

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



<https://www.buymeacoffee.com/theology>



<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for the *Journal of Theological Studies* (old series) can be found here:

[https://biblicalstudies.org.uk/articles\\_jts-os\\_01.php](https://biblicalstudies.org.uk/articles_jts-os_01.php)

pdfs are named: [Volume]\_[1<sup>st</sup> page of article]

## CHRONICLE

### OLD TESTAMENT AND RELATED LITERATURE

THE British Academy Schweich Lectures for 1931 were delivered (for the second time) by the late Professor Kennett only a few months before his regretted death. Their scope is sufficiently indicated by their title, *Ancient Hebrew Social Life and Custom as indicated in Law, Narrative, and Metaphor* (Milford, 1933). The topics over which they range include the daily life of the Hebrew: houses, clothes, and occupations; law and justice; birth, marriage, and death. The book is extremely full, and indeed, is the only one of its kind; it is simply written with touches of its author's lightness and humour. It is not along 'higher critical' lines, nor is the treatment technical. There are several novel and interesting suggestions, e.g. Isaiah xxviii 10 refers to a spelling lesson (p. 12), the real point of Amos ix 9 (p. 33), in Isaiah iii 17 (not v. 24, p. 48) read *pe'ath<sup>e</sup>hen* for *poth<sup>e</sup>hen*. The evidence of archaeology and the monuments is not taken into consideration, but modern custom is illustrated, above all, in the thrilling account of an ordeal, from the personal testimony of an eye-witness, his brilliant son, the late Mr Austin Kennett. Professor Burkitt, the first of Professor Kennett's pupils (1886), has seen the volume through the press, and Mr. G. A. Yates, one of the last, has prepared the index; in between, as the former remarks, are the many pupils who 'will recognize in this book the characteristics of Kennett's spoken voice, the amazing fullness of detail, so easily and so lightly employed to illustrate and not to confuse, and the happy mixture of critical boldness with appreciation of what is preserved in the text'.

W. Eichrodt's *Theologie des Alten Testaments*, I (Heinrichs, Leipzig, 1933) is a welcome contribution to Old Testament studies. Relatively little has been done recently in the field of theology, and the writer, Professor at Basel, has felt that it was time to repair the omission. Leaving to a second volume the subjects of God and the World, God and Man, he undertakes here a detailed treatment of the Covenant-idea in all its aspects (the nature of covenant; holy places and people; the God of the covenant, His character, His instruments; penalty for infraction; eschatology). English readers may find the Gothic type and the rather ponderous style not a little trying, but the volume will distinctly repay careful study. Among the specially interesting chapters may be named those on Nebiismus and on the Classic Prophecy; and among the many noteworthy points is the insistence that the holy

places were scenes of theophanies and not the dwelling-places of Deity (p. 44). Professor Eichrodt recognizes that the idea of a sacral communion gave the sacrifice its uniqueness; and, like the late Professor Kennett, he observes that the *herem*, or ban, at least served to prevent mere wars of booty (p. 64). He is in touch with the growing tendency to realize how the gulf between our Western mentality and that of the Hebrews renders it difficult for us to understand fully earlier types of thought, and he lays proper emphasis upon the naïve realism of Hebrew religion, its theocentricism and 'this world-ness' (p. 230). He also brings out the vital difference between the charismatic leaders and guides—corresponding, one might almost say, to the modern 'dictators'—and the professional official class: it is *Charisma* versus *Amt*. Until the whole of Professor Eichrodt's book lies before us it would be premature and unfair to comment upon what seems to us the inadequacy of the historical treatment of the biblical sources and of the theology. At all events, in his remarks upon the two accounts of the rise of Saul (p. 237), it is one thing to agree that no doubt there was some hostility to the kingship at the time, but it is quite another thing to treat the present hostile account as one of contemporary historical value. As in Buber's work, which he highly commends (p. 292), one is conscious of a certain weakness in the historical criticism. But whether or no Eichrodt's treatment of Old Testament Theology is bound up with an unduly premature historical synthesis can only be seen when we have the conclusion of what is, in any case, a very important and extremely stimulating work.

Otto Eissfeldt's *Einleitung in das Alte Testament* (Mohr, Tübingen, 1934) is an expansive volume of some 760 pages covering a pretty comprehensive field. To a literary analysis of the books themselves (pp. 169-613) is prefixed a lengthy introductory account of the various literary types (pp. 8-137); and a history of the Canon with a survey of the apocryphal and pseudepigraphical writings (pp. 614-692) is followed by a brief account of the Hebrew text and versions. It is less full but wider in scope than Driver's great volume; and, while it gives the reader an excellent introduction to many aspects of Old Testament literature, there has been little space to treat some of the important topics (e.g. the rather novel concluding section 'Wirkungsgeschichte des AT'). The space devoted to literary types and *Formengeschichte* dates the book—it is doubtless my ignorance of the subject which makes me feel that it is excessive in such an Introduction as this. On the other hand, Eissfeldt's volume is admirable for the attention paid to the work of recent criticism (e.g. Isaiah xl-lxvi); and in the course of some important pages on literary criticism since Wellhausen he includes a statement of his own work (expanding

Sمند's studies of 1912) with his recognition of an early source (L) as distinct from J developing the earlier (J<sup>1</sup> and J<sup>2</sup>). Here English readers may miss a reference to Skinner's criticisms of both Eissfeldt's L and of Dahse's text-critical theories (p. 183). Eissfeldt has been at pains to include the more recent results, e.g. the discovery of Lods that Astruc had a German forerunner, Witter, in 1711 (p. 175), von Rad's theory of a twofold P narrative (pp. 187, 223), and Kahle's new 'textus receptus' (p. 706). He has, one might sometimes think, gone out of his way to recognize 'the work of English scholars'; but one misses a reference to Cowley's edition (1923) of the Elephantine papyri (p. 597 n), and for the criticism of the book of Habakkuk the work of H. St J. Thackeray and of Burkitt (*J. T. S.* vols. xii and xv) is surely worthy of mention. In my own case, a long-antiquated article on 2 Samuel (of 1900) is unfortunately duly noted in the place of more recent articles (p. 302). As regards Eissfeldt's general position, he argues that Ezekiel wrote his book in Babylon (cf. also on Lamentations, p. 548); he dates the Samaritan schism about 300 B.C. or later (pp. 621, 699); his L is ascribed to the first half of the ninth century, and E to the latter half of the eighth; the Pentateuch was introduced in 458, and the book of Chronicles dates about 400 B.C. (p. 621). English readers will be glad to have Eissfeldt's *Einleitung* to supplement the latest collaboration of Oesterley and T. H. Robinson (*Introduction to the Books of the Old Testament*), the latter of whom is one of the three—the others being Bertholet and von Dobschütz—to whom Eissfeldt dedicates his work.

The Rev. F. E. Coggin in his pamphlet on *The First Story of Genesis as Literature* (Heffer, 1932) writes on Gen. i 1-ii 3 from the literary point of view, treating it as a poem, the Epic of Humanity, in seven sonnets. He lays special emphasis upon the significant difference between the Hebrew words for 'create' (i.e. to create material) and to 'make' (man, &c., from the material created). What is 'created' is necessary in order that the 'making' may go forward (p. 4). He also seeks to explain the difference between 'day one', and the 'second (third, &c.) day', and observes that the seventh day has neither evening nor morning (p. 25). A new translation of the twenty-five verses is offered, with Hebrew and other notes.

*Das Buch Deuteronomium* (Hanstein, Bonn, 1933), by Professor Hubert Junker of Passau, belongs to the Roman Catholic series already reviewed in these pages (xxxi 441). As before, each book is translated with a concise running commentary and a brief introduction on the main questions. The author agrees with his colleague Hummelauer that the Mosaic law was not absolutely unalterable (pp. 15 sq., 66); there may be a grain of truth in the tradition (2 Esdras xiv) that the

Sacred Writings were re-copied by Ezra (p. 11). *Inter alia*, Dr Junker mentions an interesting parallel to Moses's last addresses to Israel in the counsel of a dying Turkish nomad chief to his people (p. 19). The well-established emendation of Deut. xxxiii 21, whose history was recently described by Professor Burkitt in these pages (xxxv 68), appears with the words 'Budde [i.e. in 1922] liest mit Ehrlich!' Apart from a passing reference to the German translation of Driver's *Introduction to the O. T.* (p. 4) no English works appear to be noticed.

The Rev. E. W. Hamond, *The Seventh and Sixth Century Prophets* (Student Christian Movement Press, 1933), continues the useful popular series of text-books for schools, &c., to which attention has already been called (xxxiv 437). The present volume contains brief historical résumés, the characteristics of the prophets, extracts, and short notes. It extends from Zephaniah (including also Micah vi 6-8) to the Deutero-Isaiah and Servant-poems.

*The 'Ebed-Jahveh Enigma in Pseudo-Isaiah* (Hertzberger, Amsterdam, 1934). This pamphlet, by Professor J. L. Palache of Amsterdam, puts forward the conjecture that the difficult word *meshullām* in Isaiah xlii 19 is actually the name of the mysterious Servant. After all, Meshullam is a very well-known name, and it is highly significant that it was borne by a son of the Davidic Zerubbabel. The author finds a number of allusions to the name, e.g. in the *yashlim* of xliv 26 and elsewhere (pp. 25, 49). He draws attention to a very tantalizing but obscure tradition of Meshullam ben Zerubbabel, and in a certain anti-Davidic tendency (p. 49 sq.) finds an explanation of the way in which the presumed original history has been mutilated. It is obvious that his conjecture is in many respects intriguing, and Mr Loewe has kindly drawn my attention to an article by Professor Margoliouth reprinted in *Lines of Defence of the Biblical Revelation* (1900, pp. 117-122), where the same suggestion is made.

*Der Prophet der Heimkehr* (Copenhagen and Giessen, 1934), a composite volume by a Danish scholar, Dr Ludvig Glahn, who upholds the unity of Isa. xl-lxvi, and Dr Ludvig Köhler of Zurich, who, continuing his studies of the Deutero-Isaiah (see *J. T. S.* xxvi 327), prints an emended text of lv-lxvi with text-critical and metrical notes and a translation. The former, who is well acquainted with English commentaries, is entirely opposed to the theory (of Duhm and others, since 1892) of a Trito-Isaiah; and explains the familiar differences between the earlier and the latter parts of Isa. xl-lxvi by the quickly changing social and religious conditions before, at, and after the return of Zerubbabel. His objections to a Trito-Isaiah are worthy of attention but hardly stand criticism: Eissfeldt's measured survey of recent literature in support of the unity of the chapters may be profitably consulted.

Dr Glahn pays insufficient heed to the historical criticism of Haggai, Zechariah, and the books of Ezra-Nehemiah; and his exegesis is sometimes forced, e.g. the Edomite defeat in Isa. lxiii 1-6 is said to lie in the future (p. 84). The fact that there is a certain resemblance between the return of Zerubbabel and that of Ezra and of Nehemiah only makes criticism more necessary. Further, it is true that there is a certain similarity of thought throughout Isa. xl-lxvi, but this does not necessarily point either to unity of authorship—one thinks of Ezekiel and the Law of Holiness, of Jeremiah, and Deuteronomy—or to practical contemporaneity—what of Hosea and Jeremiah? On the other hand, Dr Glahn has much to say upon the thought of the Second (and Third) Isaiah; he has a fine appreciation of the literary value of the chapters; and not only is it good discipline to work through his theories of their authorship and date, but a careful perusal of his treatment of their contents will profit the reader.

Dr Solomon Zeitlin, *The History of the Second Jewish Commonwealth* (Dropsie College, Philadelphia, 1933), writes what is confessedly 'prolegomena' to a larger work which he is contemplating. It is a rather slight historical sketch, partly a reprint, in the course of which he argues that Menelaus was the son of Joseph and of the priestly family, and that there was no such sect as the Pharisees. He suggests that in the story of the Samaritan schism as retailed by Josephus the Sanballat of the time of Alexander was the son of the daughter of the Sanballat who married the daughter of the High Priest. In addition to some persistently novel spellings—Coelo-Syria, Zaddokites, Hassidim (whence he derives 'Essenes')—there are not a few misprints. On p. 33, n. 96 he misunderstands the late Professor Bevan's explanation of the word Maccabee, as though it was 'the name of the Lord'.

Dr Fridolin Stier, *Gott und sein Engel im Alten Testament* (Aschendorff, Münster i. W., 1934). This survey of Old Testament angelology, by a Roman Catholic student, is one of the most interesting and useful of recent contributions. The author undertakes a close study of the Biblical and Post-biblical material—we note especially his discussion of the 'Son of Man' in Daniel and Enoch and the use made of II Esdras—and particularly commendable are his references to the religions and religious phraseology of Babylonia and Egypt. His main argument is that the 'Angel of the Lord' was not necessarily a manifestation of Yahweh, nor even one and the same angelic being, although he attempts to show that the Angel of the Exodus was a prominent figure who can be traced throughout the Old Testament. He points out how the prominence of an angelic figure would depend upon the current convictions of Yahweh's participation in human affairs. Israelite thought tended to be opposed to the notion of active and independent inter-

mediaries between God and man: the deviations of the Septuagint from the Hebrew are also noteworthy in this respect. In his opening pages Stier notes how *die griechisch-römische Prägung unseres Denkens* will stand in the way of our appreciation of ancient angelology. One has to distinguish, also, the anthropomorphic treatment of supernatural beings from the supernaturalizing or divinizing of more or less human beings (cf. p. 105): to put it otherwise, one has to allow for the transcendental element in ancient thought (p. 143). In his concluding pages he lays some stress upon the necessity of recognizing the *Lehrbuchcharakter* of the Old Testament writings; it is this which accounts for the scantiness of the pre-exilic references to angelology and encourages the modern belief that this feature is of specifically Persian origin. Dr Stier collects interesting evidence for the relation between kings and their plenipotentiaries, and so forth. He might have added the Egyptian story of Wen-Amon (twelfth century B.C.) who is the human emissary of the god of Amon and has an image of Amon the divine messenger, and the article in the old Hittite treaty on the necessity of agreement between the royal letter which a messenger might bear and his verbal message (*Camb. Anc. Hist.* ii 335); much might be left to the 'messenger' (*mal'ākāh*), but custom required that there should be some guarantee of his standing. In fine, this monograph deserves careful reading, and it is a pity that it is not furnished with an index.

Second Esdras (the Ezra Apocalypse) in the *Westminster Commentaries* (Methuen, London, 1933) is from the practised hand of Dr Oesterley who pays generous tribute to the admirable commentary in Charles's Apocrypha and Pseudepigrapha of his old friend and collaborator the late Dr Box. His treatment is more popular, and much less attention is paid to the textual apparatus; but the notes are adequate, and the introduction is informing, and gives the reader a good insight into the value of this Apocrypha for the light it throws upon certain aspects of Jewish thought contemporary with the rise of Christianity. 'Ezra' is a pessimist, and the tragic state of Jewry fills him with grief. Jewish thought had lost its old resilience, and one contrasts the way in which Israel had surmounted her earlier crises, had recognized the chastening love of Yahweh (Deut. viii 5), and had found that the Exile proved Yahweh's greatness—not his weakness. The many noteworthy points of contact between 2 Esdras and the New Testament (e.g. viii 3 and Matt. xxii 14) are duly registered by Dr Oesterley, and the more one is struck by them, the more impressive does the history of religion become when one passes from the Exile and the Deutero-Isaiah to the despair of 'Ezra' and the *élan* of the new sect.

A. Kaminka, in his *Beiträge zur Erklärung der Esra-Apokalypse und*

*zur Rekonstruktion ihres hebräischen Urtextes* (Marcus, Breslau, 1934), urges that the main part of this Apocalypse was written in Classical Hebrew in the Exilic Age (iii-x, parts of xii and xiv). The framework of the Eagle-Vision is of the Persian Age, and ch. xiii is of the time of Alexander the Great. Undoubtedly he has every right to pillory the Gentile savant who turned the familiar abbreviation "י" into a god Jeja, but his reconstructions of the original Hebrew are frail and carry little conviction. On his view, the historical Shealtiel was the author of the Apocalypse, and the sufferings of Zion are those at the *first* destruction; for, as regards the *second* catastrophe, while Dr Oesterley points out (after iii 24) that there was some hope of a revival of the sacrificial system, Kaminka argues that there was no general or overwhelming grief (pp. 6, 48). His positive arguments for an early date will be read with curiosity: e.g. that the belief that one-seventh of the earth's surface is water (vi 42 47) must be earlier than Herodotus (p. 51), that xiii 6 and the Vision are earlier than the book of Daniel (p. 53). But when all has been said, the real value of his brochure lies partly in the parallels he has collected from Rabbinical sources and partly in the use he has made of a hitherto unedited Latin manuscript of the fourteenth century, preserved in the Vienna National Library (Cod. Lat. 362). However unattractive Kaminka's main theory may be, these two features alone give it a more scientific value.

*Lietzmann's kleine Texte*, No. 167: 'Die Damaskusschrift', by Dr Leonhard Rost (de Gruyter, Berlin, 1933). The editor has done well to include in his series this so-called 'Zadokite' work, discovered by Schechter in 1896. It has attracted continuous attention, but in spite of the voluminous literature it has evoked, the main problems remain unsolved. Opinions differ widely as to date, ranging from the pre-Maccabean age (Ed. Meyer, G. F. Moore, &c.) to the seventh or eighth century A.D. (Büchler, Marmorstein). Nor is it agreed whether the sect represented in the writing is Sadducee or Pharisee, Dosithaeon or Karaite. The Hebrew text is excellently edited by Dr Rost with the various readings, conjectures, &c. and full biblical references; and he promises a translation with notes in Eissfeldt's forthcoming commentary.

*The Macdonald Presentation Volume* (Princeton, 1933) contains essays by twenty-seven of his pupils in honour of the seventieth birthday of Professor Duncan Black Macdonald. It is a fine tribute to one whose labours especially in the field of Islam are well known—his book on the *Hebrew Literary Genius* has recently appeared—and its wide range of subjects accords with his own breadth of scholarship. Among general topics we may note: 'Modern Objectives in Religious Education' (G. W. Fiske) and 'Tyndal's Linguistic Genius' (Laura Wild). The Arabic essays include 'The Islamic Idea of the Kingdom of God' (Murray



Titus), 'The Khārijites' (William Thomson), and 'Jewish, Christian, and Samaritan influences in Arabia' (Joshua Finkel). The Old Testament is represented by Ruth Mackensen on 'The present literary form of the Balaam story'; and three interrelated essays in the New Testament field deal with 'Philonism in the Fourth Gospel' (V. H. Hadidian), 'The Prologue of the Fourth Gospel and Proverbs viii' (Raymond Waser), and 'The portrait of Jesus in the "Sayings Source"' (Florence Lovell). Elihu Grant gives an account, with illustrations, of his excavations at Ain Shems: we note here the seal of 'Eliakim the Steward (*na'ar*) of Jehoiachin' (Y-o-kh-n), of which two other specimens have been found at Beit Mirsim (Kirjath Sepher). As will be seen from this (incomplete) list, the volume is full of good matter; it gives a photograph of Professor Macdonald and a bibliography of his writings—but an index is missed.

O. R. Sellers gives a preliminary report, fully illustrated, of the excavations at Kh. et-Tubeiqa (*The Citadel at Beth-Zur*; Philadelphia, 1933). The place, whose old name—as often—survives on an adjacent hill, flourished already in the Hyksos period. It is rich in coins and other remains of the Maccabean age. Among the more interesting 'finds' were (1) a decorated spoon-handle, a native copy of Egyptian work (p. 57), (2) the 'seal of Gealiah, son of the king' (p. 60 sq., cf. the royal Igal, 1 Chron. iii. 22), and (3) a unique coin of the late fourth century B.C. with the name Hezekiah in old script (spelt as in Ezr. ii. 16), an owl, and letters which appear to read Y-h-w-h-?—supposed (by Albright) to stand for Jehohanan, i.e. Onias (p. 73 sq.).

Dr F. J. Hollis, in *The Archaeology of Herod's Temple* (Dent, London, 1934), has presented an outstanding contribution to a keenly-discussed subject. It has grown out of a Seminar conducted by the late Dr Box on the Mishnah Tractate Middoth, an entirely fresh translation of which, with complete notes, is one of the most important features of the book. Dr Hollis, formerly an engineer, has worked at the problems of the Herodian temple for many years, and his attempt, with numerous plans, to settle, or at least to simplify, the topographical questions has several novel features. Starting from the ancient sacred rock, the Sakhra, he reaches conclusions which, to the non-expert at least, appear to offer the best explanation of the complicated and conflicting data of Josephus and the Tractate above-mentioned. Only experts can deal with the technical arguments of Dr Hollis, but attention may be drawn to his conclusion that the cubit of Josephus and the Mishnah was 17.5-6 inches. His highly interesting argument for the Sun-cult practised in the Pre-Exilic Temple should be supplemented by his more detailed essay in *Myth and Ritual*, pp. 87-110 (ed. by S. H. Hooke)—the topic has also been recently handled by Morgenstern (see *J.T.S.* xxxiii. 108)—

and he argues to the view that, whereas Solomon's temple was built on the site of a sun-temple, there was a deliberate alteration of the axes after the Exile, as a protest against sun-cult and to mark the break with the old tradition.

A. van Selms, *De babylonische Termini voor Zonde* (Veenman, Wageningen, 1933). The list of terms is fairly large and, as several are of Sumerian origin, the number appears to be due not to any relatively clearer conception of sin but to the mixture of population (p. 59). As regards the selection of particular words, this is sometimes conditioned by purely metrical considerations (p. 64). As might be expected, where religious and other thought was essentially practical, there was no notion of sinfulness in the abstract; and in harmony with the characteristic Semitic theism all sin is against the gods and not men (p. 88). Van Selms comments upon what he calls the 'atomism' of Babylonian thought; there is no continuity of ideas, each 'sin' is taken by itself, and is punished or forgiven. The Sun-god plays a very important part in Babylonian conceptions of sin; and the religion had potentialities, which, however, were never developed. The book is in Dutch, but a useful synopsis in German is provided.

D. Schilling, *Grammaire hébraïque élémentaire* (Beauchesne, Paris, 1933). This is a very handy little book for beginners. It contains a small anthology and vocabulary; and more than enough grammar for a first year's course. It is in French, but the translation of the Hebrew words is in Latin. The Hebrew type is clear; and the occasional solecisms (neither *atten*, p. 15, nor *kāhen*, p. 49, are well attested) will not mislead the learner.

S. A. Cook.

*RECENT PERIODICALS RELATING TO  
THEOLOGICAL STUDIES*

(1) ENGLISH.

*The Church Quarterly Review*, July 1934 (Vol. cxviii, No. 236  
14 Burleigh Street, W.C.2). BISHOP OF GLOUCESTER The doctrine of  
God—P. L. HEDLEY The Egyptian texts of the Gospels and Acts—  
K. N. ROSS Francis William Newman—E. O. JAMES The place of  
history and philosophy in the study of religion—H. S. ALIVISATOS The  
Greek Orthodox Church's unbroken continuity with the undivided  
Church—W. O. E. OESTERLEY The Mishnah—Reviews—Short Notices.

*The Hibbert Journal*, July 1934 (Vol. xxxii, No. 4: Constable & Co.).  
L. V. LESTER-GARLAND Nature's call to say 'yes'—THE EDITOR  
M. Loisy on the Birth of Christianity—F. J. F. JACKSON Christian  
origins and developments—G. D. HICKS The refutation of Sub-  
jectivism—J. MURRAY The unpopularity of education—A. L. MAYCOCK  
The university in the new age—A. W. HARRISON The philosophy of  
D. H. Lawrence—C. CHAPIN Morals and seraphick love—J. E. BOODIN  
Divine laughter—E. N. VIGURS Meditations of an invalid—H. P. COOKE  
Death, dying and survival—H. D. B. MILLER and E. J. SHILLINGLAW  
Is Australia 'a dog in the manger'? a reply—J. MOFFATT Survey of  
recent theological literature—Reviews.

(2) AMERICAN.

*The Harvard Theological Review*, April 1934 (Vol. xxvii, No. 2:  
Harvard University Press). S. SPIEGEL A prophetic attestation of the  
Decalogue: Hosea 6. 5, with some observations on Psalms 15 and 24.

(3) FRENCH AND BELGIAN.

*Revue Biblique*, July 1934 (Vol. xliii, No. 3: J. Gabalda et Cie,  
Paris). E.-B. ALLO Sagesse et Pneuma dans la Première Épître aux  
Corinthiens—F.-M. ABEL La question gabaonite et l'Onomasticon—  
A. ROBERT Les attaches littéraires bibliques de Prov. i-ix (*suite*)—  
Mélanges—Chronique—Recensions—Décret de la Commission biblique  
pontificale—Bulletin.

*Revue Benedictine*, October 1933 (Vol. xlv, No. 4: Abbaye de  
Maredsous, Belgium). L. GOUGAUD Essai de bibliographie érémitique  
(1928-1933)—F. J. BADCOCK The 'Catholic' Baptismal Creed of the