

reformed theology in particular. One of his former students, the Rev. William Masselink, Th.D., gives some account of him in *Professor J. Gresham Machen* (Zondervan Publishing House, Grand Rapids; \$1.00). The book contains a brief biographical sketch with a much fuller discussion of the Modernist movement which Machen opposed and of his methods of apologetics. For a sketch of this sort the writing is too polemical, and the lines too harshly drawn, so that the whole becomes a series of disjointed argumentations. The format of the book, which appears to have been printed in Germany, is not pleasing with its pages abounding in bold capitals and quotation marks turned the wrong way. The proof-reading also has been somewhat carelessly done. We feel that with all the writer's enthusiasm for the subject of the sketch he has failed to do justice to a great Christian scholar and thinker.

The Galilean Gleam, by the Rev. R. W. Yourd, B.D. (Zondervan Publishing House; \$1.50), purports to be 'a history of the Christian Church,' but it is not to be taken as serious history. It consists of a number of short chapters with catchy titles which deal with critical episodes in Christian history. It is written in a disjointed style with little regard for accuracy. Taking the chapter entitled 'In Greyfriar's [sic] Churchyard' we are

told that the Scotch [sic] drew up there 'the first of the Solemn Leagues and Covenants,' that 'Mary of Scotland went to France to plot with her mother,' that John Knox 'went up to Holyrood Castle,' that 'Rome offered to make him a bishop if he would retract.' These are a few samples of the glaring inaccuracies which disfigure the pages. The writer is evidently an enthusiast for the Reformation, but his work is so disjointed and unilluminating that Protestants can only say, *non tali auxilio*.

Many books have been written on the work of the Holy Spirit, but the subject is inexhaustible and of perennial interest. Every Christian out of his own experience and study of the Bible should have some distinctive witness to give. Such a witness is *The Bible Revelation of the Holy Spirit*, by the Rev. John B. Kenyon (Zondervan Publishing House; \$1.00). The writer proves himself to be a careful and sane student of the Scriptures, and he writes in a very plain and helpful way. His book is confessedly doctrinal, but it is expressly written for the lay reader and is fitted above all things to give practical guidance for the Christian life. Its teaching is made vivid by a number of apt illustrations and the chapters should prove suggestive for a series of sermons on the person and work of the Holy Spirit.

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTSHIRE.

MUCH light has been thrown on the art of the Hebrew monarchy by the recent finds (1931-35) of early ivories, amounting to several hundreds, on the site of ancient Samaria. Some of them are blackened by fire, but many are as white as when they were carved. According to the style of the carving and the character of the script found on many of them, they date from the ninth century—somewhat earlier than the Samaria ostraca—and probably come from Ahab's famous 'house of ivory' (1 K 22³⁹), where they were doubtless used to decorate the wall panelling, the couches, beds, and other furniture, and perhaps even small caskets and articles of toilet. Mr. J. W. Crowfoot, who has now made a minute and careful examination

of them, states that they resemble 'very closely' the collections from Nimrud and Arslan Tash, which date from about the same period, and that they look indeed as if they came from the same workshop. The subjects depicted on them are very diversified, comprising Egyptian gods, sphinxes, winged figures, lions, processions of animals, fabulous creatures with the head of a bird or a ram, human beings with wings, and various other representations. The sphinxes are pictured as mighty superhuman beings, with animal bodies, reminding us of Yahweh's riding upon the cherubim (Ps 18¹⁰, 2 S 22¹¹). Some of the lions are represented as crouching and open-mouthed as if roaring, and these probably decorated the arms of the throne

or the steps up to it, if we may judge from Solomon's ivory throne which had 'arms on each side of the seat, flanked by two lions, while twelve lions stood on each side of the six steps' (1 K 10^{19, 20}, Moffatt's version). Indeed, many figures similar to the Samaria ones seem to have covered the doors and walls of Solomon's temple. A number of the ivories have decorative borders consisting of 'sacred' or 'palmette' trees, and in some cases the 'palmettes' alternate with sphinxes or winged figures, the latter form of ornamentation being one that occurs in Ezekiel's temple ('It was made with cherubim and palm trees; and a palm tree was between cherub and cherub,' Ezk 41¹⁸). A popular subject is the 'Woman at the Window,' which probably represents Ashtart, and which seems to have been repeated at intervals on the panels and furniture. One ivory has two rows of hieroglyphs, which, according to Mr Alan Rowe, give the proper name Eliashib ('God is Restorer'), borne presumably by some priest or chieftain in Samaria. The occurrence of the name at this early date disproves the view held by some scholars that it was not in use in pre-exilic times.

The art on these ivories was really Egyptian though it came through skilled artificers in Phœnicia. The Samaria ivories, indeed, mark the rise of a new wave of Egyptian influence in Palestine, which started with the beginning of the twenty-second dynasty (c. 947 B.C.) under Sheshonk I. (the Biblical Shishak), and which seems to have spent itself before the middle of the next century. It runs, as Mr. Crowfoot says, 'from the more or less legendary days of Solomon to the end of the reign of Ahab.' It is another proof that, under the rule of Shishak, there was a real revival of Egyptian power in Palestine, far beyond what the Biblical record implies. It is interesting to note, by the way, that a gold-covered sarcophagus containing this Pharaoh's jewelled mummy was discovered by Professor Montet a few weeks ago at Tanis (*San el-Hagar*, in the Nile Delta), in a tomb that belonged to his royal predecessor, Pasebkhanu (c. 976-947 B.C.), whose daughter married King Solomon, and whose sarcophagus has not yet been found. The treasure in the tomb is stated to be second only to that found in Tutankhamun's.

About twelve years ago, Professor Kurt Sethe published some Egyptian texts which were written on potsherds in the hieratic script, and which had been found in a Theban tomb. They belonged to the end of the eleventh dynasty (c. 2000 B.C.), and contained a list of certain districts, cities (including Jerusalem), and peoples in Palestine at this early

date. A number of additional texts, inscribed on earthenware figurines or statuettes which have long lain forgotten in the Museums of Brussels and Cairo, and which date from the twelfth dynasty (c. 2000-1788 B.C.), have now been examined and translated by G. Posener. The figures represent various types of prisoners or foreign adversaries bound and ready to be slain, and were considered by their owners to possess magical powers. The texts, like Sethe's, have been found to contain lists of names, some of them Palestinian, and occurring in the Old Testament. In Sethe's texts twenty Syro-Palestinian countries are referred to, together with the kings of fourteen, but in these new inscriptions we have more than fifty mentioned, with their ruling princes. They include Amurru, Jerusalem, Shechem (*Skmimi*), Aphek, Migdal, Hasor (*Hasuri* of the el-Amarna Letters), Bethshemesh, Simeon (*Smw'nu*), and others. The mention of these names, especially that of Simeon, at such an early date is interesting. The term 'Aperu' (*Pru*), which according to many scholars is the Egyptian for 'Hebrew,' forms an element in five of the proper names. Hitherto the earliest mention of the 'Aperu has been in a folk-story about the siege of Joppa under Thutmose III. (c. 1501-1447 B.C.), but if the name, as seems probable, corresponds to the Babylonian 'Ḫabiru' and the Biblical 'Ibhri, we have here an Egyptian reference to the Hebrews not long after the time of Abraham. As all the texts have not yet been deciphered, further discoveries may be expected. It is clear that in these early ages the Foreign Office of the Pharaoh had an excellent knowledge of the political geography of Canaan and kept itself in constant touch with developments there. All this supposes a system of well-organized diplomatic relations five or six hundred years before the el-Amarna period.

The seals in general use by the Israelites for attesting documents or safeguarding valuable objects were of the stamp or signet kind (cf. Gn 38¹⁸). Indeed, by the seventh century B.C. most countries had adopted this simple style. But in earlier times, as far back even as the third millennium, cylinder seals were predominant, especially in the Mesopotamian regions. Small and valuable objects were packed in jars, and a piece of cloth or animal skin was then stretched across the opening and bound with string round the neck. On this fastening some moist clay was laid, and the cylinder seal was then rolled over this. It was thus impossible to tamper with the contents of the jar without breaking the seal. Large packages or bales of goods enclosed in mats were secured in

the same way. According to Dr. H. Frankfort, who has made a special study of these cylinders, they contain innumerable designs—gods and goddesses, human beings, animals, geometric patterns, hunting scenes, fighting groups, ritual ceremonies, and others, while many of them have also a short inscription on them. Some of the designs or inscriptions throw an excellent light on certain Old Testament texts. The priest, for example, is sometimes pictured as holding a bucket of holy water and a sprinkling brush, and standing on a square stool or podium. The wide occurrence of this representation suggests that it was on such a stool, and not near a pillar, that king Josiah stood 'to make his covenant before the Lord' (cf. 2 K 23³, R.V., Margin). Perhaps, in the magico-religious ideas of the times, the stool was used to put the worshipper 'on a level' with the god, and the mounting of it by the priest may have been the final act of a 'rite de passage' by which he left the impurity of his earthly environment and became able to approach the deity.

Among the animals which appear in the scenes of combat on the Assyrian seals we find lions, bulls, horses (with or without wings), all kinds of dragons, and the innocent ostrich, which also occurs in a hunting scene. This bird thus stands on an equal footing with the beasts and monsters just enumerated, reminding us of a passage in Deutero-Isaiah which speaks of 'the beasts of the field, the dragons, and the ostriches' (Is 43²⁰. A.V. has 'owls,' but 'ostriches' is the translation generally accepted by Semitic scholars). On some Assyrian seals the god (probably Assur) appears within a winged disk (so made as to represent clouds), and seems to be bestowing his protection on the king and people below. We have the same conception depicted on the 'Broken Obelisk' in the British Museum, dating from the eleventh century B.C., where the main feature is a pair of wings, so closely feathered as to represent clouds, and two hands project from these, one apparently blessing the king beneath, and the other holding a bow. Such cylinders illustrate the Old Testament idea of Yahweh dwelling in a cloud. As guide of the Israelites in the desert, He covered Himself with a cloud; at the time that He descended on Mount Sinai, a cloud overshadowed it; and in Old Testament poetry, He rides on the clouds (cf. Ps 18, and the Ras Shamra Tablets). Thus, as pointed out by Gunkel, the idea of Yahweh's throne in heaven above may be traced to the clouds as the dwelling-place of the Deity. Some of the Akkadian seals, however, depict the god sitting on his throne in a

room with waters above, below, and around. Such pictures appear to represent Ea, the god of the deep, who at an early epoch succeeded in vanquishing the primeval waters (*Apsu*), and who according to the *Epic of Creation* thereupon founded his secret chambers on them. Such a picture affords an explanation of the well-known text (Ps 104³), 'He layeth the beams of his chambers in the waters.'

In spite of the lamented death of Mr. J. L. Starkey, who was director of the Wellcome-Marston excavations at *Tell Duweir* (ancient Lachish), the work at this important site has continued under the care of Mr. C. H. Inge. Further information is now available in regard to the temple, which is believed to have been founded about 1550 B.C., judging from a polychrome vase unearthed from its lowest level. It seems to have been rebuilt at the beginning of the reign of Amenophis III. (c. 1419 B.C.), and again probably during the reign of Seti I. (c. 1322-1301), and it is known to have been still in existence in the time of Ramesses II. (1301-1234), nearly three hundred and fifty years after its foundation. Three important facts regarding it are worthy of note. *First*, its site lies at the foot of the tell, outside the walls of the city. This may have been due to the development of an important suburb along the main road at this point. At the same time it should be remembered that in every age it was not unusual to erect sanctuaries and holy places beyond the city enclosures. Outside Jerusalem, for instance, there was one at the Gihon Spring (to-day the 'Virgin's Fountain'), another beside En-Rogel, the Fuller's Spring (now known as 'Job's Well'), and one on the summit of the Mount of Olives (2 S 15³²). At Petra there were important places of sacrifice on the hills around. Perhaps the reason why no sanctuaries have been discovered on the outskirts of Palestinian cities is because excavations have been confined almost entirely to the tells themselves. *Second*, another peculiarity of the Lachish temple is that no traces have been found in it of animal sacrifices, but only of cereal and perfume offerings. This seems remarkable if the Hebrews were in possession of the city after the Conquest or even if the Egyptians had control of the worship, for in both these cults the sacrificing of sacred animals was a most important ceremony. As an institution it is as old as the human race itself (cf. Gn 4⁴), and arose as an expression of man's dire need of God. It may be possible, of course, that sacrifices took place at Lachish in some adjoining court not yet located or in some sanctuary within the city, but

on such a matter one can only await further light. *Third*, the excavators have been struck with the large number of toilet and jewellery objects discovered in the later temple. While these may be a sign of piety, of a special generous nature, on the part of the female worshippers, they may indicate that the later temple was not exclusively dedicated to a male deity, but to some goddess, perhaps Elath (later supplanted by Ashtart, the Biblical Ashtoreth), whose name occurs in a vase inscription found on the site. It is known that there was a widespread popular belief in the special powers of this female divinity, for whom Solomon erected a shrine which was later destroyed by Josiah.

One of the most interesting discoveries by Mr. Inge has been that of a potter's workshop situated in a large cavern and dating from about 1200 B.C. Many potters' tools and materials have been found, including lumps of red and yellow ochre, pebbles and cockle-shells for burnishing, a stone seat for the potter, and two stone pivots for his wheels. The finished wares were stored in a smaller cave at the side, accessible by a spiral flight of steps, and no doubt it was here that many visitors to the temple purchased their offering bowls and plaques of the goddess Ashtart. It is the first time that a potter's equipment has been discovered in Palestine, and it gives us an interesting insight into the craft as carried on there in early Israelite times, long before the first mention of pottery in the Bible (2 S 17²⁸, כְּלִי יִצְרָר, 'potter's vessel'). There can be no better memorial to the late Mr. Starkey than a continuation of these excavations at Lachish, so generously provided for by Sir Charles Marston.

Further evidence of the widespread trade communications between Palestine and the rest of the world in ancient times is afforded by Sir Flinders Petrie's resumed work at *Tell-el-Ajjul* (ancient Gaza). More objects of Irish gold and Irish workmanship have been discovered, consisting of ear-rings of the spiral style, brilliant in appearance and with carefully hackled edges. Large hoards of gold ornaments from the far north have also come to light. Some of these are almost identical with some found in a silver jar at Maikop, one hundred and thirty miles east of the Sea of Azov, at the extreme end of the Caucasus. Most of the finds were tied up in cloths or parcels, and comprise stone pendants (eight-pointed), ear-rings, rosettes, toggle-pins, and various other ornaments. Along with these there were four parcels of silver objects, doubled up (as some of the gold ones were) ready for melting. It is evident, as Petrie thinks, that Gaza was a chief centre or port of exchange, especially between the northern regions (including the Crimea) and Arabia as far south probably as Hadhramaut. It was a central emporium, receiving gold ornaments even from Ireland, and exchanging these for such things as spices, aromatics, and other goods not too bulky to be carried back. This seems corroborated by the fact that only weights averaging about half an ounce have been found at the site. It is possible that pedlars travelled regularly down from the north and other parts, buying up old ornaments, and receiving trade material at Gaza in return for them. Strabo informs us that 'there was such an abundance of aromatics in Arabia that cinnamon, cassia, and other spices were used by the natives instead of sticks and firewood.'

In the Study.

Virginibus Querisque.

Hidden Things Made Plain.

BY THE REVEREND DUNCAN FRASER, M.A.,
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'The Lord . . . will bring to light the hidden things.'—1 Co 4⁵.

One day—a few weeks ago now—when I opened my morning paper I found two very interesting paragraphs. Each was interesting in itself, but

the strange thing was that they should both have appeared in the same paper on the same day, for one dealt with the biggest things we know, the stars and planets, while the other had to do with the tiniest things in the world, the minute germs and microbes that cause disease.

The first was an article about the world's largest telescope which is at present being assembled in the United States. The lens for this new and very wonderful telescope, it is interesting to know, is to