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subject of mental illness in its connexion with morals and religion. From the medical point of view it is thoroughly accurate and reliable, while it is written with a lucidity which makes it very understandable. Perhaps the most valuable part of the work is the great amount of clinical material which is given, enabling the general reader from the record of a large number of illustrative cases to form some idea of the variety and complexity of mental disorders. The ordinary pastor, fortunately, does not meet such cases every day, but it is well that he should know of their existence and be prepared to deal with them wisely when they do occur. The book can be confidently recommended as a sane and helpful treatment of the whole subject of mental and sexual maladjustment.

A work by an American Professor on the Person and ministry of Jesus Christ claims to offer 'a new point of view.' The book is *The Re-interpretation of Jesus in the New Testament*, by Professor Carl E. Puriton, Ph.D. (Scribner's; 7s. 6d. net), and the claim is a large one to be made to-day. As a matter of fact, the book is an interesting study, first of the sources of our knowledge of Jesus, then of His ministry, and finally of the different interpretations of Him to be found in New Testament books—Paul, John, Hebrews, Acts, and Revelation. There is nothing very novel in the book, but it is all readable, not very thorough but good sound

work, a useful kind of introduction to the New Testament presentation of Jesus.

Volumes innumerable have been written on prayer, but the subject remains ever fresh with its problems, and elusive in its essential mystery. *Prayer: Its Mysteries and Methods*, by the Rev. J. A. Clapperton, M.A. (Sharp; 3s. 6d. net), is a book of wise guidance for devout souls. It touches upon the difficulties that have been raised by physical science and the reign of law, but the reasoning here is not profound nor likely to carry conviction to the unbelieving mind. The strength of the book lies in its wealth of Scriptural teaching and of practical suggestions for the ordering of the prayer life. It should prove most helpful to all who need guidance and encouragement in the practice of prayer.

The New Reformation, by A. K. (Stockwell; 3s. 6d. net), contains a collection of short letters from a Quaker to a Fundamentalist intended to convince the latter that his view of the Word of God is erroneous and that he should give more heed to the Inner Light. It is difficult to believe that any Christian to-day has so crude a conception of the Word of God as this Fundamentalist is represented as having. The argument of the letters is slight, and very little positive contribution is made to the elucidation of this great subject.

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTHSHIRE.

HITHERTO we have been accustomed to think of Sumer and Egypt as the most ancient cradles of civilized life. But now, according to Sir John Marshall, such marvellous discoveries have been made at Mohenjo-Daro that the Indus may have to be regarded as more original than the Nile or the Tigris. There is evidence that caravans with precious stones and valuable manufactured goods were crossing the mountain barriers from India westward to Mesopotamia five thousand years ago, many centuries before Abraham was born. Numerous objects with writing on them have been unearthed. These contain ideographic signs, such as lie at the foundation of Egyptian, Sumerian, and Chinese

writing. Though not yet translated, the appearance of the script shows that it has to do with forestry, canals, water-supply, transport, trade, and government. We thus have a view of an active world, corresponding to a high development of civilization, long before the ancestors of the Hebrews left the steppes of Arabia. The discovery has enlarged the domain of Eastern archæology, and may yet throw considerable light on the early pottery, figurines, seals, and similar material unearthed in Babylonia, Syria, and Palestine.

This extension of the origins of civilization adds interest to the excavations which are being conducted at Nineveh and other places in the Tigris-

Euphrates regions. At Nineveh, which fell before the Scythians in 612 B.C. (its fall was prophesied by Nahum, and by Zephaniah, 2¹³⁻¹⁵), excavation has been going on for many years, ever since Layard found the great palace of Sennacherib. A few months ago, Mr. R. Campbell Thomson announced that the Temple of Ishtar had at last been discovered after years of research by himself and others. Now he reports that he has succeeded in digging a great pit, about ninety feet deep, down to virgin soil, thus reaching the earliest Ninevite settlement. Not far from the lowest depths, below several strata of pluvial deposit, he came on a series of brilliantly painted pottery fragments, many of them in three colours, with geometric patterns, in lustrous red and black; while at the bottom, under the vast accumulation of débris, he found plain and incised ware belonging to a civilization that cannot be much later than 5000 B.C. Among finds in an adjoining field was a perfect prism of Esarhaddon, which describes the events after the murder of his father Sennacherib, and thus adds to the information we have in 2 K 19^{36, 37} (= Is 37^{37, 38}).

If the Exodus took place about 1445 B.C., as an increasing number of scholars seem to hold, the Pharaoh at the time was Amenophis II. Some interesting information regarding his wife, who was a daughter of Thutmose III., is now afforded us by Mr. H. E. Winlock, the Director of the expedition which discovered her mummy at Thebes in 1929. She died about 1440 B.C., and her tomb was found to have been robbed twice, some four hundred years after her burial, but on each occasion it had been officially restored and resealed. An examination of her mummy shows that she was not more than fifty at the time of her death. She was of short stature, rather slender, and with a delicately formed figure. She wore bracelets and armlets, and one or more chaplets on her brow. Her head was large, with wavy brown hair, having no trace of grey. As it was the Egyptian fashion in her day for the women to give as much fulness to their hair as possible, she had padded it out by adding innumerable false braids of human hair, of the same colour as her own. Amenophis II. continued to reign for some twenty years after her death, and was interred in the Valley of the Kings. His tomb was discovered in 1898, and his body rests there to this day.

In Palestine excavators are busy. At Samaria, which may be regarded as the greatest site connected with the age of the monarchy, work has been progressing rapidly. Among other valuable objects,

some important carved ivories have been found. Most of these bear representations of Egyptian gods, while two represent winged cherubim, one in pierced relief pictures a bull being mauled by a lion, and others, again, have decorative patterns, bands of lotus-flowers and buds, and complicated designs of the sacred tree type. Mr. Crowfoot regards the whole group as closely related in characteristics and date to the ivories found in 1928 at Arslan Tash, near Carchemish (these latter are not unlike some ivories found by Layard at Nineveh). The strata in which they were discovered is about one hundred metres north-east of the 'Osorkon house,' in a spot full of Israelite potsherds of the eighth and ninth centuries B.C. Some of them probably belong to Ahab's reign (c. 875-853 B.C.), when there was a great display of pomp and luxury, with many 'ivory houses' (*i.e.* houses panelled or decorated with this substance, Am 3¹⁵). The Egyptian and Babylonian monuments refer to the widespread trade in ivory, and Ahab and his successors in Samaria must have had no difficulty in securing sufficient quantities of this material from Tyre, which was the principal centre of the trade (Ezk 27^{6, 16}). The king of Damascus had an ivory bed (cf. Am 6⁴, where such beds are mentioned), and a massive ivory throne which Adad-nirari III. carried off as booty, and Solomon possessed an ivory throne overlaid with gold (1 K 10¹⁸).

At Megiddo a most remarkable discovery was made not long ago by Mr. Guy. A wide hollow full of rubbish was cleared, and found to extend through all the various strata down to the rock. When cleared, it formed a huge crater with a stairway down the side. At the rock it changes into a vertical square shaft, about sixty feet deep, and twenty feet square. From this a sloping tunnel leads farther down to a spring at the foot of the hill. Here there is a narrow opening to the outside, beside which was found the skeleton of the door-keeper, with a large mace-head of bronze beside him, reminding us forcibly of the skeleton of the Roman sentinel found at Pompeii. In this way the internal water-supply of the city was assured. The long, steep, slippery stairway speaks painfully of the work laid upon the 'drawers of water' among the conquered Canaanites (cf. Dt 29¹¹, Jos 9^{21, 27}). We have an illustration of the same in the water-supply at Gezer, where there was a gigantic staircase (dating, it is believed, from Neolithic times), 219 feet long, cut in the rock, and leading down to a powerful spring with a pool of great depth, and another illustration in the staircase tunnel which

ran down from the top of the hill now called the Castle of Es-Salt, in Transjordania.

Dr. Gabriel Welter, who has been excavating at Shechem (*Balâlah*, a little south of *Nâblus*) on behalf of the German Archæological Institute, has recently given us further interesting reports. The town, it is known, was strategically placed between Mounts Gerizim and Ebal, so as to block the pass on the ancient highway from the Jordan, and thus protect the coastal regions from Eastern invaders. The gigantic wall, discovered to be double, with a thirty-five feet earth slope between the two, has now been entirely laid bare, and is traceable in an unbroken circuit, enclosing a city area of fifteen acres, making one of the largest fenced cities in Palestine. The complex of the walls appears to have been about sixty-five feet high and fifty feet thick. One can understand how the Israelites, on hearing the report of the spies in Kadesh-Barnea ('The cities are great and walled up to heaven'), felt in their own sight as 'grasshoppers.' If it be the case, as the excavator thinks, that the fortifications date from the fourteenth century B.C., it is possible that they may have been constructed by Labaya (probably another form of the name Levi), who figures so much in the Amarna Letters of that date. We know from these Letters that his dominion extended from the Plain of Esdraelon to Gezer, and that he probably resided at Shechem. It was through his instrumentality that the *Habiru* (or Hebrews) took possession of the town at the time of the Conquest. It is a strange coincidence, perhaps, that Levi is associated in the Biblical narrative with Shechem (Gn 34).

Further particulars have been received regarding the pavement discovered in the Tyropæon Valley, adjoining ancient Jerusalem. The pavement, which lies about nineteen feet below the present surface, is four feet wide. It stretches along the side of a street of diagonally laid flags, some of which are striated at right angles to the line of the street, while others are worn smooth with use. It is composed of alternately wide and narrow slabs, the latter leaving a hiatus of some eighteen inches beyond their inner edge. The engineers who made the discovery (they happened to be laying new drainage) raised a broken slab and sunk a shaft of about five feet in width. They found that the filling immediately below consisted of a damp clayey earth, which yielded, in sifting, large quantities of sherds uniformly of hard fine ware, red and buff, belonging to the Roman or earliest Byzantine period. Six coins were also discovered, two of which are of procurators dating A.D. 10 and 18 respec-

tively; a third, though illegible, is probably of the same period; while the remainder are Arab. Large quantities of potsherds were also found above the pavement, dating from the Byzantine period downward.

All doubt as to whether *Tell en-Nasbeh*, where Professor W. F. Badé has been excavating, is actually the Biblical fortress of Mizpah seems now to have been removed by the discovery in a tomb there of a beautifully worked agate seal, inscribed in Hebrew characters, showing that the occupant was none other than 'Yaazanyahu' (*i.e.* Jaazaniah), one of king Zedekiah's principal officers, who, we know from Scripture, came to Mizpah (cf. 2 K 25²³, Jer 40⁶) along with other leaders to give in his allegiance to Gedaliah, the governor of Judah appointed by Nebuchadrezzar. The name is spelt on the seal exactly as in the Biblical record, and beneath it are the words 'Servant of the King,' accompanied by a well-etched design of a crowing cockerel. If the mound be really Mizpah, it becomes one of the most fascinating Biblical sites in Palestine. The hill on which Mizpah stood was regarded as sacred. It was here that Samuel gathered Israel to choose their first king. Here the tabernacle remained for about fifty-seven years, until the dedication of the temple of Jerusalem; and here there was, according to 1 Mac 3⁴⁶, an ancient Israelite 'place of prayer,' such a spot as there was perhaps on the Mount of Olives (2 S 15³², RV).

In a previous review we mentioned, in connexion with the excavations of Pères Mallon and Köppel at *Teleilat Ghassul* and neighbouring sites, that a large number of 'inscribed pebbles' had been discovered. Closer study has convinced the excavators that these are not authentic. They recognize now only two of them as genuine, the remainder being clever imitations (*Shapira redivivus?*). Any further discussion as to their meaning is unnecessary. The black basalt stela discovered at *Khirbet Baluah*, in Moab, with human figures on it and several lines of ancient inscription, is believed by Horsefield (the discoverer), and Père Vincent to represent some Moabite king being introduced by the goddess Ashtar to the god Chemosh (whom the Israelites called 'the abomination of the Moabites'), in order to seek his help under some national peril, or thank him for some great deliverance. The inscription, which consists of four horizontal lines, is placed, contrary to custom, in the narrow conical space at the top, above the figures, and is so worn with age as to be quite undecipherable, though some of the letters,

so far as the writer can judge from a copy, appear not unlike the much-discussed Sinaitic ones. The stela has been dated sometime between Thutmose III. and Merenptah (*i.e.* between 1501 and 1215 B.C.), several centuries before the well-known Moabite Stone. Is it possible that it may be concerned with the approach of the Israelites to the Promised Land? It is not unlikely that the Moabite prince, Balak, the son of Zippor, had recourse to his national gods Chemosh and Ashtart. Was the event perhaps commemorated afterwards by this imposing monument, placed in some sanctuary at *Baluah*?

A series of Stone Age deposits, so far unparalleled in the Near East, has been discovered by Mr. MacCown in the Valley of the Caves at the foot of Mount Carmel. A Mousterian cemetery, twenty thousand years old and more, has been unearthed. It is the most extensive mid-Pleistocene graveyard that has been discovered so far. It is the same stratum in which the skeleton of a child was found last year. Now eight complete or partial skeletons

of other individuals have been discovered. According to Sir Arthur Keith, these prove that the ancient Palestinians were a distinctive people unlike any other race of prehistoric men. They resemble the Neanderthals of Europe (the strange race that became extinct long before the end of the last Ice Age), and yet show many features also which link them to the aborigines of Australia. This newly found type of humanity, which has been given the name *Palæanthropus Palestinus*, serves to bridge the gap between the Neanderthals and the primitive forms of modern man. As the deposits have been found on a ledge of Mount Carmel, one cannot help thinking of the great scene when Elijah and his servant looked from the summit of the hill away over the Levant for some cloud which might betoken rain for Ahab's parched plains. Down below him, as he sat there, was the ledge where this strange family of people had been sleeping for countless thousands of years, and now, three thousand years later than Elijah himself, they have come to light.

Silence in Heaven.

BY THE REVEREND W. ERNEST BEET, D.LITT., F.R.HIST.S., HVTHE.

'WHEN he opened the seventh seal, there was silence in heaven for about half an hour' (Rev 8¹)—thus does the episode of the Seals reach its dramatic climax. What exactly that climax really means sets a problem for which no entirely satisfactory solution has yet been found, and perhaps never will. But the quest is fascinating, and though finality may be beyond our present attainment, the effort is at least worth while.

The saying is undoubtedly a hard one, and any interpretation offered must be conjectural at best. It may be advisable to enter upon our study with a passing glance at some of the suggestions which have already been put forward, though anything like detailed consideration or criticism would transgress the necessary limits of this paper. The suggested interpretations must, in general, be allowed to speak for themselves. They are, for the most part, solutions proposed by recent expositors, among whom may be named Milligan, Charles, Swete, and C. A. Scott.

Some writers have expressed uncertainty as to

the extent or range of the silence. The cessation, it is argued, may include that of song, but more probably has reference to the lightnings and the threatening sounds which accompany it. That is to say, it indicates a brief suspension of judgment to call attention to the manifestations of wrath to follow. But surely silence means silence if it means anything at all, and any solution along these lines appears to me, on this and other grounds, singularly unconvincing, especially in view of the fact that, so far as the sacred record is concerned, the silence seems to interrupt the song. Much more plausible is the conjecture that 8² is out of place and that vv.³⁻⁵ should immediately follow v.¹. This suggests that the praises and thanksgivings of heaven are hushed in order that the prayers of the suffering saints on earth may secure uninterrupted hearing before the Throne of Grace. Attractive as it is, in some respects, this interpretation is hardly adequate to account for the dramatic splendour of the interruption—a remark which applies still more strongly to the suggestion that silence does not