

and still partially obscure region, I may mention here the following points which have not been given their due weight in recent works on Canaan and Babylonia.

In contrast to the Babylonians, the favourite word used by the Phœnicians to express the idea of 'deity' is the plural form 'alônîm (cf. the treatment of *ilâni*, in my *Gesch.* p. 130). Moreover, the goddess called by the Babylonians 'Ištar' was known among the Canaanites under the feminine form 'Astart.<sup>1</sup> On the other hand, the god *Milk* or *Melk*, 'king,' was not known to the Babylonians and Assyrians.<sup>2</sup> The differences between the two civilizations may be further illustrated by the names of many Babylonian deities who are absent from the Canaanitish pantheon, as, for instance, *Marduk*.—There are many discrepancies as regards the conception of the Creation. According to the Phœnicians, if the statements of Philo Byblios (Eusebius, *Praep. Ev.* i. 10) may be trusted, air was the first element, whilst amongst the Babylonians the priority was accorded to water. Moreover, the expressions used by the two peoples in their cosmogonies are not the same. The Phœnician *Môt* is not the same as the Babylonian *Tiâmatu*. *Môt* probably signifies the 'primeval slime' supposed to have existed at the beginning of the world, similar to the fertile mud deposited annually by the overflow of the Nile in Egypt, and which was personified by the inhabitants as *Mout*. In the Phœnician cosmogony the gods do not appear, whilst their emergence forms one of the most remarkable

<sup>1</sup> I K 11<sup>b</sup>, etc.; Bloch, *Phœn. Glossar*, p. 51.

<sup>2</sup> The 'purely Tyrian god' (*ilu*), *Mi-il-kar-ti*, 'Lord of the city,' is mentioned in an interesting cuneiform inscription (*K.A.T.*<sup>3</sup> 1903, p. 357).

incidents in the Babylonian Creation-myth.<sup>3</sup>—The word *nešib* (or some similar form), 'pillar,' which occurs seven times in the Phœnician inscriptions,<sup>4</sup> was not used by the Babylonians; moreover, in my opinion, 'pillars' did not play such a large part in the ceremonial worship of the Assyrians and Babylonians as they did in that of the Canaanites. Many pillars have been found at Tell eš-Šâfi, and later at Gezer, Ta'annek, and other places;<sup>5</sup> and I believe that some of these are primitive altars (*Gesch.* p. 85). The word 'pillar,' however, is found neither in the Index of *K.A.T.*<sup>3</sup> nor in Zimmern's article 'Babylonians and Assyrians' in Hastings' *E.R.E.* ii. p. 317 f.—Finally, it may be mentioned that in Babylonia laymen were not forbidden to eat the flesh of sacrificial victims, as they were among the Phœnicians and Israelites. According to Bar 6<sup>28</sup>, the Babylonian priests used to sell the flesh.<sup>6</sup>

The present article may be considered more of an outline sketch than a complete picture, but it will suffice to show clearly that the assertion quoted at the beginning to the effect that Canaan was 'completely under the sway of Babylonian civilization' is not borne out by the historical facts. This obviously furnishes weighty arguments against the theory of borrowing which many scholars have recently advanced in connexion with several parts of Genesis—a theory which is exposed to many other objections, as has been shown in my *Gesch.* pp. 44, 143 f., 145 f., 281.

<sup>3</sup> Lagrange, *Études sur les religions sémitiques*,<sup>2</sup> 1905, pp. 405-407.

<sup>4</sup> Bloch, p. 45.

<sup>5</sup> Vincent, *Canaan d'après l'exploration récente*, 1907, pp. 102-108.

<sup>6</sup> J. Jeremias, art. 'Ritual' in *Encyc. Bibl.* iv. col. 4117.

## In the Study.

### Virginibus Puerisque.

Again.

BY THE REV. W. VENIS ROBINSON, B.A.

'Do it again.'—Pr 19<sup>19</sup>.

MR. ALLENSON has published a volume of addresses to children by the Rev. W. Venis Robinson, B.A., of Falmouth, with the title *Angel Voices from*

*Earth and Heaven* (2s. 6d. net). Here is one of the addresses.

Wilfrid was a little boy three years old. One day he was riding on father's foot. Up and down he went, again and again. Then father stopped just for a rest. And Wilfrid's voice was heard clear and strong.

'Again!'

And so the game had to be repeated. But every time father stopped, the little voice was heard saying, 'Again.'

And Lily was a little maid, who liked to ride on father's shoulders in the garden. *He* was the horse, and *she* was the rider. And sometimes the horse walked; then it trotted; then it cantered; and then it galloped. But if the horse stopped for ever such a short time, he was sure to hear a little voice saying, 'Do it again.'

When we like anything, we want more of it. Nice games and other nice things must be repeated; and so we say, 'Do it again.'

That is *how we learn the great lessons of life*, by saying to others, 'Do it again.'

One little boy I knew never tired of hearing mother tell stories, when he was being put to bed at night, or when he was being dressed in the morning. Some were fairy stories, but some were Scripture stories.

He always liked the story of the lamb that lost his way. He had a good mother, and plenty to eat, and he was very happy. But one day he saw, through a gap in the hedge, some pretty flowers in a meadow that looked deliciously green. So he slipped through the hedge to get them; and then he wandered farther and farther till he was lost. And then it grew dark, and then he fell down and hurt himself, and then he pushed his way past a thorn bush, and his coat was torn, and then he heard the dreadful howl of the wolf. But the shepherd came after him and found him and took him home.

And when mother had finished the story, he said, 'Say it again, mother.'

And the story was repeated. But the story must be told exactly as before, in the same words and in the same way. If mother left out anything, or told any part of the story differently, he was certain to notice it.

But that is how we learn everything, by hearing it again and again.

And *that is how God teaches us*.

When we see the sun rise in the morning with wonderful colours on the clouds, red and gold and white, we say, 'Do it again.' And God does it again and again. And we learn to love the beauty of God in Nature.

And when we are hungry, God gives us food, and we say, 'Do it again.' And God does it again and again. He gives us day by day our daily

bread. And we learn to trust in the goodness of God.

And when our hearts are heavy with sorrow and sin, He shows us Jesus on the Cross, the Lamb of God who bears away the sin of the world. And we say, 'Do it again.' And again and again the vision of Jesus our crucified Redeemer is given to us. And we learn to trust and love the Saviour of the world.

But those words, 'Do it again,' are words that other people say to us.

God says, 'Do it again.'

Gladys was a little girl who had been taught to pray. Her mother taught her first of all the verse that begins, 'Gentle Jesus, meek and mild.' But Gladys really did not know what the last line meant, 'Pity my simplicity.' She could not even pronounce that word properly. She said, 'Pity my sipicity,' or something like that. So mother taught her another verse, the one beginning:

'Jesus, tender Shepherd, hear me,  
Bless thy little lamb to-night.'

And there is not one single long word in that verse Gladys could not pronounce and understand. But Gladys had to say it again and again before she knew it. And every night she said that verse when she went to bed.

But at last she became tired of it. So one night she said it very fast, 'Jesus tender Shepherd hear me.' 'Gladys,' her mother said, 'what do you mean by that?'

'Well, mother dear,' said Gladys. 'I do get so tired of saying the same words in the same way, may I not change them sometimes?'

'Certainly,' mother said; 'but you must not gabble them.'

So Gladys began again, and this time she said them quite nicely, only she changed one word:

'Jesus, tender Shepherd, hear me,  
Bless thy little pig to-night.'

'Gladys!' said her mother, in a very surprised tone.

'Well, mother, I am a little pig to-night,' Gladys said.

'If you really feel like that, my dear, that is a very different thing.'

'But, mother, do you think that Jesus will bless me if I am like a pig?'

'He certainly will, dearie, if you really wish

Him to do so, and perhaps He will make you like a lamb.'

That is a true story. It has not been told because it is odd, but because it teaches that though the same prayer said again and again teaches us how to learn the prayer, yet the repetition often becomes wearisome, and almost any change is a relief.

God says to us, 'Do it again.' He wants us to pray to Him often; but if we say the same words each time, He is tired of it, and we are tired of it. Let us pray exactly as we feel; if we do not feel aright, let us tell the Heavenly Father so, but do not let us forget that God wants us to pray often. He says to us, 'Do it again.'

And that, too, is *the way in which we form good habits*, by listening to the voice that says, 'Do it again.'

One little boy who comes to see me finds it great fun to climb up stone steps and then over a little stone wall. And he will do this again and again for half an hour. And every time he comes he plays the same game. But that is the way in which he learns. If when he gets big he will climb up and up the steps of fame and climb over walls of difficulty, he will be a successful man.

That is what God wants us to do. If we know what is right He would have us do it again and again, until at last we come to do what is right without thinking about it.

### September.

BY THE REV. ROBERT HARVIE, M.A., EARLSTON.

'The stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord.'—Jer 8<sup>7</sup>.

THE other day I came across a sentence which set me thinking of the message of September. The sentence was this: 'The mellow days of September with their tinted leaves of red and yellow, bronze and gold, are to be numbered among the most enjoyable of nature's year.'

The colouring of the leaves is not very far advanced yet, but there are signs enough that the trees will soon tell us in this way that Autumn has come. Spring attracts us by its freshness and its welcome awakening after the sleep of Winter. Summer, with all its splendour and its abundance of colour, never fails to win our admiration. But

a bright September, with its restful, calm, quiet days, is, in nature, like the evening of a busy day, when a hard-wrought man sits down to meditate.

Another thing we notice about this time is the departure of the birds. They come to our land in the Spring and early Summer, and they leave some time in the Autumn. A voice seems to call them to warmer climates, where they won't have to endure the cold of Winter.

There is an old legend somewhere which connects the going away of the birds with the changing colour of the leaves, and I'll try to tell it to you.

You can read in the Bible of the trees clapping hands and the hills being joyful, so you need not be surprised if I tell you of trees talking.

Well, the trees gathered together in counsel. They spoke of how bright it made things when the birds came, and how their notes filled the air with glad sounds, so they agreed to ask the birds to build in their branches, and they would give them the shelter of their leaves for their nests. The birds accepted the offer, and the woods rang out with their song. They were as happy as could be, for they felt quite secure. But the season was advancing and the cold of the North was coming over the land. Still the birds sang for joy. When the trees tried to warn them of the danger that was coming, they could not make their quiet voices heard. Then they settled on a sign. You have perhaps read or heard of the Fiery Cross which used to be sent round to the different places in the Highlands to warn the clansmen that danger was near. The trees decided on a sign like that. They settled on a fire-signal, so that when the birds should see it they would be afraid, and would know that some form of danger was at hand. It was set burning at once inside the leaves, and so their colour appeared brown and red and gold.

The birds now asked what it all meant, and when they were told, they decided at once to seek the warm sunny climes of the lands of the South, till the voice of Spring should call them back again.

Is not that the meaning of the text? 'The stork in the heaven knoweth her appointed times, the turtle, and the crane, and the swallow, observe the time of their coming'—that is to say, when they see the signs of danger (for the winter cold is danger to their lives) they avoid it at once, and they never return till it is all past.

Now Jesus often taught people to be as wise as

the birds, and here God is saying that the birds are wise, though He adds sorrowfully, 'but my people know not the judgment of the Lord.' The birds take a warning when it is given, but boys and girls often think they know better and don't need it.

A wise man in the Old Testament wrote about 'the evil days' that are ahead of us. He said, 'Remember now thy Creator in the days of thy youth, while the evil days come not.' That is the chill of Winter he is meaning. He was thinking of

the temptations that lie before us all, and the dangers we may meet in life. We must prepare for them soon. We must not let our heart grow cold and loveless. We must not let the winter frost come over it. We should keep it warm with love to Christ. If we make Him our companion, and tell Him our troubles and our secret thoughts, we are taking the best way to ensure our happiness and to keep the warmth of Summer in our hearts. That is the message of the birds and the leaves in September for boys and girls.

## The Calendar, the Sabbath, and the Marriage Law in the Geniza-Zadokite Documents.

BY THE REV. G. MARGOLIOUTH, M.A., BRITISH MUSEUM, LONDON.

### II. The Sabbath.

THE best method of treating this part of the subject will no doubt be to give, first of all, a translation of the passages relating to the Sabbath, accompanied by the necessary textual, linguistic, and expository notes, and then to compare this set of ordinances with those contained in the Book of Jubilees, as well as the Talmudic and other codifications of the Sabbath law.

(a) Translation of p. 10, l. 14, to p. 11, l. 18.<sup>1</sup> Concerning the Sabbath, to observe it in accordance with its law (or in its proper manner).<sup>2</sup>

1. No one shall do any work on the sixth day from the time when the disk of the sun<sup>3</sup> shall be

distant from the [western] portal<sup>4</sup> by the width of its full orb;<sup>5</sup> for this is [the meaning of] what he said: 'Guard the Sabbath day to sanctify it (Dt 5<sup>12</sup>).

2. And no one shall utter vile and idle speech<sup>6</sup> on the Sabbath day. One shall not lend ought to one's neighbour upon interest,<sup>7</sup> nor shall one sit in judgment<sup>8</sup> on matters of property or gain. One shall not converse about work or labour to be done the following morning.<sup>9</sup>

<sup>4</sup> For the use of the term 'portal' in connexion with both the rising and the setting of the sun, see Enoch 72-82; and compare 'To the portals of the sunset' in Longfellow's *Hiawatha*.

<sup>5</sup> So also Professor G. F. Moore ('by its diameter'), but with a sign of interrogation. A definition of the exact time at which work must cease is clearly expected, and סלוא ('its full orb' being just over the horizon) supplies the requisite definiteness.

<sup>6</sup> By a singular error, Dr. Schechter joined ורק (pronouncing ורק) with the next sentence.

<sup>7</sup> It is remarkable that in all the translations that have so far come to hand, אל ישה ברעיו, is taken to mean that 'none shall demand a debt of his neighbour.' That the translation given here is correct can be easily seen from the use of the phrase in Dt 15<sup>9</sup> 24<sup>10</sup> (comp. the use of the Qal in the same sense in Jer 15<sup>10</sup>). The exact force of בניישה לך אלוה in Job 11<sup>6</sup> is doubtful, and the difference in the construction (ל instead of ב) must also be taken into consideration.

<sup>8</sup> Professor Kohler, 'Neither shall he discuss matters of business,' so also M. Lévi; but apparently without sufficient justification.

<sup>9</sup> לטשרים is used in this sense in *Mishnah Bikkūrim*, iii. 2.

<sup>1</sup> I adopt, for convenience' sake, Professor G. F. Moore's division of this part of the text into twenty small paragraphs (see *Harvard Theological Review*, July 1911, pp. 346-347), a division which is largely countenanced by the arrangement of the published Hebrew text.

<sup>2</sup> Evidently intended as a heading to what follows. The printed text exhibits a small break (presumably representing a corresponding break in the MS.) between this sentence and the laws themselves.

<sup>3</sup> With גלגל השמש ('disk of the sun') compare the Talmudic חמה גלגל; but שמש being the more usual Biblical word for 'sun,' our document presents us with what would appear to be the ordinary designation, where the scholastic language of the Talmud preserves חמה, which is only used in poetry in Biblical Hebrew, and is therefore presumably archaic.