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The hatred is never safe as a captive. It must be slain with the sword of love.

And that leads to a final consideration. Why is it that with such a clear denial of the right to kill, with such a compelling revelation in the teaching and example of Christ, with such an uncompromising witness from the early Christians, the Church has taken the attitude to war so often recorded against her? The answer lies in the heart of the individual and in those psychological causes which underlie even the economic and political causes of war. However little disposed a man may be to regard himself as a killer, it is nevertheless true that his fears, hatreds, and suspicions are easily roused. The passions and emotions of men and women are dangerous playthings. If the laws of life are seen only in terms of inhibitions and men only seek to repress their impulses instead of rationalizing them, any excuse which affords an opportunity to let themselves go will be welcomed. 'The sword of the Lord and of Gideon'—a righteous war—a war of defence—and these repressed desires can have full swing. There is the reason for the alliance of the warrior and the martyr. But the commandments are not negative prohibitions. Men must always seek to rationalize and not merely to repress their passions. It is indeed as easy to appeal to courage and love, as to fear and hatred. But the technique of violence is only too well known, while we are only at the crude beginning of the technique of non-violence.[1] There are not a few examples of the efficacy of non-violence in political and economic conflicts, but they will be regarded as unnatural exceptions until Christians, refusing the way of violence, understand and apply the central and creative factor in their Christianity. Most of us react to emergencies in a spirit of violence expressed in thought and word, if not in deed. Some one is stupid—breaks a promise—is scornful or contemptuous—gets in our way when we are in a hurry—gives us the wrong telephone number—and how easy it is to break the whole spirit of the commandment as we deny the very law of our life. Yet if we are going to be true to great principles and on great occasions, we must first be true in the smaller ones. If we are going to meet difficult situations without fear or anger, we must cultivate a new attitude to others. The commandment 'Thou shalt not kill' is a call to a new discipline which will make it possible for us to control our thoughts, words, and small acts, as we develop that patience and kindness and endless sympathy which will enable us to meet others in all circumstances without fear or anger, and never give up hope. In the long-run we shall feel towards every one just as we deliberately choose to act towards them. That is the principle of Love as it is set forth in Christ. The suffering which came upon Him came inevitably out of that, though it was not suffering He sought, but service. Though we must abstain from killing, that is not sufficient. We are involved in the positive task of creating life, of feeling its essential unity, of overcoming evil with good. We are not bidden to do nothing. We must resist evil, but we must learn to resist it not by the method of violence, which only increases the evil, but by the method of non-violence, which sets free the redeeming power of love. In the most tragic choice in history men not only set at naught the commandment that they should not kill, they set free a man who in insurrection had committed murder (Mk 15^{7}) that they might demand the death of Love Himself.

New advent of the love of Christ
Shall we again refuse Thee,
Till in the night of hate and war
We perish as we lose Thee?
From old unfaith our souls release
To seek the Kingdom of Thy peace,
By which alone we choose Thee.

[1] See Richard Gregg, *The Power of Non-violence*.

Literature.

CHURCH AND STATE ON THE CONTINENT.

THERE is no man more competent to deal with the subject of the Beckly Lecture—*Church and State on the European Continent* (Epworth Press; 6s. net)—than Dr. Adolf Keller. Dr. Keller's wide experience, accurate knowledge, and acute judgment give a quite exceptional value to this volume. He has visited most of the countries of Europe; he is welcome in all the churches as a wise helper of their needs; he is a scholar and a thinker as well as a man of affairs. Although the tragic experiences of the last years should have delivered our churches from their insularity of interest and sympathy, yet there is need of such a trumpet-call to abandon ignorance of and indifference to the

perilous situation of the Christian churches on the continent of Europe.

The volume contains a large mass of material, which will be quite unfamiliar to most readers; but it is so skilfully arranged that the wood can be seen as well as the trees. The first chapter sketches the wider historical background; the Continental Revolutions, their Myths and Ideologies; the second describes the Terms of Relations between State and Church; the third, the Church Policy of the Revolutionary States; the fourth, the Reaction of the Churches in Revolutionary States; and the fifth, the Significance of the Problem for the Œcumenical World. With the minute details of chapters 2, 3, and 4 it is impossible here to deal.

The argument of the first chapter is summarized in this paragraph. 'All these revolutions are explosions of irrational sub-conscious tensions, suppressed desires, religious or anti-religious passions. They happened first and were thought out only afterwards, despite their resounding programmes and their doctrines. If the French Revolution discovered the great liberal ideas of modern time, the present revolutions felt the mysticism of power, the magic of violence, a new call of the urge of life' (p. 25). We think the author is justified in speaking of the *myths* as primary and the *ideologies* as secondary, as consequent 'rationalisations.' Myths they are because desires, impulses, distresses, aspirations find an imaginative and not an intellectual expression, more potent emotionally because irrational; but they are not to be regarded as mysterious, for they can be explained by a searching survey of pre-war tendencies, war impressions, post-war conditions. If we have any criticism of this first chapter to offer it is that the writer does tend to invest the situation with a mystery which does not belong to it. Europe is reaping what it has been sowing.

So we find ourselves in considerable disagreement with the author's theological interpretation in the last chapter. He is not a professed disciple of Barth; but the Barthian theology which we suppose pervades the doctrinal atmosphere of the Continent has affected him, in our judgment, not advantageously, so that he is a far safer guide as to facts than as to their significance. There seems no necessity for apocalyptic interpretations. It is altogether false to assume 'the polarity and eternal antagonism' of Church and State (p. 359); they are not two 'totally different worlds' which must needs be in conflict. They are both human functions in God's own world, both tainted, if not equally, by human folly and sin, but also possible channels of human wisdom and righteousness, nay, even of divine providence. The human crisis of to-day is a divine *krisis*, for the Church and State are always under divine judgment, reaping as they are sowing. If in some lands the Church is learning 'what it means to be in the world but not of the world, and to represent a heavenly citizenship in the midst of the howling of hell' (p. 363), in others it seems possible for them to be not *of* the world in their standards and yet *in* the world by their influence—'the leaven leavening the lump till the whole be leavened,' using their 'heavenly citizenship' so that the 'howling of hell' shall not be heard. If the 'Life and Work (Stockholm) Movement' stands for anything, it is surely a belief in and hope of a Christianizing of human society (including the State). We urge this so strongly because it would be a disaster if the morbid mood induced by abnormal circumstances, such as this volume sometimes betrays, were to become a permanent disposition in the churches—to hold aloof from the world instead of offering themselves to God's sovereign grace as the willing instruments in His hand of His redeeming and reconciling purpose in the world. The author urges the churches to come together because of their common need and danger, and his plea we fully endorse. But should they not need to be drawn together by the common aim and hope of the Kingdom of God? Again, what evidence is there to justify the use of such language as this sentence, 'In the controversy with the State, they (the churches) know that they have to struggle, not with flesh and blood alone, not with political parties and corrupt leaders, not with law and violence, but with principalities and powers which would overwhelm the little flock, but for the presence of its heavenly Shepherd' (p. 364)? We have never felt it necessary to take over the Apostle's angelology and demonology with his gospel *sola gratia sola fide*. There may be angels and demons; but we have no knowledge of their activity apart from human agency; and it is better for us to inquire what is the human folly and sin which are bringing these evils on the world. Dr. Keller knows and understands the Continent better than he does England. To cite the Prayer Book controversy as an instance of the interference of the State in the Church is quite to misrepresent the situation. The Government did not want, or demand, the rejection of the revised book. It was the conviction of Christian people, Anglican and Nonconformist, that Protestantism was in danger, which, using Parliament as its instrument, defeated the proposal. This fuller reference to the last chapter is justified, as it is the crucial issue for our British churches.

A few further comments seem necessary. The State in all the Continental countries has always been rather suspicious of the Church, and to maintain its own authority has in various ways tried to keep the Church more under control than in our own more favoured land. In the conflicts of Church and State, the Church has usually in the long-run come out victor, and the vanquished State has had to modify its policy; conscience has made a coward of it. We trust that the full statement of the efforts of the State in Russia to bring about the destruction of the Church will convince those who have doubted the evidence of ruthless religious persecution, and will put to shame the apologists for the economic changes in Russia who have been denying patent facts. Great as have been the cruelty and the misery, the effort has failed to stamp out religion from the hearts of many of the people, and in recent months there has been some modification of the policy of the State. As regards Germany, the author seeks to hold the balance even as between the section of the Confessional Synod which is prepared to consider in a conciliatory spirit the more conciliatory attitude of the State and the section which stands out in its opposition; and although we have an impression of what his inclination is, we shall not attempt to shift him from his neutrality. He seems to hold, as we do, that the change of policy was significant as a recognition by the totalitarian State that here the policy of force had failed, and that consultation and persuasion must be tried. Some of the foreign correspondents, in their antagonism to the Hitler régime generally, do not seem to us to have done full justice to, we shall not say the motives, for these may remain suspect, but to the fact itself. Any theological differences from the author which we have expressed are themselves very evidence of the importance and the authority of the book.

HEBREW PHILOSOPHICAL THINKING.

It is commonly held that the Hebrew mind was incapable of philosophical thinking. The statement obviously needs some qualification or explanation, for we all adopt some kind of metaphysical basis for our attitude to life, even though it be that unconscious dualism which is characteristic of most of us. But the Rev. Duncan Black Macdonald, M.A., D.D., in *The Hebrew Philosophical Genius: A Vindication* (Milford; 11s. 6d. net), goes a good deal further than this, and believes that from the time of their earliest extant literature, the Israelites had developed a conscious metaphysical position. He finds them holding the conception of the Absolute as a personality, indeed as Yahweh Himself. Coupled with this view is an intense stress on life itself, and a deep-seated conviction that all things are in movement, expressed in the very grammar of the Hebrew language. Further, conscience and consciousness are real; there is no room for a doctrine of *Maya*. In true Socratic fashion, the Israelite would identify virtue with knowledge, or at least would hold that all evil is stupidity. The problem of Reason is then discussed, and the history of what we are accustomed to call 'Wisdom' is traced. A special chapter is devoted to Ecclesiastes, and two most interesting sections deal with Greek influence in general on Hebrew thought and with the relation between Plato's *Laws* on the one hand, and the Books of Ecclesiastes and Ben Sira on the other.

The book is extraordinarily interesting and suggestive. Dr. Macdonald is as much at home in classical Greek philosophy as in the Wisdom Literature of the Old Testament, and states clearly, not only the parallels but also the divergences between the two. It is interesting to find that he has little to say about Philo, who seems to him to have abandoned a true Jewish position. Every serious thinker will welcome and endorse the contention that the Hebrew mind regarded Personality as the ultimate expression of reality, though Dr. Macdonald possibly goes too far when he elevates this fundamental conviction into a metaphysical doctrine. He is most at home in his exposition of the great Wisdom books, and his work here must take high rank among modern contributions to the subject. Even if we feel that he has unconsciously read a good deal of Greek thinking, or at least of philosophical speculation, into the naïve and unsophisticated early Hebrew mind, we cannot but be thankful to the author for the clear and stimulating discussion of Jewish thought in the last centuries B.C., which makes this one of the most important and valuable books of recent years.

DR. SCHWEITZER ON INDIAN THOUGHT.

That 'East is East, and West is West, and never the twain shall meet' is a dictum grown, not only trite from overhandling, but fly-blown and discredited in many minds. For his part, Dr. Albert Schweitzer in his fascinating *Indian Thought and its Development* (Hodder & Stoughton; 5s. net) holds that quite obviously there is a distinctive Eastern world-view, which does clash with another

characteristic of the West; that where they differ is in this, that while the West regards 'existence as something of value *per se*, and accordingly strives to let it reach perfection in oneself, and to preserve and further it in others,' the East looks upon it as 'meaningless and sorrowful, and so resolves to bring life to a standstill in oneself by mortifying the will-to-live, and to renounce all activity that aims at the improvement of the conditions of life in this world'; and that, while these two are not mutually all-exclusive, but both in East and West keep breaking in, and interacting upon one another, still the whole history of Indian thought is the gradual appreciation of the failure of its own ideal of non-activity, and the inflow—slowly, surely, inexorably—of something much more near the Western type of thought and holiness. As Johnson declared that when he sought to be a philosopher something cheerful would keep breaking in, so in India it is the imperious claim of ethics to be given its due place, and its refusal to be ruled out as futile, or of a very limited importance—as it must be in any logical non-active theory of life—that has proved the crux and problem.

In the Upanishads it is, not through clean and kindly living, but through knowledge, that one attains to re-union with the Universal Soul; though Schweitzer prefers the view that every soul—even wild animals and plants—returns into the All in the same fashion, and as inevitably as the most profound of Brahmans. At heart 'Brahmanic mysticism has nothing to do with ethics. It is through and through supra-ethical,' though ultimately they agreed to adopt the theory of Reincarnation, which seems to force ethical considerations to a foremost place, yet somehow did not do so in their case.

The Sankhya gave to ethics no greater importance. But in Jainism it leaps into the forefront, though there the great commandment not to kill or damage is not developed from a feeling of compassion. It was for one's own sake, to keep oneself unsullied, not from a desire to help another or at least refrain from injuring him, that ethics gained its entrance. Even in Buddhism, with its exquisite morality, ethics is only an ethics of thought, a cultivation of kindly feelings, and that for one's own sake, so as not to disturb one's own poise and balance by nasty things like anger and the like, but there is no outflow of sympathy in actual love towards others—love proved by deeds of kindness and unselfishness. 'It is a compassion of the understanding rather than that direct sympathy of the heart which carries with it the impulse to help.' And, stranger still, even in the Mahayana, whose saints dedicate themselves—renouncing their Nirvana—to endless lives to be used in sacrifice till every lost soul has been found, nothing actual and positive is done for others in this life; at best one dreams of untold sacrifices in some future state for which one is preparing, but meantime stretching out no helping hand at all.

So lingeringly and reluctantly does the East shake itself free from its initial postulate that life is essentially evil, and that non-activity is best and safest. Still it does more. In Japan, for example, there arose a type of Buddhism that burst through the old axioms of world and of life-negation, that held to it stoutly, in the face of its own Scriptures, that life is good and should be lived out to the full. And in India—if Sankara, while making concessions to a popular religion growing up, still will concede little to ethics, and refuses to admit that one's conduct—good or bad—can help or hinder one's progress towards the ideal, one's redemption from rebirth; and if Hinduism, throwing up among its multitudinous forms a monotheism and a bhakti, has 'not yet a demand that love to God shall be actively realised in love to man'—that axiom of Christianity, still the old world and life-negation, under the steady pressure of things ethical, is growing thin. By the time of the Bhagavad-Gita it has come to this that 'action and abstention from action are equally justified' though in that 'most idealised book in world literature' there is no question of loving self-devotion to the God of Love, 'still less the actual step of demanding ethical deeds.' 'It fails to reach the ideal of active love,' and even Ramanuja gets no nearer it.

'When and how does the idea of active love to man arise in Hindu thought beside that of loving self-devotion to God?' From no great teacher, but 'it pushes its way in from popular ethics'—in the Kural and, definitely and at last, in Ramananda (about A.D. 1400). And so, through those who organized the Brahma and the Arya Somaj, to Gandhi still clinging to the old life-negation view, yet with that view in obvious confusion in his mind; for 'never before has any Indian taken so much interest in concrete realities'; and to Rabindranath Tagore in whom the old view disappears, and a fierce and joyous life affirmation takes its place, and is read back audaciously into the ancient Scriptures.

The various sketches in this volume are not long, still in a marked degree it is a full and satisfying little work. If one may hint a criticism, its author has an immense confidence. Even when the way is far from plain, he crashes forward without hesita-

tion; and where scholars fall apart into contending factions, he flings down an assured verdict. And just occasionally facts he seems to have ignored shout their defiance. Aristotle long ago remarked that, as men grow older, words like 'perhaps' and 'probable' begin to creep into their speech. Schweitzer, although he must be getting on, still cannot be bothered with them much. Still he has ample knowledge, and a sound judgment, and a vivid style; and he has given us a really interesting and informing book.

THE DHAMMAPADA.

Without a doubt *The Dhammapada* is one of a very small and select number of the world's most beautiful and helpful books. It is quite short, not sixty pages long. But into these there have been crowded what insight and experience and wise and searching counsel, which no one can read without seeing the way more clear before his feet, without shame for the past, and surely a new resolution for the future. We have had a translation by Max Müller in our hands for nearly seventy years; and others also have essayed the task. Here comes a chaste and gracious rendering, into which its author, the late Professor Irving Babbit, has put love and care and his whole soul—*The Dhammapada* (Milford; 8s. 6d. net). Bound up along with it there is an essay of some sixty pages upon Buddha and the Occident. 'A wide audience,' so runs the cover, 'will be grateful for this "one word more" from one of the chief thinkers of our time.' If one is not discouraged into laying down the book by that somewhat wild hyperbole, he will find an interesting paper not very deep, in no way new—though one appreciates the stressing of Buddha's insistence on the will—quite sound and competent, if little more, rising at last into a very vivid and depressingly true summing up of our restless, comfort-seeking, earthly-minded age, and a cry of appeal and of misgiving that, unless we pay heed to the Buddha's warning, and relearn to meditate, as he advised; and to adopt his standard of values, putting first things first, what hope can there be for the world?

MINGANA MANUSCRIPTS.

The first volume of this great catalogue—*Catalogue of the Mingana Collection of Manuscripts*, now in the possession of the Trustees of the Woodbrooke Settlement, Selly Oak, Birmingham—describing Syriac and Garshûni MSS was published in 1933, and was duly noticed in these columns. The third volume will contain Islamic Arabic MSS, in number exceeding 1600, while the fourth will be devoted to Arabic papyri and coins, and the fifth to Greek, Armenian, Ethiopic, Persian, Hebrew, and Samaritan MSS.

The manuscripts with which the second volume—*Christian Arabic Manuscripts and Additional Syriac Manuscripts*, by A. Mingana (Heffer; 30s. net)—is concerned were acquired in the Near East since the Great War on journeys made possible by the generosity of Mr. Edward Cadbury, who has also defrayed the cost of the publication of the Catalogue. Some idea of the comparative rarity of Christian Arabic MSS may be got from the fact that the Mingana Collection of these exceeds in size that of the British Museum itself. The Mingana MSS, a hundred and twenty in all, are arranged under eleven heads, according to subject: portions of Bibles and lectionaries, psalters, commentaries, apocrypha, prayer-books and service-books, theology and theological history, mysticism, philosophy, science, history, and miscellanea. The Syriac MSS are for the most part service-books.

Among the most interesting MSS chronicled here are No. 91, on vellum, written about A.D. 830, the oldest copy in any language of the *Acts of Thomas* and the oldest datable Christian Arabic non-Biblical manuscript [among old and interesting Biblical manuscripts are the two ninth-century leaves of the Latin and Arabic of the *Epistle to the Galatians* preserved at Siguenza]; No. 43, also on vellum, containing short works of Ephraem the Syrian, written about 880. Dr. Mingana is of opinion that these translations were made direct from Greek, but, unless strong reasons to the contrary can be produced, the possibility that they were made from Syriac must be kept open, not only from general considerations, but from the fact that both these writers were very much read in the Assyrian Church. The collection is not devoid of artistic interest.

Our heartiest thanks are due to Dr. Mingana for this further great service to learning which he has rendered. The Aberdeen University Press has performed its task with its usual skill.

'*Even at the Doors*' (Marshall, Morgan & Scott; 2s. 6d. net), by Mr. F. J. Miles, D.S.O., O.B.E., V.D., who has already adventured several times upon authorship and presumably commands a reading public, is a study of the Second Advent, of 'the Coming King and the Coming Kingdom.' It is

based on a careful collocation of the Biblical texts from a conservative standpoint, in which the Bible is regarded as the unitary revelation of the Divine will and purposes, and it is informed with an earnest spirit of evangelism. In the introductory part it is explained that it is the fruit of ten years' independent study of the New Testament and that there is no conviction stronger in the author's mind to-day than that 'the Lord Jesus is coming again, personally, corporeally coming; first *for* His saints, and subsequently *with* His saints, and that the first of these (*sic*) is imminent; He may come at any moment.'

A welcome sign of the renewed interest in the Old Testament is the number of books published within recent years on Biblical Archæology. The only regret is that so many of these are written entirely from the 'Fundamentalist' point of view, and are directed throughout against the so-called Higher Criticism, however honest and reverent the latter may be. In *Confirming the Scriptures*, by Mr. T. Miller Neatby, M.A., M.D., B.Ch. (Marshall, Morgan & Scott; 3s. 6d. net), we have an excellent little book, though somewhat marred by this feature. There are interesting chapters on the Flood, the Patriarchs, Joseph in Egypt, Abraham and the Four Kings, Jericho and Tell el-Amarna, the Date of the Exodus, Ras Shamra, and other subjects, together with a closing chapter on the 'Historical Accuracy of St. Luke.' Biblical scholars will not agree with all the assumed data, nor with all the conclusions drawn. At the same time, the book gives the ordinary reader a striking and up-to-date description of numerous discoveries in Palestine and elsewhere bearing on the Bible, and it has excellences which should ensure it a wide circulation. It is illustrated, is non-technical, simply and clearly written, and intended chiefly for the general public.

Mr. Albert Eagle, Lecturer in Mathematics in the Victoria University of Manchester, a distinguished student of physics, has written a book which he has entitled *The Philosophy of Religion versus The Philosophy of Science* (copies may be had from Simpkin Marshall; 5s. net). The subtitle is 'An exposure of the worthlessness and absurdity of some conventional conclusions of modern science.' It will be gathered that Mr. Eagle writes with the gloves off. He calls a spade a spade, and if a theory seems to him to be just nonsense he says so. That makes his book quite refreshing. We agree that perhaps it was high time that somebody, with authority to speak on physics, boldly declared that Einstein's 'curved space' is absurd; or that the enormous difficulties of a theory of evolution with no directing Mind should be so cogently exposed as they are here. Good, too, is the indictment of the scientific curriculum and scientific dogmatism which are too often exemplified. On the positive side, several of Mr. Eagle's views do not seem to us even plausible. Why, for example, he should believe in a kind of reincarnation for all the lower animals while stoutly rejecting it for humanity seems to us quite arbitrary. But on the 'exposure'-side, Mr. Eagle is in our view unanswerable.

When we consider the place held by the prophets of Israel in human thought, we are surprised to find how little we know about them beyond their actual message. Any attempt to write their biographies (Jeremiah and Ezekiel offer the best opportunities) must use a large measure of imagination and may not be convincing in the end. The Rev. Stephen L. Caiger's new book—*Lives of the Prophets* (S.P.C.K.; 5s. net)—is not lacking in imagination and has some knowledge behind it, but it is far from being the success that his 'Bible and Spade' proved to be. The earlier chapters, especially those on Amos and Hosea, do make some attempt at reconstructing a life-story, but the book soon becomes an ordinary—and not very reliable—introduction to the prophetic literature, redeemed from something worse than mediocrity by Mr. Caiger's fascinating style. His imagination has sometimes led him astray; he does not seem clearly to understand what manner of man a prophet was. When other scholars differ, he claims, quite justifiably, the right to choose what view seems best to him. But he sometimes takes a line entirely of his own. For instance, no other modern scholar would ascribe to Jeremiah himself the passages found in Jer 10^{1-16} or the 'Babylonian' oracles in chs. 50 and 51. His sense of chronology is weak. He suggests that Amos may have seen Elisha; their 'floruits' are eighty years apart. The date given for the birth of Jeremiah, 560 B.C., is probably a printer's error for 650. Ezekiel's death is placed in or about 565, yet he can say (p. 202) that 'nearly seventeen years were to pass' before the Return—538 B.C. at the earliest, and Mr. Caiger seems to be thinking rather of 520. Why is 590 selected as the date for the birth of 2 Isaiah, making him well over forty when his first prophecies were uttered? In other details, too, Mr. Caiger is to be accepted with caution. Was Cyrus a good Zoroastrian? His

inscriptions hardly suggest it. What ground is there for believing that Nebuchadrezzar ever conquered Egypt? The 'Cambridge Ancient History' can find none. How can Necho's delay of three months over the affairs of Judah in 608 (Mr. Caiger says 607, in tacit contradiction of the authorities he professes to follow) be held responsible for his overthrow at Carchemish three years later. Mr. Caiger has failed to understand the evidence of the Babylonian Chronicle, which shows that Necho's expeditions into Mesopotamia never lasted for more than a few months at a time.

The book is so planned that each chapter may be obtained separately in leaflet form, an arrangement which has its advantages, though it involves a certain amount of overlapping. The chapters on Hosea, Deuteronomy, and the prophets of the restored community may be recommended; for the rest the reader should consult also some standard work of Prophecy or on the Religion of Israel.

Recent Biblical Archaeology.

By the Reverend J. W. Jack, D.D., Glenfarg, Perthshire.

Since 1924 the Oriental Institute of Chicago has been conducting excavations at Megiddo (*Tell es-Mutesellim*), the impregnable fortress city which commands the pass leading through the ridge of mountains running south-east from Carmel. The Institute has been busy stripping off stratum after stratum of the debris, which was deposited by the successive cities built one above another on this ancient site. Thus far the excavation, under Mr. Gordon Loud, the Field Director, has descended to the level of about 1000 B.C., or a little later, the period of perhaps greatest interest in Palestine, as this was the time of the commencement of the Hebrew monarchy. Among numerous interesting finds is that of a long-spouted jug, dating from the Early Iron Age, and decorated in duochrome, with the picture of a man surrounded by land and sea animals, and playing on a harp. The whole setting recalls the myth of Orpheus, but the date and other particulars direct our thoughts rather to David. The picture of the harp, indeed, gives us an almost contemporary illustration of the instrument that David must have used to banish the gloom of Saul (1 S 16^{23}). The frame is somewhat square, contains four strings, has a large sounding-body below, and unlike modern harps seems to have been easily portable (cf. Ps 137^{2}, 'We hanged our harps upon the willows'). Such instruments (the *kinnōr* or 'harp,' and the *nēbel* or 'psaltery') were no doubt the principal favourites employed in the Temple services, and to accompany songs, especially those of a joyous nature. In Solomon's time, they were made of almug (algum) trees, while the strings were generally of gut (and subsequently of silk or metal). Another unusually interesting discovery is that of a clay model of a sheep's liver. This was found immediately outside the Eastern Temple, and is a unique example of an object which played an important rôle in the Babylonian religion, being used to discover the will of the gods. A fine specimen of the same kind is preserved in the British Museum. The prophet Ezekiel represents Nebuchadrezzar as standing at a crossroads and having recourse to three forms of divination: 'he shook the arrows to and fro, he consulted the teraphim, he looked in the liver' (Ezk 21^{21} [R.V.]). This inspection of the liver of sacrificial animals for divination purposes dates from the earliest Babylonian times. The science of reading the signs was believed to be the invention of the god Shamash, and a complete set of rules of interpretation had developed during the ages. Being regarded as the chief seat of life (Pr 7^{23}), the liver was supposed to reveal the future by its convulsive motions, when taken from the sacrificed victim. A similar magical use of it (in this case the liver of a fish) is found in the well-known incident in the story of Tobit ($6^{4ff.}$ 8^{2}). A large number of ancient house-burials have been found within the city. One of these is evidently that of a lady of great wealth, for across her forehead was found a gold band, her hair was adorned with gold rings, her ears had enormous gold pendants, while a mass of silver rings, beads, and other jewellery was fixed at the shoulder with a gold toggle-pin. As the workmanship may be dated from the fifteenth century, the burial was probably one of those made during the great siege by the Egyptians in 1479 B.C.

One of the most important discoveries has been that of an early population, living in caves and huts at the base of the site as far back as the end of the fifth millennium, over two thousand years before Abraham. This prehistoric 'village' is spread through a layer of twelve to fifteen feet, and appears to have existed for about twenty centuries. The inhabitants, who are believed to have come from