

*pretum*, Jas. iv. 4-6. While the whole passage presents difficulties to the translator, the correct rendering of verse 5 is particularly doubtful. A glance at the English Version is enough to prove this. The Authorized Version reads, 'Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy?' Equally devoid of any apparent sense is the rendering of the Revised Version, 'Or think ye that the Scripture speaketh in vain? Doth the spirit which He made to dwell in us long unto envying?' That the Revisers were little satisfied with what stands in their text is evident from the alternative renderings they offer in the margin: 'The spirit which He made to dwell in us He yearneth for, even unto jealous envy,' or 'That spirit which He made to dwell in us yearneth for us even unto jealous envy.' The former of these alternatives is practically what Bruston adopts as the translation of the verse. The point of the reproach is suggested by the term of address in verse 4, 'Ye *adulteresses*' (R.V.; the additional words 'ye adulterers' of

A.V. lack MS. support), and the passage may be paraphrased thus: 'Know ye not that in seeking the friendship of the world, ye draw upon yourselves the enmity and wrath of God, as an adulteress renders herself liable to the just fury of her husband? Or think ye that the saying of the Scripture is vain, God desires (loves) with jealousy the spirit which He has placed in us? Nay, the saying is not vain; God's love will be changed into fury against the spirit created by Himself, if that spirit is unfaithful to Him.' The only real difficulty is that the words which appear as a scriptural citation are nowhere found in the Old Testament. This difficulty may, however, be met by the consideration that the two ideas embodied in the words are repeatedly expressed—(1) God is a jealous God (Deut. vi. 15, vii. 4; Josh. xxiv. 19, etc.); and (2) God has caused to dwell in man a spirit capable of knowing and loving Him (Gen. i. ii.; Ps. civ. 30; Job xii. 10, xxvii. 3, etc.).

*Maryculter.*

J. A. SELBIE.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

A HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY IN CHRISTENDOM. BY ANDREW DICKSON WHITE, LL.D., L.H.D., Ph.D. (*Macmillan*. 2 vols. 8vo, pp. xxiii + 415, xiii + 474.) When the great Darwinian scare blew over,

And what gave rise  
To no little surprise,  
Nobody seemed one penny the worse,

we all resolved that we should never be scared by science again. And no doubt it is that resolution that has kept our heads so cool over the Higher Criticism.

What is it that makes the conflict between science and theology? Here is a book of two great volumes, and it is full of the controversy. From the infancy of scientific research these two have been doing battle together. No generation has escaped the conflict. What is the cause?

It seems to be either that science is not science, but falsely so called, and that side of the circum-

stance is somewhat ignored in these volumes. Or else it is that we have misunderstood our Bible. For, according to President White, the conflict of all the ages has been between science and a mistaken interpretation of the Bible. When Draper wrote his *Conflict between Science and Religion*, his very title showed that he misunderstood the matter. Between science and religion there never was and never could be any conflict; for God and Nature were never at strife. But between science and theology there may be conflict any day, and as a matter of fact there has been conflict always. And one reason is that the theology of the day misunderstood and misinterpreted its Bible.

Take an instance. Bishop Hopkins of Vermont, 'a man whose noble character and beautiful culture gave him very wide influence in all branches of the American Protestant Church,' detested slavery, but demonstrated that the Bible sanctioned it. Then came that tremendous rejoinder which echoed from heart to heart throughout the Northern

States: 'The Bible sanctions slavery? So much the worse for the Bible.'

Now the remarkable and undeniable thing is that the Bible is none the worse to-day. In the battle the victory has been with science very often. Yet the Bible is none the worse. For the conflict has never been between science and the Bible. It has been between science (sometimes misunderstood) and our misconception of the Bible. We know now that the Bible does not sanction slavery any more than it sanctions witch-burning. We alter our conception of the Bible. We change our interpretation. The Bible remains.

So the question arises: Can we not reach a conception of the Bible that will stand? It is a question which many an earnest student of the Bible is anxiously asking to-day.

This work seems written to give the answer. It is a history of the battle. It is written unmistakably from the side of scientific investigation. Nevertheless, it is the most capable and convincing book that has yet been written on this subject. And what is the answer it has to give? Its answer appears to be this: Each generation must find the religion, that is the God, of the Bible, and find salvation there; but each generation must be ready to interpret anew, and for its own day, the language in which the God of the Bible speaks. 'Press not the breasts of Holy Writ too hard, lest they yield blood rather than milk.' So said old Bishop Ulrich of Augsburg. It is a warning we need even now.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. EDITED BY WILLIAM KNIGHT. (Macmillan. Globe 8vo, vol. vii. pp. xvi + 416.) This volume covers the years from 1821 to 1834. Its best known contents are the 'Ecclesiastical Sonnets' and the 'Yarrow Revisited' poems. The portrait is after Haydon, the vignette is Dove Cottage, Grasmere. The beauty of workmanship is as marvellous as before.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. NAHUM, HABAKKUK, AND ZEPHANIAH. BY THE REV. A. B. DAVIDSON, LL.D., D.D. (Cambridge: *At the University Press*. Fcap. 8vo, pp. 144.) It has been said of a scholar who has just left us, that there were times when he would labour through many pages to express a thought which in his best

moments he would put easily into a sentence. Dr. Davidson's moments seem always best. He knows what to say, and says it. Or he knows there is nothing to say, and he says it with equal sincerity. The introductions to these three prophets are just as clear as they can be, and just as full as they need be. And the notes have a wonderful way of leading one into the prophet's presence. The temptation is strong to quote some of these notes, the note on the 'Chaldeans,' which gives the history of a nation within a single page; the note on the Day of the Lord, which stimulates one's appetite for Dr. Davidson's article on that subject in the forthcoming *Dictionary of the Bible*. Here is the note on 'Huzzab' of Nah. ii. 7. It is chosen because of the recent references to the word in THE EXPOSITORY TIMES:—

**Huzzab.** The word is altogether obscure, and Assyriology has not been able to throw any light upon it. Reference must be to the queen; but whether she be called by her name, or whether some epithet be applied to her, is uncertain. The text even may be faulty. Some would read *hazzab*, 'the lizard,' a creature which takes refuge in holes, fancying that the queen was so called because she was detected and dragged from her hiding-place. This poor witticism need not be attributed to the prophet. There is another word *hazzab*, signifying 'the litter' or palanquin (Isa. lxvi. 20), and in lieu of anything better one might be tempted to think that the litter might mean the woman or lady, just as in Arabic *dha'inah* means a woman's litter and then a woman.

AN INTRODUCTION TO THEOLOGY. BY ALFRED CAVE, B.A., D.D. (*T. & T. Clark*. 8vo, 2nd edition, pp. xiii + 610. 12s.) If it is proper to wish that our adversary would write a book, it would add point to pray that it might contain some pages of bibliography. For the man who undertakes to give a list of the best books on any subject inevitably gives himself away. There may not be another man living who could give so good a list. But every man alive can discover a book that should not be there or a book that should, or at least a mistake in the spelling. Principal Cave, we do believe, is as well able to tell us what are the best books in all the departments of theology as any scholar in this country, and he is as accurate as any scholar on the Continent. But we have no doubt that every alternate reviewer will discover that he has done something which he ought not to have done, and left undone something which he ought to have done, in the lists

he has given us here. And as for mistakes in spelling, we have discovered one ourselves. It is the unconquerable Herrmann, whose name has been a greater cause of offence than all his Ritschlian writings. So, though a careful examination of this second edition of Dr. Cave's *Introduction* has convinced us that it is the best book on its subject in the language, and absolutely indispensable to the student of theology in any of its branches, Dr. Cave has deliberately given himself away.

What a fascination a book has—even a theological book, as the *Scotsman* would say; what a charm to many men, altogether apart from its subject or its contents. Is Dr. Cave such a sworn book-lover? We hardly doubt he is. Nevertheless, we have his word for it that he knows more of these books than their titles or their bindings. 'Every book mentioned here,' he tells us, 'has been carefully examined, and may, with a few exceptions, be found in the libraries beneath the roof of Hackney College.'

But we must not leave the impression that this fine book is merely a bookseller's catalogue. Even so, there are catalogues, as Mr. Andrew Lang reminds us, that are most entertaining reading. But Principal Cave's *Introduction to Theology* is more than that, even all that its title lays claim to. The great divisions of the science of Theology are all here, laid out in admirable order, and the meaning, purpose, and place of every division are clearly and memorably explained.

THE SUPREMACY AND SUFFICIENCY OF JESUS CHRIST. BY 'IGNOTUS.' (*Blackwood*. Crown 8vo, pp. 223.) The idea of this book is excellent. In twelve chapters the Epistle to the Hebrews is expounded, each chapter discovering the supremacy of Jesus Christ over one or other of the persons and things in heaven and on earth. This is the very motive and heart of the epistle. But the execution is not so good. 'Ignotus' has still the art of writing to learn. He has its very first principles to learn. Who that was not a babe in literary composition would begin his work with a sentence that is almost a page in length? And his words keep pace with his sentences. 'Ignotus' has studied the English Bible well; it is strange that he has missed so entirely the fine simplicity of its language.

THE CROSS OF CHRIST AS SET FORTH IN THE APOSTOLIC WRITINGS. BY THE REV. JAMES AITCHISON. (Falkirk: *Callander*. Crown 8vo, pp. viii + 235.) 'For I determined not to know anything among you save Jesus Christ and Him crucified.' And even the texts which Mr. Aitchison has chosen have the word 'cross' in every one of them. Yet the interest and the variety are wonderful. What other subject of preaching has the grandeur and the grip? It was well for this congregation when its minister determined to preach such sermons as these. It is well for us that he has determined to publish them. There is strength in them as well as beauty. They strike a note; they hold forth a standard; they tell us what all our preaching ought to be about, what in some measure it ought to be.

PERFECT IN CHRIST JESUS. BY BENJAMIN GREGORY, D.D. (*Chambers*. Fcap. 8vo, pp. 137.) It is Christian perfection, which Dr. Gregory believes in still. It is Christian perfection, not as it is often falsely named and foolishly claimed, but as it is in the Word of God. It is a biblical study, and it would have done his work no harm if Dr. Gregory had left the adversaries alone, and simply and solely given us his biblical exposition.

THE STUDY OF CHRIST AND HIS PEOPLE. (*Congregational Union*. Crown 8vo.) A Series of Graded Lessons on the Gospels—there being three grades, each with its own convenient lesson-book. It is a scheme that has cost its authors much labour, however loving the labour may have been. The subjects are distinct and memorable. The handling of each lesson is practical and impressive. The happy middle between too much and too meagre in the explanations has been hit, and the questions are numerous and searching, as they ought undoubtedly to be. It is a scheme which the dissatisfied teacher should send for.

SAUL, THE FIRST KING OF ISRAEL. BY THE REV. THOMAS KIRK. (Edinburgh: *Elliot*. Crown 8vo, pp. 275.) Mr. Kirk has here published a series of plain sermons on the life of Saul. Their purpose is to make the first king of Israel live and move and have his being now. So all the available aids, geographical and archæological, are laid hold of—all but the critical, which few of us

have learned the art of using yet. It is a history with a purpose, and its purpose is often sent searchingly home; but it never obscures the history, and never leads it astray.

#### MISSIONARY PIONEERS IN INDIA.

By JOHN RUTHERFURD, B.D. (Edinburgh: *Elliot*. Fcap. 8vo, pp. 180.) The story of the life and life's work of Ziegenbalg, Schwartz, Martyn, Carey, and Heber is the story of the planting of Christianity in India. It is the best way to tell that story. Little of historical truth is lost, much is gained of personal interest. Mr. Rutherford has evidently made a painstaking examination of the best sources. He could more easily have written his little book about one of these heroic men. But he has searched and sifted in the literature of them all, and put conscience into his work as well as a gift of writing.

LITTLE BOOKS ON RELIGION. THE UNITY AND SYMMETRY OF THE BIBLE. By JOHN MONRO GIBSON, M.A., D.D. GOSPEL QUESTIONS AND ANSWERS. By JAMES DENNEY, D.D. (*Hodder & Stoughton*. Small 8vo, pp. 125, 143.) This new series is not to perish of monotony. Between the two volumes before us the difference is immense. Dr. Gibson's volume is a single lecture; Dr. Denney's is eight sermons. Dr. Gibson is ingenious, speculative; Dr. Denney is practical. Dr. Denney gives quantity along with his quality; Dr. Gibson relies on his quality alone. But with all their differences they agree in this: both are eminently readable, and that is the first necessity.

THE PRINCIPLES OF ECCLESIASTICAL UNITY. By ARTHUR JAMES MASON, D.D. (*Longmans*. Crown 8vo, pp. xviii + 142.) Unfortunately it is not the principles but the practice of church unity we cannot agree upon. And with all the ability and earnestness of this exposition of the principles, we seem no nearer that. There are two doors, one at each side of the house in which Dr. Mason abides; the Pope has just resolutely shut the one door, Dr. Mason himself as resolutely shuts the other. Dr. Mason's book came out too early by just a day or two. Since its issue we have had the Pope's letter, and union with Rome—all hope of it, and surely all talk of it—is at an end. That door is closed and barred, and bolted,

and it is not in Dr. Mason's power to open it. But the other door is there, and these principles only need a little practical application to open it.

THE ART BIBLE. (*George Newnes Limited*. 8vo.) And it is 'the' Art Bible. There have been Art Bibles before; but in their day men were only learning the way to illustrate the Bible, and publishers were only gathering their money to pay for it. Messrs. George Newnes Limited had the money, and they have spent it. The artists, too, have learned their craft. This volume is so full of illustrations that at least every second page has one; and many of them fill the page. Then they are really artistic. Whether they are reproductions of the Old Masters or the copyright conceptions of the New, they are truly artistic every one. And they illustrate the text. They do not all illustrate the text; for many of the works the Old Masters wrought with that intention do anything but that; and some of them are reproduced here. But all the modern pictures that are here illustrate the text, and some of them most beautifully. It is a family Bible. And if there are little ones in the family it will be an education to them, a royal road to the highest knowledge they will ever know.

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## Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

X. THE tenth chapter of Genesis is a geographical chart of the world as it was known at the time of its composition. It is not ethnological, and consequently throws no light on the racial relations of the populations to which it refers. Ethnologically there was no relation between Javan, the Greeks, and the people of Tubal and Meshech, or between the Elamites who spoke an agglutinative language and the Semitic inhabitants of Assyria and Aram. So, again, the Canaanites and Egyptians were not allied either in race or in language, and the Hittites, who are classed under the head of Canaan, were an intrusive, non-Semitic people from the north. The genealogical form of the chapter, moreover, according to the usage of Hebrew idiom, is geographical, not ethnological; when Isaiah, for instance (xxxvii. 22), speaks of 'the daughter of Jerusalem,' he means the inhabitants of Jerusalem, whatever may have been their descent; and when Ezekiel (xvi. 3) says that the 'father' of Jerusalem was an Amorite, and its 'mother' a Hittite, the expression is similarly geographical.

The known world is divided into three zones, northern, central, and southern; the northern zone being assigned to Japhet, the central to Shem, and the southern to Ham. There are only two exceptions to this rule, and these are exceptions which prove it. Canaan is assigned to the southern zone instead of the central, and is made the brother of Mizraim. But this is

because in the Mosaic age Canaan was a province of Egypt, and therefore geographically and politically connected with the latter country. Sheba and Havilah, again, are counted twice, once among the descendants of Ham, a second time among those of Shem. But we now know that the kingdom of Sheba extended from the southern coast of Arabia to the northern desert of the Peninsula, and so belonged to both the southern and the central zones.

The age to which the chapter takes us back is indicated by the position given to Canaan. It is a position that was true of it only during the age of the eighteenth and nineteenth Egyptian dynasties. Syria was conquered by the monarchs of the eighteenth dynasty, and it was finally lost to the Pharaohs under the immediate successors of Ramses II. of the nineteenth dynasty. Ramses II. was the builder of Pithom, and the Pharaoh of the Oppression; and the Mosaic age thus marks the limit of time during which the chart in its original form could have been compiled. After that age no one would have dreamed of coupling Canaan and Egypt together.

The mention of the Philistines would suit the same period. It was in the time of Ramses III. of the twentieth dynasty, shortly before the Hebrew conquest of Canaan, that they seem to have first settled in Palestine. To the same period also, as we shall see, probably belongs the notice of Nimrod.