

## Literature.

### THE ARCHBISHOPS OF ST. ANDREWS.

THE history of the Church in Scotland before the Reformation will surely be written some day. But it cannot be written yet. First there must be laborious and long examination of documents; and then there must be the writing of portions of the history, in order to bring the true facts forward fully enough and arrest the progress of much misunderstanding.

Two of the professors of the University of St. Andrews have taken in hand one of the most necessary parts of this preliminary work. They have undertaken to write the history of *The Archbishops of St. Andrews*. They have nearly accomplished it. The history of *The Archbishops of St. Andrews* covers a century, from the elevation of Patrick Graham to the execution of John Hamilton. And already three volumes have been issued, bringing the work down to the death of James Beaton. The volumes are published by Messrs. Blackwood & Sons (7s. 6d. net each).

In what way Professor Herkless and Professor Hannay have co-operated in the work, we are not told. And it is not necessary that we should know. The result of the co-operation we see. Certainly the most important thing is that the facts should be known. The writing can be done afterwards—especially the popular writing. And it is evident that everything has been done that could be done to ascertain the truth of things. Again and again the authors have found that their documents modified, occasionally they have found that they contradicted, the literary tradition. They have accepted the documents, as it was their duty to do. They have also printed them wherever it was necessary that the reader should see them for himself.

Yet this is no dry chronicle of events. The book is well written, even with much literary ability. There is no difficulty in reading it, the difficulty is in laying it down. Altogether it is just what it ought to be—conscientious research first, then fearless and artistic reconstruction.

### THE AMERICAN COMMONWEALTH.

One of the most unaccountable features of modern book-buying is the craze for first editions.

When Messrs. Macmillan published the second and third editions of Mr. Bryce's *American Commonwealth*, one would have expected the first edition to become of little value. On the contrary, its value rose enormously. It appeared in the antiquarian booksellers' catalogues as 'First Edition,' in very black letters; and twice or thrice its original price was demanded for it.

What will be its worth now? Mr. Bryce has revised the book. He has, he tells us himself, 'completely revised' it for this fourth edition, and written some additional chapters. The first three editions are superseded and out of date. But those who possess copies of the first edition should keep their eyes open. In a month it will be advertised as 'up in price and still rising.'

Well, one thing, it proves the book to be a great one. It is, after all, only books of importance that will stand this method of advertising. And Mr. Bryce's *American Commonwealth* is without doubt one of the few great books of our time.

The new edition is still in two volumes (pp. 742, 962, 2rs. net).

### THE SEA DYAKS OF BORNEO.

We know a good deal already about the Dyaks. We are willing to learn more. Mr. Edwin H. Gomes, M.A., has spent seventeen years among them. He has the eyes of a man, and he has had the education of an anthropologist. Above all, he is able to appreciate where other men despise. And so it comes to pass that he can write a book about Borneo which adds greatly to our knowledge and is very profitable in all respects. Its title is *Seventeen Years among the Sea Dyaks of Borneo* (Seeley; 16s. net).

The Dyaks described in the book have their home in Sarawak, the country governed by Rajah Brooke. They are taller than the Malays, though shorter than average Europeans. The men are well proportioned but slightly built, being notable for activity and endurance rather than for great strength. The women have neat figures, and are bright, cheerful, and good-looking in their youth, but they age very soon. There are pictures of

them in plenty, both of the active men and of the good-looking women.

What about head-hunting? Mr. Gomes, like Adam, blames the woman for it. 'Once upon a time a young man loved a maiden, but she refused to marry him until he had brought her some proof of what he was able to do. He went out hunting and killed a deer, and brought it to her, but still she would have nothing to say to him. He went again into the jungle, and, to show his courage, fought and killed a *mias* (orang-utan), and brought it home as a proof of his courage; but still she turned away from him. Then, in anger and disappointment, he rushed out and killed the first man he saw, and, throwing the victim's head at the maiden's feet, he blamed her for the crime she had led him to commit. To his surprise, she smiled on him, and said to him that at last he had brought her a worthy gift, and she was ready to marry him.'

Mr. Gomes makes some excuses for the custom which sprang up after that event (according to legend), but it is a sorry business. The brutality is the least of it. There is also cowardice and lying in abundance attached to it. But the missionary is at work. Mr. Gomes is a missionary. And head-hunting will soon be of the past.

#### A LITERARY HISTORY OF ROME.

In all Mr. Fisher Unwin's 'Library of Literary History' there is not a more capable or conscientious volume than *A Literary History of Rome*, by Professor Wight Duff of Armstrong College, Newcastle (12s. 6d. net). There is no other that combines acute criticism with felicitous illustration—at least of the volumes we have read, and we have read five or six of them—with anything like the same success. Most invigorating is the atmosphere we breathe throughout the reading of the book. The criticism is never merely clever; it is always acute; and it is often highly entertaining. The result in one or two cases (take Plautus for one) is that we see the Roman writer in a new way, as a new man, living in a new world.

And then the illustrations are as well translated as they are well chosen. Professor Wight Duff has done all the translations himself. He has most unmistakably the translator's gift. And he must have it with some facility.

The first edition of the book was very soon exhausted. Mr. Unwin has a second edition ready.

In the Preface to the second edition Professor Wight Duff tells us that he is at work on a volume dealing with the Silver Age of Roman Literature. The present volume covers the period from the Origins to the close of the Golden Age.

Professor Kennett has published a fresh study of those passages in Isaiah which speak of the Suffering Servant. The title is *The Servant of the Lord* (Arnold; 2s. 6d. net). Professor Kennett is, next to Dr. Cheyne, the keenest textual critic we have among our Old Testament scholars, and here also he has used his instrument freely. The conclusion he comes to is that the Servant is Israel, not all Israel but a selection, a historical selection indeed—a selection made by the facts of history in the days of the Maccabean struggle. The Suffering Servant of the Lord is the Hasidim.

There is no topic that catches the attention more readily at present than a psychological topic. Dr. James Lindsay has written a small volume on *The Psychology of Belief* (Blackwood; 2s. 6d. net), which not only brings the study of belief into the prevailing fashion, but handles the whole topic very competently and helpfully.

Under the title of *The Scottish Pastor*, the Rev. George Anderson, B.D., has published a course of lectures on Pastoral Theology which he delivered in the divinity halls of the four Scottish Universities (Blackwood; 2s. 6d. net). It is a practical guide to all the duties of the cure of souls, divided lucidly into paragraphs. Here is an interesting sentence or two. 'The Heritors have certain rights as well as responsibilities. It is sometimes forgotten that they are entitled to examine the accounts of the Kirk-session, should they desire to do so. This is in connexion with the interest which the parish poor still have in the ordinary offerings made at the church door, for, strictly speaking, all such offerings should be used for the benefit of the poor. This is a remnant of the arrangements in force when the church offering was the sole provision for the poor, and the church was responsible for and directly ministered to their support.'

To the Cambridge Patristic Texts has been added an edition of *The Apologies of Justin*

*Martyr*, edited by A. W. F. Blunt, M.A., sometime Fellow and Classical Lecturer of Exeter College, Oxford. About Justin Martyr himself, Mr. Blunt says, 'He is a type of the plain man, firmly believing in Christ, and yet reluctant to abandon the principles of secular philosophy, and attempting to find a formula which shall allow the two to be harmonized.' And there are plain men who are just doing that same thing still.

No. VI. of the Old-Latin Biblical Texts issued by the Clarendon Press is *The Four Gospels from the Codex Veronensis (b)*, being the first complete edition of the *Evangelium Purpureum* in the Cathedral Library at Verona. The manuscript is edited, with a descriptive introduction, by Mr. E. S. Buchanan, M.A., B.Sc. (21s. net). Two pages are admirably reproduced by photograph. The volume needs nothing but this announcement. But possessors of No. V. should notice that it contains some 'addenda et corrigenda' to that volume.

From the Clarendon Press has been issued an edition of Professor Souter's *Novum Testamentum Graece* printed on writing paper and with broad margins. This shows that the delegates have faith in its future. The price is 8s. 6d. net.

The question of the Johannine authorship of the Fourth Gospel is still unsettled. Yet Dom John Chapman, O.S.B., seems to go some way towards settling it. With unassailable scholarship he shows that he has good reasons for believing that the whole of the Johannine literature (Gospel, Epistles, Apocalypse) is from the pen of the Apostle John. His explanation of the difference in style between the Gospel and the Apocalypse is the use of amanuenses. The title of his book is *John the Presbyter and the Fourth Gospel* (Oxford: At the Clarendon Press; 6s. net).

*Life and Work for 1910* (R. & R. Clark) is a magazine that might well be bought in its volume form, read, and then kept for future reference, not by the members of the Church of Scotland only, but by any one who is interested in the Church of Christ and the progress of the Kingdom. It is alive from cover to cover.

The great importance of *The Moabite Stone* for the history of Israel entitles Professor W. H.

Bennett to publish a volume on it under that title (T. & T. Clark; 2s. 6d. net). It is a small volume, but it contains everything, including a transcription of the Stone itself, taken from the author's article MOAB in the Dictionary of the Bible.

The late Professor Borden Parker Bowne was a preacher as well as a professor. He was not an ordinary preacher. His hearers cannot have been ordinary hearers. For a volume of his sermons has been published. Its title is *The Essence of Religion* (Constable; 5s. net). And it is evident that every sermon demands far more thinking than any ordinary congregation would be willing to give it. Dr. Bowne handled no superficialities in the pulpit. He went direct to the great issues of life and eternity. He could have claimed, as a present-day preacher has claimed, that he did not bring his preaching down to the people, but brought the people up to his preaching.

The sermons are just such sermons as should be published.

Under the title of *Fundamentals in Education, Art and Civics*, Mr. George Lansing Raymond, Professor of Esthetics in George Washington, has published a number of his essays and addresses (Funk & Wagnalls; 6s.). Their titles are such as these: Art and Education, Art and Morals, The Need of Elocutionary Training in the Theological Seminary, Suggestions for Simplified Spelling, The Mayflower Pilgrims and their Present Representatives, The Great Fire in Chicago. All deal with moral life in some aspect or other. That is the cord that binds them into a book. But the moral life in which Professor Raymond is interested is a public one. His chief consideration seems to be, not what is morality in the inner man, but how it can be made to impress the beholder. And so he is largely occupied with the value of the study of elocution.

One of the most important books which have issued from St. Patrick's College, Maynooth, is the work of Prefect the Rev. Walter McDonald, D.D., on *The Principles of Moral Science*. Now Moral Science is the topic of topics set for study in Roman Catholic Seminaries. And as this is not only an extremely able digest of its principles, but is also specially written for use in the Seminary, it is not surprising that the book has reached

a second edition, for which it has been thoroughly revised and enlarged (Dublin: M. H. Gill & Son).

The Rev G. W. Thatcher, M.A., Warden of Camden College, Sydney, formerly Senior Tutor in Mansfield College, Oxford, has written an *Arabic Grammar*, which has been published by the firm of Julius Groos in Heidelberg. He has also written a *Key* to the exercises, which may be obtained from the same publishers. The grammar is of the modern language—for the ancient classical Arabic Mr. Thatcher still recommends Wright's grammar, published at the Cambridge University Press. And it is of the modern *written* language. The spoken language varies in Arabia, Egypt, Syria, Morocco; the written language is the same in all. By 'modern,' however, is not to be understood a language which excludes even the Koran; it means that the language as now written receives most attention. Few extracts are taken from the Koran, many are taken from modern novels, journals, and correspondence.

Under the title of *Christ: The Beginnings of Dogma*, Mr. Philip Green has published a translation of a book by Professor Johannes Weiss (2s. net). The title is a literal translation of the German. It is another attempt to explain how it came to pass that Jesus of Nazareth was (as early as the days of Pliny the Younger) worshipped as God. And it is one of the least offensive of these attempts. In particular it does not lay all at the door of the Apostle Paul. Dr. Weiss shows rather that no properly equipped theologian will ever do that again. If the man Jesus was exalted to be Son of God, it was the doing of the whole Christian community.

There is scarcely anything that affects ordinary individuals more in their attempt to answer the question, What think ye of Christ? than the attitude of men of Science. Not that science is the dictator of men's religious beliefs it once was. But it is very imperious still. Now Dr. Karl Alois Kneller, S.J., has written a book to show that the greatest men of science have been believers in Christ; and that the number of those, great and small, who have been and still are believers is enormous. He has given their names and their testimonies. The volume has been translated into English by Mr. T. M. Kettle, B.L., M.P. The

title is *Christianity and the Leaders of Modern Science* (Herder; 6s. net).

Mr. Harold Begbie's book about the social work of the Salvation Army, to which he gave the title of *Broken Earthenware*, has been the occasion of great searching of heart. Is it possible that the grace of God can work miracles still? For that book was occupied wholly with cases of sudden conversion, and they were miraculous enough. Now Mr. Begbie has written a book about conversions that are not sudden. Not less really, they are not so manifestly miraculous. And for that reason this book will provoke less discussion. But it is a finer work of art. And it assures us more than the other book did that the arm of the Lord is not yet shortened that it cannot save. The title of the new book is *In the Hand of the Potter* (Hodder & Stoughton; 6s.). It is occupied chiefly with the work of the West London Mission.

With the simple but sufficient title of *Peter Thompson*, a biography has been published of the Rev. Peter Thompson, who was so well and widely known as the Superintendent of the Wesleyan East London Mission (Kelly; 2s. 6d. net). It is a truly charming book. It introduces the world to a man who was well described as 'large physically and psychically.' From first page to last we are in touch with a strong unselfish personality who went about doing good, and owed all his powers to the grace of the Lord Jesus Christ.

In spite of all that has been written on the 23rd Psalm in the way of exposition or illustration, there are some fresh thoughts in a little book entitled *A Day with the Good Shepherd*, the author of which is Anna F. Mamreov (Kelly; 1s. 6d. net). And not on the 23rd Psalm only, but on the whole subject of the Shepherd, of which there is so much in the Bible, and which becomes so precious to us through its appropriation and consecration by our Lord.

To the lover of books a pleasant book to read will be *A Student's Library* (Kelly; 3s. 6d. net). It is edited by the Rev. H. Bisseker, M.A., and its chapters are contributed by the Rev. F. W. Macdonald ('On Classic Writers and Translations'), E. E. Kellett, M.A. ('The Masterpieces of Literature'), Wilfrid J. Moulton, M.A. ('The

Study of the Bible'), W. F. Lofthouse, M.A. ('The Study of Theology'), Frank Ballard, M.A., B.Sc., D.D. ('The Study of Christian Foundations' and 'The Study of Natural Science'), Principal H. B. Workman, M.A., D.Lit. ('The Study of History'), Eric S. Waterhouse, M.A., B.D. ('The Study of Philosophy'), Samuel E. Keeble ('The Study of Social Science'). At the end there is a series of bibliographies. Just one hint. Along with Professor Findlay's should be named Professor Law's book on the First Epistle of St. John.

Deliberate and detailed exposition of any considerable portion of Scripture is now so rare that a book on *The Prayer before the Passion* comes with the pleasure of novelty. The author is the Rev. James S. Stone, D.D., Rector of St. James's Church, Chicago (Longmans; 4s. 6d. net). After a long introduction in which, among other things, the authorship of the Fourth Gospel is discussed, the Prayer is divided into three parts. The first part (verses 1 to 5) concerns our Lord Himself; the second (verses 6 to 19) refers to the Disciples; and the third (verses 20 to 26) pertains to all Believers. And then each part is expounded in an easy hortatory manner, a manner that is quite different from the exegetical style either of Canon Bernard or of Dr. Maclaren. The exposition is based upon a translation of the author's own.

*The Transfiguration of Our Lord* will stand much study yet. Under that title a volume has been written by the Rev. George Duncan Barry, B.D., Rector of Denver, Norfolk (Longmans; 3s. 6d. net). The most valuable part of the book is the part which tells us what is the permanent teaching of the Transfiguration. There Mr. Barry places first the light it throws on the Person of our Lord. The transfiguration was simply the removal of that veil which He carried over His glory while He lived on earth.

The Bishop of Salisbury has revised his book on *The Holy Communion* for a third edition and enlarged it (Longmans; 5s.). The volume contains four visitation charges which were delivered in 1891. So it is twenty years since Dr. Wordsworth adopted the positions expressed in it; but he stands by every one of them still. And, for one thing, a serious effort is made in it to do justice to

Calvin's doctrine of the Sacraments—a subject on which much darkness has come down.

Teachers of philosophy are still in search of a short competent introduction to their subject. The Professor of Philosophy in Pennsylvania College has found it in a book written by Dr. W. Jerusalem, Lecturer in Philosophy and Pedagogy at the University of Vienna. Professor Sanders has accordingly translated that book into English, and it is published by Messrs. Macmillan under the title of *Introduction to Philosophy* (6s. 6d. net).

Professor Jerusalem seeks to accomplish two things: first, to bring his readers into some knowledge of the language and problems of philosophy, that they may be encouraged to think for themselves; and next, to do some independent and original work on his own account in the way of settling these problems.

Fortunately for the student the first of these aims is most conspicuous throughout the book. Dr. Jerusalem is able and interesting, but the value of his book lies not in its originality, but in what might be called its introductoriness. As a student's 'first aid' it cannot at present be surpassed.

Professor Henry C. Sheldon of Boston University, believing that another book was necessary on *New Testament Theology*, has written it (Macmillan; 6s. 6d. net). There are no surprises in the book either of doctrine or of literature. And for that reason, being orthodox and intelligible, it will be found the better student's handbook. A student's handbook it is meant to be. All is expressed clearly, briefly; all is arranged in order. It is more than a 'Theology'; it is an Introduction. The authorship of the books which contain the theology of the New Testament is established before the books themselves are used for the theology.

In good American English, and with sincere well-informed faith, Dr. James H. Snowden writes on *The Basal Beliefs of Christianity* (Macmillan; 6s. 6d. net). What are the basal beliefs of Christianity? They are thirty in number, so we cannot name them all. Out of them, however, we may select the Character of God, the Consciousness of Christ, the Church, the Bible, Heaven.

What does Dr. Snowden mean by calling the Bible a basal belief? What he says about the Bible is that (1) it is a human book, (2) it is a

growth, (3) it is to be studied, (4) it stands on as solid foundations as ever it did, and (5) it is Divine.

A series of letters under the title of *A Father's Letters to his Son*, which originally appeared in 'The Life of Faith,' has now been issued in book form by Messrs. Marshall Brothers (2s. 6d.). They are outspoken and anecdotal, and they are very soundly evangelical. 'I was once asked,' says this father, 'what I would do in the event of being faced by a certain temptation. I replied that I would ask the Lord to give me courage to run away. Paradoxical, you say. Perhaps it is; but, contradictory as it looks, it very often requires courage to run away from evil; and it is wiser and better to run away than to wait and dally with the temptation until you are ensnared by it.'

Dr. A. C. Dixon, the author of *Evangelism Old and New* has written a small popular volume on *Christian Character* (Marshall Brothers; 1s. net). It is a practical guide to conduct for those who recognize their conduct as the fruits of the Spirit.

*The Unique Message and the Universal Mission of Christianity* (Revell; 5s. net). 'The purpose of this book is to show that the fundamental and saving doctrines of Christianity are peculiar to the Christian religion.' In the fulfilment of this purpose, the author, James Franklin Love, D.D., has made some study of Comparative Religion. And that study has confirmed him in his faith. Formerly he believed that the first reason for missions was the command of our Lord: 'Go ye.' Now he sees that there is a higher reason. It is the fact that only the grace of God in Christ can save a man. And so great a necessity is salvation that he cannot understand how any one who believes that there is none other name given under heaven among men whereby we must be saved, can refuse to offer for the foreign field.

Sir Isaac Pitman & Sons have issued a new edition of Professor R. G. Moulton's *Literary Study of the Bible* (6s. net). The book created almost a sensation when it was first issued, so new was the idea, and with so much confident attractiveness did Professor Moulton work it out. For this edition the original work has been thoroughly revised and partly rewritten.

Professor Albert S. Cook of Yale has republished his chapter in the 'Cambridge History of English Literature' on *The Authorized Version of the Bible and its Influence* (Putnams; 3s. 6d.).

'No man forbidding him'—with this one pregnant word St. Luke closes his history of St. Paul. For it is but *one word* as St. Luke wrote it (ἀκωλύτως), thus summing up all that he is led to tell us of that first prison-ministry in Rome. It is a noble ending—*no man forbidding him.*

In that way the Bishop of Sodor and Man begins his book on *The Prison-Ministry of St. Paul* (R.T.S.; 2s. 6d.). The book is in some sense (and a very agreeable sense) a commentary on the epistles of the Roman imprisonment. Their topics are taken separately—opportunity, citizenship, sympathy, sacrifice, and the like—and the passages dealing with them are grouped together. Dr. Drury is not well known yet as an author. This book will make him better known.

The Rev. H. T. Dixon, D.D., Vicar of Great Barrington and Taynton, has published a series of meditations on the Seven Words, under the title of *The Power of the Cross* (Robert Scott; 1s. 6d. net). The Bishop of Liverpool introduces the book, and points out that the value of it lies in the use made of the Seven Words for the needs of daily living, a use which the author learned on the banks of the Mersey and among the Cotswold Hills.

*The Problem of Unity* (Robert Scott; 1s. 6d. net) is the title of a volume of papers introduced by Lord Kinnaird. Now the problem of unity is not the problem of union. For unity is a fact, while union is only an aspiration. The Rev. W. Fuller Gooch, who writes the first paper in the volume, emphasizes the fact of unity, 'We being many are one body in Christ'—not 'shall be,' not 'ought to be.' That text is the text of all the papers—and it is worthy.

The most popular of all the books on Christian symbolism is Mr. Edward Hulme's. Messrs. Sonnenschein have issued a new edition of it. The complete title is *The History, Principles, and Practice of Symbolism in Christian Art* (7s. 6d.).

Mr. Claud Field is a most useful student of Muhammadanism. What he gains he gives. In volume after volume he offers us the results of his study, and always in an easy and accessible fashion. His latest book is *A Dictionary of Oriental Quotations* (Sonnenschein; 7s. 6d.). The quotations are from the Arabic and the Persian. They are given first in transliteration, and then in some reliable translation. Here are two of them:

'Boast not of having no pride because it is more invisible  
Than the mark of an ant's foot on a black rock in a dark night.  
Think it not easy to extirpate from thy heart,  
For it is more easy to root up a mountain from the earth with a needle.'

'If you have not gone to the Kaaba, fortune will draw you thither,  
Do not flee, O babbler, for you have no refuge from God.'

Mr. Elliot Stock has published a second edition of *The After Life*, a large learned book (3s. net), in which Mr. Henry Buckle of the Burma Commission gives the history of the argument for probation after death, and pleads for its validity.

Mr. Harold M. Wiener, after much criticism of the Higher Critics, has now written a constructive account of *The Origin of the Pentateuch* (Elliot Stock; 1s. 6d. net). There is some criticism even in it, but especially is there a serious attempt to show that 'Moses wrote the Pentateuch after all.'

## The Hebrew Word for 'Atone.'

### I.

BY STEPHEN H. LANGDON, M.A., PH.D., OXFORD.

CONSIDERABLE discussion has arisen among philologists on the one hand, and theologians on the other, concerning the Hebrew word which is commonly represented in English by 'atone,' 'pardon,' in German by 'sühnen,' and in Greek by ἐξιλάσκεισθαι. Before Assyriology began to exercise any considerable influence upon Hebrew lexicography, the Hebrew lexicons universally gave the root meaning of the verb כָּפַר found in Hebrew only in the piel and pual,<sup>1</sup> as 'to cover.'<sup>2</sup> On the other hand, the whole group of Aramaic languages employs the root in the sense of 'wipe away,' 'remove,' often employed in Syriac and the Talmud for wiping the hands.

The word appears in Hebrew almost universally as a cult term for freeing men and objects from sin, and this is the usage in Babylonian, and can be exemplified by numerous passages in the Babylonian

<sup>1</sup> With one example of the hithpael (1 S 3<sup>14</sup>), and one of the nithpael (Dt 21<sup>8</sup>).

<sup>2</sup> This interpretation is due largely to the fact that the Arabic cognate *kafara* means 'to cover,' and more often 'to deny,' 'reject one's word or faith.' We have in Arabic two roots, corresponding to the Babylonian, 'smear over,' and 'remove,' 'take away,' roots I. and II.

and Assyrian rituals for freeing men from sin, uncleanness, and disease. In Babylonian the piel is likewise almost universal. Now when we come to consider that with few exceptions every one of the passages containing this word in Hebrew is from a period when Hebrew religion and culture began to be increasingly affected by Babylonia, it seems *a priori* impossible for us any longer to deny a direct connexion between the Babylonian and Hebrew cult terms. Arabic may be useful, perhaps equally useful with Babylonian, in discussing general problems of Semitic philology; but when we have to do with the meanings of Hebrew cult and culture terms, Babylonian and early Aramaic must be given preference upon historical as well as philological grounds. It will be disastrous for future interpretation of the Old Testament if scholars any longer refuse to recognize this.

The problem connected with the origin of the cult term *kipper*, Bab. *kuppuru*, is both philological and theological. The original meaning I shall attempt to expose, and to show its bearing upon the complicated theological notions put upon it by the Hebrews. Buhl, in his latest editions of