

discovered exquisitely carved ivories, one of them representing a dog. The same tomb yielded shells from the Red Sea, and vases of obsidian, which seem to imply intercourse with the Ægean. At all events, the island of Santorin is the nearest source to Egypt of obsidian that is at present known.

A paper, however, by Professor Naville, on the allusion to the Israelites on the Stela of Meneptah, discovered by Professor Petrie, will be of more interest to biblical scholars than even these early monuments of human civilization. Sufficient time has now elapsed since the discovery of the Stela to allow of the reading and translation of the passage in question being thoroughly examined, and Professor Naville has brought to bear upon it his cautious scholarship and long experience as a translator. The rendering he gives may therefore be accepted unconditionally. It is as follows:—

‘Khetia is at peace; Canaan is in bondage to every evil; (for) Ashkelon is led away captive by Gezer, (and) Jamnia no longer exists; the Israelites are annihilated, no posterity is left to them. Syria is like the widows of Egypt, all lands without exception are at peace; for whoever moved has been punished by king Meneptah.’

Professor Naville explains that Khar, which he translates ‘Syria,’ is really Southern Palestine, the ‘Hinterland’ of the Philistine coast. He thus agrees with Maspero, W. Max Müller, and other Egyptologists in seeing in it the land of the biblical Horites. Canaan he would make the Shephelah or coastland. Innuam he identifies with Jamnia, which he does not consider to be the same as Jabneh or Jabneel (Jos 15¹¹), but which he

finds in the Hebrew יָמָא, ‘seaward.’ This he holds to be a corrupt reading, basing his view on the fact that some MSS. of the Septuagint have *Γεμνά* or *Γεμνάτ*. With this part of his argument, however, I am unable to agree, since the Innuam or Inuama of the Egyptian texts must be the Yinuamma of the Tel el-Amarna tablets (*Tell el-Amarna Tablets in the British Museum*, 43, 8), which is placed in Cœle-Syria. If we are obliged to look for a strictly geographical order of names in the hymn to Meneptah, we shall have to suppose that there were two cities of the same name, one in Cœle-Syria, the other in the south of Palestine.

Professor Naville’s translation shows that no Egyptian invasion or conquest of Palestine is referred to in the hymn, but merely that the internal anarchy of Canaan was such as to give Egypt no cause for apprehension on that side. Its cities were fighting one against the other, just as they had done in the time of the Tel el-Amarna correspondence. So far as the foreign relations of the Pharaoh were concerned, all was tranquil, and Egypt was no longer in danger of attack. Its enemies abroad were engaged in civil war; its enemies within had been annihilated. It was, as Professor Naville remarks, the Egyptian version of the Exodus, and he adds that in the opinion of the author of the hymn, ‘the Israelites were already in the desert, on their way to the Promised Land. Even admitting that they were not forty years on the road, their course could not have been rapid. For the Egyptians they no longer existed, they had disappeared into the desert, and had left behind them no posterity.’

The Expository Times Guild of Bible Study.

THE subjects of study chosen for session 1897–98 are, in the Old Testament, the Book of Judges, and in the New, the Epistle to the Philippians. The Book of Judges presents difficult problems for the student of the history and literature of the Old Testament, but what a table it spreads for the preacher! And as for the Philippians, is it not Bishop Lightfoot who says that it stands to the Epistle to the Galatians as the building itself stands to the buttresses that support it?

The conditions of membership in THE EXPOSI-

TORY TIMES Guild of Bible Study are simple. Whoever undertakes to study (that is to say, not merely to read, but more or less carefully, and with the aid of some commentary or a concordance at least, to study), either the Book of Judges or the Epistle to the Philippians, or both, between the months of November 1897 and July 1898, and sends name (in full with degrees, and saying whether Rev., Mr., Mrs., or Miss) and address to the Editor of THE EXPOSITORY TIMES at Kinneff, Bervie, Scotland, is thereby enrolled in the mem-

bership of the Guild. There is no fee or other obligation.

A concordance is an excellent aid to Bible study. Bishop Westcott says *he* knows no better, and wants no other. Messrs. T. & T. Clark have recently published a new concordance to the Greek New Testament by Moulton and Geden. It is likely to supersede every other, and be unsuperseded for many a year. That for Philippians, if we can use the Greek, would do very well. But there are now two excellent commentaries on Philippians that work upon the Greek text. They are Bishop Lightfoot's (Macmillan, 12s.) and Professor Vincent's (T. & T. Clark, 8s. 6d.). The latter is just out. It seems a fine piece of scholarship, and it had the advantage of Lightfoot going before it. Of smaller commentaries on Philippians the best is Principal Moule's in *The Cambridge Bible*. It is published at 2s. 6d., and there is a Greek edition at the same price.

As for the Book of Judges, the one great commentary in the English language is Moore's. Forward enough for the foremost of us, it is nevertheless the work of a most accomplished scholar, and brimful of literary and religious interest. It is also one of the volumes of *The International Critical Commentary*. It is published at 12s. Of smaller books on Judges the best is Sutherland Black's. It is one of the *Smaller Cambridge Bibles*, and costs no more than one shilling.

Black and Moule will do very well for the English student; but we hope that many of our members are scholars enough to enter upon the study linguistically, and to master either Moore or Vincent.

NEW MEMBERS.

- Rev. John Russell, The Manse, Evandale, Tasmania.
 Rev. Alfred A. Still, Wesleyan Parsonage, Harrismith, Orange Free State.
 Rev. J. W. Black, Launcell Vicarage, Stratton, Cornwall.
 Rev. Thomas F. Whillas, B.D., Orchard Manse, Motherwell.
 Mr. James Farmer Reynolds, 9 Rosalie Street, Birmingham.

- Rev. Arthur E. Whatham, The Parsonage, Waysmills, Quebec.
 Rev. J. Oswald A. Richardson, M.A., T.C.D., Kensington Lodge, Grove Park, Portobello, Dublin.
 Rev. A. W. Dawes, B.A., Assistant Curate of Christ Church, Barton Hill, Bristol.
 Rev. J. Reynolds Mackay, Providence, Rhode Island, America.
 Rev. Otto Stursberg, London Mission, Berhampore, Bengal.
 Rev. T. W. Barry Wall, B.A., L.Th., Rochdale Rectory, St. Mary's, Anguilla, *via* St. Kitts, British West Indies.
 Rev. E. Marshall Tennant, Congregational Manse, Blairgowrie.
 Mr. William Quick Amer, 34 Isledon Road, Holloway, London, N.
 Rev. Alexander Scott, The Vicarage, Pateley Bridge, Yorkshire.
 Rev. H. J. Barton Lee, South Park View, Ashburton, Devon.
 Mr. Henry Ullyett, B.Sc., Sea View Villa, Folkestone.
 Rev. W. Bainbridge, Bethel Manse, 74 Albany Street, Hull.
 Rev. William Marwick, 10 West Mayfield, Edinburgh.
 Rev. Samuel P. Warren, Laragh, Balbriggan, Co. Dublin.
 Rev. C. E. Little, M.A., Curate of St. John's, Great Marsden, 7 Duke Street, Colne, Lancashire.
 Mr. Sidney Henry Long, 3 Victoria Terrace, Upper Tollington Park, London, N.
 Mr. John J. Moffat, 28 Sampson Road, Camp Hill, Birmingham.
 Rev. W. H. A. Lee, M.A., The Rectory, Ballynahinch, Co. Down.
 Rev. J. S. Drummond, Milton Church, Huddersfield.
 Rev. D. Witton Jenkins, Croft House, Marsh, Huddersfield.
 Rev. E. Lucas, Primitive Methodist Minister, 4 Sutton Street, Durham.
 Rev. A. S. A. Bishop, M.A., Free Church Manse, Lumphanan.