

name, which of course can have no connexion with the Armenian *mtruk*, unless the latter word is derived from the pre-Indo-Germanic Armenian. Such a method of argument may impose upon whom it will, it does not support the Armenianism of the Hittite inscriptions, but discredits it in the highest degree.

More attractive appear such contentions as that for an Armenian *te* = 'lord' (from an older *deo*, 'god'), deduced from *ter*, 'lord' (*te* + *ari* 'man'), and *tekin*, 'mistress' (*te* + *kin*, 'woman'). But even here we may have to do with simply an old Scythian loan-word or an Alarodian and not a genuine Armenian term (genuine Armenian in the sense of Phrygio-Armenian), for the same *te*, 'lord,' appears as early as the second millennium B.C. in the divine names *Teshub* (cf. *Tishpak* and *Shipak*) and *Tekhip* (cf. *Khipa*). Here we may remark that the ethnological inferences drawn by Jensen (*Hittiter und Armenier*, p. 202 f., and earlier in the *ZDMG*, 48, 434 ff.) from the different position of the divine name in proper names are fundamentally wrong. He there distinguishes, apart from his *Hatio* Armenians, two non-Indo-Germanic populations of W. Asia, one Aegeo-Armenian (or Lycian), in whose proper names the divine name always stands first (e.g. *Tarkhu-nazi*, *Tarkhu-lara*), and another Aegeo-Zagrian (Mitanni, Vannic, and Elamite), in whose proper names the divine name appears only in

the second place (e.g. *Kili-Teshup*). That this division is radically wrong I have already shown in my *Assyriological Notes*, § 24 and 25 (*Proc. Bib. Arch. Soc.* xix. pp. 79 ff.), consequently the whole treatment of the subject in Jensen's book (pp. 202-206) belongs to the region of airy speculation. The circumstance that a certain *Sadi-Teshup* (cf. the Lydian *Sady-attes* = *Sadi-Khati*), is the son of *Khattu-sir* (i.e. *Khati-sir*, *Kheta-sir* = 'the god *Khati*, is exalted' or the like), and other similar cases, shatter all these hyperingenious combinations. With reference to the god *Khati* compare, by the way, also the name of the well-known goddess 'Atar-ati, *Atar-gatis*, *Derketo*, in which Jensen (p. 157 f.) strangely believes that the divine name *Tarkhu* (with Semitic feminine ending) is concealed, being unaware of the Armenian form for this, *Thar-hatay*, *Thar-hat* (P. de Lagarde, *Mitth.* i. 78), which would at the same time have shown him that a Hittite word *Khati* becomes in Armenian *Hatay*, not *Hay*.

I might go on for pages enumerating further absurdities, but what has been adduced will suffice, I hope, to leave the impression that there is nothing in the Armenian hypothesis, and that in spite of the assenting voices of some friends of Professor Jensen, Professor Sayce is perfectly justified in speaking of the Hittite inscriptions as—still undeciphered.

At the Literary Table.

THE BOOKS OF THE MONTH.

MESSRS. BLACKWOOD & SONS have published a new edition of Professor Campbell Fraser's Gifford Lectures on the *Philosophy of Theism*. The two volumes of the original issue have been reduced to one. The result is an immense gain in terseness and clearness. Now the argument which runs through the lectures is followed without distraction, and its weight is increased by the introduction into the volume, here and there, of new paragraphs, and especially by the lucid retrospect at the close.

From the office of *The Christian Pictorial* comes the twelfth handsome volume, which contains the

weekly numbers from September 1898 to February 1899. We rejoice greatly in the prosperity of this paper. Its tone is always good, its contents are always stimulating. It avoids the hard and narrow on the one side and the worldly godless on the other. The continued stories are its only weakness.

ANECDOTES AND MORALS. BY THE REV. LOUIS ALBERT BANKS, D.D. (*Funk & Wagnalls*, Crown 8vo, pp. xlvi, 47s. 6s.)

Dr. Banks has gathered his anecdotes from the newspapers, and has gathered well. He gives them in the briefest form, and he never fails to

add the moral. Perhaps some prefer to get the moral made for them in this way, but we should have taken the anecdote alone more gladly. Here is an average example: '*A Wild Ride*.—The death of one of the early settlers of Texas recalled the story of the capture, by a band of Indians, of a young man and his wife on their wedding day. In order to torture them, they were tied on the back of a wild buffalo, and then the desperate and maddened animal was turned loose, and with fiendish jeers the Indians bade them go on their wedding journey. The buffalo was captured finally by their friends, and they escaped death, and had a long life together. One might better be tied to the back of a wild beast than be bound helpless by the chains of habit to some cruel appetite that mercilessly drags the soul down to the gates of death.'

BANNERS OF THE CHRISTIAN FAITH. BY THE RIGHT REV. A. F. WINNINGTON INGRAM, D.D. (*Wells Gardner*. Fcap. 8vo, pp. 211. 3s. 6d.)

These simple discourses, as their author calls them, were well worth publishing, though he seems honestly to doubt that. For they handle the great Divine and human verities,—Faith, Hope, Love, Penitence, Prayer, and the like,—and they never miss some comforting, strengthening word upon them. To call us to the love and practice of love is better than to devise a new theory of the Atonement.

Messrs. Gibbings are still intent on the good work of issuing Dora Greenwell's books in a new and taking edition. The latest volume is the *Colloquia Crucis* (2s. 6d.). It is printed and bound appropriately, and it contains a portrait. The portrait makes this volume notable, and will cause it to be specially sought after. How wholesome is the combination of spiritual aspiration and common sense in Dora Greenwell's writings.

THE CALLS OF GOD. BY THE REV. EBENEZER MORGAN. (*Kelly*. Crown 8vo, pp. 348. 3s. 6d.)

'One great part of the history of the Bible is the history of Calls.' So said Dean Church. Mr. Morgan quotes the saying, and then writes this volume to prove it: The Calls given to thirteen men, from Adam to Paul, are described and illustrated. The illustration is a strong point. Mr. Morgan reads modern biography and finds

many parallels there. So these sermons are good plain reading, with occasional felicities of illustration and application.

THE SPIRIT OF WATCHFULNESS. BY T. T. CARTER, M.A. (*Longmans*. Crown 8vo, pp. 286. 5s.)

Canon Carter's aim in all these sermons is to draw us to a closer walk with God. And he never forgets that the closer walk with God must always be for us through Jesus Christ. But it is puzzling and sometimes almost painful that his way to the Father is through the physical Christ, the Christ as He was on earth, a bodily presence now to be apprehended in the sacrifice of the altar. Might it not be said that if that is still our only access, or even our chief access, it was not expedient for Christ to go away? And where is the Holy Spirit, and what is He doing? We thought this was His dispensation, and that His work was to commend the historical sacrifice of Christ as a past fact to us, and then to form the living Spiritual Christ in us. The book leads to a closer walk with God, but surely closer still and nobler would that walk be that is by faith and not by sight.

THE GOSPEL OF THE ATONEMENT. BY THE VEN. JAMES M. WILSON, M.A. (*Macmillan*. Crown 8vo, pp. 165. 3s. 6d.)

In his Hulsean Lectures, now published, Archdeacon Wilson seeks to make the doctrine of the Atonement intelligible and acceptable to thinking people who know something of evolution and nothing of theology. As he does this, he lets go some things one may be the poorer for want of, but he certainly succeeds in showing that the Atonement is valid for the life of to-day, and that—whether there is peril in rejecting it or not—there is gain in accepting it. It may be doubted if to show this Mr. Wilson need have accepted the latest of the scientific theories so unreservedly, or broken so absolutely with his own theological past. But he is right that the Atonement is the centre of Christian doctrine still, and if we can be persuaded of that, much else will gather round it.

ASPECTS OF RELIGIOUS AND SCIENTIFIC THOUGHT. BY THE LATE RICHARD HOLT HUTTON. (*Macmillan*. Globe 8vo, pp. 415. 5s.)

To the 'Eversley' Series Messrs. Macmillan have now made this welcome addition. The volume contains no fewer than fifty-four of Mr. Hutton's choicest *Spectator* articles. One has been tempted

to bind the *Spectator* itself for their sake. How much handier and lovelier is this book. It is true, as has been said, that much of Mr. Hutton's prophesying has proved mistaken. But that does not deny the liberty of prophesying. And the permanent value of these essays is in their unfailing thoughtfulness and their provocation to fuller further thought.

To the well-known series of small volumes which he calls 'The Modern Reader's Bible,' Professor Moulton has added a children's anthology of *Bible Stories* (Macmillan, 2s. 6d.). Its text is the Revised Version, and the passages are chosen with great care, so that they may be read by children of every age and capacity. There are also notes and introductions. This volume deals with the Old Testament. We shall welcome the New Testament volume when it comes.

The second volume of the 'Eversley' *Shakespeare* is a thick globe 8vo of 571 pages, and contains five plays—'Taming of the Shrew,' 'Merchant of Venice,' 'Merry Wives of Windsor,' 'Twelfth Night,' and 'As You Like It.' The introductions are skilful selections of the essential by a practised Shakespeare scholar; the notes are, as before, only the absolutely essential.

Messrs. Macmillan have also issued a cheaper edition of the Earl of Selborne's *Defence of the Church of England against Disestablishment* (pp. 381, 2s. 6d.).

Messrs. Macniven & Wallace have published a third edition of *Presbyterian Forms of Service*, an excellent volume of direction and suggestion for the conduct of public worship in Presbyterian Churches, issued by the Devotional Service Association of the United Presbyterian Church. The new edition is revised and enlarged.

THOUGHTS ON THE WORD. BY H. EPWORTH THOMPSON. (Marshall Brothers. Crown 8vo, pp. 165.)

These thoughts are some original, some selected. They are all simple and short, intended for Christian workers, and intended for immediate use. But the feature of the little book is its careful choice of texts to illustrate the topics dealt with.

How little do we know of the weight that the moments carry as they pass us. On a certain hour of the night of the 3rd of June 1885, there came to a high-caste Hindu the light of the glory of God in the face of Jesus Christ. It was an eternal birth to him. It has been an eternal birth to others. And now the story of the struggle, and all the grace that came after, is told in a small book, which Messrs. Marshall Brothers have published under the title of *From Siva to Christ*.

Messrs. Marshall Brothers have also published two volumes of sermons by the Rev. J. Wilbur Chapman, D.D., of Philadelphia. They follow some volumes, previously noticed, by the same author, which have had a large circulation. They are of the same earnest evangelical note, with constant reference to the work of the Holy Spirit in the Christian life of to-day. Their titles are *The Lost Crown* and *The Power of a Surrendered Life*.

The Rev. George S. Carson, M.A., has prepared a *Primary Catechism* (Oliphant, 1½d.), and the Rev. T. B. Stephenson, D.D., has prepared a *Manual of Christian Doctrine and Duty* (H. Marshall, 1d.). They are both simple, but Mr. Carson's is the simpler. They are both orthodox, and again Mr. Carson's is the more orthodox. Dr. Stephenson's, however, is more ethical, and will be relished by the greater body of teachers.

AN INTRODUCTION TO THE CREEDS. BY A. E. BURN, B.D. (*Methuen*. 8vo, pp. xiv, 323. 10s. 6d.)

Mr. Burn is our freshest informant on the Creeds of Christendom. He has travelled Europe, and inspected the original or most ancient manuscripts in all the great libraries. He has digested the latest literature. And he can think. This is a student's book. It is prepared directly in view of the Cambridge Theological Tripos. But it will interest and instruct every person who cares to be interested and can be instructed on this great subject.

Besides the Creeds proper, Mr. Burn gives us a chapter on the 'Te Deum.' He accepts Dom Morin's suggestion that the author was Bishop Niceta of Ramesiana, whose date is given by Gennadius as 370-420. This suggestion is as old as Archbishop Ussher, who found a collection of Latin and Irish hymns, in which the 'Te Deum'

was assigned to Niceta. Professor J. H. Bernard of Dublin identified this collection with the Irish Book of Hymns belonging to the Franciscan Convent at Dublin, and published it with an introduction. From that point the proof has gone forward; and Mr. Burn so strengthens it now that little doubt seems left on the matter.

THE PRAYER BOOK AND THE CHRISTIAN LIFE. BY CHARLES C. TIFFANY, D.D. (*Murray*. Crown 8vo, pp. 176. 5s.)

The further title explains the book better: 'The Conception of the Christian Life implied in the Book of Common Prayer.' Thus it is not an introduction to the history, or even to the theology, of the Prayer Book; it is an exposition of its teaching about the life that every follower of Christ should live. It strikes us as an extremely useful book. Well written and reverent, it is also thoroughly practical. Its scholarship is unimpeachable, and its doctrinal position unassailable. To the reader of this timely volume the Prayer Book will carry more meaning and claim more allegiance.

THE ABIDING LAW. BY THE REV. JAMES AITKEN, M.A. (*Oliphant*. Crown 8vo, pp. 191. 2s. 6d.)

The Decalogue makes an interesting historical study, but it serves its end best when it is obeyed. Mr. Aitken's purpose is to get it obeyed. He translates it into modern language and modern life. He lets it run into the very recesses of modern social life, and is not afraid to turn its light upon the fashions and frivolities of our day. He does not forget that salvation is not by keeping the commandments, but he remembers that there is no salvation without keeping the commandments. He is aware of the sweep Christ gave to these Ten Commandments, yet he insists upon their being kept. For he knows that He that spared not His own Son, will with Him freely give the power to keep the commandments. The twelve addresses of which the volume is composed are spoken to toiling earnest people.

THE ORIGINS OF SCOTTISH PRESBYTERY. BY THE REV. A. MORRIS STEWART, M.A. (*Oliphant*. Crown 8vo, pp. viii, 88. 1s.)

Just at this time, when the great ecclesiastical question in Scotland is the question of the Union between the Free and United Presbyterian Churches, it is most opportune that we should receive a historical account of the origin of these

Churches; and it is most fortunate that it has been so well done. The first chapter contains too much matter, and especially too many dates, to be easy reading. But after that it is all plain and pleasant sailing. The publishers have issued the book in a most attractive form and at a remarkably low price; so that it is altogether likely to prove successful at this time, and will give a better understanding of what men are doing in seeking this Union, and probably also a keener desire to seek it.

Messrs. Oliphant Anderson & Ferrier have done a wise thing in publishing a *Selection of Rutherford's Letters* from Dr. Andrew Bonar's edition, and letting us have it at a cheap price (1s.), and in an attractive, lasting form. No more useful devotional gift could be given.

Messrs. Oliphant have issued a beautiful edition of Mr. Sheldon's allegory, *One of the Two*. Let it be noted that it is the copyright edition, and that it can be had from these publishers only.

Messrs. Parlange of Paisley have published a volume of *Morning and Evening Prayers* for one week, which have been collected and edited by the Rev. William Cowan, M.A., of Banchory. There is more sensitiveness to the spirituality of prayer in the volume than in any small collection we have seen. They may not suit a big gathering of all sorts and conditions of people; they are not general or indefinite enough for that. But Mr. Cowan believes that in prayer we may do more than recognize God's providence and ask for refreshing sleep. He believes that we may commune with the God and Father of our Lord and Saviour Jesus Christ. And he has made his choice from the most spiritual sources of all times. Besides the morning and evening prayers, there are Prayers for Special Occasions, brief, definite, reverential. It is altogether a notable addition to a branch of literature that needs such a chastened addition sadly. The volume is cheap and accessible, being issued at one shilling.

Flowers of Gold is a small volume of addresses to children by the Rev. Andrew Aitken. (Kirkwall: Peace.) The addresses are very happy. The author gets right down among the children, and

does not mind astonishing them now and then, as Lewis Carrol used to do with his bear's skin on.

A Short Way out of Materialism is written by the Rev. Hubert Handley, M.A., and published by Messrs. Rivingtons (rs. net). Mr. Handley believes that conversion is more likely to take place by one good argument being driven well home than by many arguments left unread; so he uses the single argument that seen matter depends on the seeing eye—and the seeing eye is *me*: 'I am mind,' in Carlyle's glad exclamation.

The second volume of the 'Oxford Church Text-Books' has been written by the general editor, the Rev. E. Leighton Pullan, M.A. Its subject is *Early Christian Doctrine* (Rivingtons, rs.). It is a clever sketch of Church doctrine from its simplest form in the Gospels to its expression in the Council of Chalcedon, 451 A.D. Mr. Pullan has succeeded in putting much matter into little space, and yet in writing a book that it is pleasant to read.

RESEARCHES INTO THE ORIGIN OF THE PRIMITIVE CONSTELLATIONS OF THE GREEKS, PHENICIANS, AND BABYLONIANS. BY ROBERT BROWN, JUN., F.S.A., M.R.A.S. (*Williams & Norgate*. 8vo, pp. 361. 10s. 6d.)

So much has been done now in the publication of Babylonian and other tablets that it is possible to make hopeful research into the primitive astronomy, and to reach conclusions that are approachably scientific and final. Mr. Brown claims no more than that. But he claims that, and makes it good. He has no revolutionary theories; his work is on the lines of the great scholars; but he is original and painstaking, making actual new contributions to the subject. Moreover, he has succeeded in retaining the reader's interest throughout, no doubt by the simple process of being always interested himself. This volume is the first of two. It carries the history of the constellations through the Hellenic period. The second will trace the Signs from the age of Alexander back to the dawn of history—a period of deeper and yet more difficult interest.

Contributions and Comments.

Professor Hommel on Hos. v. 11, with a Suggestion on Baasha.

IF Professor Hommel read rather more widely in English literature, he would be aware of the error into which he has fallen in supposing that he was the first person to stir English students up to a more sedulous cultivation of biblical archæology as a helper to biblical criticism. It was in England and not in Germany that the Society of Biblical Archæology was formed, and at the present time there is plenty of archæological interest among biblical scholars. Professor Hommel's suggestion for Hos 5¹¹ will, I fear, not stand a serious examination. That צו is wrong is clear; no Assyrian god of that name is known; the context speaks of Assyria. But שו, read by ש, is only less wrong. The right reading must surely be אשור. הלך אחרי is not necessarily a ritual phrase; just here, it is explained by Hos 8⁹, 'For they have gone up to Assyria . . . ; to מצרים (the land of Musri), to give love-presents.' הלך אחרי means 'he has, like a lover, gone after.' In Hos 8⁹,

Wellhausen's correction is right (מצרים יתנו); but in Hos 5^{11a}, עשק ורצין, is wrong. Read עשוק ורצין (cf. Dt 28³⁸). The whole verse runs, 'Ephraim is oppressed and crushed by its rulers, because he chose to go after Assyria.' The 'love-presents' involved heavy taxation. I hope that Professor Hommel, who, in THE EXPOSITORY TIMES for March, was so much in favour of textual criticism, will not be displeased at the objection which I raise to his undue conservatism in April. The Moonlight God has surely no place in Hosea. I would ask, however, whether Wellhausen's suggestion (*Heidenthum*, p. 62) in explanation of the name Baasha (בעל-שן from בעל-שן) may not receive light from Professor Hommel's statement? May not the god שן, whom Wellhausen only suspects in the name Baasha, be the god Şaw? I know Professor Hommel (*Anc. Heb. Trad.* p. 274) suspects Baasha to contain a fragment of the divine name Asit (cf. W. M. Müller, *Asien und Europa*, p. 316 f.). But he will be open, I am sure, to a new idea (see Wellhausen, *l.c.*).

Oxford.

T. K. CHEYNE.