

MISCELLANEOUS.

AN IMAGE OF YAHVEH.

In reply to some questions received concerning the January number, we will state that the frontispiece entitled "The Semitic God of Tahpanhes" represents one of the most remarkable monuments of the history of our own religion. Professor Mueller, the author of the article on the subject, has purposely refrained from making any positive and rash statements which he might have to retract. But readers who follow his argument carefully will see at once that we have here a representation of the God of Israel, called in olden times Yahveh and since the days of the Reformation, Jehovah.

People not acquainted with the progress of excavations made in recent years may be astonished that a statue of Yahveh existed at all, for we are so accustomed to the notion that the Jews held all statues and other representations of God in abomination. But of late we know that the Jews with whom we are acquainted through the Bible are one sect only, that there were other Jewish congregations, and that these other ones were really the older, and if faithfulness to tradition means orthodoxy, the more orthodox Jews. Judaism, such as we know it, was prepared by the prophetic movement and definitely worked out in the Babylonian Exile, and this Judaism is the one that alone survived.

We know from recent excavations that in the village of Elephantine, there stood a magnificent Jewish temple, which was older than the second temple of Jerusalem. It was destroyed at the instigation of the Egyptian priests, worshipers of Khnub. Other documents found in the same place reveal to us that there existed a flourishing Jewish colony, which however did not observe the special restrictions of post-Exilic Judaism. They intermarried with the Gentiles and did not look upon Jerusalem as the only place of worship and sacrifice.

We must at the same time assume that they worshiped their God Yahveh or Jehovah under some visible symbol as was done in the time of ancient Israel before it split into the two kingdoms. There are enough indications in the Bible itself to prove that idols were made and unhesitatingly used even by such men as David, and that the bull was the favorite symbol of the deity.

Wherever hostility towards other nations appears, it is purely nationalistic and not religious. Even Solomon was the son of a Hittite woman and we may assume that the Israelites were a race considerably mixed with Hittite, Philistine, Egyptian, Canaanite, and other elements. At the same time their religion resembled that of their neighbors, much more than was generally assumed. The nationalistic and vigorously monotheistic spirit of Judaism

is of late origin. It was perfected in the Babylonian Exile and made the Jews what they are to-day. Here too lies the reason of the preservation of the Jews among the Gentiles which has never as yet been plainly understood. It is but natural that this conception of Judaism which had been so hardened in the tribulations of national misfortunes should alone survive, and that the other conceptions of Judaism through their very similarity to other pagan cults, should disappear entirely as if they never existed.

For all these reasons the bas relief of the Semitic sanctuary at Tahpanhes is of great interest to us and the more we understand the significance of having a presentation of the old Jehovah, the more we shall prize this remarkable monument.

P. C.

BOOK REVIEWS AND NOTES.

A STANDARD BIBLE DICTIONARY. Edited by *M. W. Jacobus, E. E. Nourse, and A. C. Zenos*. New York: Funk & Wagnalls, 1909. Pp. 920. Price, Cloth \$6.00; Half Mor. \$10.00; Full Mor. \$12.00, all net. Indexed, 50 cents extra; Carriage charges 47 cents extra.

In this publication Funk & Wagnalls have aimed to provide a Bible Dictionary which shall be as standard a work in its line as their English Dictionary has proved itself. The present volume owes its origin not only to the fact that the most modern dictionaries such as those of Hastings and Cheyne were too comprehensive in scope and expensive in price to be of practical service to the general Sunday-school teacher, the intelligent layman and small-salaried clergyman, but also to the fact that such a need has been supplied recently in Germany by Prof. Hermann Guthe's one-volume *Bibelwörterbuch*. It was the publishers' intention at first to make this work accessible to the English-reading constituency by translation, but it soon became apparent that to serve this purpose it would require so much editing that it would be as easy, and eminently more satisfactory to provide a similar work on independent lines. It is noteworthy, however, that Professor Guthe occupies an important place on the list of collaborators of the English work.

Accordingly the English world of Bible readers and students now possess a one-volume Bible Dictionary compiled by the best scholarship available, giving authentic information on about 9000 titles taken from the fullest concordances, utilizing the most improved devices for ready reference, and at a price within the reach of any person interested in a library of his own. The book is not a remodeling of any former work but is made entirely new from the ground up. No item is too insignificant to bear the initials of its author, so that the reader may feel perfectly sure where to place responsibility for each statement.

With regard to the critical value of the work, the editorial position may perhaps be best understood from the following paragraph in the preface:

"The critical position to which such a Dictionary is necessarily committed must be one of acceptance of the proved facts of modern scholarship, of open-mindedness towards its still-debated problems, and of conservation of the fundamental truths of the Christianity proclaimed and established in the message and mission of Jesus Christ. The constituency to which the Dictionary appeals is not to be helped by an apologetic method that ignores what a reverent critical scholarship has brought to light regarding the Book of the

Christian religion; nor is it to be served by a radical spirit so enamored of novelty and opposed to tradition that it would seek to establish a new religion on the ruins of the historical facts of Christianity. It can be ministered to only by a clear, charitable, uncontroversial presentation of the results which a century and a half of earnest, conscientious, painstaking, self-denying study of the Bible has secured, to the end that all students and readers of the Book may be led into its more intelligent understanding and its more spiritual use."

It may be needless to add that especial care has been taken to have the illustrations so chosen as to be of practical value; the greatest care has been shown to have them printed as clearly as possible. Many of the illustrations are reproduced here for the first time. Another exclusive feature is the maps, many of which have been drawn for this work. Among the thirty-six collaborators, the list contains besides those already mentioned such names as König, of Bonn; Nowack, of Strassburg; Driver and Gray, of Oxford; McCurdy, of Toronto; Denney, of Glasgow; Sterrett, of Cornell; Dickey and others, of McCormick Theological; Pres. Mackenzie and others of Hartford Theological, and Dean Mathews of Chicago.

PRIMITIVE SECRET SOCIETIES. A Study in Early Politics and Religion. By *Hutton Webster, Ph. D.* New York: Macmillan, 1908. Pp. 227.

This work contains material of great anthropological interest with regard to secret organizations among primitive peoples, their initiation ceremonies and their relation to tribal society. The men's house, the puberty institution, secret rites, the training of the novice, the power of the elders, together with the development and functions of tribal societies are in turn discussed, and the decline of tribal societies as the social life develops. A characteristic of the social history of the tribe is the fact that when the social organization has developed to the point of admitting women, this stage inevitably marks the disintegration of the initiatory rites. The last chapter is properly an appendix and deals with the diffusion of initiation ceremonies in Australia, Tasmania, Melanesia, Polynesia, Africa, South, Central and North America. A very comprehensive bibliography is furnished in the form of copious footnote mention of authorities. The index of the book is confined to the enumeration of native terms, but this is very essential as there are ten columns of them.

EACH IN HIS OWN TONGUE AND OTHER POEMS. By *William Herbert Carruth.* New York: Putnam, 1909.

Very many people will be glad to have this small volume if only for the sake of its opening poem which gives its title to the book. Known as "God" or "The God of Evolution," this poem, which appeared originally in *The Open Court* several years ago, is one of those inspired expressions of thought that strike home to the hearts of large numbers of thoughtful readers. These four stanzas are sufficient justification for the existence of the book, but the reader will find many a bit of occasional verse in the collection that follows, that will well pay perusal. The author is Professor of German Language and Literature in the University of Kansas, and several of his verses bear German titles, while at the end of the volume we find very successful renderings into German of the old familiar English lyrics "Drink To Me Only With Thine Eyes"

by Ben Jonson, and Thomas Moore's "Oft in the Stilly Night." Professor Carruth also touches on several Biblical parables which he would fain carry out to further conclusions from the traditional one. Such are "A Rhyme of Thomas the Doubter," "The Plaint of the Fruitless Fig-tree," "The Woman Taken in Adultery"; and also "The Brother of the Prodigal Son," who is made to justify his complaint of injustice on the part of his father, so that the father "stands reproved":

"All too lightly I forgot
The temptations of thy lot;
Homely duties fitly borne
Match the prodigal's return.
Yea, for him who never wandered,
Not less than for him who squandered
His endowment, should there be
Fatted calf and jubilee."

PSYCHOLOGIE DE L'INCROYANT. Par *Xavier Moisant*. Paris: Gabriel Beauchesne et Cie., 1908. pp. 340. Price 3 fr. 50.

In this study of the "Psychology of the Unbeliever" the author is careful to analyse only types which frankly admit themselves to be unbelievers. He rightly dismisses from his investigation those who make a business or profession of anti-clericalism, convinced that an Auguste Comte was more deeply an unbeliever than a Gambetta. He uses only such sources as are well authenticated and accurate, many of them being unpublished documents. His conclusions are not less interesting for the psychologist and the student of the history of philosophy than for apologists. The unbelievers whom M. Moisant discusses are not merely conventional types but living men whose weakness and strength are brought out in the sincere effort to give a correct presentation. The book is divided into three parts treating first of the scoffers represented by Voltaire; second, the Positivists, followers of Comte; and third, the intellectual class best represented perhaps in France by Renouvier.

LE BESOIN ET LE DEVOIR RELIGIEUX. Par *Maurice Sérol*. Paris: Gabriel Beauchesne et Cie. Pp. 216. Price 2 fr. 50.

This little work proceeds from the premise that all human life is inevitably exposed to discord and misery; that only a firm and sincere religion consisting of faith, prayer, hope and love is able to provide relief; and that natural law imposes this solution of the problem of life upon the world. After treating the subject from the point of view of religious need and religious duty the author proceeds to criticise the principal existing systems of religious philosophy and then draws the attention of students of the subject to certain delicate and important aspects of the religious problem supporting the view of the necessity and obligation of faith, and the necessity of doctrinal authority because of the insufficiency of reason and experience. The last chapter sums up the author's idea of the psychological and moral necessity of mental and physical expression of religious feeling as represented in public worship.

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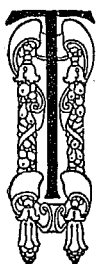
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