

ment would circulate descriptions of such individuals, just as our own police do. The lines of such documents may be easily drawn from the *εἰκόνες* which abound among the papyri, identifying people signing official documents of all kinds. There is the subject's name, age, height, shape of face and nose, quality of hair, and especially the situation of identifying scars (*οὐλή μετώπῳ, δεξιῶ ἀντικνημίῳ*, etc.), which Egyptians of both sexes seem to have possessed to an abnormal extent: if such were absent, the description *ἄσημος* calls attention to the fact. If, moreover, he came from an outlying district, and was known to be deficient in Greek, he might perhaps be entered as *ἀγράμματος*, the word which in hundreds of papyri describes illiterates, who had to persuade some friend a little less unlettered to write for them.

With such an *εἰκὼν* stored in his memory, and assured of promotion if he is lucky enough to arrest its original, the Chiliarch eagerly scans his prize. Paul was so much exhausted with rough usage that he could not yet utter a word that might prove him Ἑλληνιστὶ γινώσκειν after all. And there was something in his face which identified him at once. The Egyptian Mahdi, who had attached his 400 *sicarii* to him by prowess in many a fight, would doubtless be well scarred. And Paul had been in the wars—wars in which his enemies' weapons 'at any rate had been decidedly carnal! One of them we specially recall here.

The fickle Galatians of Ac 14 had taken good care that he should not a second time be mistaken for Hermes. The murderous stone that stretched him senseless in the street at Lystra was presumably aimed at his head, and its *οὐλή* is likely in after years to have been conspicuous enough to tally with the scar that figured in the *εἰκὼν* of the brigand chief. Well might Paul remind the Galatians of honourable marks that ought to have secured him from ingratitude in Lystra of all places!

Nor were these scars only the talisman which Christ's servant bore to secure him from ill-treatment at the hands of those who recognized his Master. They were 'the marks of *Jesus*,' marks which told that the servant had only been treated like his Lord. The acute and highly probable argument of Johannes Weiss seems to justify our inferring that Paul had *seen* that Face 'so marred more than any man'—seen it in the judgment hall and on Calvary before it looked down on him from heaven. If so, Myers was right—as poets have a way of being—when he makes Paul say of the 'sorrows of the Son of Man':

Ah, with what bitter triumph had I seen them,
Drops of redemption bleeding from thy brow!
Thieves, and a culprit crucified between them,
All men forsaking him—and that was thou!

JAMES HOPE MOULTON.

Didsbury.

Entre Nous.

The Encyclopædia of Religion and Ethics.

THE only way of reviewing the second volume here is by referring to other reviews. Quotations were made last month from such reviews as had then appeared. Many more have been issued now, and there is not one of them that has given a perfunctory notice of the volume. For fulness as well as appreciation the reviews of this volume have as yet surpassed those of the first volume.

THE GLASGOW HERALD.

More and more it becomes evident that this Encyclopædia—the first of its kind in any language—will make as well as mark an epoch in the history of the study of religion by providing in a

form at once comprehensive and concise, scientifically exact, and yet eminently readable, all the available data for that great synthesis upon the subject towards which we are moving. The Parliament of Religions was useful, if slightly melodramatic: the meetings of the Congress of Religions at Basle and Oxford have done much to inspire isolated students and to consolidate their scattered labours. But in Dr. Hastings' Encyclopædia, with its unexampled accumulation and assortment of the facts provided by an exact study of the world's religions, historic and prehistoric, savage and cultured, ethnic and Christian, the materials are being brought together out of which a real science of comparative religion and a satis-

factory because all-inclusive philosophy of religion itself will eventually be shaped.

THE OXFORD MAGAZINE.

The volume is written by specialists, and edited with the decisive judgment which we have learnt to expect from Dr. Hastings. It is not only a mine of information, but there is hardly an article which is not in itself worth reading for sheer interest.

THE LIVERPOOL POST.

In the second volume no better exemplification of the general scope and method of the Encyclopædia could be given than the article on 'The Abode of the Blest.' Here we have an article on the primitive and savage perceptions of the after-life, and subsequently, in detail, on the eschatology of Buddhism, of Ancient Egypt, Greece, Rome, Japan, and, in turn, of the Moslem, Persian, Semitic, Slavonic, Teutonic, and Celtic nations. This subject alone occupies no fewer than thirty closely printed pages of the Encyclopædia, nor are we able to say, after carefully perusing it, that it contains one unnecessary sentence or omits one necessary detail, and its interest is throughout entralling.

THE UNITED METHODIST.

The preacher will probably find the article on 'Bible in the Church,' by Dr. E. von Dobschütz, to be the most immediately valuable of all the contents of this volume. In some respects it breaks new ground, for so comprehensive an outline of the influence of the Bible on the Christian Church and the life of the Christian people has not before appeared.

THE CHRISTIAN COMMONWEALTH.

The Encyclopædia is just what such a work should be, a mine of reliable learning, not an arsenal for argument or a field of dialectics. It is a monument of the intellectual enterprise and outstanding ability of its chief Editor, Dr. Hastings, who has no rival in this sort of difficult literary organization, which requires qualities akin to those which make a great military general. To survey the whole field, to arrange the operations, to get exactly the best man for each particular task, to synthesize the work of a multitude of minds, demands an order of genius. Under no other hands would such a prodigy of scholarship become

possible. The Editor and his collaborators must be congratulated on having achieved in a difficult region a conspicuous success. The student in any branch of inquiry covered in this ample programme may be conducted at once to the guide eminently fitted to give instruction, and to open out to him the authoritative sources of knowledge.

THE BRITISH CONGREGATIONALIST.

It is in regard to the greater themes of religion and ethics that the primary interest will be felt. These are in all cases thoroughly, and in most cases finely, treated. The articles dealing with individuals—such as those on Augustine and Bunyan—are ample both in biographical material and in their account of the thought of the men. The articles on Berkeley and Bacon by Professors Barker and J. L. M'Intyre are marvels of a condensation which does not impair completeness or lucidity. More distinctly 'spiritual' themes, such as 'Aspiration,' are not forgotten, and a mass of information on topics like 'Asceticism,' on religions such as Buddhism, and on psychological matters such as 'Attention,' 'Belief,' and 'Association,' is accumulated in such wise that no one will come to these pages seeking in vain.

THE OUTLOOK.

But the English reader will probably turn first to Dr. Sanday's article on 'The Bible,' which occupies some thirty-four columns. It is marked by all the Lady Margaret Professor's devout caution in accepting 'results' and by his occasional courage in suggesting solutions. For example, he sums up the case as to the Fourth Gospel pretty much in the terms of his last volume on that subject—neither for nor against the son of Zebedee. But when Budde, following Duhm, suggests that much of the Davidic history may be attributed to the 'archives of the house of Abiathar,' Dr. Sanday is quite willing to accept the exiled priest not in person but just 'as a symbol of the conditions under which this earliest and best of all the specimens of Hebrew historical writing was composed.' We trust that those who read this article will go on to that of Ernst von Dobschütz on 'The Bible in the Church,' for we do not know any work that puts all the facts within the same compass.

Professor Driver.

On the 19th of January, the Regius Professor of Hebrew was presented with his portrait in the Chapter House of Christ Church, Oxford.

The presentation was made by Dr. T. Herbert Warren, Vice-Chancellor of the University. Dr. Driver said :

Mr. Vice-Chancellor and Gentlemen,—I hardly know in what terms to reply to the very kind and generous words which you have just spoken. You have said far more than is my due, and I really feel unable adequately to acknowledge it, or to express my grateful appreciation of the spirit which has prompted it. I need scarcely say how very much surprised I was when I was told by a member of the Committee of the kind wish of my friends that there should be in Christ Church a permanent likeness of myself, and of their desire to honour me with the very signal mark of appreciation and regard which they have presented to me to-day. I am still more surprised to hear now of the many distinguished scholars, who have joined with those whom I have the pleasure of knowing personally in doing me this honour. I shall always retain a vivid and grateful recollection both of the kind thought on the part of my more immediate friends and also of the cordiality with which so many scholars, far and near, have combined for this purpose. The portrait is a speaking one, and most admirably finished ; a more skilful artist, or one who took greater pains and interest in his work, or, I may add, who made the sittings more agreeable to the sitter, it would, I am sure, have been impossible to find. I accept the portrait with the warmest gratitude and appreciation ; both I and my wife will prize it as our choicest and most valued possession ; and I shall place it in the lodgings of the Regius Professor of Hebrew in Christ Church as an heirloom for my successors. And I must, at the same time, express my thanks for the beautiful and interesting album containing the names of those who have contributed to the gift, which has been so thoughtfully compiled by the Committee. Will you bear with me for a few minutes while I say a few words about the course which the studies that I am interested in have taken during the last generation ?

THE STUDY OF HEBREW.

My lot has been cast in a time of transition ; and times of transition are proverbially difficult to

hold one's course in successfully. When I began Oriental studies, though there were excellent Hebrew scholars in England, they had not published much, and little help was obtained by students in this country from English writings. It had thus to be shown how the Hebrew language could be studied in the light of comparative philology and modern scientific method. Hebrew grammar and Hebrew lexicography had both to be presented to English students with a completeness comparable to that which had been attained by the best foreign scholars. It is humiliating to have to say foreign scholars ; but until recent years the spirit of research was only exceptionally displayed in this country ; the brilliant pioneering labours of Rawlinson and Hincks in Assyriology were among the exceptions. But Englishmen as a rule were too often satisfied with the knowledge they had : independent study and research, carried on with that thoroughness and scientific method which are characteristic of our Teutonic cousins, was practically unknown in this country. Scholarly methods appeal to scholarly minds ; and hence the influence which the scholarship in Germany—and that not only in Biblical subjects—when it became known in England, began quickly to exercise upon the best scholars among ourselves. And so this influence made itself felt in the study of Hebrew philology. There followed the question of text. It is true, editors of Hebrew and classical texts alike, have sometimes been rash and arbitrary in emendation : still, the fact remains that every scholar, not trammelled by dogmatic prepossessions, is at the present day convinced that the traditional Hebrew text of the Old Testament is in many places corrupt ; internal evidence often strongly suggests it ; the ancient versions preserve often transparently superior readings ; and the character of the Hebrew script lends itself far more readily to corruption than do the scripts of ancient Greece and Rome. The only question open is the extent of the corruption. Here many things have to be taken into account ; in the estimate formed of them, opinions naturally differ ; and no one can be sure that he has struck the golden mean. Regard to probability, and the exercise of self-criticism, and self-distrust, are, perhaps, the surest guides. But unquestionably the labours of recent years have placed within the reach of students a better text of the Old Testament than was available a generation ago.

HIGHER CRITICISM.

After textual, or lower criticism, follows higher, or, as it might better be called, documentary criticism—the criticism which seeks to determine the structure, date, and authorship of (in particular) ancient writings. Forty years ago the traditional view of the origin of the Old Testament writings was held practically by all English scholars; and the few who ventured to question it were told authoritatively to stand down. But experience had proved before that suppressive measures are powerless to suppress free inquiry; the truth made itself known, and has gradually become more and more generally recognized. From the nature of the case, the literary problems presented by the Bible cannot always be determined in a categorical manner; details may be of an ambiguous character, and so not conclusive; the problem itself may be too complicated to be solved with certainty; hence every point cannot be determined with equal exactness and equal certitude. On the other hand, where numerous details, or independent lines of argument, converge in the same direction, conclusions of great probability, or even of practical certainty, may be confidently formed. And so the general structure of the books composing the Old Testament, and the stages by which, as a whole, it gradually assumed its present form, have, in their broader features, been satisfactorily determined.

HISTORICAL CRITICISM.

With higher criticism historical criticism is closely associated: each in its turn is ancillary to the other: but as branches of study the two are, of course, distinct. It is a commonplace of historians that history must be built upon a criticism of sources. And the closer study of the Old Testament, which has been the outcome of recent years, has shown that the narratives contained in it must be used by the historian with discrimination: some are much more remote than others from the events which they describe, and are thus not of equal historical value. Since Ewald, between 1843 and 1859, published his epoch-making work, the distinction has been more and more recognized by all who have made any pretension to write the history of Israel from the standpoint of a modern historian. We cannot, while the history of every other people has been

placed on a more scientific basis than it occupied two generations ago, leave the history of Israel as it was. A presentation of it, making use of improved methods and taking account of distinctions formerly unrecognized, cannot be dispensed with. The same may be said of the history of Israel's religion. Here also the historical method has shown that growth is to be recognized more fully than was formerly the case. The Bible contains the record of a progressive revelation, and of an ever broadening and deepening apprehension of religious truth. An endeavour must be made to determine the stages through which the religion of Israel passed; and the relation in which the utterances of the prophets and poets of Israel stood to the age in which they individually lived, and to the circumstances of their time, must be recognized and exhibited. On both the political and the religious history of Israel great light has been thrown by the often astonishing archaeological discoveries of the last half-century; the history and civilization of Babylonia, Assyria, and Egypt have been exhumed from the dust in which they were buried, and spread out before us in distinct and brilliant colours: the position which Israel took, by the side of these and other neighbours, has become much clearer to us than it once was; in particular, the influence of Babylonia upon it, while less indeed than has been maintained by some modern scholars, is known now to have been much greater than was once even suspected. The contemporary inscriptions of Israel's more immediate neighbours, the study of which was first placed upon a sound foundation by Gesenius in 1837, and the known number of which has since largely increased, afford many welcome illustrations of the ideas or language of the Old Testament.

NEW KNOWLEDGE OF THE OLD TESTAMENT.

Excavation in Palestine has also taught us much; and the comparative study of religions has thrown valuable light on the origin and import of many of the customs and institutions of ancient Israel. A modern teacher of Old Testament subjects cannot confine himself to the Old Testament alone: he must be more or less familiar with such ever-widening subjects as I have just indicated. With whatever part of the Old Testament he is dealing, one or other of them may at any time illustrate it, or have a determining influence on

his conclusions respecting it. The knowledge and methods possessed by our forefathers are no more adequate now in philological and historical studies than they are in the study of natural science. We cannot either study, or understand, the Old Testament precisely as our ancestors did. It would be a dereliction of duty to withhold from the present generation of learners the light which by the providence of God has from different directions been thrown upon it. It has been my endeavour to take part with others in utilizing this new knowledge for the purpose of elucidating either the language or the contents of the Old Testament, as the case might be, and making it more intelligible, and, I hope, in consequence enabling it to be read with better comprehension and appreciation of its import than was possible a generation or two ago. I have also sought, in a time of transition, to distinguish between new views that were promulgated, to point out what ground was stable, what conclusions followed with reasonable probability from the data at our disposal; and what were more or less hypothetical constructions, which might or might not be confirmed in the future. And I take it as indicating on the part of those who have combined to offer me to-day this most gratifying token of regard, their sense that I have not altogether failed in the efforts I have made to contribute something towards that re-vivification of Biblical study, and re-discovery of the historical significance of the Bible, for which so much has been accomplished in the present generation. It has already often been to me a genuine help and encouragement to find how many men of knowledge and ability and judgment—some my own personal pupils, and others approaching the subject independently—have followed substantially the same lines that I have taken myself; and I cannot say how materially these feelings have been strengthened by the far-reaching sympathy and approval which has been so warmly and eloquently attested by the noble present which has been given to me to-day. I thank you, Mr. Vice-Chancellor, for your kindness in presiding on this occasion, upon a day which I shall never forget, and for the words of too generous appreciation which you have spoken; I thank the Committee and the secretaries for what, I am sure, the latter especially must have found often a toilsome work; and I thank from the bottom of

my heart the friends, absent as well as present, who have combined to present me with this most touching expression of their appreciation and esteem.

The Great Text Commentary.

The best illustration this month has been found by the Rev. E. J. Roberts, B.D., Baptist Church, Melbourne, Derbyshire, to whom a copy of Dykes's *Divine Worker in Creation and Providence* will be sent.

Illustrations for the Great Text for April must be received by the 1st of March. The text is Rev 21⁵.

The Great Text for May is Rev 21²⁷—'And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life.' A copy of Walker's *Gospel of Reconciliation*, or of Scott's *Pauline Epistles*, or of Wilson's *How God has Spoken*, or of Dykes's *Divine Worker in Creation and Providence*, will be given for the best illustration.

The Great Text for June is Rev 22^{3, 4}—'And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads.' A copy of Walker's *Gospel of Reconciliation*, or Downer's *Mission and Ministration of the Holy Spirit*, or Leckie's *Authority in Religion*, will be given for the best illustration.

The Great Text for July is Rev 22¹⁴—'Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city.' A copy of Walker's *The Spirit and the Incarnation*, or Downer's *Mission and Ministration of the Holy Spirit*, or Oswald Dykes's *Christian Minister and his Duties*, will be given for the best illustration.

The Great Text for August is Rev 22¹⁷—'And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.' A copy of Gordon's *Early Traditions of Genesis*, or of Scott's *Pauline Epistles*, or of Walker's *Gospel of Reconciliation*, will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.