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is among the most complete, and is the quickest at issuing full publications. The German work has been the best in architectural publication, but has hardly touched the smaller antiquities, nor published groups of objects. The American is excellent in the manner of publishing, but nine-tenths remains to be issued in the future, and is likely to be lost altogether. Some of the French work has been well done, but most of it suffers from an absence of facsimile copies, and trusting to mere letterpress without any artistic discrimination; also much of importance has been only superficially issued. The Italian has published nothing, although owing to political influence he is allowed to carry off much more than other workers. Continual training of a body of students in field work, such as is given by the British School in Egypt, is not supplied by any other country; and the

historical results would be much larger if there were not the obstructions of political considerations.

In the co-ordination and conclusions there have been as great differences. The British views have been conservative, and have stood the test of time and fresh discovery. The German has put forward many theories, most of which have been since abandoned; his whole outlook is far too self-centred, and several denials of the plainest facts still continue to clog the settlement of fundamental matters. The French have done but little in systematizing, and are not enterprising in exploring new tracks. The American has done a body of excellent translations and reconstruction of life; and though not active in co-ordination, his work has been valuable. The Italian has done nothing to advance matters.

Literature.

BIOGRAPHY IN BRIEF.

It takes some ability to make a biographer. What does it take to make a biographer in a single article? When well done, there is no article in any paper to which one turns more readily. Out of the—how many?—articles which have been contributed to *The British Weekly* in the five-and-thirty years of its existence by Sir W. Robertson Nicoll, C.H., LL.D., thirty-four have been selected and published under the title of *Princes of the Church* (Hodder & Stoughton; 7s. 6d. net).

Many of them are of men with whom the biographer was intimate. The greater the intimacy, the deeper the interest. After all these years we turn first to Henry Drummond. For that life is still a mystery. The evangelist who is an evolutionist puzzles men. The evolutionist who is an evangelist is incomprehensible. And then there is the curious attitude of Drummond towards the New Birth. It is as impossible for the natural man, he said, to turn himself into a spiritual man, as it is for a stone to turn itself into a man. But in evolution all things are possible. But there are surprises in plenty in the book. Two of the first are Spurgeon and Stanton. Is there any one in it for whom the biographer's admiration is more than

for these two? Is it more for the one than for the other? And yet think of it—Spurgeon and Stanton!

ROUMANIA.

What Miss Maude Parkinson does not know about Roumania is not worth knowing. And what Miss Parkinson knows you may know by reading this most readable volume. *Twenty Years in Roumania* it is called (Allen & Unwin; 10s. 6d. net).

Miss Parkinson has a great love for the Roumanians, and so can describe their faults and follies as frankly as their gifts and graces. One of their faults is that the wives are too obedient to their husbands. 'I shall never forget the shock I experienced at the first country wedding at which I was present, when I saw the bride meekly lift the husband's hand at the end of the service and kiss it.'

Another failing is superstition. 'On no account must one admire or praise a child in the hearing of its parents. Such a proceeding is looked upon as directly challenging the operations of the "evil eye." I shall never forget an incident which occurred some years ago. I had called upon Madame — and we were quietly drinking tea

together in the English manner, a compliment to me, when her husband rushed in with their little boy, in a state of the greatest excitement. He explained that they had been walking on the Calea Victorie when they met a mutual friend of ours, an Englishman, who had not been long in Bucarest. This gentleman had unluckily expressed his admiration of the handsome boy; hence the trouble. M. — rang the bell violently and gave an order to the servant, who without delay brought in a cup of cold water on a tray, whilst she carried in the other hand a small shovel containing three live coals from the kitchen fire. With great anxiety and solicitude, the perturbed father dropped the three pieces of charcoal into the cup. They sizzled a little and—floated. Had they sunk, the direst misfortunes would have been presaged. A teaspoonful of the water was then given to the child, his forehead, the palms of his hands, and the soles of his feet were moistened with it, and three pater-nosters having been said, all was well. The relieved father turned to me with many apologies for his excited entrance. "But you know," he explained, "the matter was of the very greatest importance, and he is our only child."

On political matters the author does not dwell. Just a touch here and there. She is glad to know that Great Britain is gaining, while Germany is losing. But—"Let me give one example of English conservatism. A certain English firm was approached as to the sending out of some agricultural machines. Now the peasantry of the Near East are very fond of bright colours, such as red, blue, and green, and the first machines which arrived, painted in a uniform shade of ugly grey, failed to please. A suggestion was forwarded to the firm regarding the colour of the machines, but the reply received was that grey was the standard colour which had been decided on by the firm for all their machines and it could not be altered. The result was that the order was cancelled.' But that was before the War.

METCHNIKOFF.

Metchnikoff is known to the scientific world for his discovery of phagocytes. To the general world he is known for his speculations on the lengthening of life. Sir E. Ray Lankester has contributed a preface to the English translation of the *Life of*

Elie Metchnikoff, written in French by his wife, Olga Metchnikoff (Constable).

The discovery of phagocytes (which is Greek for 'devouring cells') was the inspiration of a moment, as most discoveries have been. But it was prepared for, as most discoveries have also been. 'One day when the whole family had gone to a circus to see some extraordinary performing apes, I remained alone with my microscope, observing the life in the mobile cells of a transparent star-fish larva, when a new thought suddenly flashed across my brain. It struck me that similar cells might serve in the defence of the organism against intruders. Feeling that there was in this something of surpassing interest, I felt so excited that I began striding up and down the room and even went to the seashore in order to collect my thoughts.'

When an alien, such as a microbe, enters the body, inflammation usually follows. What is inflammation? It is the action of certain cells of the body resisting the intruder. The method of resistance is by absorption or devouring. So these cells are called phagocytes, and so a cure is brought about.

It is quite simple. Why did no one see it before? Yes, why, with all the great discoveries. But it was not hailed universally. In Germany it was patriotically rejected, the great Koch himself having another theory. 'At the Berlin Congress in 1890 the theory was received very favourably by Lister, whilst Koch attacked it, trying to prove that phagocytes played no part in immunity, which, according to him, depended upon the chemical properties of the blood.'

It was when nearing the end of his own life that Metchnikoff speculated on the lengthening of life. We nearly all die prematurely. That is proved by our fear of death. If we were ready for it we should welcome it, as we do sleep after a long day. Why do we die too soon? Chiefly because our intestines are too large. 'The large intestine, inherited from mammalian ancestors, holds the first place among those noxious organs. This reservoir of food refuse was very useful to our animal forebears in their struggle for existence; it allowed them not to interrupt their flight whilst pursued by their enemies. In man, whose life conditions are different, a large intestine of that size, without offering the same advantages, is a source of slow and continuous poisoning and a cause of premature senility and death.'

Metchnikoff himself died prematurely. He was only seventy. He had not begun his special system of dieting soon enough. A full account is given of his dying, at his own particular desire. Is it of so much scientific value?

The youngest son of a small Russian landlord, he was spoiled by his mother and suffered from it in temper all his life, making others suffer with him. His wife wrote most of the biography while her husband was alive, and obeyed orders to hide no faults. She gives violence of temper as one of the causes of his premature death. 'And indeed,' she says, 'when it is remembered how pugnacious, how vehement he was—always, so to speak, in a state of ebullition, feverishly active, intensely sensitive—it must be admitted that his life really held more than an ordinary life of longer duration.' Metchnikoff held a professorship of Zoology in Petersburg for some years. But his working life was spent in Paris at the Pasteur Institute, where now his ashes, or at least the urn containing them, may be seen by the visitor. 'See,' he said, 'how my life is bound with the Pasteur Institute. I have worked here for years; I am nursed here during my illness; in order to complete the connection I ought to be incinerated in the great oven where our dead animals are burnt, and my ashes could be kept in an urn in one of the cupboards in the library.' And it was done.

THE RELIGIOUS SOCIETIES.

Dr. John S. Simon is looked upon as the most accomplished of the historians of Methodism in the present day. On that understanding he was chosen to write the historical article on Methodism for THE ENCYCLOPEDIA OF RELIGION AND ETHICS, Professor Findlay being entrusted with the doctrinal article. However it may be with others—and certainly Methodism never calls for historians in vain—Dr. Simon has proved his power, first in the article referred to, and now in a handsome volume to which he has given the title of *John Wesley and the Religious Societies* (Epworth Press; 18s. net).

As we read on, after the first chapter, which directly describes the origin of the Societies, we wonder why Dr. Simon has limited his title. The book is a history of John Wesley. But long before the end we recognize the appropriateness of it. The author does give us a history of the life of John Wesley up to the birth of Methodism, but his

purpose is to show how far the Society of the people called Methodists rose out of, and how much it owed to, the Religious Societies which were in existence before it and with which John Wesley had so much to do. The question may seem, thus shortly stated, to be one to capture the attention of Methodists only. In the book it is never a domestic question. Every development is followed with intense interest, so clearly, quietly, tolerantly does Dr. Simon write, and so evident does it appear that we are in touch with a movement of world-wide significance.

Yet the strongest attraction that the book possesses is the attraction of John Wesley himself. We thought we knew his early history fairly well. But here we come upon unnoticed facts, or facts set in new relationships, which not infrequently tend to alter our conception of a whole episode. This is true conspicuously of the Georgia episode. Perhaps the right understanding of Wesley's experiences in Georgia was not quite possible before the publication of the great standard edition of his Journal. To that edition Dr. Simon acknowledges his obligation.

If the strongest attraction in the book is John Wesley, the strongest attraction in the life of John Wesley is the story of his conversion. Dr. Simon does not deliberately resolve to tell that story. And perhaps it is its unexpected, almost incidental, occurrence that enables it to have its wonderful way with us. We are not warned that we are in the neighbourhood of a great crisis, a crisis for one particular human soul, which suddenly becomes a test for every other human soul; we are in it and holding our breath before we know. This is the highest attainment of historical or biographical writing.

MOUNT SINAI.

'In the winter of 1905-6 Professor Flinders Petrie undertook the examination of the Egyptian remains in Sinai. After working at Wadi Maghara he removed into the Wadi Umm Agraf to copy the inscriptions and excavate the temple ruins at Serabit. His work is described in *Researches in Sinai, 1906*, and the inscriptions are in course of publication by the Egypt Exploration Fund. Among the workers at Serabit was myself. I had long been interested in the hermit life of the peninsula and in the growing belief that the Gebel Musa was not the Mountain of the Law. The

excavations at Serabit and the non-Egyptian character of the ancient hill sanctuary supplied new material for reflection. In the hours spent in sorting fragments of temple offerings and copying temple inscriptions it occurred to me that we might be on the site which meant so much in the history of religion. Studies made after our return suggested further points of interest. The outcome is this little history which will, I trust, appeal to those who take an interest in the reconstruction of the past and in the successive stages of religious development.'

That is the modest and informing Foreword to Miss Lina Eckenstein's *A History of Sinai* (S.P.C.K. ; 8s. 6d. net). Do you want to recall her name? She is the author of a fine volume on *Woman under Monasticism*.

Where is the place on the face of this earth that appeals to the imagination more than Sinai? Calvary, do you say? Ah, yes! But even Calvary yields to Sinai the glamour of prehistory. Miss Eckenstein goes back to the days when Mount Sinai was a centre for the worship of the moon, and even further back than that. And she goes down the long history—it is like the history of mankind—until she comes to the Great War and the building of a railway between Suez and Ayun Musa, and the deliverance of northern Sinai from the tyranny of the Turk.

Two entrancing chapters are taken up with the story of the Israelites in Sinai. The latest discovery is known and used to interpret the Scripture narrative. That narrative is accepted as historical, no actual discovery having any tendency to overturn it.

THE RESURRECTION OF THE FLESH.

It is a difficult subject in these days, and the Rev. John T. Darragh, D.D., Rector Emeritus of St. Mary's, Johannesburg, knows it. For that reason it is that he goes so thoroughly into the subject, and he does go thoroughly into it. His volume on *The Resurrection of the Flesh* (S.P.C.K. ; 18s.) is an octavo of xi + 324 pages, with much close type and many footnotes. Wisely and courageously he resolved to make the investigation complete, that it might stand for a great many days to come. It will stand. His scholarship is beyond reproach, his industry is beyond praise. And then he can write—the one fear you have on opening such a book is happily disposed of in the first few pages.

'All recent literature in English dealing with resurrection concentrates on the Resurrection of our Lord, and only pays slight attention to the preliminary question, do men rise again at all? This treatise reverses the process, and puts the general question in the foreground. This is not done with a view to lessening the prime importance, evidentially and otherwise, of the event of Easter Day, but in the conviction that His Resurrection is best studied in connection with and not in isolation from the providential preparation of men's minds for that supreme revelation. It was God's answer to the hopes and aspirations of the human race from the beginning. History had been leading up to it. So it is placed here in line with men's anxious groping for a solution of the problem of the body's destiny. This problem is more than a mere curious peering into the future. It vitally concerns the present. If the body is to survive the shock of death and to be reunited in its integral essence with the soul, it lends a dignity to the body, both by way of inspiration and of restraint, which belief in the immortality of the soul by itself could never do.'

What is the outcome? Listen again: 'The doctrine of the general resurrection is not presented as a truth capable of mathematical proof. It is an integral part of the Christian revelation, and stands or falls with it. What is aimed at is to show its intrinsic reasonableness, and to clear away misapprehensions from what is meant by the resurrection of the flesh. This can best be done by placing before the reader the exact terms used in exposition of the doctrine by Christian writers all down the Christian centuries. The testimonies come from various lands, from men of diverse natural gifts, different degrees of education and official position. Comparatively obscure writers are often better witnesses as to what was current Church teaching in their times than authors of more originality and independence. No writer who devotes space to the subject in East or West is overlooked. In some cases every reference to the Resurrection in their extant works is given. A few writers who like S. Augustine return again and again to the subject can only be given in selected passages, but a painstaking effort has been made to give thoroughly representative selections, and to omit nothing because it tells for or against the present writer's own conclusions.'

And the comfort of it? Turn to one of the

quotations. It is from the Heidelberg Catechism : 'What comfort does the resurrection of the flesh afford you?—That not only my soul, after this life, shall be immediately taken up to Christ the Head, but also that this my flesh, raised by the power of Christ, shall again be united with my soul and be made like unto the Glorious Body of Christ.'

THE QUAKERS.

Professor Rufus M. Jones has now completed his history of the Quakers. The last volume is issued as two volumes (and handsome volumes they are), continuously paged, under the title of *The Later Periods of Quakerism* (8vo, pp. xxxvi, 1020; 30s. net). They are the concluding volumes of a complete History of the Quakers, of which the first volume was written by William Charles Braithwaite and published under the title of *The Beginnings of Quakerism*. The second volume, written by Professor Jones, with the assistance of Isaac Sharpless and Amelia M. Gummere, dealt with *The Quakers in the American Colonies*. The third volume on *The Second Period of Quakerism* was written by Braithwaite. Then there are two missionary studies by Professor Jones, *Studies in Mystical Religion* and *Spiritual Reformers in the 16th and 17th Centuries*. All these books are published uniformly by Messrs. Macmillan.

Rufus M. Jones is not perhaps a typical Quaker. He is quite untroubled about the mint, anise, and cummin of dress and speech. *Punch* used to represent John Bright in a broad-brimmed hat, though he never wore such a hat in his life. Nor has Rufus M. Jones ever worn such a hat. But if he does not strike the outside observer, the reader of *Punch*, as a typical Quaker, to the reader of his books he is an ideal historian of Quakerism. He has the great gift of rhythmical prose writing. He has the greater gift of imagination. He has the greatest gift of all, the gift of sympathetic intimate insight. Does he reproach the Quakers for their stiffness, their stubbornness, their tithing of trifles? He praises them for their greatness of soul, their unselfish liberality, the breadth and health of their beneficence.

He is also a readable historian. He maintains touch with humanity. Moving slowly, he can keep his men and women (what women he has! what an asset for a biographical historian!) in our sight long enough to give us an interest in them.

Even at the very end, when the historian is usually at the gallop, Professor Jones tells us enough about Dr. Thomas Hodgkin and Dr. Silvanus P. Thompson and quotes enough from their writings to make us wish that we knew them and their writings more familiarly. This is the quotation that he gives from Hodgkin :

'Two centuries ago, before a single scientific difficulty had been discovered in the Scriptures, the early preachers of Quakerism protested against that unwise and untrue mode of speaking about the Bible which has caused all the difficulty. George Fox was a man who had studied the Bible from cover to cover. It formed practically his sole education. He was filled with reverence for its teaching, and was willing to spend long years in noisome dungeons rather than violate that which the Bible taught him was the command of Christ. Yet for all this he steadily refused, and his consistent followers have to this day refused, to call that precious book *The Word of God*. I must believe that he was divinely taught and guided to see the dangerous consequences to faith which would flow from that mistaken title. Now we can say to the scientific student who is not seeking opportunities for cavil, but genuinely desirous to give to faith the things which are faith's and to reason the things which are reason's, "It is no device invented yesterday to escape from the logical consequences of these new discoveries, it is a conclusion to which our forefathers were led by the Spirit of Christ Himself, that we need not ask you to accept the Hebrew chronology or the Hebrew cosmogony as a necessary part of an all-rounded and infallible Word of God. Take the book and read it patiently and reverently, and you will find many precious messages of God to your soul. But that which was spoken unscientifically in the childhood of the world by the unscientific Hebrew sage is no essential part of Christ's message to the world to-day."'

AN INTRODUCTION TO PHILOSOPHY.

Mr. Joseph McCabe has translated into English *An Introduction to Philosophy* by Wilhelm Windelband (Fisher Unwin; 21s. net). It is excellently translated. Mr. McCabe knows both German and English. Once only have we observed a slip, but it is a tale-telling one. On page 262 we find mentioned 'recent sects such as the Quakers,

Methodists, Memnonites (1), Mormons, Salvation Army, etc.'

An Introduction to Philosophy by so distinguished a philosopher as Windelband is an acquisition to philosophical literature. Formal introductions have been few, and they have not always introduced. Windelband himself says: 'Hardly one of the older encyclopædic works which call themselves Introductions to philosophy need be rescued from its oblivion. Of the works actually in circulation which bear the title, the least fortunate is that of Wilhelm Wundt. The distinguished psychologist obviously intended in this work to expound his not very profound views on the history of philosophy, and he has added to these only a few schematic observations, which are surprisingly inadequate, on general philosophical tendencies. The most attractive of such works is that of Friedrich Paulsen. He confines himself, on the whole, to the theoretical problems, and completes his work by a study of ethics; and both his volumes are written in an easy and graceful style which makes them suitable for any man of average education. By far the most scientific and instructive work is that of Oswald Külpe; but this also is rather valuable for its distribution of the various philosophical disciplines than as an organic development from the standpoint of a formative fundamental principle. Less important attempts, such as that of Cornelius, which is mainly concerned with the theory of knowledge, and the purely psychological work of Jerusalem, need only be mentioned.'

Two methods are open to the writer of an Introduction to Philosophy—the historical and the systematic. Windelband has chosen the latter. And for that he is to be thanked. Not because it is the easier to follow; it is not; but because it is the less frequented method and yields the best results. And Windelband was less concerned with our desire to follow easily, since he knew that he could write so clearly and well that no student could ever have any difficulty in understanding him. The weakness of philosophical writing since the Germans obtained control of it has been its heaviness. Windelband quotes Kant's remark to Newton that 'there is in the highest productions of the scientific spirit nothing that any man cannot understand and make his own.' And then he says: 'The truth is that it is not so much the difficulty of philosophy as the

poor literary standard of philosophical writers which perplexes the student. They cannot liberate themselves from academic formulæ and attain a free and living contact with the thought of their time.'

It will be a surprise and disappointment if this volume does not take the place of all other Introductions, whether in class study or private reading.

MAURICE PATERSON.

We hesitated for heading between 'Maurice Paterson' and 'Moray House.' For this biography is as much a history of the school as of the man. Moray House has itself a history and a notable one, all given in enthusiastic fulness here. But the greatest event in its history—ay, though it had harboured kings in its time and even the great Protector—took place that day it became the Normal Training College in Edinburgh of the Free Church of Scotland. Dr. Maurice Paterson was not its first Rector: but with him it is to be for ever associated, and he with it.

He was born to teach. He was not born to theorize or write about teaching. He began his teaching with Viscount Finlay of Nairn. And Viscount Finlay, writing an introduction to this biography, acknowledges the work done by Dr. Paterson in preparing him for the Lord High Chancellorship of Great Britain. He taught here and he taught there, but it was when he became Rector of Moray House that he showed how truly and how absorbingly he had been born to teach. 'His interests,' says his biographer, 'lay not in the philosophy nor even in the history of education as such, but rather in the process itself and its results, and above all in the personal factors involved—the teacher and the pupil.' And again: 'His special talent lay in the influencing and energizing of the living agents in education, the persons involved in the process. The work which he was specially qualified to produce was not printed books but living epistles—men and women who, inspired by him, should carry abroad and exemplify the real spirit and meaning of education, not by explaining the process but by doing it.'

The title of the book is *Maurice Paterson, Rector of Moray House: A Memorial Biography* (Nelson). It is more than a biography. It is a history of fifty years' education in Scotland. The

author, John Gunn, M.A., D.Sc., is well qualified to write both the history and the biography.

THE EPISTLE TO THE HEBREWS.

You may add to them at your pleasure, but for the study of the Epistle to the Ephesians just two books are necessary, Armitage Robinson's commentary and Scott Lidgett's exposition. On the Epistle to the Hebrews we wait the commentary, Westcott being perhaps out of date; the Rev. J. Scott Lidgett has again given us the exposition. He calls it *Sonship and Salvation* (Epworth Press; 12s. net).

Dr. Scott Lidgett has his own method. We are familiar with it in Ephesians. It is followed here. The Epistle is interpreted as a whole. For the full value of this book the Epistle to the Hebrews should first be read right through. The writer's purpose in writing, the atmosphere in which he wrote, the mental and material condition of the persons to whom he wrote; next, the conception which he had gained of Christianity, and the originality of it—of Christianity? say rather of Christ, for to him Christ is always Christianity; then the steady methodical unfolding of his theme, the beauty of its several parts, the convincingness of it as a whole—it is all made to pass before us in spiritual sympathy and balanced scholarship.

There is little of what is known as Introduction. But more clearly than by means of the most conscientious criticism you see how impossible it is that St. Paul could have been the author of this letter, or indeed any one of the Pauline circle. The omissions from the teaching of St. Paul are as striking as the additions to it.

FABRE.

The Life of Jean Henri Fabre the Entomologist, as written by his relative the Abbé Augustin Fabre, has been translated into English, somewhat condensed, by Bernard Miall (Hodder & Stoughton; 15s. net). The translation is as fluent as the original.

The good Abbé found the task of writing the Life of his famous kinsman a light one. He is very proud of him and knows his writings. So with much quotation and a little eulogy the biography is written. And a most entertaining biography it is when it is written. Infinite pains

would have done no more and might have done much less. For no biographer could write more fascinatingly than Fabre himself, and the incidents of his life are of no account.

There is just one event in all his life that takes the reader's attention. It is the beginning of it. Where did he come from? His parents were illiterate French peasants, wholly occupied with their pigs and their potatoes. He was born with a passion for observing the habits of insects, and with a gift for describing what he observed. It is a nice problem in heredity. Nor does the problem become simpler by the discovery that his son at the age of five proved to be as close an observer as his father and as passionately given to the love of hairyoubits.

But that is not the only scientific problem. Fabre, though an admirer of Darwin, found his researches on instinct utterly opposed to the Darwinian theory, and even to evolution. Darwin argued that instinct in animals is an acquired habit. Fabre found by observation and experiment that insects could acquire nothing. The instinctive act or series of acts was perfect, passing the wit of man to devise or his skill to execute. But put the creature off its habit and it was helpless. 'One of these Hymenoptera whose impeccable science we were admiring just now, a Languedocian SpheX, is busy closing the burrow in which she has laid her egg with its store of game. We brush her aside, and plunder her nest before her eyes. Directly the passage is free, she enters and remains for a few moments. Then she emerges and proceeds to stop up the cell, as though nothing were the matter, as though she had not found her burrow empty, as though the work of closing the cell had still a motive.'

THE KASHMIRI.

This is not the first book we have had from Mr. C. E. Tynedale-Biscoe, M.A., on his Mission School in the capital of Kashmir. But it is the first book in which he has given a full account of the Kashmiri. And we welcome it.

We welcome *Kashmir in Sunlight and Shade* (Seeley; 12s. 6d. net) as we should welcome any book that truly described what its author plainly saw. But we welcome this book the more that it enables us to see. Its vivid colouring is as remarkable as the liveliness of its style. Mission-

ary literature and tediousness? Try this book. At the end of it you will be apostrophizing 'Sleep, O gentle sleep!' in vain.

As for approbation, that is another matter. Mr. Tynedale-Biscoe believes in what is called muscular Christianity. And teaches it. 'The Pathan being the only Christian in a class of thirty was harassed by them, and taunted for being a Christian, and when leaving school this class would add to their taunts by throwing stones and mud at him. The Pathan, having so many to deal with, drew his knife and went for them in true Pathan fashion. I called the Pathan, and asked him if it was true that he tried to knife his class-fellows, and he answered straight that it was perfectly true, as it was his only way of getting rid of so many adversaries at once. I answered that fists are the schoolboy's weapons, and not a knife, which I threw out of the window, to be out of harm's way, into the river. I then called up the Brahman accuser and said that as he had complained he must fight the Pathan himself. So single-sticks were produced, and as I handed one to the Pathan I said: "Are you willing to fight this Pandit?" (Pandit, which means a learned man, is synonymous for Brahman in Kashmir). He grasped the stick with zest, exclaiming: "I am!" I held out the second stick to the Pandit and asked if he was equally ready, but he would not take it, saying: "I am not a Christian. I do not know how to fight." So, as he would not stand up like a man, he was made to apologise in public, by taking off his pagri and placing his bare head at the feet of his adversary. This ended all future trouble; in that class the Pathan was never molested again for being a Christian or anything else. The single-stick is a most excellent article for healing divisions and many other moral sicknesses.'

THE EOTHEN SERIES.

The second volume of Messrs. Luzac's Eothen Series has been published. It contains the Assyrian text of *The First Campaign of Sennacherib, King of Assyria, B.C. 705-681*, edited with transliteration, translation, and notes, by Sidney Smith, M.A., Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum (8vo, pp. viii, 90; 30s. net).

The text is taken from a cylinder which was acquired by the Trustees of the British Museum in 1915. In his Introduction Mr. Smith tells the

story, not of the finding of the cylinder—for no one knows when or where it was found—but of its contents. He does more. In a few pregnant paragraphs he brings us within the atmosphere in which the monarch lived who glorifies himself so shamelessly, almost into the room in which the scribes sat engraving the cylinder with its full account of the campaign. He shows us that after these lengthy narratives had been made, the scribes next set themselves to the duty of abridging them for the public annals. And if they were not careful in their abridgment they made those mistakes which have caused modern Assyriologists so much trouble. This very cylinder sets at rest a long known and sorely felt difficulty in the dating of the years of Sennacherib's reign. The cylinder was in all probability written in the early part of the year 702-701 B.C.

SAINT TERESA.

Mr. Thomas Baker has issued the second volume of his edition of *The Letters of Saint Teresa* (10s. net).

The wonder of the letters is (and it is as wonderful in this volume as in the first) that they are both ancient and modern. In manner of address, in the estimate of big and little among mundane things, they are ancient. In all that is essential they are quite modern.

We do not believe in Possession now, do we? We count it a small matter, explicable and negligible. Saint Teresa believed in it; but notice the excellence of the advice to His Paternity the Reverend Father Gracian; and such phrases as 'she must like talking to your Reverence.' The letter is No. CLXV (Toledo, about November 1576):

'As for the affair of this girl or woman, I feel thoroughly convinced that she is not influenced so much by melancholia as by the devil, who has entered into her to invent these falsehoods. It is he and nothing else; and after having deceived her, he is trying to entrap you in some way. Therefore you must act with extreme caution and must by no means visit her house lest you should meet with the fate of St. Marina—I think her name was—who was accused of being the mother of some child and suffered much from the calumny. This is not the time for you to meet such a trial. In my poor opinion, you ought to withdraw from

the matter; there are others who can look to this soul while your Paternity has many souls to benefit by your care. Take notice, my Father, that unless this woman gave you the letter under the seal of confession, or during her confession, it is a case for the Inquisition, and the devil lays many snares. A person was condemned to death by the Inquisition for the very same thing, I am told. Not that I believe the woman of whom you speak gave the letter to the demon, for he would not have returned it so quickly. She must be telling some falsehood (God forgive me for saying so) and must like talking to your Reverence. Perhaps the whole tale is her invention, but I should like to see your Paternity far away from the place so as to cut the matter short more effectually.'

Why are we not taught to read? We are taught to read aloud. But how many of us have to read aloud after we leave school? Why are we not taught to read silently? Professor John Anthony O'Brien of the University of Illinois counts it the greatest blunder our teachers make. And he has written a book on *Silent Reading* (Macmillan), in which he shows with great persuasiveness the advantages that would be ours in after life if we were taught in school to read silently.

Is it a new idea? There is a whole library of literature upon it. Professor O'Brien gives a list of seventy-two books and articles dealing directly, and most of them exclusively, with the subject of silent reading in schools.

Why Did Christ Die? is the title of a volume on the Atonement written by F. E. Marsh (Marshall Brothers; 5s. net). There is no hesitation about substitution. The author's intimate knowledge of the letter of Scripture is striking.

Professor Walter Lock has now published in pamphlet form a lecture on *The Constructive Value of the Bible* (Mowbray), which he delivered in Oxford as Lady Margaret Professor of Divinity, and which appeared in *The Constructive Quarterly* for June 1921. All Dr. Lock's work provokes thought, and always constructive thought; but this lecture is especially stimulating.

An Introduction to Missionary Service has been written by G. A. Gollock and E. G. K. Hewat,

M.A. (Oxford University Press; 3s. 6d. net). We do not expect to receive a more useful or a more welcome book this season. It is written with the skill of enthusiasm directed by ability and experience. And it was sorely needed. Missionary service is not as any other service; it has to be particularly prepared for. This book shows the way. The literature for fuller and for special study is amazingly well chosen. But the book itself is better. In the end there are articles on certain broader studies by specialists—Dr. Marett on Religions of the Lower Culture, Dr. Farquhar on the Study of Hinduism, Mr. Saunders on Buddhism, Dr. Maclagan on China, Dr. D. B. Macdonald on Islam, Dr. Garvie on the Study of Religions, Mr. Sutton Page on the Study of Language, Dr. Balme on the Preservation of Health, Mr. Gear Willett on Mission Account-Keeping and Business Method, and Mr. Cockin on Intercession.

An unbound but attractive volume of *Flower Legends*, retold by M. C. Carey, and illustrated by A. M. Fleming and the author, has been published by Messrs. C. Arthur Pearson (2s. net). Among the rest the Shamrock, with a whole chapter all to itself. 'Long before St. Patrick immortalized the plant the heathen Druids held it as a sacred symbol, typifying as it did to them the three worlds of Nature—the sea, earth, and the heavens. So on to Christian times this "Holy Herb," marked with the Cross, used to be worn by peasants as a protection against evil, and by the knights as a charm. Witches trembled and fled before the sign of the trefoil, and serpents and other noisome reptiles were never seen to rest upon its leaves. With the Shamrock in his hand, St. Patrick drove the snakes and toads from the fair land of his adoption, never to return even to this day. Small wonder is it that the Irish love their national emblem, and surely there is not to be found one

"Son of old Erin
Who loves not the land where the green
Shamrock grows."

Education in this country is in an amazing state of ferment. On one thing only is there agreement—that our present methods are insane. Otherwise every man has his own method, and we rise to read of a new method every morning. Are the

children suffering in the meantime? By no means. They will begin to suffer when the ferment ceases and education settles down into some recognized system again.

One of the most stirring of the new methods we owe to Mr. Charles T. Smith. He calls it 'play-staging.' It is, in short, the use of the school-room as a theatre. But he entitles the book in which his method is described, *The School of Life* (Grant Richards; 6s. net). And wisely. For what he desires to see is the life of the world, past, present, and to come, acted—that is, lived for the moment—in the school. Thus will it be known what life is, what it has handed down from the past, what it has in store. And surely the end of education is to enable us to interpret the past so as to live in the present and prepare for the future. Its end, if it has an end, is life. Life is what Mr. Smith means by it.

A book on *Psychology and the Christian Life*, a short enough, sane enough, scholarly book—is there any book so eagerly asked for? Mr. T. W. Pym, D.S.O., M.A., has written it (S.C.M.; 4s. cloth, 2s. 6d. paper). It is short enough; it is a scholar's book. The only question to investigate is its sanity. For we have had alarms. Some of our New Psychology writers have gone deliberately about the attempt to explain both the Christian and Christ by means of the blackboard. Mr. Pym believes that psychology can go a long way, and he makes it go, but—well, he stops short before Christ. 'The chief "miracle" in the life of Jesus for which I stand and from which I approach the present study of His life, is His complete sinlessness. That, if accepted as true, must always be the greatest miracle, the final test of His Divinity. In the light of it much else in His life, including many other miracles, can be psychologically understood and even, in certain cases, explained.'

The Untried Door is the title which the Rev. Richard Roberts has given to his new book (S.C.M.; 5s. net). The untried door is the teaching of Jesus in the Synoptic Gospels. The text from which the title is taken, 'I am the door,' means more than the teaching of Jesus, and of that Mr. Roberts is aware. But he is entitled to give himself to a modern exposition of the teaching if he chooses, all the more that he makes it

perfectly clear that Jesus is more than His teaching, is indeed more than man. 'What man is there who could (for instance) say as Jesus said: "Where two or three are gathered together in my name, there am I in the midst of them"?' What we have here is not a sense of moral perfection but a unique quality of self-consciousness, a peculiar sense of self-hood, of personality.'

It has often been said in these war-encompassed days that Christianity has failed. It has often been answered that Christianity has not been tried. Mr. Roberts goes further. He shows us what Christianity in the teaching of Jesus is. For he believes that the reason why we do not live as Jesus would have us live is that we do not understand how He would have us live.

He makes many points. One point we have not seen made before: what is the full significance of it? He says: 'There is one very remarkable omission in Jesus' references to the past. The prophets almost without exception return again and again to the story of the deliverance from Egypt. But so far as the Gospels tell us, Jesus never once alluded to it. The silence is as significant as if, say, Abraham Lincoln had never referred to the American Revolution. The omission must have been deliberate; but concerning the reason of it, we can only speculate.'

Mr. Arthur Linton has selected from the early Christian liturgies *Twenty-five Consecration Prayers*, and has published them with Notes and Introduction in an attractive volume (S.P.C.K.; 7s. 6d. net).

The volume is attractive in every way. Mr. Linton is a scholar, but he is more, he is a man of prayer. That which he practises he preaches, and he searches diligently until he finds, among all those ancient and so often beautiful prayers, the prayer that is most characteristic and most helpful for devotion. The sources are distinguished as Antiochene, Alexandrian, and Western. The Introduction is itself an education in the history of Prayer.

A biography of *Schwartz of Tanjore* has been written by Jesse Page, F.R.G.S., as one of the S.P.C.K. 'Ecclesiastical Biographies' (7s. 6d. net). After two chapters of previous history, in which we find Ziegenbalg sympathetically portrayed, we

come to 'the little town of Sonnenburg, in the Electorate of Brandenburg, as it was then called, where was born on the 8th October, 1726, a little boy, Christian Frederick Schwartz.' Under the influence of Francke at the University of Halle he determined to give himself to the service of Christ, and under the leading of Schultze of the Madras Mission, then invalided home, the call came to him to devote himself to a missionary life. He sailed from London in one of the East India Company's ships. The voyage is described in extracts from letters, and we see that Schwartz had a stout heart in a weak body, was at home in every part of the Bible, held himself under God's immediate direction, and could write letters. As the story proceeds we find ourselves at the court of the truthful but tyrannical Hyder Ali, Schwartz having been sent there on a mission of peace. Sixteen years were spent at Trichinopoly. On 20th April 1769 he arrived in Tanjore and there spent the rest of his life, continually doing good like the Master he loved. It is a successful biography. We see that missionaries are among the best of men and that Schwartz was among the best of missionaries.

The purpose of Nannie Lee Frayser in *Followers of the Marked Trail* (Abingdon Press; 90 cents net) is to show teachers how (1) To enlist the imagination of the pupil in putting himself in the place of another; (2) To arouse an interest in the continuity of history and in historical personages, and how each person occupies a place as a 'Follower of the Marked Trail.' The book carries you off your feet with interest in its subject, and its subject is the Bible—how to know it, how to make it known.

To the Biblical Introduction Series of the Abingdon Press of New York, Professor D. A. Hayes of the Garrett Biblical Institute has added a volume on *The New Testament Epistles* (\$2.50 net). The Epistles are Hebrews to Jude.

The Introductions are full, well expressed, and up to date. Professor Hayes is well able to appreciate the niceties of scholarship while holding firmly to the essential truths. He has no real hesitation in rejecting the Petrine authorship of the Second Epistle of Peter, though he feels the force of the arguments used by Bigg and others. From first to last, throughout the book, we find

no evidence of a desire to support tradition simply because it is tradition.

A Catholic History of Great Britain has been written by E. M. Wilmot-Buxton, and introduced by C. C. Martindale, S.J. (Burns, Oates & Washbourne; 5s. net). It has been written after the new method. What is the new method? Mr. Martindale will tell you. The new method looks 'for undercurrents, massive tides of mood, the pressure of vast invisible forces, which should issue into the ripples of events.' And the dear old dates are shown the door. 'Probably,' says Mr. Martindale, 'Mr. Chesterton's *History of England* carries this method quite as far forward as it ought to go. I think he has avoided the mention of even a single date!' That is one for Mr. Chesterton. And Mr. Belloc does not come better off. History must no longer be Anglo-centric. It must be European. 'The book which emphasizes this view is Mr. Belloc's *Europe and the Faith*, and his widest thesis cannot, it would seem, be disputed, however little the correctness of its sectional development may be admitted by many, if not most.' A man who can correct so courteously such champions of the Faith as Mr. Chesterton and Mr. Belloc deserves credit when he wholly approves of a book. He wholly approves of this History.

The Muslim is the problem of the future. Both the religious and the political problem. Let us at least know what we are up against. How many of us are aware of the numbers and influence of the Muslims in China? It is in the province of Kansu that they are most numerous. There they are called Hwei-hwei. The characteristics of the Hwei-hwei are well described by the Rev. G. Findlay Andrew, O.B.E., in a small volume published by the China Inland Mission under the title of *The Crescent in North-West China* (3s. 6d. net).

Two good tales of missionary life are published by the Church Missionary Society. One is the story of Jahan Khan, the son of an Afghan merchant, who under stress of circumstances found himself in the medical missionary's dispensary and there was himself found of Christ. The title is *An Afghan Pioneer*, the writer L. F. Musgrave (1s.). The other is a shorter story of a Japanese youth.

It is translated from the Japanese by Constance C. A. Hutchinson. The title is *The Pinetree Boys* (6d.). Both are good for reading aloud.

James Oliver Curwood was once a mighty hunter, as Nimrod was, and boasted of his 'kills.' But he repented. Then he went into the woods and lived with nature. His love of animals increased as his association with man diminished. And then he found God. So he wrote a book to prove to you and me that the way to God is through the love of natural things—beasts and birds and creeping things. He calls it *God's Country* (Duckworth; 6s. net).

'You have seen just one ten-thousandth of what nature holds for you and every other man and woman. You haven't believed in God very strongly. But you've got to now. That's God back there in the wood.' That is his theory of conversion.

The book is written with much skill. Its charm is irresistible.

Order *The F. W. Boreham Calendar for 1922* (Epworth Press; 1s. 9d. net).

Such a title as *The Romance of the Bible* (Wells Gardner; 5s. net) declares openly that the book has a popular purpose. But in this case it is the best kind of popularity—quite accurate scholarship in excellent idiomatic English. Miss Gertrude Hollis has written many books, but never a better than this. Give it to teacher or scholar, it will supply the one with a never-failing reference library; it will furnish the other with a good working knowledge of the Bible.

The volume entitled *The Life Thereof* (Wells Gardner; 3s. 6d. net), written by Alice Evelyn Peacock, M.B.E., is meant to arrest the movement towards depriving the worshipper of the Communion in both kinds. Is there anything against the movement, anything serious? The whole gospel is against it, the whole efficacy of the death of our Lord is involved in it. But the book is not controversial. Above all controversy it rises into a recognition of the vital value of the Eucharistic instruction found in the double declaration: 'This is my body'; 'this is my blood.' The thing was well worth doing: few women or men could have done it more satisfactorily.

Steps towards Intercommunion: Sacrifice in Holy Communion (Heffer; 3s. net). By that double title Canon Douglas S. Guy, B.D., seeks to tell us what he has written his book for. He believes, and one can see how much he thinks of the belief, that those who refuse to regard the Eucharist as a Sacrifice, will change their minds when they discover what they mean who evangelically call it so. His book is a valuable contribution to the doctrine of Sacrifice and to the doctrine of the Eucharist. But the author will be much disappointed if we do not find more in it than that. Bring the two together, he says, and understand.

Well, what is the teaching of the Church on Sacrifice?

'(i) She has always borne a calm and steady witness to the transcendent worth and meaning of Sacrifice. She has taught that without a Sacrifice for sin there could be no Communion with God and His creatures. She has taught that the Sacrifice of Christ removes this impediment. She has always insisted that the Sacrifice of Christ is final and complete, and can never be renewed, repeated, or added to, but that it can and should be commemorated, pleaded and appropriated.

'(ii) She has taught that true Sacrifice lies not in the outward or material things offered, but in the cheerful and ready obedience of the offerer, even as the Sacrifice of Christ lay in His inward obedience to, and fulfilment of His Father's will, and not only or chiefly in His outward actions. The latter were the natural expression of the former, and our outward acts of Sacrifice—in worship and elsewhere—should be the appropriate expressions of our inward feelings.

'(iii) She has taught that, especially in the Eucharist, the service of Christ's own appointment, we meet around a solemn memorial of the Great Sacrifice, and we plead it before God, and we show it forth before men, and we contribute our own sacrifices, and God accepts and blesses them, and we feast on the Sacrifice, and so we enter into communion with God, and dwell in Christ, and He dwells in us.'

Professor A. R. Gordon of Montreal continues his 'Stories of the Bible retold for Young Folk.' His second volume contains the stories of the Exodus. The title is *The Victorious Banner* (Hodder & Stoughton; 5s. net). Is it easily done? It looks as if it were. He himself says it is. And

yet. Certainly the book is easy to read and very pleasant. Above all else, there is no fanciful introduction of persons or incidents or conversations which are not already in the Bible itself. From that abomination we thank God that he keeps the young folk free.

It is said that a poet cannot write hymns and a hymn-writer cannot be a poet. And then the generalization is made that the least religious men in the world at present are its literary men. Well, Mr. Coulson Kernahan is a literary man, and he is religious. Where in all the literary work of the day will you find better workmanship than his? Where in all its religious life will you find a more living evangelical religion? His central faith is in the God who died on Calvary. He would put it so. A God who is not ready to give Himself a ransom for men is condemned already. So he would express it. See his *Visions Old and New*. Under that title Messrs. Hodder & Stoughton have gathered into a handy volume and published 'God and the Ant,' 'A Child Face,' 'A Lost Soul,' and all the rest (5s. net).

Professor A. T. Robertson, M.A., D.D., LL.D., Litt.D., of Louisville, Kentucky, has gathered into one volume a number of articles contributed by him to various periodicals, and has given the volume the title of the first article *Paul the Interpreter of Christ* (Hodder & Stoughton; 7s. 6d. net). Dr. Robertson has a method of his own. He reads other men's writings on his theme—what does he not read? He tells us what these men's opinions are, both sides impartially. Then he sometimes leaves it there, sometimes he expresses his own preference for a middle way. A good example is the chapter on Paul at Athens.

'There are those who think that Paul was not responsive to the intellectual and artistic atmosphere of Athens, that he was wholly out of touch with the Greek love of beauty and art for art's sake, that Greek literature and philosophy, like Greek mythology, repelled Paul, that he was distinctly out of his element in Athens, and did not know how to present the gospel of Christ to the intellectuals of Athens, that Paul was un-Hellenic and not a university man. Others affirm that Paul was a university man, a product of the University of Tarsus as well as of the rabbinical school of Gamaliel in Jerusalem, that he had a wide acquaint-

ance with literature and philosophy as is shown by the fine literary finish of the Greek style in the address in Athens (allowing for Luke's influence in the report), and by the literary allusions in the address to Aratus, Cleanthes, and Epimenides. They even affirm that Paul made something of a compromise of the Christian message in the scholastic environment of Athens and went as far as he could, possibly too far, to reach the philosophic minds in his audience, an effort that resulted in failure, and that Paul vowed never to repeat this experiment (1 Cor. 2: 1-5). There is an element of truth in both of these extreme views, as is shown in the narrative in Acts.'

Thereupon Dr. Robertson proceeds to discuss the relation of Christianity to culture, and culture to Christianity, quoting *The Biblical Review* and *The Methodist Review*—magazines you may never even have heard of.

Professor Charles Foster Kent has now published the Old Testament volume of *The Shorter Bible* (Hodder & Stoughton; pp. xxxi, 622; 10s. 6d. net). It is of more value than the New Testament volume. The opportunity for shortening was greater; the call to a man's utmost ability in selection was stronger. And Dr. Kent has risen to the very height of his great enterprise. It is an edition of the Bible that must, ever after this, be reckoned among the momentous editions. Besides the shortening there is a new translation. Take this passage:

Behold my servant, whom I uphold,
My chosen, in whom I take delight;
I indeed have put my spirit upon him,
That to the nations he may dispense justice.

He will not shout nor cry aloud,
Nor let his voice be heard in the street.
A broken reed he will not crush,
And a flickering wick he will not quench.

Faithfully will he dispense justice;
He will not falter nor will he run,
Until he establishes justice on earth,
And for his teaching the coastlands wait.

There is a story that when John Bright made his famous reference in the House of Commons to the Cave of Adullam, one member asked another as they left the House together: 'Where did Bright

get that about the Cave of Adullam?' And the other member looked at him suspiciously: 'I suppose you think I never read the Arabian Nights.' We were tempted for a moment to give this book under 'New Poetry.'

Mr. Paget Wilkes is a missionary in Japan. He is an evangelical of the evangelicals—a red-hot evangelical, in his own phraseology. He can preach, he can convert, and he can tell how he preaches and why he is made the instrument of conversion. His new book is *The Dynamic of Service* (Hoddesdon, Herts: Japan Evangelistic Band). We are saved to serve—that is the

motto. The texts are well chosen, and then every opportunity for service is an exposition of a text.

Messrs. Longmans have issued a second edition of Mr. Archibald Chisholm's *Labour's Magna Charta* (8s. 6d. net). What is it? It is 'a critical study of the Labour Clauses of the Peace Treaty and of the Draft Conventions and Recommendations of the Washington International Labour Conference.' The second edition contains a few additions and corrections, and a new preface which brings the work of the International Labour organizations up to date.

The Seventeenth Chapter of Genesis.

BY EDOUARD NAVILLE, D.C.L., LL.D., HON. PROFESSOR IN THE UNIVERSITY OF GENEVA.

THE seventeenth chapter of Genesis begins with these words: 'And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am God Almighty.'

A note in the margin of the Revised Version, referring to these two last words, says 'Heb. El Shaddai.' Does El Shaddai, אֱלֹהֵי שַׁדַּי, mean God Almighty?

If we look at all the instances where this name of God occurs, we shall see that it is found only seven times in the Old Testament: five in Genesis, one in Exodus, and one in Ezekiel. אֱלֹהֵי שַׁדַּי alone occurs once in Genesis, and twice in Numbers.

Not one single time in these passages do the LXX translate אֱלֹהֵי שַׁדַּי, the two words joined together, by 'God Almighty' (θεός παντοκράτωρ, *omnipotens*) (Vulg.). It is clear that the LXX had not before their eyes the Hebrew word אֱלֹהֵי שַׁדַּי, of which they give the meaning everywhere else, even in one passage of the Pentateuch. This shows that they did not translate from a text in Hebrew. In my opinion, which I have set forth elsewhere, they must have used an Aramaic version which had succeeded to the old original in cuneiform. The words of Genesis are used once by Ezekiel (10⁶), but the Greek translators of the prophet's book did not understand them, since they are merely transcribed θεός σαδδαι.

The Hebrew word אֱלֹהֵי שַׁדַּי is not rare in the Old

Testament: it is found in Ruth, in Isaiah, Ezekiel, Joel, some of the Psalms, and it seems to have been a favourite word with Job, where it is met with more than thirty times. The LXX have various ways of rendering it, even in the same book. In a few cases it is merely θεός (Is 13⁶). Sometimes they use a word which has not this sense in classical Greek, nor even in the New Testament: *ικανός* (Ruth 1^{20, 21}, Job 21¹⁵ 31² 40², Ezk 1²⁴). In the first four passages the Vulgate has *omnipotens*, in the last *deus* and *sublimis deus*. Ps 68¹⁶ it is *ἐπουράνιος, coelestis*. Ps 91¹ *ὑψίστος, altissimus*. In the Book of Job, where the word is most frequent, it is generally either κύριος, *dominus* or *omnipotens* (6^{4, 14} 13⁸ 21²⁰ 22^{23, 26} 31³⁵ etc.), or more often παντοκράτωρ, *omnipotens*, or sometimes *dominus* (5¹⁷ 8⁵ 11⁷ 22^{17, 25} (the same chapter where we find twice κύριος) 27¹⁸ 32⁸ etc.).

It is to be remarked that in Job אֱלֹהֵי שַׁדַּי is a distinct name of God, which sometimes follows אֱלֹהֵי, or another name of God, without being linked to it. 5¹⁷, 'Happy is the man whom God (אֱלֹהֵי, κύριος) correcteth; therefore despise not the chastening of the Almighty' (אֱלֹהֵי שַׁדַּי, παντοκράτωρ). 8⁵, 'If thou wouldest seek diligently unto God (אֱלֹהֵי), and make supplication to the Almighty' (אֱלֹהֵי שַׁדַּי). Here the LXX join the two words 'seek' and 'make supplication,' *ἄρθριζε . . . δεόμενος*, and also the two names of God which are separated in Hebrew, κύριον παντο-