

sciousness of the true grammatical nature of יהוה than there is in the mind of the German of the original feminine character of the word *Mond*.

As in Babylonia, so in Israel, the etymology of the name was unknown, and in Ex 3¹⁴ we have, accordingly, a Hebrew attempt at a derivation parallel to that of the Babylonian lexicographers which I have already mentioned. Here the word is explained as if it were an analogous formation to יעקב and similar words, and is transmuted into the hypothetical, but never existent, אהיה, just as the Babylonian scribes transmuted it into the equally non-existent *yâti*. Biblical critics, resting their case on Ex 6³, have sometimes averred that Ex 3¹⁴

is inconsistent with Gn 4²⁶; this, however, is not the fact; in Gn 4²⁶ the reference is to the proper names compounded with יהו like Yaum-ilum, whereas in Ex 3¹⁴ the name revealed to Moses was neither Yahu nor Yaûtu (יהוה), but Ehyeh (אהיה).

There are one or two misprints in the last column of my article in the last number of THE EXPOSITORY TIMES (p. 472): 'Idigla' and 'Idigna' should be Idiqla and Idiqlna, and 'נרור' should be נרה. In Professor Nestle's letter 'ingenuous' is evidently intended for 'ingenious.'

A. H. SAYCE.

Oxford.

In the Study.

Professor Sanday.

Professor Sanday is at present engaged upon the article BIBLE for the *Encyclopædia of Religion and Ethics*. As soon as it is finished he will turn to the Life of Christ. The University of Oxford has granted him a year's dispensation from lecturing that he may devote himself entirely to this, the great work of his life.

Professor Cheyne's Successor.

The Rev. G. A. Cooke, Chaplain to the Duke of Buccleuch, has been appointed Oriel Professor of the Interpretation of Holy Scripture in Oxford, in succession to Canon T. K. Cheyne. Mr. Cooke was formerly Chaplain and Fellow of Magdalen College. In 1892 he issued a pamphlet on *The History and Song of Deborah*. He was then Hebrew Lecturer at St. John's and Wadham Colleges. His most important book, *A Text-Book of North Semitic Inscriptions*, was published in 1903. He was trained under Professor Driver, of whom he wrote an appreciation for THE EXPOSITORY TIMES, September, 1898 (vol. ix. p. 535).

The Revised Version.

Students of the English Bible should note that the University of Cambridge has recently become possessed of a unique collection of documents connected with the Revised Version. They have been presented by Mr. Aldis Wright and Mrs. Troutbeck.

Encyclopædias.

The Eastern Church and the Western Church are both at work on Encyclopædias. *The Catholic Encyclopædia*, which has had a rather mixed reception from the reviewers in America (it has not been offered for review in this country), has got only two volumes out yet. But *The Orthodox Theological Encyclopædia*, under the editorship of Professor N. N. Glubokovskij, of the Ecclesiastical Academy in St. Petersburg, has reached its eighth volume.

The Encyclopædia of Religion and Ethics.

Professor Otto Schrader, of Jena, has accepted an invitation to deliver lectures in St. Petersburg and in Moscow on the Study of Religion. He began his first lecture with a reference to the Congress of Religion in Oxford and *The Encyclopædia of Religion and Ethics*.

He said, 'At the International Congress of Religions which is to be held this year in Oxford in September, there will appear the first volume of a really magnificently planned work. It is *The Encyclopædia of Religion and Ethics* prepared by James Hastings, the well-known editor of a valuable Dictionary of the Bible. The Encyclopædia will give, in ten large volumes, a survey of the religion and morals of all the nations of the world, both in the past and in the present: it

will constitute a scientific investigation of the whole religious and moral life of mankind.'

Falling toward the Cross.

Another small book by Dr. Mabie, as attractive both without and within as the book noticed on another page, is entitled *How does the Death of Christ save us?* (50 cents net). It is an argument for the ethical energy of the Atonement. Among the fresh things it contains may be noticed the last Appendix. Dr. Mabie recalls the conversion of the late Mr. S. H. Hadley.

'One day after a long debauch, and with several indictments for crime threatening him, Hadley found himself sitting on the top of a liquor barrel in a saloon. In his dazed condition he fell into a mood almost of despair. All at once, however, there came floating to his brain a remembrance of the Cross of Calvary, and the Saviour who hung upon it. He felt strangely roused to try and go to that cross. Suiting his action to his materialized thought he climbed down from the barrel to "go," as he said, "to the cross." But as he did so, he fell headlong on the floor. "But," said Hadley, "I fell toward the cross, and Jesus picked me up. Glory to His name!" Hadley's account of his falling, and then rising again, had the whole philosophy of salvation in it.'

Aaron's Blessing.

Something has been said on another page about Aaron's Breastplate. Let something be said here about Aaron's Blessing. They are both dealt with in the volume of addresses which Dr. Rendel Harris has just published. For the Breastplate and the Blessing are the two things, and the only two things, which he could find to carry off as legitimate Christian spoil when he went raiding in the ritual of the sanctuary.

The blessing is found in Nu 6²⁴⁻²⁷—

'On this wise ye shall bless the children of Israel, saying unto them:

The Lord bless thee, and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace.

So shall they put my name upon the children of Israel; and I will bless them.'

Now, in order to approach this passage as a preacher, Dr. Rendel Harris begins by pointing out that the Scriptures are rich, characteristically rich, uniquely rich, in the matter of doxologies and of benedictions. What is the difference between them? The doxology—therewith bless we God; the benediction—therewith bless we man. An example of the doxology—is there a better?—is in Jude 24: 'Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore.' Of the benediction the New Testament example is 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all' (2 Co 13¹⁴).

And this leads Dr. Rendel Harris to say that there is room for another book yet. It is a collection of the doxologies and the benedictions of the Bible. 'What a lovely little book would be made by the process of selection. What mountain-tops of dogma would be reached. What Pisgah heights of Christian experience would be rolled out before our eyes and before our feet—that is to say, before our faith—so that we might acknowledge the grace and possess the land which the Lord our God giveth us.' And Aaron's Blessing would be found in the volume.

But when Dr. Rendel Harris returns to Aaron's Blessing he is content to make it the thread upon which to string a discussion of the difference between mediate and immediate illumination. We shall not follow him into that.

We shall notice first of all that the breastplate is first. For the breastplate is the intercession. And in all the experiences of life the intercession precedes the benediction.

We notice next that in the blessing, as on the breastplate, the tribes of Israel are remembered separately. The Lord bless *thee*—each tribe by itself, each family apart, each individual. The

classical example and encouragement is the 121st Psalm—'He that keepeth *thee* will not slumber . . . the Lord shall keep *thy* going out and *thy* coming in.'

But if each individual is remembered, there is a remembrance also of the solidarity of the Israel of God. Some one has noticed that in the Hebrew tongue, apart from the name Jahweh, which occurs three times, Aaron's blessing is composed of twelve words. Just twelve words, one word for each of the stones on the breastplate. And so the breastplate is filled with the blessing, as it was first filled with the intercession. And the tribes of Israel are remembered both singly and together—'the Lord bless thee, and keep thee.'

There are three clauses in the blessing. And the name of God occurs in each of the three. Our fathers would not have hesitated to find the three persons of the Trinity there. We must hesitate. But we are allowed to notice that the three clauses of the Old Testament Benediction correspond to the three clauses of the New. 'The Lord bless thee, and keep thee' corresponds with 'the love of God.' 'The Lord make his face shine upon thee, and be gracious unto thee' corresponds to 'the grace of the Lord Jesus Christ.' 'The Lord lift up his countenance upon thee, and give thee peace' corresponds to 'the communion of the Holy Ghost be with you all.'

And so there are three things in Aaron's blessing. There is the love of God seen in *keeping*. Dr. Elder Cumming, in a Keswick address, pointed out that there are five prayers for 'keeping' in the Bible, and eighteen promises, nine in the Old Testament, and nine in the New. There is, next, the grace of God, best seen by us in the grace of the Lord Jesus Christ. For we have sinned and come short. And when we expect anger, we find mercy. And then there is the peace of God; peace after the Cross, peace of fellowship through the gift of the Holy Spirit—the communion of the Holy Ghost.

Have we been anticipating? We are entitled to anticipate so much as this. But even in the Old Testament benediction, even in Aaron's Blessing, God is made known as love, grace, peace. Notice the last verse of the passage, and notice especially the translation of the Revised Version, with the little word 'so' at the beginning—'So shall they put my name upon the children of Israel.' This is His name, and this is His memorial unto all generations—though it is the joy of each generation to interpret it more fully

than the preceding—'The Lord, the Lord God, love, grace, peace.'

The Great Text Commentary.

The best illustration this month has been found by the Rev. G. W. Thorn, Crouch Hill, to whom a copy of Gordon's *Early Traditions of Genesis* has been sent.

Illustrations for the Great Text for September must be received by the 1st of August. The text is Dt 22⁶.

The Great Text for October is Dt 29²⁹—'The secret things belong unto the Lord our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.' A copy of Macgregor's *Jesus Christ the Son of God* or of Burkitt's *Gospel History and its Transmission* will be given for the best illustration. Illustrations must be received by the 1st of September.

The Great Text for November is Dt 30¹⁹—'I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed.' A copy of any volume of the 'Scholar as Preacher' Series will be given for the best illustration. Illustrations must be received by the 1st of October.

The Great Text for December is Dt 32^{11, 12}—

As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions:
The Lord alone did lead him,
And there was no strange god with him.

A copy of Sarolea's *Newman* and Beveridge's *Makers of the Scottish Church*, or of Adamson's *Lord's Supper*, will be given for the best illustration. Illustrations must be received by the 1st of November.

The Great Text for January is Dt 33²⁵—

Thy bars shall be iron and brass;
And as thy days, so shall thy strength be.

A copy of Dykes's *Christian Minister and his Duties*, or of Graham's *Grammar of Philosophy*, 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.

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