

4<sup>27</sup> (24)—which clearly means ‘almsgiving,’ or to צדקה—9<sup>18</sup>.

In the Mishna צדקה means ‘alms’ (Pirkê Abôth, v. 13). In Arabic one of the two words for ‘alms’ is the Hebrew צדקה transliterated, as it is also in Syriac: the other is probably the Aramaic זכות, ‘merit.’

Thus at the time of Jesus the Hebrew word צדקה had become narrowed in the scope of its

meaning, exactly as our word ‘charity’ has done; and it seems clear that the words of Mt 5<sup>20</sup> mean ‘Except your *alms* exceed those of the scribes and Pharisees’ (cf. Lk 11<sup>41</sup> 12<sup>83</sup>, Mk 12<sup>44</sup>, Mt 19<sup>21</sup>). It is also possible that Jesus may here have followed a common practice of His and used the word in both its senses at once (cf. Mt 8<sup>22</sup>).

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## Entre Nous.

Dr. W. N. Clarke.

In the preface to his new book, *Why does not God Intervene?* Dr. Ballard pays an agreeable tribute to the work of the late Professor W. N. Clarke. After referring to Dr. Clarke’s latest volume on *The Christian Doctrine of God*, which he speaks of as ‘a work to which no greater praise can be accorded than to say that it is on a level with his former *Outline of Christian Theology*,’ he adds in a footnote, ‘With deepest regret I learn, as these pages are passing through the press, that this noble Christian teacher has passed from our human midst. If my poor words shall serve no other purpose than to direct others to the study of his invaluable works, as specified, I shall be sufficiently rewarded.’

A New Annual.

Annuals (in literature) are rare. To their small number must now be added *The Journal of the Manchester Oriental Society* (Manchester: At the University Press; 5s. net). It is an outcome of the scholarship and enthusiasm of the late Professor Hope W. Hogg, and five of the articles in the first number (1911) are from his pen. Fully half of the pages are occupied with discussions of the phrase ‘Heart and Reins.’ It is discussed by Mr. G. Elliot Smith and Mr. Alan H. Gardiner in relation to the Egyptian mummy; by Professor Hogg, Mr. M. A. Canney, and Mr. Abrahams in reference to its use in Hebrew and post-biblical Judaism; by Mr. King in relation to Babylonian divination; and by Bishop Casartelli and Professor Rhys Davids in regard to its use in Ancient Iran and in India. The annual ends with an apprecia-

tion of Professor Hogg, written in excellent taste by Professor Peake. There are some good illustrations.

A New Quarterly.

Its title is simply *Studies*. But it is further described as ‘An Irish Quarterly Review of Letters, Philosophy, and Science.’ It is published in Dublin by Messrs. M. H. Gill & Son (2s. 6d. net). The first number is dated ‘March 1912.’ In a ‘Foreword’ the editor tells us that the occasion of the appearance of a new quarterly review in Ireland is the new prospects for higher education opened up by recent legislation. In close co-operation with the professor’s chair will go the chair of the editor. The subjects to be covered by the Review are therefore all ordinary University subjects. They are here divided into (1) General Modern Literature; (2) Celtic, Classical, and Oriental Subjects and Historical Questions; (3) Philosophy, Sociology, and Education; (4) Sciences, experimental and observational.

Notice especially the place given to Celtic subjects. In the first number the first article is Celtic, defiantly Celtic. It is a poem on ‘The Theft of the Hounds of Finn.’

Recent Poetry.

*Metred Playlets* is the title which Mr. W. Winslow Hall, M.D., has given to his new book of poetry, which has been placed by Mr. Fifield in his ‘Grey Boards’ series. The contents are light comedies, very light, the first being called by the author a ‘farcicle.’ The object is to let the foolish ones of modern society see themselves as others see them.

*The Hill of Vision* is the title which Mr. James Stephens has given to a volume of great variety both of subject and of accomplishment (Maunsel; 3s. 6d. net). On the page opposite to a ridiculous affair called 'The Girl I left Behind Me,' there is found this picture of the heart that knows its own bitterness.

## SHAME.

I was ashamed, I dared not lift my eyes,  
I could not bear to look upon the skies;  
What I had done! sure, everybody knew!  
From everywhere hands pointed where I stood,  
And scornful eyes were piercing through and  
through  
The moody armour of my hardihood.

I heard their voices too, each word an asp  
That buzz'd and stung me sudden as a flame:  
And all the world was jolting on my name,  
And now and then there came a wicked rasp  
Of laughter, jarring me to deeper shame.

And then I looked, but there was no one nigh,  
No eyes that stabbed like swords or glinted sly,  
No laughter creaking on the silent air:  
And then I found that I was all alone  
Facing my soul, and next I was aware  
That this mad mockery was all my own.

*The Heart Hath Said.* This is the title of a very thin volume of poems by the Rev. J. H. Newsham-Taylor, M.A. (Gay & Hancock; 1s. 6d. net). The themes are common, but there is an occasional unexpectedness in the turn of the thought. Take this:

## THE GATES OF THE WEST.

The drifting horizon clouds that strain  
On the ocean's breast,  
Now gather like guards on a triumph-lane  
Acclaiming their King who returns to reign,  
When the great red sun rides home again  
Through the Gates of the West!

So be my ending! Death's goal in sight,  
Last steps caressed  
By the sane dark clouds, that did once affright,  
Now softly sustaining the lane of light,  
When the warrior-soul shall pass one night  
Through the Gates of the West!

## Illustrations.

A volume is offered for the best illustration of any of the following texts in St. John's Gospel—  
13<sup>10</sup> 13<sup>34</sup> 14<sup>1</sup> 14<sup>2</sup> 14<sup>6</sup> 14<sup>16-17</sup> 14<sup>28</sup> 14<sup>26</sup> 14<sup>27</sup> 15<sup>1</sup> 15<sup>4</sup>  
16<sup>7</sup> 16<sup>8-11</sup> 16<sup>18</sup> 16<sup>28</sup> 17<sup>8</sup> 17<sup>15</sup> 17<sup>19</sup> 18<sup>37.38</sup> 20<sup>17</sup>  
20<sup>19.20</sup> 20<sup>28</sup> 20<sup>28</sup> 20<sup>29</sup> 21<sup>15-17</sup> 21<sup>22</sup>.

Also for the best illustration of any of the

following texts—James 1<sup>17</sup> 5<sup>16</sup>, 1 Peter 1<sup>3</sup> 1<sup>8</sup> 1<sup>12</sup> 2<sup>6</sup>  
2<sup>21</sup> 2<sup>24</sup> 3<sup>16</sup> 3<sup>18-20</sup> 5<sup>7</sup>, 2 Peter 1<sup>6-7</sup> 3<sup>18</sup> 3<sup>18</sup>, 1 John 1<sup>5</sup> 1<sup>7</sup>  
1<sup>8.9</sup> 2<sup>1</sup> 3<sup>1</sup> 3<sup>2</sup> 3<sup>3</sup> 4<sup>7</sup> 4<sup>8</sup> 4<sup>16</sup> 4<sup>18</sup> 4<sup>19</sup> 5<sup>4</sup> 5<sup>21</sup>, Jude 20-21.

Those who are successful may choose two volumes from the 'Great Texts' or the 'Scholar as Preacher' series, or one volume from the 'International Critical Commentary' or the 'International Theological Library.' Ten volumes will be given in all.

The illustrations must be received by the Editor, Kings Gate, Aberdeen, by the end of July 1912.

## The Great Text Commentary.

The best illustration this month has been found by the Rev. Donald Grigor, Congregational Manse, Walkerburn.

Illustrations for the Great Text for July must be received by the 1st of June. The text is Ro 1<sup>8.4</sup>.

The Great Text for August is 2 Ch 25<sup>2</sup>—'He did that which was right in the eyes of the Lord, but not with a perfect heart'; along with 2 Ch 31<sup>21</sup>—'He did it with all his heart, and prospered.' A copy of Dykes' *The Christian Minister and his Duties*, or of Farnell's *Greece and Babylon*, will be given for the best illustration sent.

The Great Text for September is 1 Co 4<sup>5</sup>—'Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.' A copy of Farnell's *Greece and Babylon*, or of any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for October is 1 Co 15<sup>58</sup>—'Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.' A copy of any volume of the 'Great Texts' or of the 'Scholar as Preacher' series will be given for the best illustration sent.

The Great Text for November is Ro 15<sup>13</sup>—'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.' A copy of Coats's *Types of English Piety*, or of Stone and Simpson's *Communion with God*, or of Lewis's *Philocalia of Origen*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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