

felt now than at any period since the first ages. It will be felt all the more as we realise its importance as a preparation for the Lord's return, a making a path in the wilderness, as well as a fulfilment of His last charge.

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Taunton.

## Romans iv. 25.

Ὁς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

"Who was delivered for our offences, and was raised again for our justification."—A.V.

"Who was delivered up for our trespasses, and was raised for our justification."—R.V.

Does either the A.V. or the R.V. give the correct meaning of this passage? The preposition διὰ, with the accusative, be it observed, is in each case rendered "for"; in the first case this might serve, as being here equivalent to "on account of." But what of its second occurrence? I imagine the general view of the English reader is, that the second "for" is equivalent to "in order to" [our justification], and that this member of the passage implies that our blessed Lord was raised from the dead to afford—as His resurrection, of course, does—a firm foundation for the faith that justifies.

This makes the second διὰ equivalent to εἰς. May it not be possible to give the same meaning—"on account of"—to διὰ in each case, rendering the second member thus, "And was raised again on account of our justification"? This, of course, conveys a somewhat different idea; and my real question is, May not this different idea be the one intended by the apostle, or rather by the Holy Spirit, to be conveyed? Justification here would thus be equivalent to the divine acceptance of our Lord's atoning sacrifice, as *the virtual justification of the whole human race* for which He died; a justification which becomes applicable to the individual on the exercise of personal faith. The atonement having been made *and accepted*, the pains of death were loosed, because it was no longer possible—nor just—"that He should be holden of them." If this view of the meaning of the passage be theologically admissible, it gives the advantage of allowing the same meaning to be given to the preposition in each case. I state this view, and put my question with some diffidence, for I must admit that I find no trace of it in any commentary to which I have access. Does this view throw any light on that very remarkable passage (Rom. vi. 17), "He that is dead is freed [hath been justified] from sin"?

PREBENDARIUS.

## Beni Hasan.

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THE first volume of the published records of the Archæological Society of Egypt has at length appeared. The care which is evident in the preparation of its illustrations is a sufficient apology for the delay. The title is *Beni Hasan*. It gives a careful description of the remarkable tombs on the side of a hill on the eastern edge of the Nile Valley, about halfway between the towns of Minyeh and Roda. These tombs contain on their walls a considerable number of pictures and inscriptions, all of which have been faithfully copied, and are here given for our inspection. The age of these tombs in general is about that of the twelfth Dynasty, about 2500 B.C. So that we have here a large picture-book published about the date, or a little earlier, than that of the patriarchs, one which

Abraham and Joseph might have read, and one which in all probability Moses, who was learned in all the learning of the Egyptians, was acquainted with.

The tombs are excavated in a strata of white limestone rock. They were for the burial of men of wealth and rank of their age. Twelve have been examined. Each consists of one or more large halls, the largest about 40 feet square, the roof supported by noble fluted columns, with lotus lily-leaf capitals, about 16 feet high and 3 feet in diameter. The walls are covered with representations of scenes with hieroglyphic inscriptions. These tombs have been long since rifled, the bodies and all the valuable things which were probably buried in the coffins are gone. But the

names and some record of the men live on. Assuredly there may be found here an instructive lesson in human ambition.

We select for our consideration the tomb of one Ameni, who was the governor of a province and a high official of the court of Useratesen I., whose reign was one of the great periods of Egyptian prosperity. In studying these inscriptions, one of the first things attracting attention is the curious delight in rank and title which seems to belong to men of every age. Ameni had fourteen civil, one military, and fifteen religious titles.

Civily he was what in modern language we should call a peer, and a privy councillor. He was "a master of the art of making writing speak." He was a "superintendent of the two pools of sport," and "overseer of horns, hoofs, feathers, and minerals"; and, further, held an office entitled "superintendent of all things which heaven gives and earth produces," rather an extensive duty. He also held a post called "great in the palaces," and pictured by a hand distributing coins, probably a royal almoner, one whom it would be profitable to know. Then he held an important military charge as chief officer of the troops of his district.

In Egypt there was the union of Church and State, and my Lord Ameni held a number of posts in the established religious system, with, probably, a share of the endowments. Fifteen are mentioned. He was a priest of Horus, Shu, and Tefnut, and a superintendent of the priests of Chnem. He was a director of the temples. He had charge of the "mysteries of the divine words," a kind of biblical commentator or authorised exponent of the creeds, or more probably was initiated into the magical formulæ which were so highly esteemed. Besides, he was a marshal of temple processions, and a "chief reader." He was also a "keeper of gowns." These two last are noteworthy. They indicate that in the worship of that age there was intelligence, for he appears to have had a staff of readers under him; and "man millinery," as in fashionable churches of to-day.

His household appears to have been well organised. The names of some twenty superintendents of departments are mentioned. There was a large staff over the commissariat; there was a water department. There appears to have been an extensive staff of scribes, so that writing and reading must have occupied time and attention in those days. One held a curious office of "repeater,"

probably the reporter of events to his lord. There was a gamekeeper. There was one who settled the price of wages, which gives a curious glimpse at the labour problems of the day. There were superintendents of the warehouse, the judgment-halls, the land, the lakes, the house, the treasury, the house of eternity, the auditors, the gaugers, the weaving, etc., all showing an elaborate organisation such as we are not accustomed to think of in the patriarchal age of the world.

The west wall of the main chamber contains a profoundly interesting series of painted pictures illustrating the arts of peace. Here we see men working at the manufacture of shoes, bows, chairs, boxes, etc. Here are goldsmiths with blow-pipes at fires, and carpenters, potters at their wheels, and men spinning flax—some are weighing articles in scales. Then there are agricultural labourers reaping and threshing and ploughing and working at the wine or olive presses, with a scribe sitting recording what is done. Then come illustrations of fishing and fowling. Further on is the department of *Lady Hotept*, the wife of Ameni. Here is packing in jars and baking cakes; here is a procession of women carrying articles of the toilet, and musicians with harps and sistrums. This is possibly the engagements of the home. Another wall gives out-of-door pursuits—wild beasts are chased with bows and arrows, and there is a procession of cattle. A number of acrobats place themselves in queer attitudes, showing that the profession of contortionists is of considerable antiquity. On the east wall there is the record of struggle between two wrestlers, they are represented in about sixty different positions, showing that this kind of contest was well developed centuries before Cornwall was discovered; the attitudes are vividly given; whether this was historical or actual we cannot tell. There is a very vigorous picture of an attack upon some fortified place, whether real or theatrical we know not; but as there is no representation of any person being slain, it may be only some grand spectacle such as may be seen in Olympia or Earls Court to-day. Near the foot of the wall there is a grand funeral procession in barges. "In the midst of life we are in death."

The inscriptions are of considerable length. The name is given in two ways, Amenemhat and Ameni. *Hat* may be regarded as somewhat corresponding with our word Bart. after a name. It denotes a hereditary title. The greater portion

of the writing is ascription of praise to the divine being or beings, showing us how deeply the religious sentiment lay in the hearts of men of olden times. It is asserted that he was justified, weighed in the scales of Osiris and cleared at the great tribunal, an indication of a sense of need of righteousness wherewith to appear before God. The legend gives a brief account of three military expeditions up the Nile which were successful. Of these he boasts "I was praised by the king." "My praise reached to the heavens." "There was no loss among my soldiers." As in one case there were 400 and another 600 men, this reveals skill, and also by the mention goodness of heart.

The description of character is most interesting. "I never wronged the daughter of a poor man. I never oppressed a widow. I never hindered a herdsman. I never took men from their superintendent. There was not a pauper near me. In my time there was no one hungry. When famine came I arose and cultivated the fields of my province to the boundary both north and south. I enabled its inhabitants to live by making provision. There was not a hungry man in my province. I gave to each widow the property of her husband. I did not favour the elder more than the younger in what I gave. In great rises of the Nile bringing prosperity, I did not exact arrears of rent." This is as grand as it is remarkable. Whether true of Ameni or no we cannot decide. But we may learn from it the ideas of a noble career prevailing at that age. Our minds revert on reading this to the beautiful description in the 29th chapter of the Book of Job. Of the patriarch in his prosperity it has been urged against the antiquity of that remarkable book of Scripture that the portrayal of life there given is far too developed for the patriarchal age. I venture to assert that a very little study of the remains of ancient Egyptian literature dispels that argument. I go further, and assert my belief that the Book of Job is tinted throughout with Egyptian thought and allusion, and that it is probably in ignorance or neglect of this fact that for the most part critical works on Job are so very unsatisfactory. The true preparation for criticism of that book will be

found in the study of the hieroglyphic literature of the pre-Theban dynasties of ancient Egypt. The records of that period which have been deciphered all bear evidence of a very high state of civilisation prior to the days of Moses.

The opinions concerning the evolution of civilised life, current just now, will have to be changed and restated as further light comes to us. Meanwhile we may note the curious fact. In the patriarchal age there was civilised life and non-civilised life. In Egypt men and women were gathered into cities with refinements of manufacture and organisation of art and science. And in Syria there was a race of men who lived apart from these. And, as we study them afar off, the question comes for serious consideration, Which was the better method of life? We have a glimpse of Ameni and Chnem-hotess in the inscriptions upon their tombs. And we have a glimpse of Abraham, Isaac, and Jacob in the records of the Pentateuch. Which lived the happier life? Which the holier? May we learn that God has His chosen ones often in obscure places whilst the world around lies in iniquity? Or may we learn that God "hath chosen the weak things of the world to confound the things which are mighty"? Or may we learn that God has those who work righteousness and follow the true light where we should least expect to find them? Perhaps the true answer is, that we need to learn more fully all three. As our acquaintance with mankind in different ages of the world is widened, we find many of our notions take wings and flee away, and we are the better for their absence. But we have to beware lest we fill their place with others equally false. There is a prejudice in learning as well as in ignorance, and we may but exchange the falsehood of the street for the falsehood of the schools. It is for us to serve God according to the light we have. And it is through the Bible our brightest and truest light comes. It is well for us to admire Ameni in his faithfulness to duty and care for the poor. It is better to admire Abraham, and seek like him to find the root of that goodness which is acceptable to the Lord of all, in living a life of holy communion with God, and so being His friend.