

years ago, and which I have not found mentioned in any commentary either on Genesis or on Herodotus.

From Gn 20 we learn that Abimelech and his house at *Gerar* suffered from some female weakness. In Herodotus i. 105 it is told that the Scythians ascribed the *θήλεια νοῦσος*, from which their princes suffered, to the Aphrodite, whose temple at *Ascalon* they had plundered. Now *Gerar* is in the nearest neighbourhood to *Ascalon*, if it be not identical with it; in both cases mention is made of a *θήλεια νοῦσος*; surely there must be a connexion between the two narratives, even if it were only this, that such a weakness prevailed in these regions.

EB. NESTLE.

Maulbronn.

'Abraham rejoiced.'

STRANGE to say, the R.V. with references does not refer in Jn 8⁵⁶ to Gn 17¹⁷, and no commentary

of which I know notices the fact, that the Targum renders קצץ, to *laugh*, in this verse not by הִתְהַלַּח, *laugh*, as in 18¹², 13, 15 19¹⁴ but by יִתְהַלַּח, to *rejoice*, to be *glad*; likewise in 21⁷.

That for the whole passage in John much is to be learned by a comparison of the *Book of Jubilees*, has been justly remarked by Th. Zahn in his new commentary. Compare in the translation of Charles (1902), 14, 21, 'And Abram *rejoiced*'; 15, 17 (= Gn 17¹⁷), 'And Abraham fell on his face and *rejoiced*'; 16, 19, 'And they both *rejoiced* with exceeding great joy'; further, §§ 20, 25, 26, 'for He'—must it not be 'he' (Abraham)?—knew and perceived that from him would arise *the plant of righteousness* for the eternal generations, and from him a *holy seed*, so that it should become like Him who had made all things.' Further, §§ 27, 29, 31, 'He praised and gave thanks to his God for all things with *joy*.'

EB. NESTLE.

Maulbronn.

Entre Nous.

'The Encyclopædia of Religion and Ethics.'

The Publishers inform us that they have just received a large order for copies of the *Encyclopædia* from Japan.

A letter has been shown us from South Africa, which says: 'I am looking forward to the receipt of my first volume of Hastings' *Encyclopædia of Religion and Ethics*. Quite a number of us in the Transvaal are getting it.'

A review of vol. i. appears in the *Theologische Literaturzeitung* for June 5, where it occupies the first place. The reviewer is Professor Lobstein of Strassburg. It is a thoroughly satisfactory review, capable and appreciative. Such a review in Harnack and Schürer's influential organ will make the *Encyclopædia* known throughout theological Germany.

The second volume is making good progress. It is now evident that the whole work can be completed easily in ten volumes or even less, and probably within the time that it took to issue the Dictionary of the Bible.

Professor Driver.

It is in every way fitting that Dr. Driver should be presented with his portrait. Not only his old

pupils and friends in Oxford, but a wider circle of students and fellow-workers outside, have agreed that the time is come for marking in this way their appreciation of his immense services. Dr. Driver has been Professor of Hebrew at Oxford for twenty-seven years; and during that time he has trained a succession of Biblical students in the methods of exact scholarship and judicious criticism. But his teaching has travelled far beyond the limits of his own University. Throughout a period which has witnessed a revolution in the study of the Bible, he has been educating opinion all over the country; the whole weight of his learning has gone to strengthen the side of progress, and with a reassuring effect of incalculable value. For he is trusted as few teachers are; sobriety of judgment, reverence, and a scholar's appreciation of the importance of facts, are some of the qualities which have won for his work its widespread influence. A strong committee has been formed to carry out the proposed presentation; and it is hoped that the picture will ultimately find a permanent place among the portraits of Dr. Driver's predecessors in the official residence of the Professor of Hebrew at Christ Church, Oxford; the secretaries are the Rev. P. J. Boyer, Rothersthorpe Vicarage, North-

ampton, one of Dr. Driver's earliest pupils, and the Rev. Professor G. A. Cooke, Oriel College, Oxford, to whom subscriptions may be sent.

A Summer School of Theology in Oxford.

A Summer School of Theology is to be held in Oxford in September. It will be opened on the evening of Monday, September 13, with an inaugural lecture by Professor Percy Gardner. It will be closed on Friday, September 24. The complete course embraces about fifty lectures. The fee is £1. Application for tickets should be made to the Rev. A. J. Carlyle, University College, Oxford, or to the Rev. G. W. Thatcher, Mansfield College, Oxford.

What are the subjects of lecture to be, and who are to be the lecturers? The first batch of topics goes by the name of Philosophy of Religion. It is fitting. For religion, the philosophy of it and the experience of it, is now the great absorbing subject of study. Among the lecturers here are Count Goblet D'Alviella of Brussels and Mr. Marett. In the Old Testament department, Professor Driver will lecture on the Psalter. And in the New Testament section Professor von Dobschütz of Strassburg will lecture on the Eschatology of the Gospels. The last section returns to the first. Its title is the Relation of Christianity to other Religions. Dr. Estlin Carpenter will lecture here on Buddhist Parallels to Christianity, a subject of more than fighting value, and Professor Moulton on Comparative Religion as a Help to Religious Synthesis. If we could attend one lecture and only one, we should attend Dr. Moulton's.

A Correction.

Mr. G. H. Gwilliam wishes us to point out that he still holds his Fellowship at Hertford College. He was by a slip represented in last month's issue as *late* Fellow.

While we are confessing, we may add that there was a slip in the quotation of Mr. Maclean Watt's poem, 'The Soul Unveiled'—

I have been away for a night and a day
On (not *at*) the Lord God's judgment seat.

Old Sermons.

Burns found the cottar's wife trying to 'garauld claes look amaist as weel's the new.' The process has been tried with sermons. But there are two volumes of sermons issued this month, as

old as old can be. And they are sent forth just as they are, without an attempt to make them look as good as new. Dr. Walter Smith is the author of the one volume, Professor William Knight of the other.

How old Dr. Walter Smith's sermons are we find from such a sentence as this: 'An able and eloquent writer of the day labours, in a high, heathenish sort of way, to exalt what he calls *conduct* into the place of chief moment.' Matthew Arnold was living and writing when the sermon was preached. Professor Knight makes no secret of the age of his sermons. He preached some of them before he became a professor, and that is three-and-thirty years ago.

But these old sermons are good reading still. They retain the life that belongs to literature. And one of them might have had as motto St. Paul's words to the Corinthians, 'I determined not to know anything among you save Jesus Christ and him crucified.'

Dr. Walter Smith's volume is called simply *Sermons* (Maclehose; 5s. net). Let us look at a typical sermon, quite typical though the text is unusual. The text is 'Mending their nets' (Mt 4²¹). It is a sermon preached before the preacher's holiday. Simon and Andrew when they were called were fishing; James and John were mending their nets. The preacher's holiday is the time for mending his nets. For the business of the fisherman is to catch fish, not merely to fish for them. And if he finds that the fish are slipping through he must sit down and mend his nets.

This is our supreme business, says Dr. Walter Smith. There are two figures employed, fisher and pastor. Both are employed by Christ and His Apostles. The minister of Christ must be both a fisher and a pastor, but the chiefest and foremost function is the fisherman's. To save the lost is more than to feed the flock. Therefore the Good Shepherd Himself did not scruple to leave the ninety-and-nine in the fold that He might go after that which was lost and find it.

Professor Knight calls his volume *Things New and Old* (Griffiths; 5s. net). The evangelistic note is not quite so persistent, but it is there, however unexpectedly. And how orthodox in doctrine every sermon is. In a day in which men no longer think it necessary to argue for the rigid uniformity of nature's laws, Professor Knight reprints a sermon which seeks to prove that the

effectual fervent prayer of a righteous man may secure a good harvest.

Let us be Scriptural.

The Churches of Scotland have been sitting in General Assembly in Edinburgh. To the General Assembly of the Free Church Major Greig submitted the report of the Psalmody Committee and moved its adoption. But unfortunately, in the course of his report, he used the word 'choir.'

The Rev. A. MacIvor from Elgin objected. The choir, he said, was not recognized in the Free Church. He moved that the word 'choir' should be deleted from the report and the word 'precentor' inserted in its place.

An elder seconded the objection, and the Rev. George Macleod from Stornoway supported it. But the Rev. S. L. Orr from Glasgow was as ill satisfied with precentors as with choirs. He wanted a 'leader of praise.' They all wanted a leader of praise. The question was, What should the leader of praise be called? Mr. Macleod might be content with 'precentor,' but Mr. Orr would have none of it. For 'precentor' was not Scriptural. Let us be Scriptural, he said, and call the leader of praise the 'Chief Musician.'

Philosophy and God.

Messrs. T. & T. Clark have published a new edition of their volume of *Selections from the Literature of Theism* (7s. 6d. net). Both without and within it is one of the most attractive books that they have ever published. It may seem a simple matter to make selections from the great philosophical writers so as to lay out in order their thoughts about God. But not as Professor A. Caldecott and Professor H. R. Mackintosh have done it. To see that the selections were long enough and short enough, to make sure that they sufficiently represented and did not at all misrepresent the writers' thought, and to prevent overlapping—it was no easy task. But in issuing this second edition the editors say 'various suggestions of the pieces have been offered, but none of them with sufficient force to justify the displacement of a present piece in its favour.' Still the second edition is not simply a reprint of the first. There are verbal emendations in it, and additions have been made to the bibliographies.

Christian Science.

We have received only the firstfruits of the literature of Christian Science. The harvest is yet to come. And for many a day it will be controversial literature, in which the wayfaring man will often err. This month presents us with two substantial volumes. And each volume deals with

a special aspect of the subject. Mr. I. M. Haldeman describes *Christian Science in the Light of Holy Scripture* (Revell; 5s. net). Dr. Stephen Paget from the view-point of a physician gives an account of *The Faith and Works of Christian Science* (Macmillan; 3s. 6d. net). We have said Dr. Stephen Paget. The book is published as 'by the writer of *Confessio Medici*,' without the author's name. But the writer of *Confessio Medici* is quite well known to be Dr. Stephen Paget of the Middlesex Hospital, Secretary of the Research Defence Society.

When Christian Science is compared with Scripture it is found to be in direct contradiction to the teaching of Christ and of the Apostles on every single doctrine that the New Testament contains. We have gone through Mr. Haldeman's book and taken a note of the doctrines contradicted, and we cannot think of one that escapes. Mr. Haldeman is quite unbiased. He simply sets down side by side the words of Christian Science and the words of Holy Scripture (being careful always of the context), and we see for ourselves how absolute and without exception the contradiction is. Christian Science says, 'man is incapable of sin'; Scripture says, 'all have sinned and come short of the glory of God.' Christian Science says, 'man is never sick'; Scripture says, 'they brought to Him all sick people.' Christian Science says, 'the body cannot die'; Scripture says, 'it is appointed unto men once to die.' Christian Science says, 'God is not a person'; Scripture speaks of 'the express image of His person.' Christian Science says, 'Jesus is not the Christ'; Scripture asks, 'who is a liar but he that denieth that Jesus is the Christ?'

Pass to Dr. Paget's book. Dr. Paget finds that Christian Science contradicts common sense. Its teaching about animals, for example, is that they are not real, that they are not there, that they are images, reflexions, manifestations, ideas. They have not in reality senses, for they are not in reality selves. The carnivora are not carnivorous, and the vipers are not venomous. Their pleasures and pains, instincts and passions, homing and mating and fighting, are not really in them, but in God, or in us. It does not matter which we say, God or us. Mind is the only I, or Us. Let the bad grammar pass; hold fast this happy assurance, that God is the only Us.

But Dr. Paget has most to do with the cures of Christian Science. He has written to a great many of those who say they were cured. He has thoroughly sifted such cases as he could get at. He does not believe that Christian Science can cure. Mental suggestion, of course, he holds by. But beyond what it does by mental suggestion he does not believe that Christian Science has ever done anything.

The God of the Pluralist.

Professor William James holds emphatic opinions about his philosophical contemporaries, and he expresses them emphatically. No considerations prevent him from saying just what he thinks about Mr. Bradley or Mr. McTaggart; and he has been endowed with an astonishing gift of explanatory language. What chance has an enemy, living or dead, with a man who can use up five different figures of speech within the space of seven successive sentences?

The book contains some Hibbert Lectures which were delivered at Manchester College, Oxford, on the present situation in Philosophy. Its title is *A Pluralistic Universe* (Longmans; 5s. 6d. net). The fourth lecture is on Fechner. Up to that point Professor James has been talking generally against Hegel and the Hegelians. But when he comes to Fechner he becomes serious and even sympathetic. He tells this story. 'Among the philosophic cranks of my acquaintance in the past was a lady all the tenets of whose system I have forgotten except one. Had she been born in the Ionian Archipelago some three thousand years ago, that one doctrine would probably have made her name sure of a place in every University curriculum and examination paper. The world, she said, is composed of only two elements, the Thick, namely, and the Thin.' Well, the Hegelians, the Monistic idealists, the expounders of the Absolute and all their tribe, are thin. They have no substance in their arguments, no reality, no satisfaction. But Fechner's arguments and illustrations are substantial, real, satisfying. Fechner is thick. Professor James believes in Fechner, as he seems to believe in no one else. 'Where there is no vision,' he quotes, 'the people perish. Few professorial philosophers,' he adds, 'have any vision. Fechner had vision, and that is why one can read him over and over again, and each time bring away a fresh sense of reality.'

And the reason why Professor James loves Fechner is that Fechner rejects Monism of every shade of opinion, as Professor James does, and rejoices with him in a frankly pluralistic universe. And what does a pluralistic universe mean? It means that there is a God, a personal God. But it also means that God is finite, either in power or in knowledge, or in both at once.

When I have time.

When I have time, so many things I'll do,
To make life happier and more fair
For those whose lives are crowded now with care,
I'll help to lift them from their low despair
When I have time.

When I have time, the friend I love so well
Shall know no more the weary, toiling days;
I'll lead his feet in pleasant paths always
And cheer his heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill his life with bright content,
When you had time.

Now is the time! Speed, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear;
They may not need you in that far-off year:
Now is the time.

The Great Text Commentary.

The best illustration this month has been found by the Rev. E. Hutchinson, Wollongong, New South Wales, to whom a copy of Rutherford's *Epistles to Colossæ and Laodicea* has been sent.

Illustrations for the Great Text for August must be received by the 1st of July. The text is Rev 2¹⁰.

The Great Text for September is Rev 2¹⁷—'To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.' A copy of Dr. Robert Scott's *The Pauline Epistles* or of Dr. W. G. Jordan's *Biblical Criticism and Modern Thought* will be given for the best illustration.

The Great Text for October is Rev 3²⁰—'Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.' A copy of Law's *The Tests of Life* or of Oswald Dykes's *Christian Minister* will be sent for the best illustration.

The Great Text for November is Rev 7^{9, 10}—'After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb.' A copy of Law's *The Tests of Life* or of Scott's *The Pauline Epistles* will be sent for the best illustration.

The Great Text for December is Rev 7¹⁴—'These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.' A copy of Jordan's *Biblical Criticism and Modern Thought*, or Dykes's *Christian Minister*, or Wilson's *How God has Spoken*, will be sent 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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