

inscription, must be correct,—in short, that the inscriptions are deciphered.

THE INSCRIPTION OF BOR.¹

Suennezi Tarz(oi)io dzar(i)o dzar(i)o dei g(u)r- (or m(a)r-) Mudl- ario . . . Sanda- arbats(i)o eso papa-arwaio (?) usdar Pharnā (?) aro aro maā eso a- ? Tarz(oi)io ? -oio papa- dēwā (?) maā medziā ?

¹ Upon a stele, above the figure of a king.

Tarz(oi)io Suennezio (?) Kh(i)l(i)kioio dzar(i)io deio deio medzio zawa(i)- ino ai-

'The Syennesis, the king of Tarsus, the king (and) lord, the . . . Mudl-, the valiant, . . . the servant (?) of Sanda, I, the 'Father's,' the prince's (?) son, the man of Pharna (?), the man of the 'Mother,' I, the . . . man (?) of the mighty Father of Tarsus (and) of the goddess the great Mother, of ? the Syennesis (?) of Tarsus, the Cilician, the king (and) lord, the great lord child- the (is) this.'

At the Literary Table.

THE BOOKS OF THE MONTH.

THE STUDY OF HOLY SCRIPTURE. By C. A. BRIGGS, D.D. (*T. & T. Clark*. 8vo, pp. xxii, 688. 12s. net.)

ORTHODOX books do not sell. When a book is written in open defence of some traditional position, it rarely reaches a second edition, it rarely pays its way. The orthodox count it obvious, the heterodox absurd. But when a strong book appears attacking a tradition, both orthodox and heterodox buy it. This is perhaps God's providence, in line with the activity of childhood, which is wearing out restlessness to the invalid mother, but the condition of progress in the race. *Lex Mosaica* was still-born, Driver's *Introduction* and Briggs' *Biblical Study* have run into numerous editions.

Briggs' *Biblical Study* has run into ten editions. When the ninth was exhausted, Dr. Briggs resolved to make it a new book, and give it a new title. He used the old book as nucleus of new material, he doubled its size, and called it a *General Introduction to the Study of Holy Scripture*. To the old book many of us owe an immense debt. The new is greater and more serviceable.

It is an American book. Now in America there is a great gulf fixed between the old position and the new. The majority of American theologians refuse even to look at the new methods of studying the Old Testament. The minority accept them with a thoroughness as sweeping. In this country criticism moves more slowly, but it carries more volume of scholarship with it. This is enough

to explain a certain feeling which the English reader has, and which he would not describe as critical swagger if he could find an inoffensive word to convey it. But we have now learned so much of the new methods from our own teachers, that the very difference here will be its best recommendation.

The whole field of the study of the Bible is covered. Textual and historical criticism, poetry, theology, archæology, all find a place, and the volume is large enough to afford them all a sufficient place. The references to literature are numerous, and neither biassed by friendship nor misleading through ignorance. The range and accuracy of the scholarship combine to produce one of its chief surprises. And there is no forgetfulness of higher claims. The last three chapters discuss the Credibility of Holy Scripture, the Truthfulness of Holy Scripture, and Holy Scripture as a means of Grace. They should be read first by those who have a prejudice against Professor Briggs the Higher Critic.

THE EPISTLE TO THE HEBREWS. By A. B. BRUCE, D.D. (*T. & T. Clark*. Post 8vo, pp. xii, 451. 7s. 6d.)

Professor Bruce's books are all educative. It may be to agree, it may be to disagree, but they draw one out. There is no folding of the hands to slumber. And this is a most characteristic book, as it is in fact the favourite book. This is the subject Dr. Bruce has given himself to most and on which he feels he has most to say. Now

it is impossible to deny, and it would be useless to conceal, that on many exegetical particulars we do not and cannot follow Professor Bruce. But that does not make his book less welcome to us,—rather more so; it drives us to think and read and possibly learn. And when the opposition is at its utmost, the book remains quite fascinating in the freedom and rush of its conviction. No one could write a more living exposition than Professor Bruce, and Professor Bruce has never written a more living exposition than this.

CHURCH IDEAS IN SCRIPTURE AND SCOTLAND.

BY JAMES RANKIN, D.D. (*Blackwood*. Crown 8vo, pp. 278. 6s.)

The ideas of the Church which Dr. Rankin finds in Scripture are simple: one Church for each country and no interference; how it came, and what it is, are matters which are nobody's business. Now in Scotland these are not the only ideas of the Church, and Dr. Rankin is distressed. 'Three years ago, during another holiday on the Lower Seine at Caudebec, of about 3000 population, what a pleasure it was for two Sundays to worship with a people with only one church, and that large and of surpassing beauty, fit to have been a cathedral! On the quaint old streets were no cross-currents of church and chapel goers, trying not to see one another, or showing their teeth as they met, like shepherds' collies at a market, but all converging to one shrine and market of the place. I could not help thinking of distracted Crieff beside me at home, where with only twice the population there are no fewer than *nine* competing churches, not two of them friends, unless temporarily for some plot. Add to these nine cat-and-dog congregations, several pendicles of little Bethels worked by means of coal, bovril, soirees, shillings, and old clothes, not to speak of games and teas for the children. It will not do to join Caudebec with Paradise; nor is Crieff quite pandemonium; but the temptation lies in the direction of so pairing and comparing, to one who knows each in its church-going.'

But mark the hesitation of that last sentence; it is full of significance.

VICTORY OVER SIN AND DEATH. BY G. S. SMITH, M.A., D.D. (*Blackwood*. Crown 8vo, pp. 267. 5s.)

Dr. Smith would be called an old-fashioned preacher now. For he preaches nothing but ful-

ness of salvation through Jesus Christ. He is, in short, just as old-fashioned as St. Paul; and those who have forsaken St. Paul will not follow Dr. Smith. But how wholesome to the rest of us such sermons are! Not a strained word, not a glaring thought. It is Christ the power of God and the wisdom of God.

Messrs. Blackwood have now published the second volume of Tiele's *Elements of the Science of Religion* (pp. 286, 7s. 6d. net). It contains the Gifford Lectures delivered in Edinburgh in 1898, and covers the ontological part of the subject. That part is of more interest, and is more keenly discussed at present, than the morphological part which occupied the first course and filled the first volume. But they must be taken together. Together they form one of the best, because one of the most far-seeing and truly scientific, of all the Gifford Lectures. There is neither apology for Christianity nor opposition to it. And Christianity gains greatly and unmistakably thereby.

HORAE SYNOPTICAE. BY THE REV. SIR JOHN C. HAWKINS, BART., M.A. (Oxford: *At the Clarendon Press*. 8vo, pp. xvi, 183. 7s. 6d.)

This we believe to be the most important contribution to the Synoptic Problem that has been made by English scholarship for at least a decade. It does not solve the problem. It does not try to solve it. It is a student's book, and furnishes the student with materials. If he can use them and solve the Synoptic Problem with them, Sir John Hawkins will rejoice, but he himself is not able to do it. He does not think the problem is ready for solution.

But if it is not ready, will it ever be? Will it ever be ready along these lines? They are the most approved lines at present, the lines Professor Sanday has made dominant. But it is just because so much has been done on these lines, done so patiently and so scientifically by so many equipped workers, of whom Sir John Hawkins is one, that we are driven to wonder if the solution lies along these lines at all.

Be that as it may, this book is at present, and will be for some time, the student's best guide into the great problem. It is the accumulated result of many years' hard labour. It consists mainly of tables of words—peculiarities of St. Matthew, peculiarities of St. Mark, and the like.

These tables are here once and for all. And the remarks made on them are acute as well as restrained. Besides its immediate purpose, it will be a valuable addition to our literature on New Testament Greek. It should be placed in that respect beside Dr. Kennedy's *Sources*. It will be found on every New Testament scholar's table.

THE UNHEEDING GOD. BY THOMAS G. SELBY.
(*Hodder & Stoughton*. Crown 8vo, pp. 384. 6s.)

Mr. Selby is a man of great versatility and great vigour. He can tell Chinese stories, translating them as he goes, and he can preach sermons which carry the conviction of the extempore, and yet pass into the printing press as English literature. As a preacher—and it is as a preacher we have now to do with him—he is all practice. He knows nothing of the swing of theological formulæ, he does not stay to repeat the doctrines of redeeming grace. 'If ye know these things'—and if not, ye must learn them somewhere else—'happy are ye if ye do them.' The 'facts of life' and the 'miracle of civilization' are the phrases that abound. And so the sermons are galvanic shocks—which we need as much as anything. Yes, Mr. Selby is right; it is *doing* that we must attend to now.

Messrs. Hodder & Stoughton have resolved to issue Dr. Joseph Parker's *Sermons* in sixpenny monthly parts. The first part contains five sermons and six prayers. The prayers we do not like. The sermons are surprisingly clever and impressive.

MEDITATIONS ON THE OLD TESTAMENT. BY
B. W. RANDOLPH, M.A. (*Longmans*. Crown 8vo,
pp. 371. 6s.)

The Meditations are those of a theological professor, and they are intended to teach theological students how to meditate. There is a page for every day of the year. A text is chosen, and on it are fixed two 'Preludes,' three 'Points,' and a suggestion for the 'Affections and the Will.' The scheme may seem mechanical and strained. But you can do anything with the Bible. Every text furnishes matter for all these exercises, and there is no restraint but the restraint of the world, the flesh, and the devil.

THE HISTORY OF MANKIND. BY PROFESSOR
FRIEDRICH RATZEL. TRANSLATED BY A. J. BUTLER,
M.A. (*Macmillan*. Vol. iii. 8vo, pp. 599, with
Coloured Plates, Maps, and Illustrations. 12s. net.)

The previous volumes of this noble book have been so warmly welcomed, that little more need be said on the appearance of the third and last volume, than that it is as lavishly illustrated and as idiomatically translated as they. The student of ethnology has now in his hands (and at a most reasonable price) a work of the utmost scientific value as well as the greatest popular interest. There are few subjects which need strict scientific treatment more than ethnology. For the delusions are widespread and deep-rooted, however ridiculous some of them may be. But in order to accomplish the death of these delusions, it is necessary to get at the reader for pleasure as well as the reader for profit. And Professor Ratzel in his conscientious translator's hands can be read with the utmost ease and delight. The illustrations are, however, the book's chief wealth. How often is one caught saying, 'What is man that Thou art mindful of him?' as these warriors in paint and feathers flash their petty awfulness on the eye! War is the one trade that is worth practising, and oh! the contemptible misery of the practice of it.

The 'Eversley' Series, the most chaste of convenient handbooks in the world, would not be complete without its edition of Shakespeare. So Professor Herford is to edit the 'Eversley' edition with introductions and notes, and it is to run into ten volumes. The first volume has appeared. It contains a general introduction of 19 pages, then four plays with brief literary introduction and very brief explanatory notes to each. The paper is white and soft, the type bourgeois, and the lines are numbered to correspond with the 'Globe' and the 'Cambridge' *Shakespeares* and Bartlett's *Concordance*. This new edition will strengthen Messrs. Macmillan's position as the publishers of Shakespeare, innumerable as the publishers of Shakespeare are.

PILKINGTON OF UGANDA. BY C. F. HARFORD-
BATTERSBY, M.A., M.D. (*Marshall Brothers*. Post
8vo, pp. xvi, 346, with Maps and Portrait. 6s.)

The title *Pilkington of Uganda* is chosen purposely to link this biography with that of *Mackay of Uganda*. Between the two the whole tale of missionary work in Uganda is told, to the year

1897. It is a stirring and also a moving tale. There is no time to go to sleep, no time for the missionaries, and no time for the reader of their biographies. It is revival or rebellion, and the one is as hot as the other. Alas! the rebellion has been most frequent and most persistent as yet. Out of that has come the untimely death of these brave men, and much suffering to those who have been allowed to live. Still it is a hopeful narrative. There are great things in store for such a country. They will come in like a flood—not to destroy but to fertilize—when they come.

The question of Pilkington's death is always a matter of debate. Did he right to be in the battle? The whole story is told here unreservedly, and the editor does not doubt he did right.

For the rest, the book is well written and of incessant interest.

Messrs. Marshall Brothers now issue a compact and surprisingly complete Bible Dictionary, formerly issued by Messrs. Saxon, and call it *The Keswick Bible Dictionary* (pp. 428, 1s.). They also publish in their 'Keswick Library' a little volume of daily meditation, by Sophia M. Nugent, entitled *Instead*.

THE BOOK OF JOB. BY EDGAR C. S. GIBSON, D.D. (*Methuen*, 8vo, pp. 236. 6s.)

Under the editorship of Professor Lock, a new series of commentaries on Holy Scripture, to be called 'Oxford Commentaries,' is promised by Messrs. Methuen. This is the first volume. The general editor describes the place of the series, first negatively—'less elementary than the 'Cambridge Bible for Schools,' less critical than the 'International Critical Commentary,' less didactic than the 'Expositor's Bible'; and then positively—each volume will contain an introduction on the modern criticism of the book, its contribution to religious thought, and a paraphrase of the text with notes and excursuses. And this volume, at least, contains an index of subjects. The appearance of the volume is attractive, and notwithstanding the unfortunate choice, the substance of it is not disappointing. To start the series with Job was an unfortunate choice, because Davidson's *Job* in the 'Cambridge Bible for Schools' is actually less elementary than this, fuller of detail, and (it must be added) farther of insight. In short, the volume will not stand comparison with Davidson, and gives no reason for its existence except that the series

must be complete. But that is because Davidson is so exceptional. Dr. Gibson has done excellent work before, and this is excellent also.

In one respect Dr. Gibson could have advanced beyond Dr. Davidson. He could have used more recent literature. That chance, however, he seems to have thrown away. In natural history he has nothing more recent to refer to than Tristram's old volume, and he ignores the three great volumes of Thomson's *Land and the Book*, and is content with the early small edition.

THE KINGDOM OF HEAVEN. BY RAYNER WINTERBOTHAM, M.A., LL.B., B.SC. (*Methuen*. Crown 8vo, pp. 268. 3s. 6d.)

Readers of the earlier volumes of the *Expositor* remember the name of Winterbotham. These sermons may not have been preached yesterday, of course, but if they have, they prove that the old expository hand has not lost its cunning. They are expositions of the Parables. And although there are many expositions of the Parables about, these are separate enough to be remembered. The note of distinction is readiness to carry our Lord's teaching all the way. Mr. Winterbotham has his prejudices. He has one hard-baked prejudice that takes one's breath away. But he is almost miraculously free from prejudice as an expositor. We must touch the book elsewhere.

CLOVELLY SERMONS. BY THE LATE WILLIAM HARRISON, M.A. (*Methuen*. 8vo, pp. 196. 3s. 6d.)

The sermons are in no way striking. They lose to us the echoing accent which makes their charm to those who heard them preached, and especially to the filial ear of 'Lucas Malet,' who edits them. Still they are thoughtful and responsible. There is almost a burden of responsibility in some of them, drawing the thought towards its darker colourings. 'Lucas Malet' confesses the pessimism. But it should not be. 'Behold I bring you good tidings of great joy'—that is the only preaching that should be.

FAMOUS SCOTS: ADAM SMITH. BY HECTOR C. MACPHERSON. (*Oliphant*. Crown 8vo, pp. 160. 1s. 6d.)

If the 'Famous Scots' Series had given us this work alone, it would not have been a series perhaps, but it would have been born to purpose. It is true there is a good deal in the book that is strained and overstated. Mr. Macpherson has a rooted

antipathy to 'orthodoxy,' which means the particular stage of enlightenment that the majority of educated persons have at any time reached. He is himself an orthodox person now. And to blame orthodoxy for suspecting the good intentions of Hutcheson, Smith, or Hume is to expect the truth to proceed without struggle. The theologians of Smith's day were surely no more to blame than the Glasgow hammermen, who, as Mr. Macpherson remarks, boycotted James Watt because he had not served his apprenticeship within the burgh.

So there are these unripe thoughts in the book. And there is such a sentence as this: 'At the time, as Carlyle reminds us, when Scotland was studying Boston's *Fourfold State*, England was enjoying the works of Steele and Addison,' a most foolish, as well as unpatriotic sentence, for Boston has made better men than all the kindred of Addison and Steele since the world began. Still the book is of great price. It is complete, proportioned, vivid, the picture of a great man, and with all its brevity, worthy of his greatness.

Messrs. Oliphant have also published (in a handsome form and at a moderate price) a new edition of a well-established book on *The Tabernacle*, by William Brown (pp. 315, 3s. 6d.). Its attitude is old-fashioned, which will be a good recommendation to most. Its information is on the whole accurate, though a little out of date in unessential particulars.

OUR PRAYER BOOK: CONFORMITY AND CONSCIENCE. BY W. PAGE ROBERTS, M.A. (*Smith, Elder, & Co.* Crown 8vo, pp. 290. 6s.)

If Canon Roberts' book should fall into the right hands, it is capable of great good. He has published it for the sake of men or women who are slipping away from the Church and Christianity. He preached it for them first. So he demands as little as possible of them in the way of dogmatic belief—nothing, in fact, which they cannot reasonably give him. There is no need to demand more at first. If we should be able to give a reason for the hope that is in us, we should be able to make the hope that is in us reasonable. And of course Canon Roberts does not mean that the minimum of belief is commendable in itself. The pity is that our faith has ever to be presented in relation to dogmatics. It is a living thing, as simple and as complex as life itself. Sir, we

would see Jesus. But things have gone wrong with us, and we must reason and argue now. Canon Page Roberts does that with unmistakable persuasiveness.

A COMMENTARY ON THE FIRST EPISTLE OF ST. JOHN. BY D. THEOL. ERNST DRVANDER. (*Stock.* Crown 8vo, pp. x, 255. 5s.)

The Commentary is in the form of addresses. These addresses are very simple and practical. They seem to be spoken to an audience that does not know much about it. They demand no knitting of the brow in thought, and no scourging of the soul in effort. They are very pious and very pleasant.

The Bishop of Worcester has published, through Mr. Elliot Stock, a most scholarly and Christian book, entitled *The Doctrine of the Lord's Supper cleared from Certain Misconceptions* (pp. xii, 136, 3s. 6d.). There seems just one way to meet it. Dr. Perowne rests his argument on Scripture. Accept the basis, and the argument is irresistible. But if you deny the basis, the argument has to fall back on experience. And men are so strangely different that experience is ranged on both sides clamorously. Dr. Perowne's hope is with those who have not taken a side yet. Let them read this book and consider before they do.

Three new volumes have been published of Mr. Sheldon's works by the Sunday School Union—*Richard Bruce*, *The Twentieth Door*, and *Malcolm Kirk*. They deal with different social questions, and always impressively. The edition is a good one and very cheap.

TESTIMONIES TO CHRIST. BY THE REV. C. J. BALL, M.A. (*Wells Gardner.* Crown 8vo, pp. 372. 6s.)

There are many ways of writing the Life of the Lord Jesus Christ. Mr. Ball's way is by testimony. He quotes the testimony of many persons and things, the testimony of Christ Himself, of the Spirit, of the Church, of Science, of Revolution, and he not only finds the text for it, but he offers a short telling exposition of the text. It is a volume of sermons, no doubt. But why not? The Life of the Lord can be written in sermons as well as in chapters. And the publishers have been so happy in their workmanship that the book comes commended before you know its spiritual benefit.

Under the title of *Good Shepherds* (pp. 87, 1s. 6d.), Messrs. Wells Gardner have published a searching manly volume of addresses to candidates for Holy Orders, by the Bishop of Stepney. It is a good divine that follows these instructions.

Messrs. Williams & Norgate are the publishers in this country of a remarkable volume,

entitled *Creation Myths of Primitive America*, by Jeremiah Curtin. Manifestly it touches biblical things closely. It is besides of great scientific value. And the author is able to present the various myths in so pleasing a form that the book becomes, even to the un-biblical and unscientific reader, most attractive reading.

Was our Lord Crucified on the 14th or 15th of Nisan?

BY DR. E. W. G. MASTERMAN, ST. JOHN'S COLLEGE, CAMBRIDGE.

THE question of the exact date of our Lord's Crucifixion is one of interest from every point of view, but it has a real and practical importance because of the bearing of the subject on the relation of the synoptists to the author of the Fourth Gospel. No one will dispute that an unbiassed reading of the three Synoptical Gospels would lead an outsider to the conclusion that our Lord was crucified the day following the killing of the Passover lambs, *i.e.* on the 15th of Nisan. An examination of the Fourth Gospel in the same way, but independently of the other Gospels, would, in all probability, lead an equally unbiassed observer to conclude that at the time of our Lord's trial the Passover had not been eaten, and that therefore He was crucified on the 14th of Nisan, that is, when the Paschal lambs were slain. The first thought, too, might be that His death at that time was the most appropriate fulfilment of the type. I wish in this paper to make a few suggestions, tending to show that our Lord must have suffered on the 15th and not the 14th, and that the accounts in the four Gospels really completely harmonize.

As the explanations of the difficulties have been fully dealt with in many places, it will be only necessary to very briefly indicate the answers to the chief ones. With respect to the minor difficulties urged against the trial and death of our Lord occurring on the 15th of Nisan, a consideration of the fact that these must have been present to the minds of the writers of the Synoptical Gospels, and must have demanded an explanation from them *if they really existed then*, must assure us that they are the products of the conditions of a later time.

With regard to St. John's Gospel, it is essential at the outset to remember that the writer must have been familiar with the traditions, if not with some of the actual materials, used in the Synoptical Gospels. How is it, then, we have no hint that in his Gospel he is making a change in the common tradition? The supper mentioned in John 13, would certainly on the surface be considered by all those familiar with the synoptical tradition to mean the Paschal Supper.

The four chief passages in St. John's Gospel which require some explanation before we proceed farther, are 13²⁹, 18²⁸, 19¹⁴ and 31.

1. It is stated in Jn 13²⁹ that the disciples thought Judas had gone out to buy things needed 'against the feast.' It is supposed on this ground that the Supper could not be the Paschal feast. But if we examine this Gospel we shall find that 'the feast of the Passover,' or 'the Passover,' is constantly used to include the *whole* feast, *i.e.* the Passover proper and the feast of unleavened bread. Might not Judas have gone out—their Passover proper being ended—to buy what was needed for the succeeding day? But could shops have been opened at such a time? It is possible they were not, and that this fact the disciples momentarily forgot in the midst of their pre-occupation; but it is also more than possible that there were some means whereby late comers to the holy city might get some necessities on an emergency.

2. In Jn 18²⁸, we read that the chief priests and the captors of Jesus went not into the judgment hall lest they should be defiled, 'but that they might eat the Passover,'—ἀλλ' ἵνα φάγωσι τὸ πάσχα.