by him in וָקָה, b 34.

(l) v.¹². Once more the redundant Waw is here deleted to accord with the Massorah (see margin), which tells us that this form *לעשתי* occurs five times in O.T., and each time it is written *defective* (חֲסֵר).

(m) v.¹⁶. According to the Lesser Massorah (י' כה י', i.e. [עשתי] is written eleven times with י') the construct *plural* is here the correct form; see Ginsburg for the readings of the MSS., Baer, *Liber Jerem.*, p. 83, for the Massorah, also Kittel *in loc.*

(n) v.¹⁷. For the four or five different ways in which this word is pointed in the MSS., see Ginsburg and Baer.

(o) According to Baer (p. 83), אֵלֵיהֶם ubique in lib. Jerem. plene cum Jod.

(p) This is the only real variant from the recognized Massorah allowed to remain on this page of our Codex, for the correction in the margin (עשתי) is of a later date than the Codex itself. Although our reading with ב does not seem to be found in the MSS. collated by Ginsburg, it is found in fourteen other MSS. according to Rothstein (*apud* Kittel), for which see de Rossi's list (*Var. Lect. Vet. Test. in loc.*).

(q) v.¹⁸. The pathach is doubtless to be explained as in note i.

(r) v.¹⁹. In its treatment of these words—לָא with munach, and maqqeph joining the second and third words—Codex Edinburgensis has the correct form according to Baer (*op. cit.*, p. 83), as against Ginsburg's alternative, whom see, as before, for the MS. evidence.

(s) v.²². Here again, as so often, our two leading authorities on the Massorah are at variance. According to Baer, 'וָהִי sine Vav in codd. veteribusque edd.'—a dictum which now

requires modification in the light of the reading of Codex Edinburgensis. Note, finally, the position of the shewa of אָ in אָחִירִי immediately preceding compared with the normal form in אָחִירָה in the line above (cf. p. 438b).

This part of my paper may perhaps fitly close with the reflexion that of all the fairly numerous variants presented by this page of our Codex there is not a single instance in which the meaning of the text is in any way affected, not even by the most outstanding various reading in Jer 17 (מִצֹּחַ).

The space at my disposal prevents me from entering at any length into the value of the great amount of Massoretic material contained in the ample margins of the pages of Codex Edinburgensis, even were I more competent than I claim to be to act as pilot on this almost uncharted sea. My readers must be content meanwhile with the few specimens of the Massorah, both lesser and greater, given in the preceding notes. There is one section of the Massorah, however, to which I should like to refer in a few sentences, namely, the notes at the close of most of the O.T. books giving the number of the verses and of the sections, the middle verse, and other details.

It is well known that the MSS. differ to some extent in the numbers contained in these closing summaries (see esp. Ginsburg, *Introduction*, etc., pp. 68-108). In this respect the Edinburg MS. also goes its own way. Thus in the Massoretic summary at the close of Kings (see the frontispiece to the June number) we read: 'The sum of the verses of the Book of Kings is a thousand and nine hundred and thirty and five' (1935). This is clearly a mistake for 1535. But the only other MS. known to give this number is the famous St. Petersburg Codex of the year 916. All the others previously known have 1534. Strangely enough both figures are wrong, the real number of verses being 1536 (see Ginsburg, *op. cit.*, p. 90; Baer, *Lib. Regum*, p. 119).

In the case of the three prophets, Isaiah, Jeremiah, Ezekiel, also, our Codex has some remarkable figures. The number for Isaiah is 1273 (אֵלֶּף וְיָצֵן), which is very near the 1272 of the St. Petersburg Codex, but the great majority of MSS. have 1291, the true number according to the present verse-division. For Jeremiah our Codex gives אֵשֶׁמֶט = 1349, where, however, ט is probably a slip for ד, which would give us 1369. The majority of MSS. have 1365, the St. Petersburg

MS. alone having 1364, which is the correct number. The number for Ezekiel, 1235 (אֵרְלֵה), diverges still further from that found in other MSS. which vary between 1273 and 1274 (see for the whole subject, in addition to Ginsburg, *op. cit.*, L. Blau, 'Massoretic Studies,' iv., in *J.Q.R.*, ix [1897], pp. 477-490).

The middle verse, or the verse beginning the second half, of each book is duly noted by the marginal entry הַצִּי הַסֵּפֶר. Under this head, also, our Codex has its own peculiarities. In the margin opposite Gn 48^b, I find the less usual entry רְבִיעִיתָהּ שֶׁל תּוֹרָה, 'the fourth part of the Torah.' As in other MSS. there are three different reckonings of the half of the Torah or Pentateuch. If we count by verses, the middle verse (of 5845 verses) is Lev 8^b; if by words, the middle falls within Lev 10¹⁶, more precisely between the words דָּרַשׁ and דָּרַשׁ, or as it is expressed in the margin, דָּרַשׁ and מִכָּא דָּרַשׁ מִכָּא, i.e. דָּרַשׁ belongs to one half of the Torah, and דָּרַשׁ to the other. When the letters of the Torah are counted, finally, the middle letter, according to our Codex and the Massorah, is the ו of וָחוּן in Lev 11⁴² (cf. p. 438a above).

In conclusion I wish briefly to supplement the statements in my first paper regarding the condition and history of the Codex. Although it is now bound in two volumes, the second containing the books from Joshua onwards (see p. 391), I think it is quite evident that the latter volume now includes what originally formed two volumes, making three in all. The main ground on which this conclusion is based is the gruesome fact that several folios of Joshua at the beginning, and of the close of Isaiah in the middle, of vol. ii. must at one time have lain soaked in human blood.¹ The only explanation that suggests itself of the bloodstains in the middle of the volume is that the original second volume ended with Isaiah. This is confirmed by the presence of חֹזֵק, 'be of good courage,' from the pen of the scribe at the end of Deuteronomy, of Isaiah, and of Chronicles (see p. 437b), that is, at the end of each of the three original volumes, and there only.

These blood-stained pages, further, afford a significant hint as to the past history of our manuscript, suggesting that, like many another of

¹ I am indebted to my colleague, Professor Harvey Littlejohn, for the pains he has taken in verifying the above by means of a reagent and otherwise.

our extant MSS. (see *e.g.* Ginsburg, *Introduction*, 777 f.), it probably came into Christian hands on the occasion of one of the all too numerous persecutions of 'the tribes of the wandering foot' that disgrace the history of mediæval Europe.

ERRATUM, p. 525a. In the reference to G. K. *Grammar*, § 8 f., 'not' has been erroneously inserted by the proof-reader! The sentence should run, 'we ought to write נב but נבם.' That is, when נ has no vowel of its own it may bear the point of Cholem, but not otherwise.

Literature.

DESTITUTION.

WHILE the Insurance Bill is pursuing its perilous way through the House of Commons let us read *The Prevention of Destitution*, by Sidney and Beatrice Webb (Longmans; 6s. net). It is true that Insurance is the subject of only one chapter of the book, but it is a long chapter and central. Nothing we are likely to come across in our reading will prepare us better for understanding the need for legislation on Insurance, or give us a better conception of the kind of legislation that is needed. Here, for instance, is a paragraph that seems to go to the heart of the matter:

'We attribute the failure of both the voluntary sickness insurance of England, and the compulsory sickness insurance of Germany, to instigate and promote any really effective campaign for the prevention of sickness, to their common divorce from the Public Health administration of their respective countries. Owing to their organization on an entirely different basis of membership than that of the Public Health area, the Sickness Insurance Funds of Germany are, in fact, as little connected with what we should term the Public Health Service as are the Friendly Societies of our own country. The managing committees, in both cases, have their minds set on relief, not prevention; in both cases they are powerless themselves to undertake the campaign necessary to do for phthisis what has been so successfully done for typhus; in both cases the cost of such a campaign would fall upon one set of shoulders, whilst the direct pecuniary benefits would fall upon a different set. So far as our own country is concerned, we suggest that the only practical chance of turning to account, as an incentive and a help to the actual prevention of sickness, the

vast expenditure and extensive organization involved in universal and compulsory sickness insurance, would be to associate it very closely with the existing Public Health Service. We see no way in which the community can actually prevent malingering, except by bringing to bear the resources of the Public Health administration. The Local Health Authority is already definitely charged with the prevention of disease, and it has, in its medical and sanitary staff, its 700 municipal hospitals, and its organization of Health Visiting and Sanitary Inspection, the nucleus of a service concentrated entirely on preventive methods, and already treating successfully more than a hundred thousand patients a year. The Medical Officers of Health have been taught by long experience in their work in preventing epidemics, to search out disease in its incipient stage; to offer hospital treatment when the conditions of the home do not admit of quick recovery; by changes in the environment, to alter, where necessary, the permanent conditions of the patient's life, and to insist on hygienic conduct so as to prevent the occurrence or recurrence of the disease. If the administration of Sick Benefit were intimately associated with this work of prevention, a National Insurance Scheme might not merely be safeguarded from fraudulent claims, but might become a potent instrument for diminishing the sickness-rate.'

The other topics dealt with are these: (1) Destitution as a Disease of Society; (2) How to Prevent the Destitution that arises from Sickness; (3) Destitution and Eugenics; (4) How to Prevent the Destitution arising from Child Neglect; (5) Sweating and Unemployment as Causes of Destitution; (6) How to Prevent Unemployment and Under-Employment; (7) The Enlarged Sphere of Voluntary Agencies in the Prevention of Destitu-

tion; (8) The Need for a Common Register and a Register of Public Assistance; (9) The 'Moral Factor.'

The last chapter is at once the most searching and the most difficult. It touches two interests—the interest of the 'unworkable' and the interest of the easy philanthropist. On the one hand, how is the incorrigibly lazy to be brought to a sense of the claim which society makes upon him? On the other hand, how is the merely emotional element to be eliminated from the privilege of giving? 'We assert,' say these experienced philanthropists, 'that the mere relief of destitution, whether by State action or Voluntary Agencies, with all its demoralizing effect on personal character, and its inevitable palliation and encouragement of "moral failure"—however necessary to our conscience such relief may have been, in the seventeenth, the eighteenth, or the nineteenth century—can now be dispensed with, without suffering and without inhumanity. The advance of knowledge, and, in the United Kingdom, the growth in national and municipal organization, now for the first time permit us to substitute, for all kinds of mere "relief," measures of prevention of the several causes of destitution, and measures of treatment of every case not prevented, which, whilst ensuring that no person whatever goes unprovided for, can be demonstrated to be without injurious effect on personal character or national energy.'

FREE CHRISTIANITY.

Some of the papers read at the Fifth International Congress of Free Christianity and Religious Progress have already been noticed in THE EXPOSITORY TIMES. For they have already been issued separately. Now they are all gathered into one handsome volume which Messrs. Williams & Norgate have published at the price of 8s. 6d. net in paper, and 9s. 6d. net in cloth. The title is: *Fifth International Congress of Free Christianity and Religious Progress*, Berlin, August 5-10, 1910. Edited by Charles W. Wendte, D.D., with the assistance of V. D. Davis, B.A.

It is only in the collected volume that one can see what the Congress stands for. In a word, every subject that belongs to Christianity is taken within its scope. But every subject is treated from the scientific, that is, the outwardly demon-

strable, point of view. There were no mystics at the Congress. There were no evangelicals.

Stay a moment. That does not mean that all the speakers were materialists. Mysticism is not used in opposition to materialism. In fact, there was no materialist present. Nor does it mean that none of the speakers gloried in the gospel. They all gloried in it. But every man who spoke understood that he spoke as a 'free' in opposition to an 'evangelical' Christian; and every speaker spoke as a 'progressive' in opposition to an 'illuminative' Christian.

What does it all come to? It comes to this, that mystical Christianity must be shown to be progressive, that is, truly scientific, Christianity; and evangelical Christianity must be shown to be truly free. As long as the mystic denies the place of the historical fact, and as long as the evangelical denies the right of historical criticism, there will be occasion and great need for protests like those made at the Fifth Congress of Free Christianity and Religious Progress.

The American Baptist Publication Society of Philadelphia is issuing a series of pamphlets for the Social Service Commission of the Northern Baptist Convention, under the editorship of Professor Shailer Mathews. Two pamphlets already published are *Welfare Work by Corporations* by Mary Lathrop Goss, and *International Justice* by Professor G. C. Wilson (10 cents net each).

Happy will the booklover be who falls in with *Areopagitica* written by Mr. John Milton—with the 'Sydney Humphries' edition, to wit. It is a royal octavo. It is printed in large clear-faced type, on the kind of paper which is usually employed for the finest engravings; and it is bound in parma violet cloth. The publishers are Messrs A. & C. Black, and the price is 10s. net. A 'Special Note' informs us that the whole of the profit derived from the sale of the book will be devoted to the London Library. The first edition is limited to 500 copies; and it is the first edition that will run up in price when these 500 are sold.

We must now be careful, in ordering our Cambridge commentaries, to order them by their proper titles. Hitherto the 'Cambridge Bible for

Schools and Colleges' has used the Authorized Version, and there is another series under the title of 'The Revised Version for the Use of Schools.' To that series two volumes have just been added—*Joshua* (1s. 6d. net), edited by the Rev. P. J. Boyer, M.A., and *James and Hebrews* (1s. 6d. net), edited by the Rev. Arthur Carr, M.A. But now the 'Cambridge Bible for Schools and Colleges' is itself to use the Revised Version. Two volumes with that version as basis have been issued together—*Exodus* (3s. 6d. net) by Professor Driver, and *Numbers* (2s. 6d. net) by Dr. McNeile.

Professor Driver's *Exodus* is the result of a combination of qualifications for expounding the Old Testament in which he stands alone in our generation and apparently unapproachable. There is a nicety in his knowledge of Hebrew, drawn from familiarity with the Grammar, the use of words, and the genius of the language, which is itself unsurpassed by any living scholar. To that, however, Dr. Driver adds a knowledge of the English Bible, its history and its language, which the ordinary expositor seems to think unnecessary, if not contemptible. Then the whole of the circumstances and surroundings of the writer are mastered—his history, geography, liturgy; the trade, the politics, the family and social life of his time; and his place in the development of Hebrew theology. And to these things is added a command of appropriate expression, especially of felicitous and final translation, which alone would give distinction to an expositor of Scripture. These qualities have never been more fully or more harmoniously displayed than in this commentary on the Book of Exodus.

Dr. McNeile's *Numbers* is shorter. It is too short to let him do himself justice. For he has no mean gift of exposition, even if we cannot place him beside so supreme a master as Dr. Driver. He has almost ignored the language of the English Version, although in our judgment the commentator who uses the Revised Version ought to give more attention to it than the commentator who uses the Authorized Version. All the same, this is excellent scholarly work. Brief as the comments are, the right meaning is usually hit, whatever the word or phrase may be.

In addition to these volumes the Cambridge Press has issued *An Introduction to the Pentateuch* (3s. 6d. net), by the Rev. A. T. Chapman, M.A.

The title is a mistake. It is an Introduction to the Hexateuch. It is of the Hexateuch that Mr. Chapman speaks throughout. How could he do otherwise? And it is a pity that the book comes out under a title which may lead some to think that it is over-conservative and out of date. It is not out of date. There is no hesitation from beginning to end in allowing the scholarship of the last fifty years to reap the whole of its well-earned harvest.

The publications of the University of Chicago Press are now issued in this country by the Cambridge University Press. The latest issue is a substantial and scholarly volume on *The Theology of Schleiermacher*, by Professor George Cross, D.D., of the Newton Theological Institution. The volume is mainly a condensation of Schleiermacher's *Glaubenslehre*. And the condensation is most lucid and masterly. But it is preceded by an historical introduction which contains a sketch of Schleiermacher's life and a history of his relation to earlier Protestantism. It is followed by an estimate of Schleiermacher as a theological influence, and by a most useful bibliography both of Schleiermacher's own works and also of works on Schleiermacher.

We are all proud of the great Oxford English Dictionary, but it is very expensive. We are now offered an Oxford English Dictionary at 3s. 6d. net. And this is the first thing that is remarkable about it—the cost is a record in prices. For it contains 1041 pages, closely printed in double column, and with a free use of costly clarendon type.

The next thing is that it is occupied entirely with the English language as in use. The past is here only to afford derivations.

But that leads to the third remarkable thing. The derivations are on a scale of fulness never seen in a dictionary of this size before. And they are no longer the clever guesses of fertile minds, but strict scientific deduction from the use of the word. Take that curious word *gazebo*. All the dictionaries before the great Oxford explain it as a humorous formation from *gaze*, after 'videbo' from 'video.' But the earliest actual examples seem to be Oriental, and so the humour is not less and the science more. A *gazebo* is described as 'a structure whence a view may be had.'

And this leads to the last notable characteristic. *The Concise Oxford Dictionary of Current English*

is adapted by H. W. Fowler and F. G. Fowler from the Oxford Dictionary (Oxford: At the Clarendon Press).

'Another Mission has come and gone,' and another volume of addresses by the Bishop of London has been published. There are no addresses like them. Their abandon is amazing; not less amazing is the fertility of their application of the gospel to our daily life. Passing from church to church Dr. Ingram not only delivers these searching addresses, he also invites and answers questions. The title of the book is *Secrets of Strength* (Wells Gardner; 1s. net).

Messrs. Gay & Hancock have changed the title of Mr. F. C. Baker's 'Here and Hereafter' to *Our Immortal Heritage*, and issued a new edition of it (1s. net).

We are not yet out of the wood of weary discussion regarding the claims of *The Historical Jesus and the Theological Christ*. But Principal Estlin Carpenter will help us out. For one thing he believes in the historical Jesus. And for another he shows clearly enough that the theological Christ was bound to differ from the historical Jesus, as every fact must differ from the explanation of it, but that the difference is legitimate and follows the proper lines of historical development. Principal Estlin Carpenter is under no ecclesiastical glamour. His exposition is as individually free as a scientific mind will allow him to make it. And just for that reason he will help us out of the wood. For how reverent he is. And what a sense he has of the majesty of the Historical Jesus; of the might also of the Theological Christ. His book is published by Mr. Philip Green (3s. 6d. net).

Dr. Henry B. Robins, Professor of Systematic Theology in the Pacific Coast Baptist Theological Seminary, has written a book on *Aspects of Authority in the Christian Religion* (Philadelphia: Griffith & Rowland Press; 75 cents net). For he believes that recent criticism has left Catholic and Protestant with the old need of dependence but without a clear understanding of what there is to depend upon. Well, what is there? There is simply Christian experience, says Professor

Robins. But not of the individual alone. 'The individual consciousness must reckon with the collective consciousness of its own times and with the collective consciousness of other times as embodied in confessional utterances, as represented in the New Testament. It may discover in the synthesis those elements which are truly normal, which belong essentially to the Christian life. But the individual experience—and individual experience is the great end of the redemptional process—needs the constant interpretative presence of the Holy Spirit, which always is available for the Christian in his handling of the truth, to enable it to make a proper synthesis and to rise into a normal condition.'

All our religious thinking at present is on religion. At least all that has any freshness in it. Not on theology, not on creeds, not even on liturgiology. We have not passed from these things, but we have been driven by them to think of that on which they rest. We have found it necessary to try to understand what religion is, so as to save ourselves from becoming irreligious. For discussions about Election, about the Athanasian Creed, even about Fasting Communion were like to land us in irreligion. We have been compelled to find a sound basis for them all in the study of religion itself.

And what is religion? Mr. C. Delisle Burns, who has written a book on *Old Creeds and the New Faith* (Griffiths; 6s.), gives us a definition. 'Religion,' he says, 'in the first place is the surrender of self before a reality which is greater, deeper, wider than the self. It is a surrender which is not that made to the family, the state, or even humanity, but to something underlying all these and present also in the individual. Religion, again, is the attempt to express through oneself this underlying force; it involves a feeling of real union in action with this force. Religion thus has a passive and an active element in it.'

And then the rest of the book is an exposition and criticism of the way in which Religion, as thus defined, has been realized in religious communities. There is a chapter on Catholicism, the Religion of all men; on Monasticism, a Spiritual Aristocracy; on Protestantism, the Religion of every Man; on Rational Religion. And as we read we are in touch with a thinker who has not lost the sense of awe.

Denzinger's *Enchiridion Symbolorum* is one of the indispensables. It is almost indispensable to the student of any branch of theology; it is quite indispensable to the student of that special branch of theology called Symbolics. And not only so. It is sufficient. Without other books, one may become expert in the study of Symbolics by the use of Denzinger alone. He omits nothing; he mis-states nothing; he misprints nothing. This is the eleventh edition, and it is edited by the Rev. Clemens Bannwart, S.J. A diligent use of an earlier edition leaves one wondering what there was to edit. From the first, Denzinger's *Enchiridion* was the finest laborious German work. The complete title is *Enchiridion Symbolorum Definitionum et Declarationum de Rebus Fidei et Morum* (Herder; 6s.).

An astonishingly cheap book is Dr. Schuster's *Illustrated Bible History* (Herder; 1s. 3d.), and it is no marvel that it has reached its twelfth edition this year. The book has been prepared for the use of Roman Catholic schools, and so its simplicity is its first characteristic. The narrative is retold in short paragraphs with the least possible word of explanation.

The third number of the Publications of the Jews' College in London (the first and second have already been noticed) is *Jefeth b. Ali's Arabic Commentary on Nahum*. The Commentary is given in full in the Hebrew. There are also an introduction, an abridged translation, and notes in English. The editor is Mr. Hartwig Hirschfeld.

The readers of THE EXPOSITORY TIMES do not require an introduction to Professor Holdsworth of the Handsworth College, nor to his studies on *The Life of Faith* (Kelly). But it is those who read the chapters in THE EXPOSITORY TIMES who will be most eager to buy the book, that the second reading may be consecutive and the more instructive.

But this is not the only book that has been published for Professor Holdsworth this month. He is also the author of the 41st Fernley Lecture, of which the title is *The Christ of the Gospels* (Kelly; 3s. 6d.). What a significant title it is. The previous forty Fernley Lecturers must surely envy Professor Holdsworth his subject. But it is less his choice than his necessity, and in that lies its

significance. For it is the Christ of the Gospels that is the subject of all our hottest discussion. And how wise Professor Holdsworth has been to tell us what the Christ of the Gospels is before he tells us what the multifarious educated and uneducated magazine writers make of Him. If our much worried young men and women would read this sane, scholarly, verifiable picture of the Christ of the Gospels how it would lift up their countenance. Let us do everything in our power to bring it to their knowledge.

It is a wonder that an energetic publisher has not yet been found ready to issue a complete history of Missions. When he comes he must see to it that each division of the work is entrusted to a man who has a thorough knowledge of the land, an unbiassed historical imagination, and a deep well of love to Christ.

For South Africa the man is found already, and the history has been written. The man is the Rev. J. du Plessis, B.A. (Cape), B.D. (Edinburgh); and the book is entitled *A History of Christian Missions in South Africa* (Longmans; 10s. 6d.).

Besides the necessary qualities already named, every one of which Mr. du Plessis possesses in manifest good measure, it is worth observing that he possesses a fine strenuous English style. It is a style that is neither too familiar for historical writing, nor too distant for the things that concern the Kingdom. The volume is a large one, but it may be read from beginning to end with delight; and he who reads it will know the whole story of this 'field.' Not unlikely he will also be led to a deeper interest in the work of Christ abroad.

Another volume has appeared of that most interesting series of books on the native tribes of Assam, edited by Colonel P. R. T. Gurdon. This time the tribe is that of *The Kacháris* (Macmillan; 8s. 6d.), and there is even greater interest than usual in the authorship of it. The author is the late Rev. Sidney Endle, who spent about forty years among this tribe and became their much trusted friend and father. 'When Mr. Endle approached a Kachári village during one of the prolonged preaching tours which were to him at once a duty and the keenest of pleasures, he was always greeted with a joyous and often noisy welcome. He travelled on foot, and the villagers would turn out to see the *gāmi-nī-brai*, the "old

man of the village," as they affectionately called him. He was often cordially invited to share in the village festivities, and it was an interesting sight to watch him seated in the midst of rough semi-savage folk, listening to the tale of their simple joys and sorrows, enjoying their primitive jokes, and, when occasion served, talking to them, as probably no one else will ever be able to talk to them again, of the matters nearest to the missionary's heart.'

These are the words of Mr. J. D. Anderson of the Indian Civil Service, who writes an introduction to the book. Its chief claim on the attention of the student of the Bible is that in the chapter on the Religion of the Kacháris Mr. Endle gives some striking parallels between Kachári and Hebrew custom. The volume is admirably illustrated, some of the illustrations being in colour.

The study of religion is chiefly the cause of the keen interest that is being taken in the study of Psychology. Certainly Psychology is studied apart from religion. But it is not an end. And the keenness of the interest, we say, is due to the fact that the end is Religion and God.

There are many text-books of Psychology pure and simple. There is no easier than *Essentials of Psychology*, by Dr. W. B. Pillsbury, Professor of Psychology in the University of Michigan (Macmillan; 5s. 6d. net). Clearly the book is the result of a teacher's experiments. What after much trial he has found best for his own pupils—to impart the most knowledge and give the most relish for the subject—that he has set down in this well-arranged and well-printed volume.

Mr. J. Kennedy Maclean has written a strong appreciation of Dr. A. T. Pierson by way of introduction to a volume of sermons. The sermons are chosen so as to be representative of Dr. Pierson's message in its fulness and in its strength. But they are chosen from unpublished manuscripts. They certainly show that Dr. Pierson is a preacher. He has a clear ringing gospel message to deliver, and he uses every lawful art to deliver it impressively. In the matter of illustration lies his special attractiveness. He takes great trouble to find his illustrations; he takes great trouble to make sure that they illustrate. The title of the book is *Dr. Pierson and his Message* (Marshall Brothers; 3s. 6d. net).

The new volumes added to the 'Life of Faith Library' are *The Pathway of Victory* by the Rev. Thomas Wilkinson Riddle, and *The Consecrated Life* by the author of *A Father's Letters to his Son* (Marshall Brothers; 1s. net each).

After long and weary neglect four commentaries on Exodus have come out nearly at the same time. First Dr. Bennett's in the Century Bible, next Dr. McNeile's in the Westminster, then Dr. Driver's in the Cambridge Bible, and now Dr. F. B. Meyer's in the Devotional Commentary edited by Mr. Buckland. Dr. Meyer is himself. Scholarship with him is always the obedient handmaid of the Spirit. He cares most of all for the things in Exodus which lead the soul to Jesus (R.T.S.; 2s.).

Messrs. Sands issue the *Notre Dame* series of 'Lives of the Saints.' Two volumes have appeared—*St. Patrick, Apostle of Ireland*, and *St. Margaret, Queen of Scotland*. No author's name is given, and there is no claim to originality, whether of research or of characterization. The purpose of the series seems to be to educate in piety the young people who are attached to the Roman Catholic Church. The saints are examples of devout living and Church loyalty.

Two volumes have been published this month of the 'Treasury Library' of Mr. Robert Scott. The Rev. Harrington C. Lees, M.A., Vicar of Christ Church, Beckenham, an enthusiastic and suggestive expositor of the Bible, writes one of them. It has all the freshness of style which we can now count upon from Mr. Lees, and it has the additional interest of being based on the Egyptian papyri. Its title is *Christ and His Slaves* (1s. net). The other is written by the Right Rev. A. E. Joscelyne, D.D., Bishop Coadjutor of Jamaica. Its title is *The Voices of God* (1s. net).

Is there a living man or woman who can construct skeletons more cleverly than the Rev. J. Ellis? His is the famous 'Tool Basket,' a veritable museum of skeleton sermons. And his now is the book called *Sermons in a Nutshell* (Scott).

Under the title of *Twice Born Souls* the Rev. Claud Field, M.A., has written a small volume containing the story of some notable conversions

(Thynne; 1s. net). There is great and refreshing variety; there is also unmistakable and arrestive reality.

Messrs. Williams & Norgate have added to their 'Crown Theological Library' a translation of Professor Harnack's latest work. The title given

to it is *The Date of the Acts and of the Synoptic Gospels* (5s. net). It is a translation pure and simple, without a word of English introduction. But it is an admirable translation, made by the Rev. J. R. Wilkinson, M.A.; and the readers of Dr. Moffatt's *Introduction* will welcome its appearance at this opportune moment.

Studies in Pauline Vocabulary.

BY THE REV. R. MARTIN POPE, M.A., WIMBLETON.

Of Redeeming the Time.

τὸν καιρὸν ἐξαγοραζόμενοι.—COL. iv. 5.

THE striking phrase above quoted occurs also in Eph 5¹⁶. It is a mark of Pauline style to close a sentence with a pregnant participial clause which lends emphasis and richness to the preceding words. In both passages the phrase is connected with an injunction referring to the Christian's 'walk' or, as we should say, his daily life: but in the Colossian passage the reference to daily life is restricted so as to particularize the Christian's influence on those who are without (πρὸς τοὺς ἕξω), an idea which reminds us of 1 Ti 3⁷, where the Apostle, in discussing the qualifications for the office of bishop, says he 'must have a good report of them who are without' (τῶν ἕξωθεν). The Christian must stand well with unbelievers outside the circle of the Church: he must also ever keep them in view, so far as the influence of his personality is concerned. It should further be noticed that the Ephesian passage, which is more general in its application, adds as a reason for redeeming the time the words 'because the days are evil.'

Now, what does the Apostle mean by redeeming the time or the opportunity? In the first place, it is well to recognize that there is a difference of opinion with regard to the translation of the verb ἐξαγοραζόμενοι. Lightfoot on Col., *loc. cit.*, renders it 'buying up for yourselves'; but Dean Armitage Robinson on Eph., *loc. cit.*, remarks that we have no evidence for regarding the word as equivalent to the Latin *coemo* ('buy up'), and that the general usage of St. Paul (cf. Gal 3¹³, 4⁶) points to the meaning 'buying away from'—

redeeming, but not (he adds) in the sense of making up for lost time, as in the words 'Redeem thy mis-spent time's that past.'¹ The days are evil: the present has got, so to speak, into wrong hands: the Christian must purchase it away from these mis-users. The Vulgate gives us *tempus redimentes*; and we may paraphrase the Apostle's meaning thus—claim the present for the best uses. If the days are evil, that fact only adds point to the nobler use of time. If those who are without are to be won, each moment as it arrives must be employed for the great ends of the kingdom of heaven.

In the second place, we have to establish the meaning of *καιρός*. Doubtless it is more than once used by St. Paul (cf. especially Ro 3²⁰) as practically synonymous with *χρόνος*; but it is a mistake to overlook its proper signification of time in the sense of opportunity or the fitting moment for action; and, indeed, the cases are rare where the context of *καιρός* does not suggest, however faintly, a specific occasion or portion of time. It is the condition of the age ('the days are evil'), or the condition of the unbelieving world, that suggests the present as an opportunity to be purchased without delay and invested in the noblest service.

There is an illuminating passage in Butcher's

¹ The correct and original form of the line in Bishop Ken's famous morning hymn. The variations 'Thy precious time mis-spent redeem' or 'Redeem thy mis-spent moments past' are to be reckoned as examples of the unnecessary and often unjustifiable practice of altering the original wording of hymns. Sometimes the authors, but more frequently hymn-editors, are responsible for the changes.