

with which Tarshish traded, according to Ezk 27¹²; perhaps also the iron and tin mentioned by the prophet came from the same locality.

The name of Elishah, as I have already said, takes us back to the age of the Tel el-Amarna tablets. I have hitherto regarded the three names which precede that of Javan as later additions to the table; Gomer being the Gimirrà, or Kimmerians, who did not appear on the scene of Asiatic history till the seventh century B.C. But I may have been mistaken, since in a letter written to his father by Sennacherib while he was still crown-prince, and therefore at least thirty years before Esar-haddon defeated Teuspa, the Kimmerian leader, in Khubusna, on the northern frontier of Cilicia, Gamir is given as the name of a part of Cappadocia. This is plainly the Gamir of Armenian tradition, while the vowel of the first syllable seems to indicate that it has nothing to do with the Gimirrà. The names of the three sons of Gomer, moreover, belong rather to an early than to a later age, for the discovery that Gamir is Cappadocia disposes of the suggestion first put forward by myself that Ashkenaz is the monumental Asguza to the north-east of Assyria. We must fall back on the old theory which connected it with the Phrygian Ascanius, Askênos, etc. As for Magog, no light has been as yet thrown on the name by the monuments of any age, whether late or early. Madai, it is true, would naturally be the Medes of Matiana, but M. Th. Reinach has pointed out in the *Actes du dixième Congrès international des Orientalistes*, iv. pp. 13-28, that there was another Matiênê in Cappadocia, referred to by Herodotus (i. 72), in the land of the Halys, where the ruins of the Hittite city now called Boghaz Keui are situated. This is the Matiênê which is said in

one of the fragments (188) of Hecataeus to adjoin the territory of the Moschi, the Meshech of the Old Testament.

To return once more to Alasia, the final syllable of which, it will be noticed, is a Greek suffix.¹ The river Saros, it will be remembered, flowed through the centre of the Alëian plain. We are told that the name of the river meant 'ruler,' and consequently must be the Assyrian *sarru*, 'king.' This raises the presumption that Adana also, which stood upon it, is the Assyrian Adin (as in Bit-Adini). How Assyrian names should have been introduced into the country has been explained by the Cappadocian cuneiform tablets, which have shown that Assyrian or Babylonian colonies were established there at a very early period. The fact throws light on the connexion with Babylonia implied in certain Asianic myths and divine names (like Nana, Nineps, and Nineis), and it also suggests the mode in which the Cilician Iapetos came to be identified with a son of the biblical Noah.

¹ If the name is Greek, or at any rate related to Greek, it would represent an adjective Ala-s-ya, 'belonging to the (land of) Ala.' Ala signified 'horse' in Karian, and entered into the composition of several geographical names. Ala-banda, Hali-karnassus (?), Alinda, etc. The Tel el-Amarna tablets give, as the name of a native of Alasia, Pastumme, the termination of which may be compared with that of Tarku-dimme (Tarkondêmos) and Inda-limma. Bellerophon's wanderings in the Alëian plain were the result of his attempt to penetrate into heaven on the back of the winged horse Pegasos, and his fall from the horse seems like an echo of the Babylonian legend of Etana, which may have made its way to Cilicia through Cappadocia. The winged horse appears upon a Hittite seal first published by Lajard and reproduced in Wright's *Empire of the Hittites*. Another seal with a winged horse and Hittite inscription belongs to M. Le Clercq.

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

THE MISSIONARY SPEAKER'S MANUAL. BY A. R. BUCKLAND, M.A., AND J. D. MULLINS, M.A. (*Nisbet*. Crown 8vo, pp. 368. 6s.)

This volume is described as 'A handbook for deputations and workers.' It is further said to

'comprise hints for chairmen, preachers, and speakers; outlines for missionary sermons and addresses; missionary facts, figures, illustrative anecdotes, and independent testimonies, a missionary calendar, a conspectus of British mission-

ary societies, etc.' This programme is not so miscellaneous as it seems. The book has a distinct character throughout, the impress of a distinct and (let us say it without offence) distinctly *official* mind. The statistics are the best part of it, the anecdotes the worst. There are some excellent anecdotes, but they might easily have been more and better. They are taken almost entirely from periodicals and reports.

NEWMAN. BY ALEXANDER WHYTE, D.D. (*Oliphant*. Crown 8vo, pp. 262. 3s. 6d.)

Dr. Whyte has the proper notion of an anthology. He makes extracts, he makes extracts pure and simple, not a word of explanation, not a thread of connexion, and they fill the bulk of the volume. But then he *introduces* them. And as you read his introduction you rattle your chain to be at the extracts, and all the while you hug the chain itself, so delightful is the introduction.

FAMOUS SCOTS: HENRY DRUMMOND. BY JAMES Y. SIMPSON. (*Oliphant*. Crown 8vo, pp. 164. 1s. 6d. net.)

This is the third independent life of Henry Drummond, and yet it comes to us with the freshness of a new sensation. Some of the freshness is due to new fact, but far more to its setting, or rather to the spirit and vigour with which the facts are set forth. It is a charming book, showing Drummond as charming as the few favoured ones knew him. And not outwardly only, not in manners alone, inwardly, in humanity of heart and patience of love—the Drummond we would now have with us always. So let no more lives be written after this.

CONSTANTINOPLE AND ITS PROBLEMS. BY HENRY OTIS DWIGHT, LL.D. (*Oliphant*. Crown 8vo, pp. 298. 6s.)

It is the Constantinople of to-day. Dr. Dwight touches its brilliant past, but in a few pages he reaches its present, and stays. For he knows Constantinople of to-day. His narrative is of that which he has seen with his eyes and his hands have handled. And if it is an exposure, that is not his fault; it is the fault of Mohammedanism mainly, and is due immediately to Dr. Dwight's merciless insistence upon morality as a changeless thing in East or West. It is an exposure of Mohammedan rottenness of heart. With its magnificent position, this city might rule the

world of commerce and lead the world in virtue. Its impotence, its iniquity, make the Turkish race and the Turkish religion a byword and a hissing. And it will not do to say that this American has too evident sympathy with American missionaries to be impartial. American and other missionaries are the salt of the earth there: give them time and scope and they will salt the whole lump. And it is just in the light of their American Christianity that the degradation of the city is so buried. Measuring themselves by themselves, the Turks do not blush. When they see themselves as they are seen by the ambassadors of Christ, even the Turks abhor their history and their habits.

THE LORE OF CATHAY. BY W. A. P. MARTIN, D.D., LL.D. (*Oliphant*. 8vo, pp. 472. 10s. 6d.)

The President of the Chinese Imperial University recently published *A Cycle of Cathay*, and the book was found instructive beyond most. He has now issued its companion. From the title we are to understand that it describes the intellectual interests and accomplishments of the Chinese. It is divided into five Books. The first Book deals with China's Contribution to Arts and Sciences; the second with Chinese Literature; the third with the Religion and Philosophy of the Chinese; the fourth with Education in China; and the fifth contains some special but related Studies in Chinese History. The subjects of these several books have often been handled before, sometimes more fully than in this volume. Thus Dr. Gibson of Swatow lately described the religious and ethical characteristics of the Chinese with more minuteness than Dr. Martin in his third Book, and we think with greater impressiveness. But nowhere else is the whole field so competently covered. Dr. Martin writes with the confidence of abundant experience, and he is not afraid to express his contempt for some of John Chinaman's weaknesses. He gives us a vivid sense of the potentiality of this empire and of the complexity of its social problems. His book is well illustrated and most attractive.

Mrs. Spurgeon is the author of *A Basket of Summer Fruit* (Passmore & Alabaster, 1s. 6d.). In spite of its title it is a Christmas gift, to be laid when received beside *A Carillon of Bells*, and *A Cluster of Camphire*. Digitized by Google

JOY IN THE DIVINE GOVERNMENT. BY L. A. GOTWALD, D.D. (*Revell*. Crown 8vo, pp. 320.)

These sermons are the fruit of a high sense of the preacher's calling, a sense that he must do his best with the form of his sermon as well as with its matter. They are all textual sermons. The text is expounded and never departed from. It is made clear and telling, made to enter into every part of the life of to-day, by most painstaking work in the study. Dr. Gotwald was a Lutheran, and his sermons on Luther and on the Reformation show us how sincere a Lutheran he was.

THE SOUL IN THE UNSEEN WORLD. BY R. E. HUTTON. (*Rivingtons*. Crown 8vo, pp. 432. 6s. net.)

From the general findings of this book on the doctrine of the intermediate state few who have dispassionately studied the subject will dissent. The preposterous positions of the Romish Church are temperately, and so the more mercilessly, expressed and exposed. The Anglican teaching is explained and embraced. Just one consideration seems to have escaped Mr. Hutton—just one; but it is a great one. Character is essential to heaven, and spotless character; but He who is able to present us spotless before the presence of His glory with exceeding joy, is surely able to cleanse the character without the interference of suffering or even time—'to-day shalt thou be with Me in Paradise.'

STUDIES IN HOLY SCRIPTURE. BY THE REV. A. G. MORTIMER, D.D. (*Rivingtons*. Crown 8vo, pp. 312. 5s. net.)

Is it not a somewhat invidious title for a volume of sermons? Are not the sermons of all of us studies in Holy Scripture? It is somewhat inappropriate also. For Dr. Mortimer has clearly much less interest in Scripture than in human character and destiny. The sermon on 'Balaam,' for example, is simply a study in conscience; the sermon on the 'Seed among Thorns' is a study of environment. The title of the twelfth sermon is 'Character and Circumstances.' That would have formed a truly descriptive title for the volume. We believe that no sermons are so fruitful as those that are studies in Scripture; after that, however, we should place studies in character and circumstance, and this volume might even head the list.

THE CHURCH IN THE FORT. BY D. J. BURRELL, D.D. (Manchester: *Robinson*. Crown 8vo, pp. 316. 3s. 6d. net.)

Dr. Burrell bids fair to take a front place among the American preachers whose sermons appeal to us. The place is, unhappily, but little occupied at present. He does not overcome us as a flood like Phillips Brooks, but he has something of the fresh mental stimulus of Newman Smyth. He even occasionally recalls the deep things of Horace Bushnell. But beyond those three—since he is less in their special excellence—Dr. Burrell is determined on seeing good works done here and now. 'If ye know these things,' he seems to say in every sermon, 'happy are ye if ye do them.'

The monthly parts of the *Monthly Visitor* for 1901 have been stitched together and published by Mr. R. Henderson Smith, at the office of the Scottish Monthly Visitor Tract Society, Edinburgh. It contains tracts by Dr. Cunningham, of Edinburgh; the Rev. Henry Montgomery, of Belfast; the Rev. Robert Shindler and Mr. William Luff, of London; the Rev. D. M. M'Intyre, Miss A. B. Church, and Dr. Wells, of Glasgow; Mrs. J. S. Reaney, of Greenwich; and the Rev. Thomas Dunlop, of Bootle. Do not these names guarantee their literary worth as well as their evangelical fervour?

The Society for Promoting Christian Knowledge has published the following Gift and Reward Books:—

1. *Ching the Chinaman, and his Middy Friends*. By G. Manville Fenn. 5s.
2. *From Playground to Battlefield*. By Frederick Harrison, M.A. 3s. 6d.
3. *In the Days of S. Anselm*. By Gertrude Hollis. 2s. 6d.
4. *Mafeking Day*. By Phœbe Allen. 2s.
5. *Golden-Hearted*. By M. Bramston. 1s. 6d.
6. *The Old Mill House at Alvermede*. 1s. 6d.
7. *Little John Cope*. By L. L. Weldon. 1s.

They have all the S.P.C.K. colours and the S.P.C.K. lightness. They are boys' and girls' books, not adults' condensed. They are also unimpeachable in morals and manners. Ching the Chinaman is meant to show us how even a pigtail may become beloved by an unformed half-grown

Englishman. Ching is a fine brotherly fellow; and many a lad who reads his lively conversation will hope to see him when they first set foot in China.

Mr. Frederick Harrison, who writes of the lad who passed from Mr. Timson's Academy to the wars with Napoleon, many many years ago, spells his name with a *k* to distinguish himself from the great Positivist.

S. Anselm is a hero to Miss Hollis, and so well does she make him play his fictitious part that we should be prejudiced indeed if he did not become a hero also to us.

Mafeking Day is further described as 'A Snapshot from Real Life.' The Day is here in vivid colours, and also the tragedy. Yet it is said, and we almost seem to see it true, that one *must* be absent, left behind in Africa, never to return, in order that Mafeking Day may be glorious.

The Old Mill House was deserted foolishly by a growing girl whose novel-reading became a snare. The novels she read were of course quite different from *The Old Mill House*.

Golden-Hearted is for the older girls—a love-tale. But *Little John Cope* is a capital boy's story of the '45.

Mr. Elliot Stock has published a cheaper (2s. 6d.) edition of Mr. Garnier's *Sin and Redemption*.

Did Moses write the Pentateuch, after all? This book has been republished with a new preface. The preface, however, does not contain anything new, and the book stands as it was. Mr. Spencer's complaint against the Higher Criticism is that it is too subjective. His answer to it is also subjective. And the difficulty of subjective criticism is seen in the plausibility of his arguments, for in spite of their plausibility there is not one of them that has not been considered and answered (Stock, crown 8vo, pp. 329).

MOMENTA OF LIFE. BY JAMES LINDSAY, D.D.
(Stock. Crown 8vo, pp. 146. 5s.)

Dr. Lindsay's hand is seen in many periodicals, always on the relation between philosophy and theology, and always with effect. Editors have discovered that he has a mind made up, that he

has something to say and can say it, so that he is one of the first to be read. Seven magazine articles are gathered into this volume, of which the first is 'The Development of Ethical Philosophy,' and the last 'Mysticism—True and False.' The last is a sketch, with points to catch and arrest our thinking; the first is a clever, painstaking historical study. The language, occasionally finely 'biblical,' is always direct and finished.

The Rev. J. H. Burn, B.D., has undertaken to edit a new theological series, and Mr. Stock has undertaken to publish it. It is to be known as 'The Church's Outlook for the Twentieth Century.' The first volume has appeared under the all-embracing title of *Theology, Old and New* (2s. 6d. net). Its author is Dr. W. F. Cobb. Now Dr. Cobb is a scholar, and a liberal one. If he goes over all the great doctrines of Christianity—and he does so here—we may expect the full flood of the modern methods of study let in upon us. Thus in the Atonement it is emphatically stated that 'the Christian consciousness, when set free from the perverse bias of theological prepossessions, answers confidently that God remains the same, and that it is man who needs to be changed.' It takes much learning, says Dr. Cobb, to miss this truth.

The Morning Watch for Soldiers of the King is the title of a thick volume of devotional meditations for every day of the year. The readings are selected from modern writers like Pearse, Parker, and Dale, with just an occasional flavour from an older author like Jeremy Taylor. The editor is the Rev. G. Coates, and the publisher Mr. A. H. Stockwell (5s.).

The Rev. G. P. Thomas, M.A., Ph.D., had a dream, and in the dream he journeyed with an angel from heaven to earth, heard with the angel's ears, saw with the angel's eyes, and wrote down all he heard and saw. He calls the record *An Angel's Visit to the British Empire at the Close of the Nineteenth Century* (Stockwell, 3s. 6d.). He visits the Church, the State, Commerce, and Society, and in each he finds many things to astonish and disgust him,—in the Anglican Church its schism; in the State its House of Lords, and much else.

PICTORIAL SERMONS IN INDUSTRIES. BY GEORGE MENZIES. (*Stockwell*. Crown 8vo, pp. 179. 3s. 6d.)

The adjective 'pictorial' in the title simply seems to tell us that there are pictures in the book. It was worth telling so prominently, for they are well chosen and taken from the life. The sermons are intended for the British working-man. There is a sermon to gardeners, a sermon to seamen, a sermon to bootmakers, a sermon to bleachers, and many more. Mr. Menzies seems to know all about these trades, as if he had been apprentice to each of them in turn; but he knows most of all about the gospel, and turns them to account in impressively preaching it.

THOROUGHbred PATRIOTS. BY THE REV. A. T. PALMER. (*Stockwell*. Crown 8vo, pp. 114. 2s.)

The first chapter—the chapter which gives the book its name—is an eloquent plea for the education of the young in patriotism. If the line could be drawn between patriotism and politics, the line so hard to draw, it would be worth all that Mr. Palmer claims for it. Was Mr. Gladstone the better patriot when he forgave Majuba, or Lord Roberts when he avenged it? It is the application that makes the perplexity.

There were two books on the same subject published at one time by one publisher. Both were the work of scholars, and both scholars could write. Yet one succeeded, the other failed. The reason was that the one was called *Pseudepigrapha*, the other *Books which influenced our Lord*. Profiting by that example, the Rev. Joseph Farquhar, M.A., has published, through Mr. Stockwell, a small volume entitled *The Schools and Schoolmasters of Christ*. In a simple, popular way it recalls the surroundings of our Lord's earthly life, touching also on His pedigree and on His life beyond the grave.

MEMORIALS OF A MINISTRY. BY THE REV. B. HACKETT. (*Stockwell*. Crown 8vo, pp. 163. 2s. 6d. net.)

There is nothing new in the matter of the sermons which this volume contains. They are all the better for that. There is nothing new now in the gospel, except when it touches the soul into life, and then all things become new. So is it with these sermons. They are old and stale till

they kindle the spark of life; but they have that in them. And this is the way of it—

God came to me as Truth. I saw Him not.
He came to me as Love, and my heart broke,
And from its inmost depths there came a cry,
'My Father! oh, my Father, smile on me!'
And the Great Father smiled.

At the office of the Sunday School Union is issued *The Golden Rule*, of which the numbers for 1901 lie handsomely bound before us. It is the second volume of the new series, and at least in illustration is clearly making progress.

NOTES ON THE SCRIPTURE LESSONS FOR 1902. (*S. S. Union*. 8vo, pp. 376. 2s. 6d. net.)

The Notes are on the 'International' Lessons. They are anonymous, as usual, but their author or authors need not be ashamed to own them, for they combine instruction with unction. The books of reference test the learning of these writers, and they stand the test. The illustrations are not many, but really illustrative.

What a Young Wife ought to Know is one of the 'Self and Sex Series,' published by the Vir Publishing Company. Its author is Mrs. Emma F. Angell Drake, M.D. (4s. net.)

Messrs. Williams & Norgate have published four (1s.) volumes by the Rev. George Henslow, M.A., F.L.S., F.G.S. Their titles are: (1) *Christ no Product of Evolution*; (2) *The Argument of Adaptation*; (3) *The At-one-ment*; and (4) *Spiritual Teachings of Bible Plants*.

MONASTICISM AND THE CONFESSIONS OF ST. AUGUSTINE. BY ADOLF HARNACK. (*Williams & Norgate*. Fcap. 8vo, pp. 171. 4s.)

Those two popular lectures have been well translated by E. E. Kellett, M.A., and F. H. Marseille, Ph.D., M.A. They are as brilliant in their reach of vision, as confident in their sweep of conclusion, as anything Professor Harnack has written. They look into the very heart of their two momentous subjects, or seem to do so; and they spoil none of their impressions by hesitating to praise or blame. The risk to the reader is that he lets himself be carried away, his thought stifled rather than stimulated. But it is his own fault. As for Harnack, he writes so that, ever after, his writings must be reckoned with.

'The Man Christ Jesus.'¹

WHEN *Ecce Homo* was published the criticism most immediately uttered upon it was that its author seemed to know no Jesus but the earthly, and replies with the title *Ecce Deus* were speedily written. Mr. Dawson challenges that recollection with his title *The Man Christ Jesus*. But, unlike Professor Seeley, he at once puts doubt aside by his preface. He confesses that he chose the title in order to express his purpose by writing a life of Christ upon the earth—'the human life of Jesus as it appeared to his contemporaries.' He confesses that 'it did at one time seem possible to write a life of Christ from the sole point of view of its human grace and efficiency.' But it could not be. As the life unfolded itself before his mind, 'it produced a conviction, at once profound, gradual, and irresistible, that in the very nature of the story itself, and therefore in the nature of Christ, were elements entirely incommensurate with the limits of the human.' So the attempt was abandoned, and this book also was written, 'that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name.'

And yet the mind which first conceived the abandoned idea showed its inclination thereby. Jesus is the Son of God, but (to use the phrase popularly though illegitimately) He is mostly the Son of Man. The thought of the 'contemporaries' has never been altogether absent. All matters that touch the theology or the philosophy of the life of Christ are set aside. If the divine would not be ignored, it comes in as naturally as the human; it comes into and gets absorbed by the human, so that it is still the Christ who became flesh and dwelt among us. What Mr. Dawson set out to do he has actually accomplished, though he has accomplished more than that. His life of Christ is a life of Jesus the Son of God as He appeared upon the earth.

There is ability and much originality manifested as the book proceeds. Neither exegesis nor estimate is ever conventional. Sometimes one hesitates, sometimes one dissents at once. Two matters are touched on elsewhere, others may follow. But the great result is the picture of

¹ *The Man Christ Jesus: A Life of Christ*. By W. J. Dawson. Grant Richards. 8vo, pp. 470. 10s. 6d.

Jesus. That is worthy of its subject; and how rarely is it possible to say so much.

The eight reproductions of famous pictures are very fine, a feature in keeping with the contents of the book.

'Old Testament History.'

UNDER this simple title there has been published by Messrs. Methuen in crown 8vo, at the price of six shillings, a new history of the Israelites under the Old Covenant. The author is the Rev. G. Woosung Wade, D.D., of St. David's College, Lampeter, who is perhaps remembered by his recent Commentary on Genesis. Dr. Wade is a critic—for that is the first matter we must refer to—occupying very nearly the position of Piepenbring, or, let us say, of Driver and Ryle in England. It is the position towards which even Continental scholarship is settling.

From that standpoint Dr. Wade surveys the whole of the Old Testament history with a minuteness that is surprising for a volume of so convenient a size as this. He gains space, however, by frequently throwing subordinate matter into small type. In spite of all that has been written upon it of late, the part that most needs minute description is the earliest period of all,—the prehistoric and patriarchal period,—and it is with extreme pleasure that we find Dr. Wade giving that period his closest scrutiny and care. The spirit with which these delightful but difficult early narratives are handled is most commendable, and the desire to get at the narrator's thought is an evident sign of a truly scientific mind. Some historians pass all this by as unhistorical; we see here how greatly they miss the purpose of true history in doing so.

Dr. Wade has not written for schools or colleges as Mr. Otley did. He has written rather for preachers and for those who desire to learn the truth according to the modern scholar, whether they have to preach it to others or not. His book is a history to be read, not a class-book to be conned. If it gets recognized,—and we think it will get recognized,—there is much probability that it will commend the moderate criticism of the Old Testament as few books have yet been able to do.

'The Life of the Master.'¹

It will not be claimed that Dr. Watson's life of Christ compares with Dr. Edersheim's in learning, or with Dr. Farrar's in picturesqueness. But it is his own. It has the stamp of his own special genius. It cannot pass unnoticed.

As befitting the subject, he has given himself to his task with a serious purpose, that he may get beyond momentary effects, may even rise out of the region of that humour which was the charm of his earlier writings, but which depended for its very existence upon human frailty. He has sought earnestly to dwell apart with his great theme; he has spent some days upon the mountain and seen the glory.

But yet he returns to the earth to tell what he has seen and heard. His interest is among men, among men of to-day, and, unconsciously perhaps, his Christ is not the Christ of Galilee, but of London and Liverpool and Edinburgh. He speaks of the Samaritans. They are not the Samaritans of our Lord's day. Them he somewhat misapprehends, and the Jewish attitude towards them. They are the heretics of our time. 'When a Jew desired to express his dislike to any

¹ *The Life of the Master*. By John Watson, D.D. Hodder & Stoughton. Imp. 8vo, pp. 311, with 16 illustrations in colour by C. K. Linson. 25s. net.

man with whose theology he did not agree, he called him a Samaritan—just as religious people of our day are apt to call any teacher a Unitarian who does not hold their theory of the Atonement.' This was not the way of the Jews with their heretics, it is the way of the Church now. Jesus lives and moves among us now, the human Jesus, and His surroundings have the spirit, and sometimes all things but the name, of our modern Western nations.

This gives the book its character. This is Ian Maclaren. And is it not the accomplishment—on a large scale, and with conspicuous ability—of that which every preacher tries to do in every sermon? What is our business but this, when we touch the incarnate Christ at all? To dress Him in the unseemly garments of a Jew of the first century—as Renan tried to do, till Renan's engraver unintentionally turned the attempt to ridicule—is to contradict the Gospels, not to reproduce them. Even the human Jesus wears no sandals. He condescends to human fashion, that He may be flesh of Abraham's flesh and mine.

The publishers have recognized the worth of this book. Its sixteen coloured plates are a challenge to the eye, through which they feed the mind gradually. All else is of generous quality. It is a gift beyond the reach of most, but by the receiver to be greatly cherished.

Contributions and Comments.

Qorḥah and Qir-heres in the Moabite Stone.

In the current number of the *Revue Biblique* (October) Père Lagrange has written a full and searching article on the Moabite Stone. Like everything that comes from that accomplished scholar, this contribution is distinguished by equal learning and lucidity. But on two rather fundamental points it may be questioned whether his arguments will carry conviction. (1) There is the familiar difficulty: How comes it that Mesha' can say 'and I made this sanctuary (*bāmāth*) to Kemosh in Qorḥah'¹ (Moab. St. l. 3), when, as

¹ *i.e.* קרחה; so Lagrange, chiefly on account of the LXX reading in Jer 48 (LXX 31)²¹, see below. But the pro-

a matter of fact, the Stone, which is thus associated with the sanctuary, was found at *Dibon*, in its original position, as is generally agreed? Various explanations of the difficulty have been suggested: *e.g.* Qorḥah was the citadel or acropolis of Dibon (Clermont-Ganneau)—this is inconsistent with the terms of l. 21 f.; or, Qorḥah was the name of a place in the district of Dibon (Nordlander, *Inscr. Kön. Mesa*, 1890)—this is inconsistent with the usage of the O.T., where Dibon is always the name of a city. Lagrange offers a new suggestion. He renders l. 3, 'and I made this sanctuary to Kemosh-of-Qorḥah,' *i.e.* Mesha' dedicated in his native town of Dibon an altar to the Kemosh of nunciation is quite uncertain; perhaps it was קרחה, like קרחה, etc. (Driver).