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toutes parts les fidèles . . . se voyaient réduits à vivre en marge de la grande Église qu'ils avaient pensé subjuguier, et à se constituer en secte.'

III. *Some Results*.—Gwatkin's trenchant summary of the three great results of the Montanist controversy is well known. He argues :

(i) That the fall of Chiliasm into discredit was a distinct gain, but that with it went grievous loss. 'The failure of Montanism did much to fix on Western Christendom that deist conception of God as a King departed to a far country, which empties the world and common life of that which is divine and holy and restores it but in part through the mediation of the Church His representative and by the ministry of sacraments.'

(ii) That as a result of the Church's deep distrust of the prophetic and the charismatic in all its forms, the third century was an age of disillusion, like the eighteenth century in England. Enthusiasm was suspect, the priest exalted, prophesyings despised and crushed, and the Spirit quenched. 'This failure of Prophecy barred every plea of inspiration' (as Priscillian was to discover when he essayed to reopen the era of prophecy), 'and helped to bar every plea of conscience not consistent with the actual order of the Church. Preaching was thrown into the background for a thousand years. The mediæval conception of the priest's duty was helped forward; that is, to say masses and to be a spiritual director but by no means to preach.'

We may add that just as the deism and rationalism of the eighteenth century was the price paid for the repudiation of Quakers, Ranters, Seekers, and Diggers of the seventeenth century with their direct experience of God's activity as Spirit, so the institutional and sacramental emphasis of the Mediæval Church externalized the interpretation of Christian experience and helped to obscure the abiding truth that the Spirit is alone primary, and all else, however important, secondary; the Bible, the Sacraments, the historical record of Jesus' life on earth are all a channel of the Spirit;

primary is the experienced fellowship of man's spirit with the Lord the Spirit.

(iii) That a contrast began to be drawn between the Apostolic Age with its ministry of gifts (now ended! The *Law and the Prophets* were only until John—an almost incredible abuse of Christ's word in Mt 11¹³) and later times. 'The official ministry seemed the one mediator with an absent King.' First the minister is turned into a priest to offer sacrifices. Then a material sacrifice is invented for him to offer. Then the whole work of the Spirit is shut up into his ministrations. 'The entire mediæval system from the Papacy downward is no more than a natural development of the unbelief which knows no working of the Spirit but one transmitted by outward ordinances from a distant past. To this development the failure of Montanism gave a greater impulse than the defeat of the Gnostics or the conversion of Constantine.'

Perhaps it is hardly fair to compare this over-strong language with that of Tertullian whose deep conviction of the unceasing activity of the Holy Spirit was expressed with characteristic exaggeration and that command of sarcasm that has never been surpassed. Only *imbecillitas aut desperatio fidei* can pretend, he says, that the activity of the Spirit is shut up to the first age. Like Canute at the sea's edge he asks whether the Catholics will fix boundary stakes for the divine activity. 'Why not suppress God altogether? It is all that remains for you to do, such is your power!'

Montanism failed. The function of the prophet ceased partly because the logic of ecclesiastical development made it inevitable, but partly because the Phrygian prophecy defeated its own ends. Nevertheless its essential principle could never be permanently forgotten nor lost. In that *seculum rationalisticum*, the eighteenth century, Novalis could witness to it and so inspire the great word in Faust :

Erst jetzt erkenn ich was der Weise spricht,
Die Geisterwelt ist nicht verschlossen.

Recent Biblical Archaeology.

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

THE Ras Shamra Tablets are still opening up the meaning of obscure words and passages in the Old Testament. The texts refer to three kinds of 'pendentives' (or ornaments hanging from the

neck) under the name of divinities, namely, 'Astartes,' 'suns,' and 'moons.' The word used for a 'sun' pendentive is *sh-p-sh* (*shepesh*). According to the texts, *shepesh* appears to have been a

solar goddess, for she is described as *nrt Elm* (נרת אלם), 'the flame of the gods,' reminding us of the title *nūr ilāni* given by the Assyrians to Shamash. The word *shepesh*, indeed, must be a Phœnician form of Shamash, or of the South Semitic goddess Shemesh. Consequently, the pendentives called 'suns' must have been glass or metal disks, representing the sun, and they are to be identified with the *shebîsim* (שֶׁבִיִּים) mentioned in Is 3¹⁸, which are wrongly translated 'cauls' or 'networks.' The word used in the tablets to designate a 'moon' pendentive is *yērach* (cf. Hebrew יָרַח), and must be identified with the שְׁחֵרִים translated 'crescents' in the same verse of Isaiah. The verse should therefore run, 'In that day Yahweh will take away the beauty of their bangles, and their sun and moon ornaments.'

Among the latest Accadian tablets discovered at Ras Shamra, there is one containing some commercial accounts. It details certain quantities of wool to be supplied to a merchant by several purveyors. The noteworthy thing is that the enumeration of the quantities is made in talents of 3000 shekels, instead of the usual trade talent of 3600. The former, as we know, was confined, both in Babylonia and Phœnicia, to the weighing of precious metal, but here we have it used for a commercial commodity like wool. The interesting point is that it corresponds with the talent used by the Hebrews in the Tabernacle accounts during the wilderness sojourn, for an easy calculation from the numbers given in Ex 38 proves that 3000 shekels went to the Hebrew talent. It is not unlikely, therefore, that the Phœnicians, when they first settled in the country, took with them the system of weighing in talents of 3000 shekels, which must have been common to them and the Hebrews before the Conquest. Probably it was only in later times that they adopted the Babylonian system.

Among the tablets there is a treatise on the malformations of horses, with the appropriate remedies. It is interesting to note that one of the commonest remedies was the *debēlah* (דְּבִלָה), or pressed fig-cake, which Isaiah prescribed for King Hezekiah when he was suffering from an ulcer (2 K 20⁷ = Is 38²¹).

The texts show us that Ras Shamra was probably a Tyrian colony, and long before the end of the second millennium B.C. it had become an influential seaport, occupying a position of exceptional importance facing the Great Western Sea, just opposite the extreme end of Cyprus and in close contact

with all the Semitic hinterland. It received merchandise coming in from Cyprus, Crete, Egypt, and other places, and transmitted it to the powerful centres of civilization in Mesopotamia for which it was destined. It received cargoes of copper, for instance, from the mines in Cyprus, and transported this metal farther eastward, so as to be used instead of iron for making arms, iron being rare at that early time in Syria, and being regarded rather as a precious metal. On the other hand, it also received Asiatic products from the east, and passed these on to Egypt, the Ægean Islands, and the Greek mainland. It was thus a rich commercial centre, a cosmopolitan nucleus of diverse peoples and religions, and the starting-point of many roads leading to the interior. In addition, it had considerable political prestige, which was increased by its celebrated sanctuary and school of learning. The tablets mention the Hurrians, the Hittites, the inhabitants of Cyprus, those of Yaman (in Ionia), the Subareans, and other neighbouring peoples; and the dwellers in Ras Shamra are called upon in one tablet to expel these foreigners from their midst, owing to the dangers created by a hostile population. It is clear that, in whatever way we regard these Syrian archives, their discovery is surely one of the most valuable made in the Near East. The translation of the remaining ones is being published as soon as possible; and according to a letter just received from the translator, Professor Charles Virolleaud, Paris University, he hopes to finish the work by next April.

Excavation is proceeding at numerous ancient sites in Palestine. At *Tell Duweir* (believed to be Lachish), the Wellcome Historical Museum Expedition, under Mr. J. L. Starkey, has reached the fifteenth-century level and found Egyptian scarabs of the time of Amenophis III. (1419-1383 B.C.), the Pharaoh to whom several of the el-Amarna letters were addressed. According to one of these letters, which was sent by Abdihiba, king of Jerusalem, Lachish was one of the cities captured by the H̄abiru (Hebrews) on their entrance into Canaan, and the discoveries now made, especially the ivories, show distinct marks of a conflagration, which probably happened at this time. But what is far more important, the excavators in searching a rubbish heap (consisting of ancient grain pits), adjoining the ruins of a temple, unearthed some fragments of a large vase containing alphabetic writing of the age succeeding Moses. We know now from the Ras Shamra Tablets, which are in alphabetic cuneiform, that the origin and use of the alphabet goes back to a much earlier period

than has previously been supposed. According to René Dussaud, these tablets must be dated in the fourteenth or fifteenth century B.C., and the writing is so firm and sometimes so elegant that one cannot but conclude that it had been in use for a long time before. This alphabetic cuneiform, moreover, does not appear to have been confined to the Ras Shamra district. A specimen of it has recently been dug up in the south, at Beth-Shemesh ('*Ain Shems*), on a tablet of unusual shape (broken into many fragments, but now put together), and probably dates from the same period. In this latter example the script runs from right to left, the opposite of the Ras Shamra one, but the alphabet is identical when read with the aid of a mirror (probably the inscription had been stamped on the tablet, and therefore appears backward). The discovery now of alphabetic script at Lachish, dating probably from the time when the Israelites were in the wilderness, affords further proof of the antiquity of such writing. The alphabet used on the Lachish tablet, however, is not cuneiform, like that of Ras Shamra, but 'Phœnician,' and in this respect the writing helps (with the Gezer ostrakon, the Beth-Shemesh inscription, and other specimens recently discovered) to bridge the gap between the Sinai inscriptions (c. 1900 B.C.) and the Phœnician one in King Ahirâm's tomb at Byblos (c. 1250 B.C.). It is therefore beyond dispute that alphabetic writing was in widespread use in Palestine in the days of Moses, and even much earlier. The idea that the historical information contained in the earlier books of the Old Testament could not have been written till several centuries after Moses, and had simply been handed down by word of mouth, cannot be upheld. Needless to say, the new specimen from Lachish is receiving the earnest attention of experts both in this country and the United States.

At ancient Megiddo (*Tell el-Mutesellim*), generally known as Armageddon, valuable discoveries have recently been made, under the directorship of Mr. P. L. O. Guy. These relate largely to the days of Solomon and Ahab, and illuminate many passages of the Old Testament. The results are about to be published by the Oriental Institute of Chicago, which is financing the expedition. Several model shrines, made of pottery, similar to those found at Ashur, Susa, Beth-Shan, Gezer, Cyprus, and other places, have been brought to light near the Astarte temple (built about the middle of the tenth century B.C.). The façade and sides of these are decorated with sphinxes, which correspond to the cherubim of the Old Testament, and recall the ornamentation

of Solomon's temple at Jerusalem (1 K 6²⁵). Among other interesting religious objects are six limestone altars, horned at each corner, which were used apparently for incense, reminding us of those found at *Balata* (Shechem) and *Tell Beit Mirsim* (Debir), and closely resembling the ones made for the Tabernacle in the wilderness (Ex 30¹⁻⁵ 37^{25ff.}). One of them antedates the age of Solomon, having been found beneath the stables which that great king had built. There are also pottery models of chariot wheels, putting us in mind of the chariots and horses of the solar worship at Jerusalem, which Josiah destroyed (2 K 23¹¹). From the ruins of the Astarte temple referred to have come several proto-Ionic capitals of limestone, in which the lily *motif* is clearly indicated, and which date from as early as Solomon's time. One of them, most beautifully carved, is almost identical in size with the capitals of 'four cubits' in Solomon's temple, which are also said to have been of 'lily work' (1 K 7¹⁹). According to Mr. Robert Engberg, of the Megiddo staff, the origin of such capitals must be traced to the Syro-Hittite regions, and the Megiddo specimens already indicate a long period of development. In spite of the bull veneration, the fertility cult, and other evidences of image worship disclosed by the excavations, Yahweh appears to have held some place at least, however subordinate, for a pottery sherd bears the inscription 'Belonging to Yo,' where this name is one of the forms of the tetragrammaton (in place of *Yāhu* or *Yā*) occurring frequently on the Samaria ostraka of Ahab's time and elsewhere.

Sir Flinders Petrie, in his latest campaign at *Tell el-Ajûl* (Old Gaza), has discovered unexampled treasures of jewellery, precious ornaments, and other objects, indicating an extensive trade and high civilization in this Hyksos capital. They include 150 pieces of goldwork, over 500 scarabs, and 200 weights. The largest group consists of a variety of beautiful patterns never seen before, and includes a small plate similar to one found at Ras Shamra. Sir Flinders Petrie considers this collection to have belonged to some metal dealer who had peddled all the way down from Syria, buying up old gold and silver for the melting-pot, and little dreaming that it would be hidden away for four thousand years, and then unrolled by the archæologist! Dr. Albright, who made a partial examination nearly fourteen years ago of 'Gibeah of Saul' (modern *Tell el-Fûl*), four miles north of Jerusalem, renewed the work towards the end of last year. Gibeah was the native village of Saul, to which he returned to live after his election as

king. Here he resided during his reign, which probably lasted about twenty years (1029-1009 B.C.), and here his seven sons were hanged by the Gibeonites. Dr. Albright has found that the earliest town, belonging to about the twelfth century B.C., was destroyed, partly at least by fire—a catastrophe which seems to correspond with the one referred to in the last chapters of Judges. The place, however, appears to have been re-established by Saul, and the citadel or fortress built by him. Dr. Albright reckons the length of this fortress to have been between seventy and sixty yards, and compares it with the one at *Ain el-Qudeirât* (Kadesh-Barnea), which probably dates from the tenth century. In this latter we have the same rectangular form, the same ratio between length and breadth, the same double wall with casemates, while the south-west corner tower has the same shape. The excavation gives evidence that the citadel of Saul was burned, though in what historical connexion it is difficult to say. Perhaps the battle of Michmash, or his defeat and death on Mount Gilboa, led to its conflagration.

Researches have recently been made by an expedition under Mr. J. W. Crowfoot at *Balu'ah*, about fifteen miles north of Kerak, in Moab. Here a rude slab of basalt was found three years ago, containing a representation of an individual standing between two deities, with four fragmentary lines at the top in an undecipherable script. According to M. Étienne Drioton, an analysis of the scene, especially in regard to the details of the figures, places the stele sometime within the twentieth Egyptian dynasty, probably in the reign of Ramesses III. (1204-1172 B.C.). We would point out, however, that if the date were placed a little earlier, which many scholars believe to be the case, it would carry us back to the eighty years' peace between Moab and Israel, after Ehud had succeeded in delivering the country from

the Moabite oppression. The stele, which is an imposing one, might thus have some connexion with these national events. It was found head downwards in the débris of a room or cellar, into which it had obviously fallen. Mr. Crowfoot's expedition has made a careful examination of the site, but has found no evidence as to the original position of the stele. The ruins around are gloomy and desolate, consisting mostly of the walls of small houses, with one large building, the *Kasr*, in a better state of preservation. Several soundings and clearances have been carried through at the place. The conclusion come to is that the site was occupied before 2000 B.C. (as potsherds collected by Dr. Glueck in 1933 had already shown), and that a blank follows, as on many Moabite sites, till about 1300 B.C. or later, when signs of habitation again appear. But, according to Mr. Crowfoot, the prospect of any further discoveries at the place is not promising.

Several new expeditions are being planned for the examination of ancient Palestinian sites. Next summer the American Schools of Oriental Research, in co-operation with the Pittsburgh-Xenia Theological Seminary, intend to excavate the site of Bethel (modern *Beitin*). The Palestine Exploration Fund is undertaking a new excavation, of a limited kind, at the ancient city of Gezer, where Professor R. A. S. Macalister made his well-known exploration many years ago. The work has been entrusted to Mr. Alan Rowe, and will be centred largely on the area which Professor Macalister was unable to touch. Perhaps more important still, the historical site of Ophel, at Jerusalem, is now to be excavated under the auspices of the present administration of Palestine, which has invited the collaboration of all archaeological societies within the League of Nations. Here may be found the ancient fortress of the Jebusites, the first city of David, and maybe the tombs of the kings of Judah.

In the Study.

Virginitibus Puerisque.

'Be British: Be a Sport: Be a Christian.'

BY THE REVEREND T. GREENER GARDNER,
MATLOCK.

'Therefore all things whatsoever ye would that men should do to you, do ye even so to them.'—Mt 7¹².

DURING the War, one of my friends was in the Navy, and at one period he, along with about two hundred

others, was drafted to the Mediterranean Sea to fill up various ships' companies in the Mediterranean Fleet. It was winter when they left England, and their passage out was a very rough one. To add to their discomfort they were in a very poor ship, where there was little room; they were stinted for food, and what food they did have was of a poor quality.

When they landed at Gibraltar, they were marched