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This Bulletin is published annually by the Canadian Society of Biblical Studies. The office of the secretary-treasurer is Room 42 H, University College, University of Toronto, Toronto, Canada.

I. Summary of the Proceedings of the Tenth Annual Meeting of the Canadian Society of Biblical Studies

The tenth annual meeting of the Canadian Society of Biblical Studies was held in classroom 1 of Knox College, Toronto, on May 11 and 12, 1942. The meeting was held concurrently with the fourth annual meeting of the Canadian section of the Society of Biblical Literature and Exegesis. The president (of both organizations), Professor F.W.Beare, was in the chair.

First Session, Monday evening, May 11

The session was opened with prayer by Principal R. Davidson. It was agreed that the summary of the minutes of the ninth annual meeting of the Society, as published in the sixth annual Bulletin of the Society (December 1941), be accepted as the reading of the minutes of the last annual meeting.

The report of the secretary-treasurer:

The membership now stands at 73.
125 copies of the sixth annual Bulletin cost \$8.91.
The Society began the present year with a credit balance of \$12.15. Fees brought in an additional sum of \$51. Contributions to the Travel Pool exceeded the claims upon the Pool by \$5.00. The credit balance, as of May 5, 1942, is \$49.81.

The annual membership fee. The executive sponsored a motion that the fee be reduced to fifty cents a year. After discussion it was decided to retain the present membership fee of one dollar per year.

The travel pool. After discussion it was agreed (on the motion of Dr J.Smart) that the pool be continued as heretofore, but that the contribution to it of each member in attendance at the annual meeting be reduced to fifty cents, and if the sum so raised be not sufficient to make a substantial contribution to the travel expenses of out-of-town members, that the treasurer be authorized to add to the travel pool, from the general funds of the Society, the sum of not more than ten dollars.

Welcome from Knox College. Principal T.Eakin extended to both societies a formal welcome to Knox College.

Presidential address. At this point Professor Beare delivered his presidential address, his subject being Dura-Europos on the Euphrates. The lecture was illustrated by a large number of lantern slides.

The session ended with light refreshments in the Alumni Room.

Second Session, Tuesday morning, May 12

Professor W.R.Taylor, on behalf of the nominating committee, presented the following names as the executive of the Society for 1942-43:

Honorary president, Sir Robert Falconer
 President, Professor N.H.Parker
 Vice-president, Professor M.Gilmour
 Secretary-treasurer, Professor W.S.McCullough
 Additional members of the executive: Professors Coggan,
 Dow, and Winnett.

There being no other nominations, the above were declared elected by nomination.

Professor F.W.Dillistone reported that he had found the treasurer's financial statement in good order.

The following nominations were made to the membership of the Society:

Rev.Principal W.A.Ferguson
 Mr J.W.W.Wilkinson.

The executive was authorized to proceed with the publication of the annual Bulletin, to be mimeographed as in 1941.

Professor T.C.Young raised the question of offering to out-of-town members accommodation in the homes of Toronto members during the period of the annual meeting. The matter was referred to the executive.

The Society then proceeded to consider five papers offered by Rev.James G.Berry, Professor T.C.Young, Professor W.E.Staples, Rev.James Smart, and Professor F.V. Winnett.

The annual meeting of the Society concluded at one o'clock with a luncheon at Hart House, University of Toronto.

The following members of the Society were present at one or both of the above sessions:

Beare	Dillistone	Rutherford, Miss
Berry	Dow	Shortt
Coggan	Falconer	Smart
Cosgrave	Gilmour M.	Staples
Cousland	Hiltz	Taylor
Davidson	McCullough	Wilkinson
Davies	McNeill	Winnett
		Young

II. Texts, or summaries, of the papers read before the tenth annual meeting of the Society

Summary of the Presidential Address

Professor F.W.Beare: DURA-EUROPOS ON THE EUPHRATES: NEW LIGHT FROM
 ARCHAEOLOGY ON THE CONFLICT OF RELIGIONS
 IN THE NEAR EAST

The lecture was illustrated with sixty lantern slides loaned by the Yale University Art Gallery. The interest of the site to students of early Christianity will perhaps be made clear by the following remarks.

Until the year 300 B.C., the site of Dura-Europos was occupied only by an insignificant village, but its strategic possibilities were perceived by Seleucus I (ob. 281 B.C.), who turned it into a strongly fortified town on the road to Palmyra. Subsequently, when the Seleucid Empire began to disintegrate, the citadel at Dura came under Parthian control. The location was naturally coveted by the Romans, but it was not until 165 A.D. that Lucius Verus was able to incorporate Dura into the Roman Empire. From this time on it was one of the key fortresses on Rome's eastern frontier. In the third century it sustained a number of sieges by the Sassanid Persians, who had now replaced the Parthians as Rome's enemies in these regions. At last, sometime between 257 and 260, it was captured by the Persians, but shortly afterwards the site was permanently deserted. It was not until 1921 that the ruins were discovered by some British troops, and from this time dates the work at Dura of such distinguished archaeologists as Breasted, Cumont, and Rostovtzeff.

The lecture dealt with a considerable amount of material bearing upon the Greek and Oriental cults which flourished at Dura. But the most interesting finds, to students of the Bible, were a synagogue and a church, both of the early third century, and both decorated richly with scenes from Biblical history.

The best general work on Dura is a volume of lectures by Professor M. Rostovtzeff entitled "Dura-Europos and its Art" (Oxford, 1938). The sections of the Yale Preliminary Reports on the excavation of the church and of the synagogue may be obtained separately from the publishers.

James G.Berry: SOME THOUGHTS ON THE PASTORAL EPISTLES (Summary only)

The Epistles to Timothy and Titus have been for long a well-trodden field of New Testament study. That they are the genuine writings of Paul and that they are forgeries are both maintained. There is also what we may call an intermediate position, that the epistles are a combination of Pauline and non-Pauline elements. We must not forget, however, that these epistles have a real value apart from the question of authorship. The fact is they have been an important influence on the life of the Church from earliest times. Let us therefore consider some of their principal themes.

The best defence of the Church against false teachers is personal life and character. The Christian way is being continually taken note of by those who are without. The prevailing temper of the Church must therefore be one of piety and gravity.

These letters reflect the need for particular directions amid the conditions of the times. Rules are laid down for the different officers of the Church and exhortations are given. The qualifications of the bishop are set forth at length. Stress is laid on the cardinal Greek virtue of sophrosune, the steady control of one's total energies. The danger of covetousness is dwelt upon strongly. The man of God is to be an athlete struggling in the contest of faith, possessing that patience which is active endurance and the grace of meekness. Over all there is the atmosphere of a dutiful ordered life among the deacons, the widows, and in the home with the family and the slaves.

Recent scholars have sought to illustrate the verdict of von Soden who heard in the Pastorals "the ethical voice of a noble Hellenism." These epistles indicate that the Christian life must incorporate the best qualities of the pagan life around it. There is also in the letters a sense of the ordinary man's needs. Morality is stressed. But behind this stress is the dynamic of the good life, the inspiration of the faith, the love and purpose of God, and the influence and ideal of Christ.

T.C.Young: THE RELATION OF THE MORTUARY AND FERTILITY CULTS IN PALESTINE DURING THE BRONZE AND IRON AGES (3000 TO 900 B.C.)
(Summary only)

It is a well-known fact that primitive man associated powers of fertility and rain-making with the dead. In North Africa, for instance, fertility and prosperity depended upon the ancestors, while in Egypt the cult of the dead culminated in the king, the son of the greatest ancestors, the magical source of fertility. We should not, therefore, be surprised to find that in ancient Palestine the archaeological evidence points towards the cult of the dead as being the most ancient and persistent form of organized religion. It is true that on the surface of things, the fertility cults dominate the land of Canaan from the Middle Bronze Age (2000 B.C.) to our own era, but it is also apparent that the substantial core, if not the form, of these fertility cults was the old mortuary cult. In this connection it will be remembered that the Old Testament has one clear case of drought believed relieved when proper measures were taken to propitiate the revengeful dead of the Gibeonites (II Samuel 21).

There are three lines of evidence which suggest that the mortuary cult played an important role in the religion of ancient Palestine. First, it seems clear that the great fertility gods were once heroes of the group, and that subsequently they were deified. For example, there is reason to believe that in Mesopotamia and in Egypt the chief fertility deities (Tammuz and Osiris) were at one time human heroes, apparently reigning kings. While in the West-Semitic area no ancient hero ever attained the status that Tammuz enjoyed in the Tigris-Euphrates valley, it is probable that in Palestine the Baalim of the local shrines, who were the masters and husbands of the land, were none other than ancient ancestors or heroes, raised to the rank of gods.

Second, there is the association of various Palestinian sanctuaries with the mortuary cult. Take the more prominent holy places. At Jerusalem there was a well-known cave or "well of souls", as at Gezer and Beth Shemesh. Its names are suggestive of the dead (-Shalem and Zion), and it also served as the burial place of the Hebrew kings. Nearby was the

Valley of Rephaim, "giants" or "shades", and here necromancy was certainly strong. At Hebron was the Cave of Macpelah, the centre of the Khalil cult, so long persistent. Shechem, burial place of Joseph, was possessed of a famous terebinth and massevah. Between these two was Bethel, where Jacob set up a massevah, Yahweh gave oracles, Samuel judged, and Jereboam set up the bull-worship. It was the site of a "high place" and of an extensive cemetery with the bones of whose dead Josiah defiled the place when he destroyed it. Nearby are some of the most unusual megaliths in western Palestine. It is, however, when we come to the smaller sanctuaries ("high places") that we find more numerous contacts with the old cult of the dead. As part of the cultus at these centres, there was certainly sun worship, to be connected with the dead. That most of them served as burial grounds is also significant. Our records would appear to connect them with Gilgals and megaliths. Their furnishings also point to the mortuary cult; the massevah is a conventionalized relic of the memorial monolith, while the ashera, although connected with the mother goddess, was also originally associated with the spirits of the departed. The rites practised at these sanctuaries have similar associations: the "tithes", or presentation of first fruits, were mortuary in origin, as were the family communal meals. There is also much in the institution of sacrifice to indicate a close connection with the cult of the dead, and this is true also of the practice of divination which contributed much to the prestige of the high places.

Third, there is the importance which the Old Testament attaches to the tombs of heroes and heroines of the people. In most instances the tradition is single and clear, in others conflicting, this very rivalry of claims indicating the importance of both the person and the site. It is perhaps significant that the Old Testament confesses that no one knows the location of the tomb of Moses. Yet Moses was the great hero of the Yawistic party, the very party which, under the urging of the prophets, was later to oppose so bitterly the whole ancestor and hero cult.

W.E.Staples: VANITY OF VANITIES

The frequency with which the word commonly translated "vanity" appears in Ecclesiastes indicates its importance to the author of the book. A careful reading of the book leads one to the conclusion that the author did not wish to imply that everything was "vain", "fruitless", "empty", "worthless", or "unreal", as scholars have been wont to think, but rather that everything was beyond the powers of man to understand fully.

In the books of the prophetic period the word "vanity", hebhel, has a distinctly cultic flavour. Cf. Deut.32:21; I Kgs.16:13,26; II Kgs.17:15; Is.30:7; Jer.2:5, etc. In each of these passages the word hebhel has to do with the religious observances of the Canaanites as taken over by the Hebrews. Among the Hebrews there had grown up a syncretization of Yahweh worship with that of the local cults. Yahweh was worshipped in name with the rites that had been dedicated to the fertility cult gods of the land. We must conclude, then, that it was the rites that the prophets denounced, and not the name of the deity worshipped, for all the people believed themselves to be pure Yahweh worshippers. Hence we must assume that the word hebhel refers to the cults. These cults followed the mystery religions of Ugarit and Egypt, hence we may conclude that the word hebhel

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originally had the force of "mystery", "something unknown or unknowable", hence, perhaps, "something that it would be vain to try to understand", "something that must be taken on faith". Hebhel, then, had a sacred meaning, but later it fell into disrepute, and so came to have the force of "insignificant". Its history from the respectable to that of disrepute follows that of our "hocus pocus" or "mumbo jumbo", or, to choose one of later metamorphosis, "Quisling". The idea of "breath" which is ordinarily attributed to the word was doubtless a secondary meaning.

Scholars have made the phrase ra'yôn rûah, "striving after wind", explanatory of hebhel. This calls for some examination. None of the ancient versions render the phrase in this way; hence we must conclude that modern scholars are responsible for this rendering. The word rûah means "spirit" as well as "wind". It is used to indicate the motivating force behind the activities of man. A man endowed with an exceptional amount of rûah could do exceptional things.

In keeping with the modern rendering of this phrase as "striving after wind", scholars have translated 5:15, "labours for the wind". However, the word for "labour" followed by the preposition "for" as found elsewhere only in Prov. 16:26 and Ecc. 6:7, does not have the force of "labouring after something", but rather of "labouring for the benefit of something or someone". In Prov. 16:26, man labours for himself; in Ecc. 6:7, all labour is for the mouth. In the former passage, "himself" is the impelling force which drives a man to labour and "himself" is what derives the benefit of that labour. In the latter passage, man's mouth impels him to work, and man's mouth receives the benefit of that work. The same force is to be noted in 5:15. The rûah drives man to labour, and the rûah receives the benefit of that labour. This is the force of rûah in the phrase ra'yôn rûah. It indicates "the striving of the spirit". The spirit impels men to labour even though reason assures them that no profits will be forthcoming. When our author says that everything is hebhel, it is a ra'yôn rûah, he really means that everything is incomprehensible to man, but the rûah which is superior to man's reason, urges him to keep up his activities. The phrases, then, are not synonymous; they describe the same thing from different points of view.

Since our author makes hebhel and "all things done under the sun" synonymous terms, the study of "all things done under the sun" should help us to understand the force of hebhel. Everything under the sun is the creation of God. Even when man is spoken of as making something it must be understood that the thing made is really a creation of God. God made the sun, the winds, the streams as well as man. When the sun, wind and streams move in their appointed courses, it is really God who is responsible; the same may be said of the works of man. God has placed in man a rûah which forces him to toil even though man's reason based on his experience, can find no benefit in it. Hence, the works of man are in reality the works of God, and so are all acceptable to God, 9:7, and are brought into line with the order of his universe, 12:14. It is not the fact that all things created are insignificant or transient, that the author says they are hebhel, but that they are beyond his comprehension.

Closely connected with labour is profit. The acquisition of an increase as a direct result of labour would make labour comprehensible. Its absence places it in a realm beyond the understanding of man. On the other hand wherever a profit may be noted, even though that profit might be merely temporary, our author does not speak of it as hebhel,

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because it becomes understandable. Light is more profitable than darkness, and wisdom than folly, 2:13; wisdom may keep a man alive, 7:12, the sharpening of an axe saves labour, 10:10; the charming of a serpent prevents its biting, 10:1. The practical utility of these things makes their advantage apparent, and so they are not hebhel.

Joy is hebhel. Our author considered that joy was one of the chief attractions of life; nothing could compensate a man for a lack of the feeling of satisfaction in his life; neither a long life, nor a large number of children, 6:1 ff. Cf. 2:10; 3:22; 5:18; 8:15. On the other hand, there are times when the eschewment of joy for more solemn things is wise, 7:1 ff. These inconsistencies make "joy" hebhel.

Wisdom which may be summed up in our word "experience" is never considered as hebhel, since in so far as it is related to actual experience it is understood. Moreover, the use of wisdom by the wise man is never hebhel. In the exercise of wisdom, it is the lack of profit that is incomprehensible, and so hebhel, 2:16; 4:13 ff. Since both the fool and the wise man die; and since neither are remembered by following generations, the exercise of wisdom is hebhel. On the other hand the exercise of wisdom becomes understandable, when it saves life, 7:11, 12.

It is because man cannot discover by his own experience that he is superior to the beast, in that both die, and in that no one knows what happens to the rûah of each, that the question of superiority becomes hebhel.

Life is hebhel because it is uncertain and incomprehensible. It is extremely worthwhile; it is a gift of God and so good. On the other hand, man never acquires anything while in the world (this is a question of profit). In 6:4 hebhel and darkness are parallels. The future whether in this world or the next is unknown and unknowable. Man is always on the verge of the unknown, from the time before birth until after his death. It is this unpredictableness that makes life hebhel.

Words create hebhel, not because they are nothing (the Hebrews could not distinguish between a thing and its name), but because words confuse the issue rather than explain the unexplainable.

Good things are never considered as hebhel because they are understandable. Good things are always considered by man as his right. Evil things, on the other hand, are not understood by man, because they are unpleasant to him. However, our author conceives so-called evil things as being the work of God just as good things are; as such they have a place in His world, and so are in reality good.

Either by implication or directly our author has stated that hebhel is the creations under the sun, labour, the lack of profit from work or wisdom, words, the doctrine of the superiority of man over the beast, life and evil. A study of his ideas of these things shows that our author did not consider them as "vain" in the usual conception of the word, but as incomprehensible.

James Smart: HEBRAISM AND HELLENSIM

The editor regrets that this paper is not available for inclusion in the Bulletin.

F.V. Winnett: THE PROPHET AS POET

A study of the life of the Arabian prophet Mohammed presents us with two seemingly irreconcilable facts: first, Mohammed's assertion that his oracles were revealed to him, and, second, the fact that they are manifestly "rehashes" of Old and New Testament stories which must have been relayed to Mohammed by Jewish and Christian acquaintances. Mohammed's claim to inspiration seems definitely disproved and Christians have branded him as an impostor, a "false prophet". But an unbiased examination of the evidence suggests that Mohammed was absolutely sincere in his claim that his oracles were revealed to him. It was an experience of revelation that was the basis of his belief in his own prophetic call. How, then, can we reconcile the two facts mentioned above? A clue is to be found in the fact that Mohammed was a poet. His early oracles possess a definitely lyrical quality. They sound spontaneous, as if they had arisen unbidden out of a heart that had been deeply moved.

The mysteriousness of the origin of poetry. The Greeks believed it due to a muse; Christian poets like Milton speak of Urania or the "heavenly muse" or the "holy ghost". True poetry cannot be created by an effort of the will, although verses can be composed by conscious volition. The poet must await the moment of inspiration. Some poets compose only after the period of inspiration has passed. They try to recapture their vision and to put it into words. Wordsworth says that poetry "takes its origin from emotion recollected in tranquillity." But some poets compose at the time of inspiration. E.g., Goethe tells of composing in fits of abstraction from which he was awakened by the scratching and spluttering of his pen; consciousness stifled further production. John Payne, an English poet, has this to say about his own method of composition: "...there is no question of style or method, the pen can hardly move fast enough for the imprisoned flood of verse. The poem is committed to paper as in a dream, and I am surprised when I awake to find what I have done. I cannot, therefore, tell you anything about my method of labour as regards style, simply because labour there is practically none, correction being almost always only a matter of rectifying the mechanical slips of the pen consequent upon the furious haste with which the poem is committed to paper. I only set down what comes to me, whence I know not..." (*Life of John Payne*, by Thomas Wright, p.125). Many prose writers have also felt that their writings were the creations of something other than their own minds. E.g., George Eliot declared "that in all she considered her best writing there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting." (quoted from F.C. Prescott, *The Poetic Mind*, p.102. Cp. also the confession of another writer in Prescott, p.102, n.4).

In the light of all this, may not Mohammed the poet be the clue to an understanding of Mohammed the prophet? May not his oracles, particularly his early oracles, have bubbled up in his mind in the same way as the poet's poems sometimes come to him? If they did, what would be the

effect on the mind of an Arab of the seventh century? Would he not inevitably regard these mental offspring as inspirations from the spirit world? We possess no early treatise on the Semitic theory of poetry but one gathers from allusions in the Koran that the Arabian poet was regarded as being possessed by a demon (jinni). It was a primitive mythical way of accounting for the poet's possession of unusual powers. As the Greek poet believed himself inspired by a muse, so the Arabian poet believed himself inspired by a jinni. In accordance with this belief, Mohammed's contemporaries believed he was so possessed. But Mohammed indignantly denied the charge. The religious character of the inspirations (revelations) which came to him showed clearly that their Inspirer was no mere jinni but none other than Allah Himself.

Does not all this enable us to understand better the psychology of the Hebrew prophets? The fact that the prophets were poets has never received sufficient emphasis. The modern tendency is to stress their connections with the ecstasies. But is not the fact that the great Hebrew prophets were all poets and the creators of a literature the most striking fact about them? Ecstasy can be artificially induced. Not so the gift of poetry. Should not the prophets, then, be considered in the light of comparative "poetology"? The frequent introduction of their oracles by the words "Thus saith (has said) the Lord" suggests that the Hebrew prophets belonged to the class of poets like John Payne whose poetry came to them 'whence they knew not', without the exercise of any conscious volition on their part; their utterances were not the product of conscious reflection. Milton's words might be applied to them, a "celestial patroness" comes "unimplored"

And dictates to him slumbering, or inspires
Easy his unpremeditated verse.

Poetry a creation of the unconscious mind. When the Greek poet spoke of his muse and Socrates of his demon and the Hebrew poet-prophet of Yahweh, they were all simply objectifying and personifying a power or faculty hidden within themselves. Their mythically constructed source of inspiration really represents the unconscious part of their mind. That the source of much that pops up in the poet's mind can often be traced was proved, in the case of Coleridge, by Lowes in his famous study, *The Road to Xanadu*. But Lowes admits that he cannot explain how the prosaic materials taken into the unconscious mind of Coleridge were there transformed and issued forth as poetry tinged with a magic beauty. If we say, then, that the utterances of the prophets are the products of their unconscious mind, does that damn them? I think not. It is a fact of experience that the unconscious mind is superior to the conscious mind and has depths and extensions which remain to be explored. It may even have contacts with a universal mind. We talk sometimes about having worked out an idea whereas actually the idea has "come" to us, has been "revealed" to us, and then we have thought about it. Thus a study of prophecy leads us to a fresh recognition of a fact we are sometimes inclined to forget--the mysterious depths of our own being. And is it not the testimony of universal experience that the meeting-place of the divine and human is in the heart of man--in the unconscious mind, if you will?

And I believed the poets; it is they
Who utter wisdom from the central deep,
And listening to the inner flow of things
Speak to the age out of eternity. (Lowell, *Columbus*)