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## Literature.

### THE NEW EDITION OF DRIVER'S 'SAMUEL.'

THAT a work like Driver's *Notes on the Hebrew Text of the Books of Samuel* (1890) should only now have reached its second edition is not flattering, to say the least, to our national zeal for the study of the original text of the Old Testament. The features of the *Notes*, which placed the book in a class by itself, are well known to scholars. The following, in the writer's opinion, were the most notable. (1) It contained the best available introduction to the history and development of the Hebrew alphabet, as well as a valuable exposition of the leading characteristics of the principal Ancient Versions. (2) It was the first English work to initiate the student into the modern methods of textual criticism. In a department of research where caution is specially required, the author's most characteristic quality as a scholar was particularly in evidence. (3) Perhaps the most original feature, however, was the series of notes on the idioms and syntactical subtleties of the Hebrew language, a line of study in which Professor Driver is unsurpassed.

In these and other respects the character of the work 'remains unaltered' in the new edition (the full title of which is given below),<sup>1</sup> 'its object being still . . . not solely to explain the text of the Books of Samuel, but, while doing this, to teach the student to understand Hebrew philology, and to appreciate Hebrew idioms.' The chief difference between the two editions is, as the title-page suggests, the prominence now given to questions of topography. The author's remarks on this new departure are worth quotation. 'I was led in the first instance to deal with the latter subject by the desire to illustrate from these books the force of "went up" and "came down," at once so characteristic of the historical books of the Old Testament, and so vividly reflecting the physical features of the country in which they were written ;

<sup>1</sup> *Notes on the Hebrew Text and the Topography of the Books of Samuel, with an Introduction on Hebrew Palaeography and the Ancient Versions and Facsimiles of Inscriptions and Maps*, by the Rev. S. R. Driver, D.D. Second Edition, revised and enlarged. Oxford: At the Clarendon Press, 1913 [xx + xcvi + 390 pp.].

and then, in view of the many highly-questionable identifications of ancient sites in the current English maps of Palestine . . . I went further, and added notes on the sites of places mentioned in the Books of Samuel.' These topographical notes, it is safe to say, mark a distinct advance in our knowledge of Palestine topography, not so much, perhaps, in the direction of final identifications, as in showing the precarious nature of much of the evidence hitherto advanced and accepted in this department.

In a brief notice, such as the present, it is impossible to do more than call attention to a few of the additions and alterations in the new edition, and perhaps to suggest one or two points for the author's reconsideration in a future issue. In the opening section of the Introduction, which deals with the 'early history of the Hebrew Alphabet,' the principal addition consists of a short study, illustrated by a facsimile, of the oldest specimen of purely Hebrew writing as yet published,<sup>2</sup> known as the Gezer Calendar, having been found there by Professor Macalister in 1908. A fuller account of this interesting document has since appeared in Macalister's *Excavation of Gezer*, vol. ii. p. 24 ff. As regards the length of the Siloam water-tunnel (see p. ix, where Warren's and Conder's figures are given) this may now be looked upon as settled by the careful measurements of Père Vincent, made under specially favourable conditions, and showing a total of 533·10 metres or 1749 feet (*Rev. Biblique*, 1912, pp. 425 ff.).

For the reasons given in the article MONEY in Hastings' *D.B.* iv., the present writer regrets that Dr. Driver still refers the well-known silver shekels and half-shekels to Simon Maccabæus (p. xi). It is to be hoped that Mr. Hill's forthcoming Catalogue of the Coins of Palestine in the British Museum will convert the Oxford scholars and others to sounder views on this much-debated question! On the other hand, it is satisfactory to find that the earliest known inscription in the square character, that of Arak el-Emir (*circa* 180 B.C.) is now read, beyond dispute, as מוֹבִיָּה, in place of the less evident עֲרִבִיָּה of the first edition.

<sup>2</sup> It is much to be regretted that the still older labels on the ostraca discovered by the Harvard Expedition at Samaria have not yet been published in facsimile.

For a subsequent edition I would suggest the insertion of the Gezer boundary inscription תרמ נזר, as given by Macalister, *op. cit.* i. 39, as an excellent specimen of the square character of a date but little later than that of Arak el-Emir. Among the works cited by Dr. Driver I miss the cheap and excellent collection of Hebrew and Phœnician inscriptions prepared for students by Professor Lidzbarski under the title *Altsemitische Texte*, pt. i., and, in the section on the Moabite Stone, Principal Bennett's convenient little volume published in 1910.

Passing to the main body of the work, we find on every page evidence of thorough revision in the light of the more recent contributions to the study of the text and exegesis of the Books of Samuel. Not only has a great number of new notes been added—on the text, on the meanings of words, on grammatical forms and idioms, and especially, as has been already emphasized, on questions of topography—but most of the older annotations have been expanded, some of them very considerably, in the light of the latest discoveries, or as the result of the author's own research. To discuss adequately even a limited number of these additions and expansions would require several pages of this magazine. It must suffice to refer to such typical specimens as the examination of the etymology of the name Samuel (pp. 16–19), where, in support of the meaning 'Name of God' (שמו + אל), reference might have been made to the construct form ירו found several times in the Gezer Calendar mentioned above; to the notes on the names Ashtart and Baal (pp. 61 ff.), on the signification of כפר (p. 44) and פהן (p. 284 f.), on the difficult word הוקיע (p. 351), and on the emphatic use of the accusative particle אה. It is not quite correct, however, to say, on p. 272, that 'אמה is the one word in Hebrew in which the plural is enlarged by the addition of ה (אמהות).' For 'Hebrew' we must read 'classical' or 'biblical Hebrew,' since in post-biblical Hebrew we have אמהות as a plural of אמ, 'mother' (Albrecht *Neuhebr. Gramm.* § 84b).

On not a few points of textual criticism there is room for difference of opinion. Thus for the impossible העליה of 1 S 9<sup>24</sup> Driver accepts the usual correction into האליה, 'the fat tail.' The lack of the particle אה (cf. אה-השק immediately

before), and the absence of the word from the best text of the LXX (B) seem, however, to point to a gloss to be read העליה, and originally intended to apply to הונג of v.<sup>25</sup>, as Gressmann and perhaps others have suggested. Again, it is surprising to find the reading וישרפו of the Massorettes<sup>1</sup> in 1 S 31<sup>12</sup> accepted without comment.

As regards the geographical and topographical notes, with the excellent maps, which are so prominent and welcome a feature of the new edition, I must now content myself with what I have said above. On p. 57 Dr. Driver would now add a reference to Dr. Duncan Mackenzie's excavation of the site of Bethshemesh (*P.E.F. Annual*, 1911) and on p. 69 he would probably withdraw the statement that 'there are no ancient remains' at Tell el-Fûl, in view of Dr. Masterman's account of his visit to the site (*P.E.F.St.* July 1913, pp. 132 ff.), the result of which is to confirm the identification of Gibeah of Saul with Tell el-Fûl.

I have noticed very few misprints. In the first footnote on p. 76 the passage in Herodotus should be 3. 113, to which might be added a reference to Mishna *Shabbath* 5<sup>4</sup>. In the note accompanying the map of the Pass of Michmash, opposite p. 106, for *Z.D.M.G.* (twice) read *Z.D.P.V.*, and on p. 310, in a reference to an article by the present writer, read *D.B.* for *E.B.* A. R. S. KENNEDY.

#### ENCYCLOPÆDIA OF THE PHILOSOPHICAL SCIENCES.

Messrs. Macmillan are the publishers in this country of an 'Encyclopædia of the Philosophical Sciences' to be edited by Professor Wilhelm Windelband and Dr. Arnold Ruge. It is to be issued in ordinary octavo volumes, and each volume is to be devoted entirely to a single science. The first volume is given to *Logic* (7s. 6d. net). It has been written by seven men, and translated into English by Miss B. Ethel Meyer, under the direction of Sir Henry Jones, the English editor of the work.

Dr. Arnold Ruge writes the Introduction; Professor Windelband, Professor Royce, and Dr. Louis Couturat of Paris all write on the Principles of Logic. They write independently as to style and authority, but dependently as to arrangement. The one takes up the subject where the other has

<sup>1</sup> Is it consistent to write Massorites, as Driver, but Massoretic as the corresponding adjective?

left it. Thus if Professor Windelband deals with Methodology, Professor Royce discusses the relation of Logic as Methodology to Logic as the Science of Order; if Professor Royce gives a general survey of the types of Order, Dr. Couturat describes the types separately, the Logic of Concepts, of Relations and the rest. Not only so, but in Logic the place of nationality is recognized; and so it appears to be of deliberate purpose that to give us a complete account of the Principles of Logic there have been chosen a German, an American, and a Frenchman. Three essays follow those on the Principles. Dr. Benedetto Croce of Naples writes on the Task of Logic, Dr. Federigo Enriques of Bologna on the Problems of Logic, and Dr. Nicolaj Losskij of St. Petersburg on the Transformation of the Concept of Consciousness in Modern Epistemology and its bearing on Logic. What the last essay covers will be better understood if we give its divisions. They are: (I.) the Structure of Consciousness and of Knowledge; (II.) the Transformation of Logic—(1) Analysis and Synthesis, (2) Judgment and Syllogism.

What is the object of the Encyclopædia? In a sentence, we may say that in the mind of the editors the greatest necessity of the time in respect of philosophy is to counteract its tendency to specialization and consequent isolation, and to bring into co-operation the acknowledged leaders of the age.

### THE SCAPEGOAT.

Dr. J. G. Frazer has now issued the sixth part of the third edition of the 'Golden Bough.' It appears in one volume under the title of *The Scapegoat* (Macmillan; 10s. net).

The title is taken from the ritual of the Day of Atonement, but there is very little about the Hebrew scapegoat in the volume. We have seen one reference and one only. It is on page 210, and reads: 'On the Day of Atonement, which was the tenth day of the seventh month, the Jewish high-priest laid both his hands on the head of a live goat, confessed over it all the iniquities of the Children of Israel, and, having thereby transferred the sins of the people to the beast, sent it away into the wilderness.'

But there is a footnote which says: 'The word translated "scapegoat" in the Authorized Version is Azazel, which appears rather to be the name of

a bad angel or demon, to whom the goat was sent away.' And then this quotation is made from Professor A. R. S. Kennedy's *Commentary on Numbers and Leviticus* in the 'Century Bible': 'In later Jewish literature (Book of Enoch) Azazel appears as the prince of the fallen angels, the offspring of the unions described in Gen. vi. 1 ff. The familiar rendering "scapegoat," i.e. the goat which is allowed to escape, goes back to the *caper emissarius* of the Vulgate, and is based on an untenable etymology.'

Under the title 'Scapegoat' Dr. Frazer ranges far and wide. The word covers the whole idea of the transference of evil from one person to another, and from persons to animals or things. It includes the Study of Demons and Possession; it touches on Atonement and Expiation; a full account is given of the remarkable religious ritual of the Aztecs; there is a description of the Roman Saturnalia; and the influence of the Saturnalia is traced throughout the history of Christianity.

Dr. Frazer no longer has faith in the remarkable theory of the Crucifixion of Christ which appeared at great length in his second edition. He reprints it, but separately, as a note at the end of the volume. In doing so he takes the opportunity of expressing his mind about the historical reality of Jesus. He says, 'To dissolve the founder of Christianity into a myth, as some would do, is hardly less absurd than it would be to do the same for Mohammed, Luther, and Calvin. Such dissolving views are for the most part the dreams of students who know the great world chiefly through its pale reflection in books.'

It is perhaps needless now to recall Dr. Frazer's theory of the Crucifixion; but, to make the reference to it clear, we may quote his own words as he gives the kernel of it. 'It was customary, we may suppose, with the Jews at Purim, or perhaps occasionally at Passover, to employ two prisoners to act the parts respectively of Haman and Mordecai in the passion-play which formed a central feature of the festival. Both men paraded for a short time in the insignia of royalty, but their fates were different; for while at the end of the performance the one who played Haman was hanged or crucified, the one who personated Mordecai and bore in popular parlance the title of Barabbas was allowed to go free. Pilate, perceiving the trumpety nature of the charges brought against Jesus, tried to persuade the Jews to let

him play the part of Barabbas, which would have saved his life; but the merciful attempt failed and Jesus perished on the cross in the character of Haman.'

### THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE.

The *Cambridge History of English Literature* will consist of fourteen volumes. The tenth volume has just appeared. It is occupied with the Age of Johnson. Four volumes have yet to come, two of which will deal with the Romantic Movement and two with the Victorian Age. They are published at the Cambridge University Press, in buckram at 9s. net, in half-morocco at 15s. net.

The *Cambridge History of English Literature* follows the method adopted in the *Cambridge Modern History*. Each volume contains about twenty chapters, and each chapter is contributed by a different writer. The plan is better suited to the writing of a history of literature than a history of life. Under the faithful following of this plan the *Cambridge History of English Literature* is probably the best history of English literature that has ever been written.

The tenth volume, on the Age of Johnson, is also the best volume that has yet been published. It is well called a history of the Age of Johnson. Round that name, which never drew men's interest, or even affection, with greater fascination than at present, every name is grouped. To the ordinary reader Johnson is the Johnson of Boswell's biography; to the historian of English literature he is also a mighty intellectual influence, separating ages, solving controversies, settling the standard of purity for the English language, and setting an example of style which no one should ever have attempted to follow. It is satisfactory that the chapter on Johnson himself is the chapter in this volume which will be read with the greatest pleasure.

But there are other good chapters, some of them both good and great. There are two chapters on the Historians of the age—one by Dr. William Hunt, of Trinity College, Oxford, chiefly on Hume; and one by Sir A. W. Ward, Master of Peterhouse, Cambridge, on Gibbon. Again, there is a chapter by Professor W. R. Sorley on the Philosophers which would of itself make the volume notable. Here also Hume is handled,

and the value of this method of writing the history of English literature is made evident. We are able to see Hume as he is shown to us by two different men, each an expert in his own department. Again, what could be finer in appreciative criticism than the chapter on Oliver Goldsmith by Austin Dobson? A striking feature of this volume is the large number of Oxford contributors. But Gray was put into the hands of a Cambridge man inevitably, into the hands of a man who has handled him much more mercifully than has been the custom of late.

### THE CAMBRIDGE MEDIEVAL HISTORY.

This is the third of the great works which the University of Cambridge Press has undertaken in response to a suggestion made originally by Lord Acton. And of the three it is the greatest. None of the previous editors, whether of the *Cambridge Modern History* or of the *Cambridge History of English Literature*, have given their time and talents to their task as Professor H. M. Gwatkin and Mr. J. P. Whitney are giving to the Cambridge Medieval History. Everything about the work proves it—the choice of men, the editors' own articles, the arrangement of topic, the dovetailing, the very style, the bibliographies, and, above all, the atlases. Each of the volumes published is accompanied by a portfolio of maps. This doubles the value of the volume, as it has very likely doubled the labour of the editors.

The second volume has now been published. It contains the history of *The Rise of the Saracens and the Foundation of the Western Empire* (Cambridge: At the University Press; 20s. net). Its first distinctive feature is a preface by the editors, in which a survey of the contents of the volume is offered in such a way as to tempt a reviewer to embody it. This purpose especially it serves: it enables us to see how completely the ground was mapped out before the authors were fixed, and how resolutely the authors have been made to work together, leaving no gaps, causing no repetitions.

The history opens with Justinian, to whom three chapters are given. Professor Diehl of the University of Paris describes the Imperial Restoration in the West, and also Justinian's Government in the East; Professor Roby explains the principles

of Roman Law. Then Professor Pfister of Paris details the events and describes the institutions of Gaul under the Merovingian Franks; Professor Altamira of Oviedo writes the history of Spain under the Visigoths; and Dr. Hartmann of Vienna that of Italy under the Lombards, as well as that of the Administration of Imperial Italy and Africa. After a chapter on Gregory the Great by Archdeacon Hutton, and one on the Successors of Justinian by Mr. Norman H. Baynes, we reach Mahomet and Islam. That most difficult chapter has been written by Professor Bevan. The editors are to be congratulated. Nothing finer than this has ever been done, even by Nöldeke himself, in the way of accounting for this portent. The heathen Celts are described by Professor Jullian and Sir Edward Anwyl, and their conversion by the Rev. F. E. Warren; the Teutons by Miss Phillpotts of Girton College, and their conversion by Professor Whitney. After other chapters by Mr. W. J. Corbett, Professor G. L. Burr, Professor Gerhard Seeliger, and Dr. Paul Vinogradoff, Canon Foakes-Jackson brings the volume to an end by an article on the Papacy to Charles the Great.

#### THE NEW IDEALS IN THE GOSPEL.

Under this title has been published a translation into English of a book by Professor Hermann Schell (Kegan Paul; 10s. 6d. net), the purpose of which seems to be to commend the Gospel to the modern mind. It is necessary to add that the modern mind kept constantly in view is the mind of a Roman Catholic. And this at once introduces the weakness of the book. For Professor Schell is aware that he must meet the objection that Roman Catholics are bound by the tradition of the Church. The consequence is that he is continually turning away from his proper subject to make a point against those who are not Roman Catholics. He seems to feel that they have—he knows that they claim—greater freedom; he is always ready to show that greater freedom may not be greater gain.

It is right, however, that we should attempt to estimate the book according to the author's position. He is a Roman Catholic scholar seeking to persuade Roman Catholics who are not scholars that the Gospel of Christ crucified, as interpreted by the Church of Rome to-day, is able to make them wise unto salvation. Is he likely to be

successful in this? We think he is. The very illustrations, unconnected as they are with the narrative and with one another, will probably help his purpose. They are reproductions of pictures by old painters; some of the painters may be masters and some not so, but many of the paintings will be familiar to his readers, and all of them seek to foster the spirit of devotion to Christ. Moreover, under the simplicity of his style and his obvious obedience to the Church, Professor Schell offers a course of instruction and suggests points of view which will inevitably lead his readers to think for themselves and to pursue the subject beyond those bounds which he is obliged to set. For he has himself found the Gospel a fountain of life, and it is not possible for him to observe, or to encourage others to observe in the long-run, any restrictions whatever upon its freeness, so far as their own soul's salvation is concerned.

#### COUNT GOBINEAU.

A translation into English—the first—has been made of *The Renaissance*, one of the works of Arthur, Count Gobineau (Heinemann; 10s. net). The translation is edited by Dr. Oscar Levy, the editor of the works of Nietzsche. And Dr. Levy contributes to it a long introductory essay on the Life, Work, and Influence of the Count. It is an essay of the most amazing crudity. Its very language is astounding. It expresses the most virulent hatred of Christianity and of Christ, caricaturing both ludicrously, but with the utmost assurance and self-satisfaction. Take this paragraph as evidence:

‘But Cæsar Borgia failed: the story of his ghastly death is vividly told in one of the scenes of the “Renaissance.” And, with Cæsar Borgia, failed the whole of the Renaissance: through the quarrel between that *par nobile fratrum*, the Church and the Reformation (of which the less noble was the Reformation), art, life, health, beauty, everything good and noble and great, was again banished from the world for centuries. “Thou hast conquered again, O Galilæan!” But hast Thou really conquered? Hast Thou really succeeded in eradicating out of all human breasts the yearning after something higher, nobler, and stronger: hast Thou really extinguished in all human hearts the desire for joy, for light, for wisdom, and for beauty? Is the Renaissance

quite as dead as Thou wishest and as Thou thinkest, Thou humble and pale Galilæan, Thou enemy of rosy cheeks and proud necks ?'

Dr. Levy also caricatures Count Gobineau. He calls him a Nietzschean before Nietzsche. With his usual shadeless exaggeration he says: 'There is not the slightest doubt that Count Gobineau's sympathies, in spite of his great tolerance and his poetical benevolence towards even the religious people of the period, are entirely on the side of the pagans, of the Popes and their artists: on the side of a Julius II. and Cæsar Borgia, of a Machiavelli, and Michael Angelo.' And that, although he has already (but a good many pages away) quoted Gobineau's passionate declaration of his loyalty to Catholicism and his determination, 'If I believed for a moment that my historical ideas were in opposition to the Catholic religion, I should give them up immediately.'

Just as utterly has Dr. Levy misinterpreted the particular book which he professes to introduce to English readers. Certainly Gobineau needs introduction, but not an introduction like this. The only excuse one can think of is that Dr. Levy identifies Gobineau with his characters, and credits himself with their sentiments. As their sentiments are often contradictory, that may not seem easy; but it is always possible to make judicious selection.

#### BOHN'S POPULAR LIBRARY.

It is pleasant to see another issue of twenty volumes of Bohn. In the forty volumes now published we have complete editions of many of the most famous works in that great library, which is another way of saying many of the most famous works in literature. And every volume is clearly and accurately printed as well as quite attractively bound in what is called 'art cloth,' of the most approved modern shades. In this second issue we find *The Early Diary of Frances Burney* (2 vols.); Carlyle's *French Revolution* (3 vols.); Emerson's *Works* (vols. iii. and iv.); Fielding's *Tom Jones* (2 vols.); Shakespeare's *Heroines*, by Mrs. Jameson; *The Thoughts of Marcus Aurelius Antoninus* (Long's translation); Mignet's *History of the French Revolution*; Montaigne's *Essays* (3 vols.); Ranke's *History of the Popes* (3 vols.); and two of Anthony Trollope's novels, *The Warden* and *Barchester Towers* (G. Bell & Sons; 1s. net each

volume). This is entirely in line with the enterprise which first brought the libraries together. Messrs. Bell are adding to the original library also. But more than all additions will this cheap reissue maintain its prestige and popularity.

Since we have mentioned additions to Bohn's Libraries it may be well to draw attention to one notable addition just made to the 'Standard Library.' It is an edition of *The Diary of Samuel Pepys* in eight volumes (G. Bell & Sons; 5s. each). This is the edition edited by H. B. Wheatley, which was issued originally in 1893 in ten demy octavo volumes, and was reissued in 1904 in eight volumes crown octavo. Pepys has had a long life, as inveterate gossips so often have—was it not one of the strange providences which troubled the soul of Job?—and his vitality is undiminished. Of him also it may be said that (in his Diary) his eye is not dim nor his natural force abated. How easily and how pleasantly he renews his youth in this convenient and comfortable edition.

*Studies on the Apocalypse*, by Canon R. H. Charles, is pretty sure to be one of the successful books of the season. The centre of the book is an interpretation of the 7th, 8th, and 9th chapters, in Dr. Charles's best manner. But, as introductory to that, we have a history of the interpretation of the book, and a chapter on its style. So little of a reliable kind has been done on the Apocalypse, even yet, that Canon Charles has had a great opportunity, and we do not think he has missed it.

The book is published by Messrs. T. & T. Clark (4s. 6d. net).

Let our children learn more than the historical facts in the Bible. Let them know that there is poetry in it, true poetry; and let them understand that along with the poetry for their imagination there is wisdom for the conduct of their life. Besides the primers on Kings and Chronicles, give them Professor A. R. Gordon's beautiful primer on *The Poetry and Wisdom of the Old Testament* (T. & T. Clark; 6d. net).

The Gifford Lectures of Professor Sayce were in two parts. The one part dealt with the Religion of Egypt, the other with that of Babylonia. He has now separated them into two volumes. The

volume on Babylonia is kept over for revision; that on Egypt has been issued as it stands. *The Religion of Ancient Egypt* is its title (T. & T. Clark; 4s. net). A most attractive volume it is, without and within. And it contains the best popular account of the religion of Egypt yet published.

Mr. Claude Field, M.A., has translated *Historical Miniatures* by August Strindberg (Allen; 5s. net). It is a good translation of a great book. The preface contains the following quotation from Maximilian Harden:—

‘A very interesting book, as might be expected, for it is Strindberg’s. And I am bold enough to say a book which should and must be successful with the public. The writer is not here concerned with Sweden, nor with Natural History. A philosopher and poet here describes the visions which a study of the history of mankind has called up before his inner eye. Julian the Apostate and Peter the Hermit appear on the stage, together with Attila and Luther, Alcibiades and Eginhard. We see the empires of the Pharaohs and the Czars, the Athens of Socrates and the *Merry England* of Henry VIII. There are twenty brief episodes, and each of them is alive. So powerful is the writer’s faculty of vision, that it compels belief in his descriptions of countries and men.’

To that estimate little has to be added. There is no conventionality in the book. Every sentence demands attention, and some sentences seem to call for contradiction. But it contains intellectual and spiritual nourishment.

*Bergson for Beginners*, with Introduction and Notes by Darcy B. Kitchin, B.A. (George Allen; 5s. net), is welcome, for it comes at a good time, and it is very well written. Without *some* effort no philosopher is ours. But the effort demanded is often more than there is any need for, so many are the philosophers who never learn to write intelligibly. Mr. Kitchin turns Bergson into English, and makes him intelligible. He makes out a great case at the same time for his originality and value. From this book one might go straight to Bergson’s own writings—had better do so, indeed; for more introduction than this would only be in the way.

Some years ago a volume was contributed to the ‘Guild Text-Books’ by Dr. G. M. Mackie,

on ‘Bible Manners and Customs.’ It dealt with the East of the present day as it illustrates the Bible. Now a volume has been added to the same series which deals with the past. The author is the Rev. W. Cruickshank, M.A., B.D., Kinneff. The title is *The Bible in the Light of Antiquity* (A. & C. Black; 6d. net). Dr. Mackie’s book has been one of the most useful and successful in the series: Mr. Cruickshank’s will be as useful and as successful. He has as familiar a knowledge of the past as Dr. Mackie of the present, and he has as much enthusiasm for his subject. Small books often cost the author, and sometimes the publisher, more than large books. Into this small book Mr. Cruickshank has gathered all that the monuments have to tell us in any way touching the Bible, and the publishers have used every printing device to catch the eye and commend the contents. Very careful has the author been to verify his conclusions. He takes no side in silly controversies; he simply follows the evidence, and where it is not conclusive one way or another he says so.

Professor H. B. Swete and Dr. J. H. Srawley are the general editors of a new series to be issued at the Cambridge University Press under the title of ‘The Cambridge Handbooks of Liturgical Study.’ The series could not have had a better beginning than with the volume by Dr. Srawley on *The Early History of the Liturgy* (6s. net). This will be admitted at once by those who have read Dr. Srawley’s article on the Eucharist in the *Encyclopædia of Religion and Ethics*. And the book itself will substantiate the statement. Every item of evidence is given its place, while the subject moves forward as a whole. This is possible only when a complete mastery is obtained over the subject. And it is just in liturgical work that this mastery is most rare. How much, besides Brightman’s *Liturgies Eastern and Western* (of which only one half is yet published), has been written for many a year that can be unhesitatingly relied on for fact, and right conclusion from fact?

The Rev. James Mearns, M.A., Vicar of Rushden, Buntingford, has prepared an Index of Hymns which appeared in Hymnaries before 1100, and the book has been published in Cambridge, at the University Press, under the title of *Early Latin Hymnaries* (5s. net). The Index,



he tells us in a very informing preface, was meant to be the chief feature of a book on Hymns and Canticles in the series of 'Handbooks of Liturgical Study' edited by Swete and Srawley. But when completed it proved to be so bulky that it was necessary to publish it as a separate volume. How diligently will the student of hymns study its contents, and how greatly will he marvel at the stores of unexpected information it contains. Besides the hymns found in hymnaries before 1100 an appendix gives a list of hymns found in MSS. after that date. The method is, first of all, to give the Incipit (or first few words of the hymn); that is followed by its subject; and then comes a reference to various modern hymnaries where the texts of the hymns are printed. This is the kind of work that the true book-lover is always willing to encourage, work that is unostentatious, but when done is done once for all. Every good library will have to be furnished with a copy; every student of hymnology will secure a copy for himself.

*The History of the Islands of the Lerins*, which has been written by the Rev. A. C. Cooper-Marsdin, D.D., Hon. Canon of Rochester (Cambridge: at the University Press; 10s. 6d. net), is a history of the Monastery, Saints, and Theologians of S. Honorat. And the greatest of all the saints and theologians of S. Honorat was named Vincent. It is our knowledge of Vincent of Lerins that gives the islands a place in the memory of most of us. Dr. Cooper-Marsdin has told us much about Vincent. But besides this great theologian, many a great man has been associated with the Lerins. Let us mention Patrick, John Cassian, Cæsarius, Hilary, Faustus, Lupus, Eucherius, Salvianus, Raymond Feraud, 'the Man with the Iron Mask,' Napoleon, Lord Brougham, Edward VII. For the history of Lerins is the history of Cannes. Now, Lord Brougham discovered Cannes as a health resort, and Edward VII. stayed there for his health, and to both a grateful community has erected memorials. 'The charms of modern Cannes are known to many who in search of pleasure or of health have basked beneath its sunny skies. Its visitors will descant upon its advantages and sing its praises. Surrounded by hills it is sheltered from the winds. Its winters are mild. There is never any fog. There are no long dreary days of rain. Its amusements are mani-

fold. Its walks are attractive, its views magnificent, its flowers lovely. Do visitors to the Riviera know also that the history of Cannes is full of historic interest, dating back through the centuries of the past?'

A living Cambridge theologian has said that there is no greater desideratum in literature than a dictionary of Christian geography. Towards the possibility of such a work Dr. Cooper-Marsdin has made one notable contribution. And he has had the goodness to make it pleasant to read, and to enrich it with fine photographs.

Mr. J. Brierley's new book is *Religion and To-day* (James Clarke & Co.; 3s. 6d. net). Mr. Brierley has a genius for titles. This title covers every essay in the volume. Take 'New Notes in Religion'—right in the middle of the book. What are the new notes? First, that there is a root of goodness in humanity; next, that there is a social conscience; thirdly, that there is a legitimate place for humour in religion; and lastly, that the Kingdom of God is not far away in the heavens, but amongst us and in us, ready to be wrought out from its germ to its fulness.

Messrs. Collins have commenced the issue of 'The Nation's Library' (1s. net each). The volumes are to be original and scholarly and very practical. Those we have seen are on *Oil Fuel*, by V. B. Lewes, F.I.C., F.C.S., and *The Case against Railway Nationalisation*, by Edwin A. Pratt.

*Golden Hours with Coleridge* is a well-chosen book of extracts from Coleridge's prose and poetry (Collins; 1s. net). The choice has been made by H. K. Elcock, who seems to be still as familiar with Coleridge as all well-educated persons were a generation ago.

*Economics as the Basis of Living Ethics* is the title which Mr. John G. Murdoch, A.M., Professor of the English Language in Rensselaer Polytechnic Institute, has given to a book in which he first tells us the story of his own conversion to this form of utilitarianism and then endeavours to convert us to it (Constable; 8s. 6d. net). It is unfortunately not a well-written book.

Mr. Murdoch, as Professor of the English Language, ought to be able to write better.

However, Professor Murdoch's one idea is evident. He believes that all our ethical notions are the result of the struggle for existence. They are, in fact, themselves simply the survival of the fittest. Here in his own words is the way in which 'the external economic passes into internal motives and ideals, in short becomes transfigured into ethics. An inventor or initiator intensely interested in a more or less contracted field of consideration thinks he discerns new relations and foresees higher results, a greater or more economical production, or a better distribution. He preaches it or practises it if he can. He shows that, other conditions substantially unchanged, he can get fuller results; he and those interested with him proclaim the new way to be better, more productive, more desirable, more reasonable, and therefore right. They also proclaim it the duty of society to put the new process through. It opens up new possibilities, it increases the resources of the tribe or the nation, the public welfare is enhanced, and the public conscience which knows itself demands the advance. Then the whole vocabulary of ethics, of ideals, of spirituality, fills the air. On the other hand, the new must more or less dislocate the old. The holders of the old see their position threatened; they do not or can not readjust themselves to the new. Many are unwilling to try, for they are expert in the old rules, they fear their adaptability to the new. . . . Natural selection weeds out the old and thus establishes the new. This accomplished, the transition is a settled fact, over the corpses of thousands who were either unable or unwilling to adapt themselves.'

It is not an exhilarating theory. Mr. Murdoch does not care. He is quite ready to resolve all aspiration and even all religion into 'economic pressure.' Did you say 'the world is at last coming to see God's real purpose'? Professor Murdoch says it is only 'some economic change.'

The Rev. A. B. Macaulay, M.A., and Mr. James Brebner, M.A., have together prepared an edition of *The Vulgate Psalter* (Dent; 2s. 6d. net), 'in the hope that it may find a place in schemes of religious instruction in schools, and prove, by the convenience of its form, useful to those whose chief interest in the Vulgate lies in the devotional value of the Psalter.' The editors have adopted Hetzenauer's text, which they appear, however, to have read with

discrimination. They have prefixed a short introduction, and they have added Notes, a Vocabulary (very short), and a large number of examples of Mottoes and Phrases derived from the Vulgate Psalter. The Notes are workmanlike, all that is necessary for translation and not a word more.

A handsome volume of *Morning Prayers for Home Worship* has been published by the Methodist Book Concern (Messrs. Eaton & Mains) of New York (\$1.50). The author is Mr. George Skene. Each page contains a short reading, one or two verses (never more) of a hymn, and the prayer. There are 373 pages, so that we have a prayer for every morning in the year and one more for each day of Easter Week. If we might venture a criticism of prayers, we would say that there is too much information in these and too little petition.

Mr. Joseph Clayton, who wrote the memoir of Father Dolling, has now written that of *Father Stanton* (Wells Gardner; 2s. net and 1s. net). It is a book to be read within the hour, and not likely to be lingered over. The word for it is appreciation. If Father Stanton was all this and nothing else, we need not look to see his like again. There are individualisms, and they are not hidden, for they are understood to be part of the general excellence. Thus: 'the notion of a "national" Church, and of an "Anglo"-Catholicism, was altogether repugnant to Stanton. "It is Pharisaism," he said, "to say that it is right to go to a Roman Catholic Church on the Continent and wrong to go to one in England." God had made of one blood all nations, and Rome had kept the faith.' Yet, 'to a friend, who became a Roman Catholic, Stanton wrote in January 1912: "I shall live and die in the Church of England, and I trust my God who created me and my Saviour who died for me never to forsake me."'

There are anecdotes also. 'Once a visitor to St. Alban's suggested that the use of incense and processional lights was not wise, and Stanton answered immediately: "My dear fellow, not wise! Why, there are only two sets of people called 'wise' in the Gospels—the 'wise' men who offered incense, and the 'wise' virgins who carried processional lights.'"

Messrs. Wells Gardner have also issued 'some

meditations on several aspects of the life of prayer,' by the Right Rev. Cecil H. Druitt, D.D., Coadjutor Bishop of Grafton and Armidale. The title is *The Obligation of Prayer* (6d. net).

The prophets of the Old Testament grappled with the problems of their own time, and the apostles of the New Testament did no less. But how difficult the modern preacher finds it. There is the offence of taking a side politically—though both prophet and apostle did that. And so it comes to pass that preachers preach 'the old gospel' and leave their hearers to apply it as they please.

Not so Professor W. M. Clow. His book on *Christ in the Social Order* (Hodder & Stoughton; 5s.) is a preacher's effort to apply the gospel to the facts of industrial and agricultural life in our day. To do this well, it has been necessary for Professor Clow to study many books that are understood to be out of the preacher's way; and, more than that, he has had to visit factories in winter and spend his summer holidays on the land. He has found it profitable to clear his mind in this way of ignorance with its offspring prejudice. And he has had to brace himself to speak out. Every controversy is set in the light of Christ's life and Christ's teaching. Every man, poor as well as rich, is urged to consider first the Kingdom of God and His righteousness. And at every step the way is shown how that may be done in our day and under our conditions of life.

*A Short History and Handbook of the United Methodist Church* (Henry Hooks) has been written by the Rev. George Eayrs, F.R.Hist.S. Let other Churches imitate.

Messrs. T. C. & E. C. Jack have made themselves a name as publishers of books that are both cheap and good. Their latest and bravest enterprise is *The New Encyclopædia* (7s. 6d. net). It contains 1626 pages (not columns merely) and covers the whole field of human knowledge. That is to say, the eight-and-twenty volumes of the *Encyclopædia Britannica* have been compressed into the single volume of *The New Encyclopædia*. This does not mean, however, that the *Encyclopædia Britannica*, or any other Encyclopædia, has actually been boiled down. The articles in the *New Encyclopædia* are as original as they are crisp and

up to date. Literature is given at the end of each article and some of it is dated as recently as 1912. It is inevitable that brevity should sometimes get into the way of clearness—the paragraph on Religion in Scotland is an example; the marvel is that that occurs so very rarely.

The same publishers have issued twelve volumes more of *The People's Books* (6d. net each). Half of them are scientific, and every one of the scientific volumes has just that union of authority and simplicity which makes books of this elementary nature useful. *Kant's Philosophy* is described by Mr. A. D. Lindsay, M.A., Fellow of Balliol College, Oxford; *Biology*, by Mr. W. D. Henderson, M.A., B.Sc., Ph.D., of Bristol University; *The Experimental Psychology of Beauty*, by Dr. C. W. Valentine of the University of St. Andrews; *Sir William Huggins and Spectroscopic Astronomy*, by Mr. E. W. Maunder, F.R.A.S., of the Royal Observatory, Greenwich; *Kindergarten Teaching at Home*, by two members of the National Froebel Union; *Spiritualism and Psychical Research*, by Mr. J. Arthur Hill. Then there are four which in the same general way may be called historical. They are *The Crusades*, by M. M. C. Calthrop; *The Stock Exchange*, by J. F. Wheeler; *The Monarchy and the People*, by W. T. Waugh; *England in the Making*, by Professor F. J. C. Hearnshaw, LL.D. Lastly, two are biographical. *Goethe*, by Professor C. H. Herford, Litt.D., and *Coleridge*, by S. L. Bensusan. Nearly all the volumes contain directions for prosecuting their particular study, with a list of books for that purpose.

It is the duty of every man who has preached with power to tell his brethren how he did it. For preaching with power is the most difficult of all avocations, and it gets more difficult every day. The Rev. John Edwards gives us his experience in *A Primer of Homiletics* (Kelly; 2s. 6d.). He also tells us, in an Appendix on 'The Preacher's Homiletic Library,' where we shall find other men's experience.

Dr. James Gairdner, C.B., died before he could see the issue of the fourth volume of his *Lollardy and the Reformation in England*. The volume has been issued under the direction of William Hunt, M.A., D.Litt. (Macmillan; 10s. 6d. net). It is a marvellous production for a man of eighty-four, so marvellous that one does not require to take the

author's age into account. The research seems to have been as painstaking and the writing as vigorous as in the volumes that preceded it. Dr. Hunt says that had his eyesight not given way a short time before he died, Dr. Gairdner might have prepared the volume for the press and it would have been as free from fault as the rest. With Dr. Hunt's careful editing it will stand the same scrutiny. And thus is finished a great work. One-sided it is, no doubt, The history of the Lollards written by one who was more in sympathy would be a different history from this. Yet it is a great work. Whoever comes next to the task will find that Gairdner is indispensable.

A Monthly Course of Daily Prayer in the Home, with the title of *Daily Devotions* (Meyer; 1s. net), has been prepared and published by the Rev. H. Elvet Lewis, M.A. Readings and hymns are suggested as suitable to precede the prayer every day.

How often do we hear it said now that the future of missionary success lies with the medical missionaries. And it is not less true because it is often repeated. But the medical missionary must be properly equipped. To that end a volume has been written by R. Fletcher Moorshead, M.B., F.R.C.S., to which Sir Andrew Fraser has contributed an introduction. The title is *The Appeal of Medical Missions* (Oliphant, Anderson, & Ferrier; 2s. 6d. net). Written in terse, even epigrammatic, English, and without alarming technicality, it is admirably fitted to give us an insight into the life of the medical missionaries and to stimulate us to take a practical self-denying interest in their work. It is a book which should be offered to young people. They will read it; for it is delightful to read, not without flashes of humour in the midst of all its serious purpose; and they may be captured by it to a lifelong sympathy with medical missionary work.

The second volume of Professor Hartmann Grisar's *Luther* is now out (Kegan Paul; 12s. net). The deep-seated dislike to Luther which every Roman Catholic feels is not hidden. Rather is it made the more manifest by Dr. Grisar's determination to be purely historical. Every one of the scandals which used to be freely believed against Luther, and which are still occasionally circulated in popular books, is disposed of here. Thus:

'the false though frequently repeated statement, that Catherine von Bora was confined a fortnight after her marriage with Luther, can be traced back to a letter of Erasmus, dated December 24, 1525, giving too hasty credence to malicious reports. Erasmus himself, however, distinctly retracted this statement in another letter of March 13, 1526.'

Not one of these disgusting stories remains. The pity is that Dr. Grisar thinks it necessary still to refer to them. But while disposing of them he endeavours to excuse the malicious inventors as well as the credulous receivers of these reports. And this is the amazing excuse he makes for them: 'We can comprehend such reflections as the following, made at a later date by indignant Catholic observers, even though in an historical work such as this we cannot make them our own. "To have remained spotless amidst such dangers Luther would have to have been an angel. Whoever has any knowledge of human nature, and knows that God as a rule punishes pride and haughtiness by this particular vice, will not wonder that many have their doubts as to Luther's unblemished life before he took a wife."'

Professor Grisar is himself still troubled with Luther's manner of jesting. He says nothing of the changes in custom. He condemns Luther as if he lived in the twentieth century. And he forgets for the moment that Sir Thomas More jested on the way to the scaffold. Or to take a modern example. In the recently published *Life of Father Stanton* we read: 'Father Stanton could crack a joke over his isolated position—he would have gone to the scaffold joking as Blessed Thomas More did if he had been called upon to die for his religion.'

Professor Grisar still makes Luther responsible for the Peasant War, but it is rather Lutheranism than Luther that he means. That the preaching, he says, of the new Evangel had a great part in the origin of the frightful peasant rising of 1525 is a fact, which has been admitted even by many non-Catholic historians in modern days. Here, however, he again dispels an ugly story—the story that Luther had written his *Exhortation to Peace* after he knew that the war had broken out. From first to last Luther's honesty is vindicated, and that is something for which every right-thinking person will be thankful. For the rest, we may take sides as we will, and Professor Grisar does not hesitate to take *his* side.

Dr. James R. Howerton, Professor of Philosophy in Washington and Lee University, is a man whom they choose when lectures have to be given in America on great occasions. And he lectures most effectively when his subject is a social one. Three of his lectures on social subjects he has republished in a volume entitled *The Church and Social Reforms* (Revell; 2s. 6d. net). He is not well satisfied with the Church. In the past she has missed great opportunities; in the present she is blind to still greater. Yet his love for the Church is sincere and he speaks plain truths.

Professor Henry Drummond was the first to speak popularly of *The Biology of the Cross*, though he gave none of his books that very title. It is the Rev. J. Benjamin Lawrence, M.A., who uses the title for a volume of lectures delivered at South-western Baptist Theological Seminary (Revell; 2s. 6d. net). The fundamental idea in the lectures is that Christ did all that He did as one of us. Then all association with Him may be expressed in biological language, as indeed some of it is already, such as the New Birth itself. It is easy to overstrain metaphor (and all this is metaphor after all), but Mr. Lawrence is careful. He issues his book at a time when science and theology are less unfriendly than usual; it will encourage us in our still somewhat timid advances.

The Rev. J. E. Watts-Ditchfield, M.A., delivered a course of lectures in the Divinity School of the University of Cambridge this year, and he has now issued them in book form with this title: *The Church in Action* (Robert Scott; 2s. 6d. net). They are lectures on Pastoral Theology (to use a term which the author's modern mind may dislike), but they are introduced by remarks on the Ministry itself and on the Congregation. No part of the work of a great city charge is forgotten, and every part is spoken of as out of personal experience. Notice one thing: Mr. Watts-Ditchfield warns us against laying exaggerated stress on the Church or on a Society; he insists on our giving Personality its place.

Mr. P. S. P. Handcock, M.A., who was lately Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum, and who wrote a valuable book on *Mesopotamian*

*Archæology*, has recently been devoting himself to the archæology of the Bible, and has prepared a book in which he offers us *The Latest Light on Bible Lands* (S.P.C.K.; 6s. net). The publishers have, as is usual with them, illustrated the book admirably. And it is written in a natural way, with ample knowledge and a clear appreciation of the virtue of truthfulness. On most of the unsettled questions of early Hebrew history, Mr. Handcock has his opinion and gives reasons for it. He does not accept the identification of the Hăbiri with the Hebrews; and he still thinks that Rameses 11. was the Pharaoh of the Oppression, and Meneptah the Pharaoh of the Exodus. His reasons are not quite convincing (whose are?), but they must be considered by every student of the subject. The 'Israel' on Meneptah's stele he thinks must be 'those Israelites who had returned to their native land possibly with the Hyksos, possibly later.' An extremely valuable feature of the book is an Appendix containing a complete list of the place-names of the Old Testament and their identifications.

The Rev. G. H. Harrop's book, *God's Future* (Stockwell; 3s. 6d. net), is not a formal treatise on Apologetic; but the chapters, simple as they are and separable, are always in their proper place and relationship. Thus the book, unsuspectingly, is a fairly complete instruction in the art of giving 'a reason of the hope that is in us.' The sub-title is 'The Religious Relation of Man to the Universe,' which is more explicit than the title, though not so short.

It is always necessary to urge men to read the Bible rather than books about the Bible. It is just as necessary to urge them to read Eucken rather than books about Eucken. Yet an introduction to the Bible serves its purpose, and an introduction to Eucken, such as that which has been written by Mr. Meyrick Booth, B.Sc., Ph.D. (Jena), will also serve a good purpose. For it introduces Eucken; it does not stand in Eucken's way. Not only does it explain the leading ideas of his philosophy in a fairly intelligible manner, it also lets us see the influence which Eucken exercises through his personality. Mr. Booth is well acquainted with Eucken's writings; he is also acquainted with Eucken himself. Not much is said about Eucken's theology; Mr. Booth thinks

that enough has been written in English about that already. He gives himself to an exposition of the philosophy and an appreciation of the man. The title is *Rudolf Eucken: His Philosophy and Influence* (Fisher Unwin; 3s. 6d. net).

*The Catholic Student's 'Aids' to the Bible* follows the example of Oxford, though it has taken the Cambridge title. That is to say, it contains all the information that may be necessary for the understanding of the Contents of the Bible, and arranges it conveniently rather than consecutively. The first volume only, on the Old Testament, written by Dr. Hugh Pope, O.P., S.T.M., has as yet been published (Washbourne; 3s. 6d. net). First come the external things about the Bible itself—its name, the order of its books, its history, chronology, and archæology; then a chapter on its inspiration and interpretation; its language next; and after that its ethnology, calendar, coins, and the like. At this point we are pulled up by something new. It is a discussion of the Decrees of the Biblical Commission, with the question of liberty of criticizing. The Pentateuch is of Mosaic

authorship; the Decrees say so. The early chapters of Genesis are literal history. Again the Decrees say so. Thereafter each of the books is described at length, including of course the books of the Apocrypha.

Let us correct an error. We are told that the Authorized Version 'was the outcome of all the previous translations, especially of the Rheims New Testament as has been lately demonstrated by Carleton.' Carleton did not demonstrate this. He showed in his book 'The Part of Rheims in the Making of the English Bible' that that version had been consulted by the 1611 translators more frequently than had been supposed. But his words as to the influence of previous versions on the Authorized are these: 'The Translators made the Bishops' Bible the basis of the new Version, correcting it by comparison with the Hebrew and Greek text. But of the other versions, which the instructions prescribed for their guidance, the Translators appear to have made little use, with one notable exception, the Genevan, many of whose distinctive readings have been incorporated in King James's Version.'

## Contributions and Comments.

### An Intermediate Aramaic Version.

SOME quotations from the O.T. (especially in Mt.) probably owe their form in the N.T. to an intermediate source. That is, between the Hebrew of the O.T. and the Greek of the N.T. there stood an Aramaic paraphrase. The so-called 'Logia' of Mt. may have supplied some of the paraphrases and interpretations which characterize the quotation and use of O.T. passages in the Gospels. Along this line we may look for an explanation, not only of the 'variants' from the Hebrew text and the LXX, but also the distinctly Messianic character of these quotations in the Synoptists. The following examples will show the Targumic method of introducing terms—Messianic, explanatory, exegetical—into the Aramaic renderings of the Hebrew text. (1) Messianic: הָא עֲבָדִי מְשִׁיחָא, 'Behold, my servant, the Messiah' (Is 42<sup>1</sup>, Targ. Jon. b. Uzz.); הָא יַעֲלֶה עֲבָדִי מְשִׁיחָא, 'Behold, my servant, the Messiah, shall prosper' (Is 52<sup>13</sup>, *ib.*).

(2) Explanatory: in the Heb. נְחֻמֵי נְחֻמֵי עַמִּי, the party immediately addressed is not named, but the Targum supplies נְבִיאֵי, *prophets*, LXX *ιερείς, priests* (Is 40<sup>1</sup>). (3) Exegetical: the reading of some authorities (A D Π Φ *al.*), *καὶ ἀφελῆ αὐτοῖς τὰ ἀμυρτήματα* (Mk 4<sup>12</sup>), is perhaps due to an intermediate Targum. The form of the Targum now extant, וְיִשְׁחַבֵּק (Jon. b. Uzz., Is 6<sup>10</sup>), is suggestive. Mt. (13<sup>35</sup>), Lk: (Ac 28<sup>27</sup>), Jn. (12<sup>40</sup>) borrow the LXX reading, *καὶ ἰδσομαι αὐτοῖς*, which in meaning is like the Heb. וְיִפְסֵא לוֹ; but Mk.'s *ἀφελῆ* is clearly nearer to the Targum *ישחבק*.

It would appear from Paul's use of the O.T. (especially in Romans), that there was already a custom of quoting passages to prove the calling of the Gentiles. It is probable that such passages, first quoted orally, were very early collected together in writing (cf. Hatch, *Essays in Bibl. Gk.*, p. 103). That collections of O.T. passages, supposed to be Messianic, were drawn upon in the