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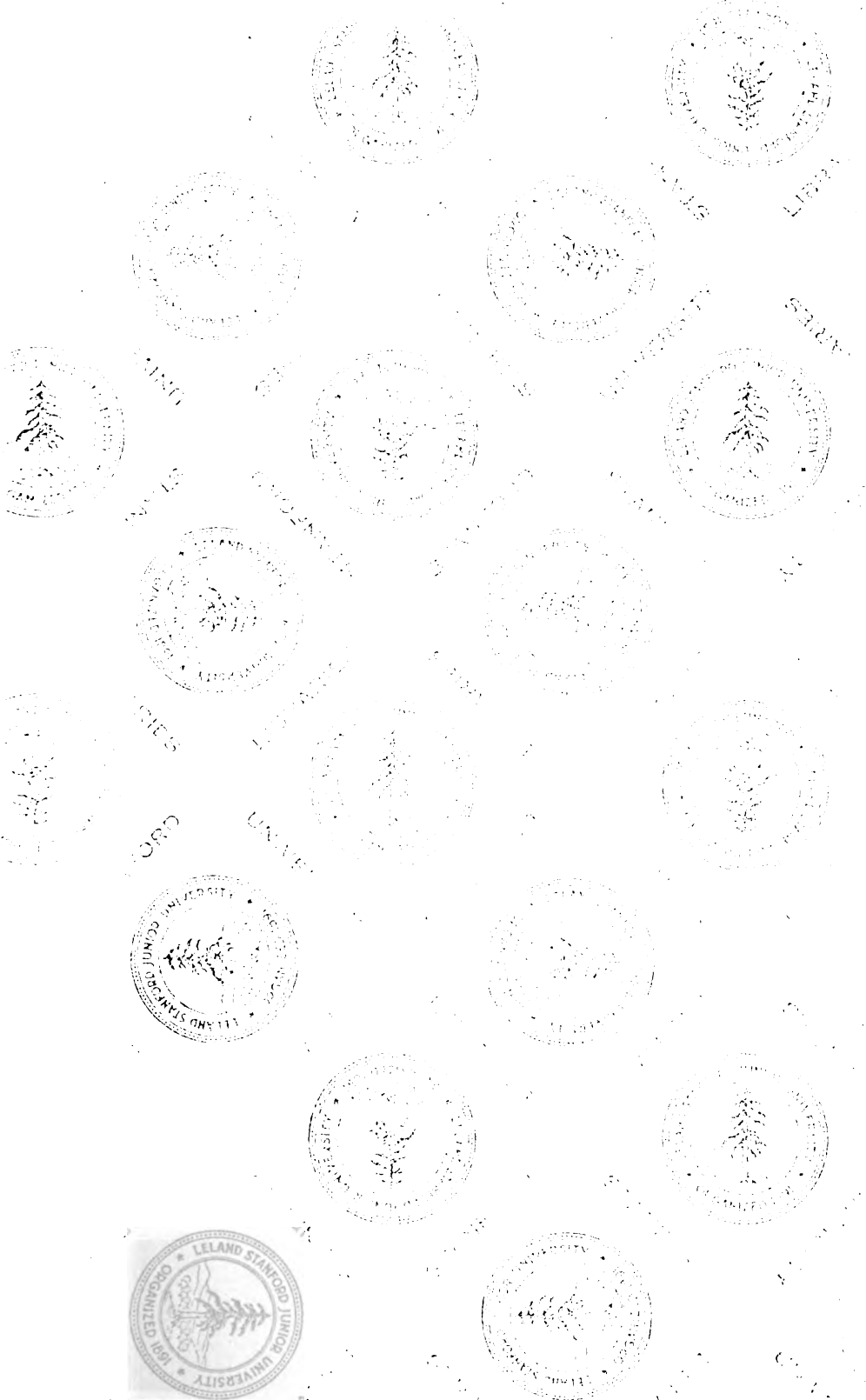
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*The Biblical world*











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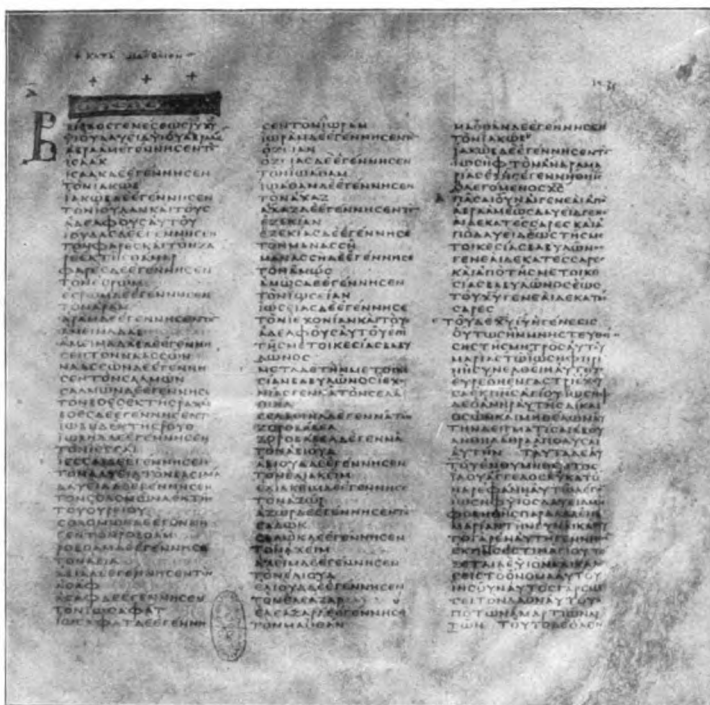
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CODEX B—GOSPEL ACCORDING TO MATTHEW, 1:1-22

# THE BIBLICAL WORLD

CONTINUING

*The Old and New Testament Student.*

VOLUME XII

JULY, 1898

NUMBER I

ALONG with the archæological study of the Bible there has of late been developing an interest in the psychological aspects of Scripture. It was natural that such should be the case, for in all branches of literary investigation the same is true. When novelists, poets, dramatists, philosophers, sociologists, as well as physiologists, are approaching human life from the point of view of a new psychology, it was impossible that biblical study, always so sensitive to contemporary influences, should have been unaffected. And so it has come about that, not only in the realm of metaphysical theology, but in exegesis and scriptural biography, there has grown up an altogether new study of the self-consciousness of the characters of the Bible.

**THE PSYCHO-  
LOGICAL VIEW IN  
BIBLICAL STUDY**

And this interest is certainly new, for while the older investigation of the psychological *teaching* of the biblical writers continues, this is not systematic but personal. For the time is past when the psychological presuppositions of the Bible are of importance, except as they enable biblical theology better to answer its own questions. Few men nowadays go to Moses or Paul, or even Jesus, to get a final explanation of the elements of personality—to be certain as to whether man is composed of body, soul, and spirit, or of body and soul. It is possible, perhaps, to formulate a systematic biblical psychology, but the effort is recognized as belonging to the realm of archæology. As a contribution to

**THE PASSING  
OF "BIBLICAL  
PSYCHOLOGY"**

modern science it is only of historical value, and as a contribution to a scientific theology and soteriology it is entitled to hardly more regard.

The new point of view is interpretative, and especially concerns the problem of those who in the Bible are represented as living in special union with God.

First of all it concerns the prophets as those who spoke for God. What was the nature of the prophetic gift as the prophets themselves understood it? Did they or did they not retain their conscious identity as they published the word of God? Were they or were they not aware of the real content of their message? Did they speak as mere mouthpieces of God, or did they, from the study of the circumstances of their time and from the inspiration of the Holy Spirit, consciously teach as men teach today, only with greater truth? Were they aware of a twofold applicability of their words, one to those to whom they spoke, and another to the Christ to come after centuries?

To answer these questions satisfactorily one must certainly examine with microscopic attention every expression that leads to the prophet's own conception of his office and to his judgment upon his own experience of God. Whether or not such judgment was correct, it is something that cannot be disregarded, for in it may lie the key to the understanding of the prophet's message.

Even more important is a study of the mind of Paul. Christian faith, both directly and indirectly, is so dependent upon his experience on the way to Damascus and the interpretation he has placed upon it that apologetics itself cannot afford to omit a careful study of the self-consciousness of the apostle as it is revealed in his writings. To say nothing about his entire conception of the Christian life as a possession of the life of God through Christ, and of his knowledge of the change through which his moral life passed, the problem of the appearance of Jesus to him is

*THE SELF-CONSCIOUSNESS OF THE PROPHETS*

*THE SELF-CONSCIOUSNESS OF PAUL*

distinctly one that falls within the sphere of psychology. As to whether that appearance was wholly subjective, a product of overstrained nerves or religious excitement, or was produced by an objective, sensuously perceived reality, the answer can come from Paul alone. And here a knowledge of the general and particular traits of his mind is indispensable. Fortunately such knowledge is not difficult to gain. No man was ever more expert in introspection, and his writings abound in data expressing his own knowledge of himself. To interpret them, to combine them, to catch their necessary implications, and then to read through them the depths of Paul's consciousness, this is a problem which is neither subtle nor uninviting. Yet, beyond a few attempts made too much under dogmatic—or anti-dogmatic!—influences, it has never received the attention it deserves.

Far more complex and subtle, but correspondingly far more important, is the study of the self-consciousness of Jesus. And this is already receiving much of its proper attention. Till within a few years most writers upon his life and character have been content with its externals. Criticism and archæology have done valiant service in putting to flight moralizing and metaphysics, but they themselves have been content to deal with matters which help us to understand his work and his words rather than with the central problem of himself. It is, in fact, difficult to keep the true perspective when one comes to the wealth of material now ready at hand for the student of the Lord's life. Jewish customs, historical geography, descriptions of towns and water courses, rabbinical parallels, throw a strong spell over one's mind, often distract one's thoughts from the personality in whose service they have been evoked. But, after all, they are confessedly of secondary importance, and the most recent attempts at portraying Jesus are careful to make him, and not erudition, supreme.

But to know him is first of all to know him as he stood revealed to himself. Not what theologians and critics, or even

*THE SELF-  
CONSCIOUSNESS  
OF JESUS*

apostles, have thought of him, but what he himself thought of himself—this is the core of Christianity. But it is not a mere problem in speculative philosophy. The early centuries of Christianity have made only too evident the possibilities of misunderstanding Jesus that lie in attempts to explain his nature. The study of the consciousness of Jesus, as it appears in his self-appellations, his teachings, his sinless life, his words concerning God, and his own relations with the Father, is for some other purpose than to determine the relative importance of divine and human ingredients in his personality. It is rather that one may know him better, and, knowing him, may see the God whom his own nature, in turning in upon itself, discovered and revealed. It was the sense of sonship that made Jesus the Son, and to discover that sense as he described it will be one step toward making the disciple like his Master.

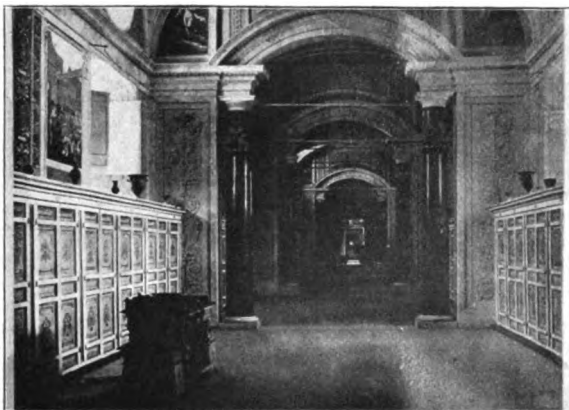
From this new point of view in biblical study no sincere student need be turned. For the effort to discover a man's estimate and understanding of himself requires little or no technical training. Indeed, it is less dependent upon learning than upon that skill drawn from ordinary experience in life which enables one to know men rather than to know about them. It is true the proper classification and explanation of such observation, as well as the gathering of facts that depend finally upon technical study, must be left to professional scholars. But the essentials themselves lie at hand for anyone who will undertake to look for them. And, finding thus the expressions of their inmost conscious life, he will come to know, love, and emulate, as never before was possible, prophets and apostles and the Christ.

*SUCH STUDY  
POSSIBLE  
FOR ALL*

## A VISIT TO CODEX B.

By REV. GEORGE E. MERRILL, D.D.,  
Newton, Mass.

THE visitor to the Vatican Library in Rome stands at a closed door, it may be a weary time, ere the little window in it opens, and the face of the custodian peers forth as if expecting the presence of some robber from whom he must guard the



THE VATICAN LIBRARY—CORRIDOR

halls within. The inspection of a card, for which a trifling fee has been paid, satisfies him, and, with perhaps a dozen others, the visitor is allowed to enter. No larger number is admitted at once, for prudential reasons, and as the party is conducted through the library, it is kept compactly together, no person being allowed to wander at will. Of course, this restriction applies only to the ordinary visitors; those to whom special privileges of study have been granted, or who have permission from persons in high authority, a separate door in another part of the building receives with a more open hospitality.

The first thing that strikes the observation of the visitor is that no books are to be seen. The halls, too, that have seemed very rich in photographs, appear tawdry in their fresco-ornamentation, in direct contrast with the extremely rich and thoroughly



THE VATICAN LIBRARY — PRINCIPAL HALL

artistic adornment of nearly all other rooms in the palace. Closed wooden cases, painted a dingy white, stand at regular intervals upon each side, as the long halls are traversed, and the monotony is relieved only by a few busts and pillars that almost escape notice. The corridor ends in a great hall of splendid proportions, the arched ceiling of which is supported by six large pillars. Closed cabinets are ranged about the walls, and in the center of the hall several glazed cases contain the most precious manuscripts and books, which are likely to interest even the most unlettered visitor. Surmounting these cases, or upon bases of their own, are many rich vases, gifts to the pope, on which the guide bestows much attention, but which are really of slight interest. Far more worthy of inspection are the literary treasures in the cabinets, and much time is desired, but not granted, for the inspection of them. A celebrated palimpsest of Cicero's *Republic*; a Virgil of the fourth or fifth century, the only complete copy so early; a Terence of the fourth cen-

tury; a little book containing love-letters of Henry VIII to Anne Boleyn—these and many other 'precious volumes are displayed; but the student of the Bible turns from all to inspect with intense interest the greatest treasure of the library and probably the most valuable document in the world, the famous Codex B, or, as it is more popularly known, *par excellence*, the Vatican Manuscript.

It lies in its glass case, open, a volume ten and one-half inches in length by ten inches in breadth, and from four to five



CODEX B—HEBREWS 8:7—9:14a

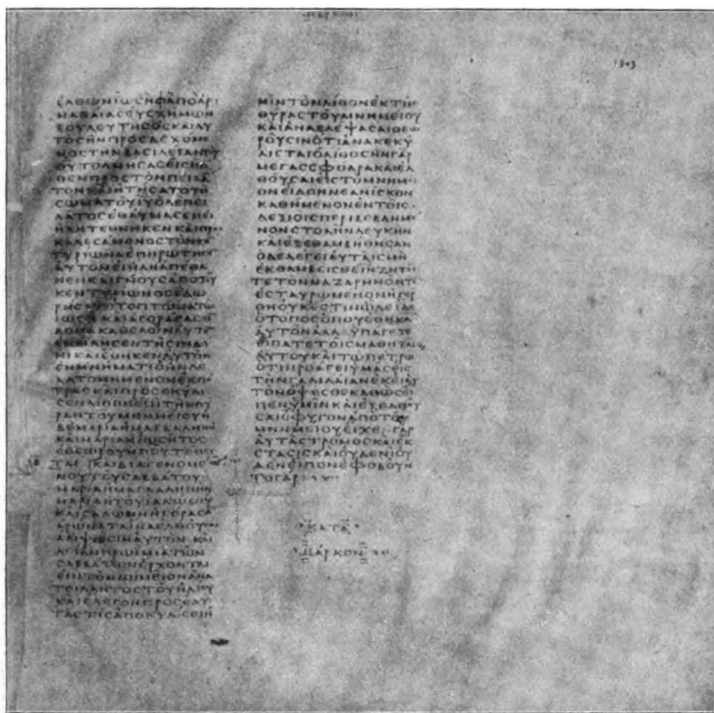
inches thick. These measurements are for the closed volume. The text, so long familiar in the reproduction by Tischendorf in lithograph and in the later facsimile by phototype, is so clear, and the page so fresh, that it is almost impossible to believe that



the book is so ancient as the fourth century, and it is hard to recall the scenes in which it may have played a most important part. Tischendorf, Tregelles, Scrivener, and others believed that it might have been one of the fifty splendid copies of the Bible that were made at the command of the emperor Constantine, and Tregelles placed its possible existence as early as the council of Nicæa, in 325 A. D. A careful inspection shows that the volume is not complete. It begins with Gen. 46:28, and the Psalms from 105 to 137, inclusive, are wanting. In the New Testament the epistles to Philemon, Titus, Timothy, and that to the Hebrews after 9:14a are lost, as well as the whole of the Revelation. In respect of these lacunæ it is outranked by the Sinaitic manuscript discovered by Tischendorf, which has the New Testament complete, and is of nearly the same, if not of equal, antiquity. The leaves are 759 in number, of very delicate vellum, and the text, in three columns to a page, and forty-two lines to each column, is of the most ancient form of uncials, or what we should call capital letters. There is no separation between words and sentences, except in a few cases where a space, or rarely a mark of punctuation, appears, and in the latter case the mark is generally the interpolation of later scribes. Accents and other additions, also by hands later than the original writer's, appear occasionally, and are proved by the use of powerful glasses to have been written in a different ink from that of the original. Initial letters of a size larger than the text have also been added in some instances.

The value of this manuscript for the critical study of the text of the Bible has always been considered of the first importance. Yet its text was not critically known until comparatively late times. The document was jealously guarded in the Vatican archives, and no scholars except those of the papal church were allowed to make use of it. Incomplete collations were made by Bartolucci in 1669; by Mico in 1725, which was used by the English scholar Bentley in his edition of the New Testament in Greek; by Cardinal Mai in 1838, whose work was published in 1857, three years after his death, but was so unworthy that the belief was freely expressed that the cardinal himself

would never have allowed it to appear if he had lived ; and by Vercellone, who published a better edition in 1859. In 1845 Tregelles went to Rome with the sole purpose of studying the codex, if possible ; but, although he was armed with letters



CODEX B—END OF MARK'S GOSPEL

that gained access to the document, he was allowed to give it no prolonged inspection. He was closely watched by two priests appointed for the purpose, and was subjected to the indignity of having his pockets searched lest he should have materials for taking away copies of the text. Perhaps incited by this treatment, he outwitted his guards by making a few valuable notes upon his cuffs and finger nails. In 1861 Alford received from Cardinal Antonelli a special permit to use the manuscript, but the librarian interpreted this to mean only that

he might look at the book. Tischendorf, who had already commended himself to the learned world, attempted in 1843 to examine the manuscript, but he had been so limited in time and so closely watched that he transcribed only a few lines. Twenty-three years later, after the discovery and publication of the Sinaitic codex had made him famous, he was more successful, and some extraordinary privileges were allowed him. By incredible diligence and dexterity he collated the whole text, and even transcribed twenty pages. It can thus be seen how, up to this time, the interest in this codex was unsurpassed, while yet the knowledge of it was comparatively meager. But at last, under the present pope, whose policy in all matters of education and scholarship has been far more liberal than that of his predecessors, the whole manuscript has been reproduced in facsimile, in the most perfect and splendid manner, by the modern process of phototype, and laid open to the inspection of the learned world. Several copies of this edition are in America.

It is not the purpose of this paper to discuss the comparative value of B for the criticism of the text. But one peculiarity of the manuscript cannot fail to be of much interest. It is the testimony given by B in the last page of the gospel of Mark. The facsimile shows that the last twelve verses, as they appear in our English Bible, are wanting. The text in B ends with the Greek words *ἐφοβοῦντο γάρ*, "for they were afraid." But it will be noted that this ending occurs in the middle of the second column, and that the space for the third column is left vacant. In  $\aleph$  the verses are also omitted, but there is no space left. And in B this space is the only instance of the kind in the whole New Testament—indeed, in the whole volume, with the exception of the last two columns of the book of Nehemiah, where the vacancy may be explained by a change in the method of writing the Psalms, which immediately follow. Now, what does this indicate, if anything, with respect to the genuineness of the omitted verses? Dean Burgon argued that the omission "is in the highest degree significant, and admits of but one interpretation. The older MS., from which Codex B was copied, must have infallibly *contained* the twelve verses in dispute. The

copyist was instructed to leave them out—and he obeyed; but he prudently left a blank space *in memoriam rei*.” In addition he concludes that “the Sinaitic manuscript was copied from a codex that had been already mutilated.” But the late Dr. Ezra Abbot rightly shows that at least one other supposition is reasonable, when he asks: “Why may we not suppose that the exemplar from which the Vatican MS. was copied did *not* contain the last twelve verses, but the copyist, or owner of the MS., having at some time seen or heard of them, left on that account the blank column in question?” And he cites similar phenomena in Codices L and Δ and G. And since Dr. Abbot wrote, a discovery of an Armenian manuscript dated in the year 986 seems to indicate that these verses were written by one Aristion, “a disciple of the Lord,” perhaps not later than A. D. 150. (*The Expositor*, October, 1893.) However that may be, it is plain that the translators of our Revised Version have not been too radical in printing the omitted verses after a space and with a marginal note, especially as they do not employ the brackets in which Westcott and Hort put them.

## THE KINGDOM OF GOD: A SYMPOSIUM.

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THE editors of the *BIBLICAL WORLD*, judging that the opinion of prominent New Testament scholars and friends of social reform as regards the meaning of the term "kingdom of God" would be of value, asked replies to the following questions:

(1) Does the term, as used by Jesus, have a social content or does it have reference solely to conduct and a condition of one's spiritual life?

(2) Is the term primarily or exclusively eschatological?

(3) What are the three or four best discussions of the subject?

The following replies have been received:

(1) The term "kingdom of God," in the teaching of Jesus, does not have reference solely to the spiritual life or the ethical conduct of the individual. Its broadest and most general definition is a state of loyalty to God, and this is sometimes by him applied to the individual who is described as being in the kingdom of God, or being a child of the kingdom, whatever the social conditions by which he is surrounded. It is sometimes applied by him to the community, as in the prayer: "Thy kingdom come; Thy will be done on earth as it is in heaven."

(2) The term is neither primarily nor exclusively eschatological. It includes the future life of perfected loyalty to God, but it is primarily the state of loyalty on this earth.

LYMAN ABBOTT.

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I conceive the term "the kingdom of God," as used in the teaching of Jesus, to refer primarily to the realization of a relationship between the individual soul and God, the relationship of a child to the father. But it seems very clear that this controlling relation involves such issues in the conduct of the indi-

vidual toward his fellows as to give to the conception a large social content, and that this social result is essential to the realization of the kingdom of God—the filial relation of the individual soul to God being the means by which the larger kingdom is to find its realization.

As Jesus used the term, it cannot be said to be primarily eschatological in significance. He seems to blend together the doctrine of a kingdom present already in the world and growing to an ever fuller realization of its idea, with the prospect of a final consummation inaugurating the complete supremacy of the kingdom over all opposition.

The most satisfactory discussion I have met is that of Wendt, *The Teaching of Jesus*, Vol. I, 173–408. I have also found Bruce, *The Kingdom of God*, and Mathews, *The Social Teaching of Jesus*, 40–78, very useful.

RUSH RHEES.

THE NEWTON THEOLOGICAL INSTITUTION.

The best definition I have ever seen is that of Elisha Mulford in *The Republic of God*, which is “the realization of righteousness in the life of humanity.” I think it has both a sociological and an eschatological content, but it refers chiefly to a state to be realized on this earth. Among writings on this subject I have found Elisha Mulford’s discussions very valuable. A little primer by F. Herbert Stead is similarly valuable, as is also the larger book by F. D. Maurice, and, of course, Wendt and Bruce.

AMORY H. BRADFORD.

MONTCLAIR, N. J.

“The kingdom of God,” in the teaching of Jesus, stands for that reign of God which Jesus inaugurated. It is coextensive with God’s dominion over men and includes all that is involved in this dominion, whether it be religious, ethical, political, economic, or recreative. Jesus introduced the kingdom on earth, yet it is ever to come in richer measure and more perfect form. Being a kingdom, the idea is collective, but individuals are the factors of the collectivity. It is both internal and external, temporal in its earthly manifestations and yet eternal, in this world

and yet of heaven and destined to completion in heaven. To this new theocracy no truth, no emotion, no activity, related to man as a spiritual being, is foreign.

J. H. W. STUCKENBERG.

CAMBRIDGE, MASS.

I understand Jesus to have preached a genuine kingdom, which was constituted originally by the association with himself and with each other of disciples who accepted his message and realized the supreme blessing of conscious divine sonship which he had come to mediate. There was thus a social element in the kingdom from the beginning. It meant not simply individual consciousness of divine sonship on the renovation of the individual life, but the association of the disciples of Christ.

The kingdom in Jesus' thought was apparently both present and future. It was constituted when he began to gather disciples about himself, and was to continue after his departure and after his return at the time of the final consummation. Jesus thus retained the eschatological element in the Jewish thought of the kingdom, but added to it the conception of the kingdom as a present reality.

Among the best recent discussions of the subject I should put Wendt's *Lehre Jesu*, Baldensperger's *Selbstbewusstsein Jesu*, Toy's *Judaism and Christianity*, chap. 6, Issel's *Die Lehre vom Reiche Gottes im N. T.*, and J. Weiss' *Predigt Jesu vom Reiche Gottes*.

ARTHUR CUSHMAN MCGIFFERT.

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"The kingdom of God" is not primarily an eschatological idea in the teaching of Jesus, although it has, in some passages, an eschatological application. This application is quite natural in view of Jesus' teaching, which represents the kingdom as a growing affair. It is the progressive reign of God in the personal and social life of humanity, and is consummated only in the heavenly life. But the kingdom is already present in its imperfect and developing form, and, indeed, has always been in the world, so far as men have known and obeyed the will of

God. With Paul "the kingdom of God" is used predominantly in an eschatological sense. This is quite natural in view of Paul's doctrine of the parousia.

"The kingdom" is certainly a social conception. This conclusion is clear, from the fact that it is the kingdom of *God* or of *heaven*. It is the reign of divine truths, law, and life. God is the father of *humanity*, and the heavenly life is essentially social. The same view results from a consideration of the conditions of entering the kingdom, such as meekness, mercifulness, and peace-making, which are social, as well as personal, virtues.

GEORGE B. STEVENS.

YALE UNIVERSITY.

The term "kingdom of God" has not a constant meaning in the teaching of Jesus. In one group of passages the predominant idea is "the rule of God" (*e. g.*, Matt. 6:10); in a second group it denotes primarily "the company of those who are under the divine rule" (*e. g.*, Matt. 13:24-30); in a third group it denotes "the privileges of those who are under the divine rule" (*e. g.*, Matt. 21:43); and in a fourth group of passages it denotes "the place to be occupied in the future age by those who are under the divine rule" (*e. g.*, Matt. 8:11).

The kingdom of heaven in the sense of "the rule of God" is exclusively spiritual. It is realized wholly from within, never from without. The conception is individual, not social. Right social and political relations are natural consequences of "the rule of God."

The kingdom of God in the sense of "the company of those who are under the divine rule" is the equivalent of "church" in Matt. 16:18, but neither term has any outward organization in the teaching of Jesus.

The kingdom of heaven as used in the fourth group of passages is, of course, eschatological.

GEORGE H. GILBERT.

CHICAGO THEOLOGICAL SEMINARY.

The "kingdom of God" is, essentially, the absolute dominion of God in the universe. The principle of its existence is the



will of God. The only approach to a concrete definition is Matt. 6:10. Christ took the current Messianic idea, stripped it of its Jewish limitations, and expanded and spiritualized it. In his teaching, the kingdom of God is the real consummation of the prophetic idea of the rule of God, without national limitation. It is the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next. All its senses are only different sides of the same great idea, the subjection of all things to God in Christ.

This kingdom is, primarily, spiritual: a moral condition rather than a visible institution. Its inheritance is conditioned on spiritual states and qualities. Wherever God's righteousness is, in the individual or in society, there is the kingdom of God. It has a righteousness peculiar to itself. Its spirit is opposed to the spirit of the world. Its rewards are not allotted according to worldly standards.

The kingdom of God is both present and future. As a present kingdom, it is incomplete, and in process of development. It has a power of expansion, and a power of pervasion. It grows by its own inherent energy, and according to its own law. Its processes are secret and mysterious.

In its present stage, it is not identical with the church. It implies and involves organization, and the church is, ideally, its representative. But it is a larger spiritual movement, which includes the church. The church is where the kingdom is, but the kingdom is not always where the church is. The true church is limited to those who seek first the kingdom of God and his righteousness

The kingdom of God is also future. In its consummation, its outward manifestation will perfectly correspond with its internal principle. It will be a perfect society, of which Christ will be the king and head, and love to God the law.

UNION THEOLOGICAL SEMINARY.

MARVIN R. VINCENT.

So far as I can see, the teaching of Jesus as to the "kingdom of God" makes no distinction between spirituality and social morality. In fact, Jesus asserts that the last to enter into the

kingdom will be those who insist upon keeping up this distinction. Religion to him stands for loving relationship. To serve men, in their common, felt, daily interests, was to him of kindred religious value with the service of God.

The kingdom of God is clearly an affair of the coming earthly race, though, of course, exhibiting the same principles as govern the heavenly life. The social motive which it presents is much more strongly urged in the teaching of Jesus than that based upon the hope of individual immortality.

The only authority I know at first hand is Weiss, *Biblical Theology*.

ROBERT A. WOODS.

BOSTON, MASS.

According to my interpretation of the gospels, Christ's teaching about the "kingdom of God" was intended to fill the phrase, derived from the Old Testament and current with many misconceptions in later Judaism, with such content as would make it express his doctrine of the nature, processes, and results of a truly religious life. His specific affirmations about it must be understood in the light of certain fundamental principles of his teaching—such as that men need entire moral renovation in order to do God's will; that the formative element of right living is the truth which he came to reveal; that he himself is the mediator through whom the renewing truth and power are given; and that a truly religious life includes the establishment and subsequent working out of right relations, first toward God and then toward mankind. Hence, Christ represents "the kingdom" as a spiritual community, established by him in this world on the basis of sincere acceptance of the revealed will of God, and consisting of truth-informed lives which individually and gradually bring forth these results, of all kinds, which are the appropriate fruits of his truth, but which are also *united* by the possession in common of a spiritual life derived from him, so that the whole organism, as well as its individual members, grows and bears fruit. This kingdom, however, will not in the present age become perfect, nor will it entirely exclude from the world the kingdom of Satan; but in the future world, after the

judgment, it will be perfectly established. It has, therefore, a social content in so far as right relations between men are among the fruits of the truth out of which the kingdom grows ; also in so far as it is a spiritual community, and therefore necessarily social, which is intended to control all human relations and activities. It is not, however, contemplated by Christ as a separate *external* social organism, monopolizing within itself the social activities of men, but as a spiritual community whose principles will be manifested in all external social relations and organizations. The principal stress, however, is laid by Christ, not upon the social aspect of the kingdom, but upon the relation to God which is its fundamental characteristic. Neither is his description of the kingdom primarily, much less exclusively, eschatological. It is, primarily, religious and ethical ; but it includes, and toward the later part of his ministry increasingly emphasizes, an eschatological outlook wherein its ideal is represented as perfectly realized.

GEORGE T. PURVES.

PRINCETON THEOLOGICAL SEMINARY.

The preaching of the "kingdom of God" by Jesus is, I think, not to be detached from his central revelation of the life of God in the soul of man. Nothing could be less accurate than to think of Jesus as primarily a social reformer, or organizer, or revolutionist. The message to which he felt himself peculiarly called made him indeed extraordinarily reticent about changes in social organization. He is not a reformer, he is a revealer. But what would happen, one may ask, if the revelation he offers could thoroughly possess his followers? In answering that question Jesus utilizes the social ideal and expectation of his own people. The Hebrew hope was eschatological, and it was almost inevitable that the reports of the sayings of Jesus would be colored by this view (Matt. 25 : 31). Further, Jesus speaks of at least two distinct aspects of the kingdom as he conceived it: as received in the form of truth, and as entered into in the form of life. (Beyschlag, *New Testament Theology*, I, 49; Wendt, *Teaching of Jesus*, I, 375.) But when one considers the total impression to be derived from the teaching of

Jesus, the kingdom of God certainly seems to have been in his mind not a remote Utopia, or a political rule, or even a church, but a spiritual brotherhood, potentially present and world-subduing (Luke 17:21; Shailer Mathews, *The Social Teaching of Jesus*, p. 70). It has come through the elevation of the world by the transforming potency of the life hid with Christ in God. It is the world as it would be if his hope for the individual could be fulfilled. The perfect social order would be the corollary of the perfectly consecrated will. For their sakes sanctify yourself.

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MARY MAGDALENE—HOFMANN

## THE OLD TESTAMENT PROPHETS AS SOCIAL REFORMERS.

By REV. GEO. STIBITZ,  
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THE prophets dealt with man, not as an atom, but as a part of a social organism, a living member of a living body. To heal this body when diseased (Isa. 1:6), to warn it against coming dissolution, and to bring it back to the paths which lead to perfection in God, was their great and only mission (Jer. 6:16). Hence they were always the more numerous when national death threatened. Just before the fall of Samaria and the fall of Jerusalem we find them working in the greatest number and with the greatest energy.

Of the two factors in social life and progress, the man and the method, the prophets concerned themselves little with the latter. They cared less for the reconstruction of the forms of government or the reorganization of society than for the reformation of man; less for the correction of his methods than for the purification of his motives. Theirs was the harder task. It is a shorter and easier way from good men to correct methods than from correct methods to the honest application of them. They address *man*, but as a *citizen*, not as an individual. Consequently they aimed their blows with greatest frequency and force at those who by reason of their wealth or position had the greatest influence and power in the community.

Of the oral prophets Samuel showed the nation Israel its sins, voiced its repentant prayer, and led it to victory against its foes at Mizpah (1 Sam., chap. 7). In his annual circuits through the country he taught the citizens their duty toward God and toward each other (1 Sam. 7:16), and thus prepared them for the establishment of the kingdom whose first and second kings he anointed and overshadowed with his constant

friendly counsel. Indeed, Saul was made a king in reality only when, under the ministrations of a traveling band of minstrel prophets, he was changed by the spirit of God into another man (1 Sam. 10: 5, 6). The prophet Gad guided the anointed David in his flight from Saul (1 Sam. 22: 5), carried to him God's rebuke and choice of punishment when he had proudly numbered the people (likely for unconstitutional plans of conquest), and announced to the king that God had stayed the nation's ruin (2 Sam., chap. 24). To Nathan, the prophet, King David submitted his most cherished plans, and yielded to his inspired counsel; repented at his keen rebuke, and drank in the consolation of divine forgiveness flowing from his prophetic lips (2 Sam. 7: 12; 2 Chron. 29: 25). To Nathan primarily Solomon owed his accession to the throne, if not his royal education; and to him and other prophets he and his father David owed the history of their reigns (1 Kings, chap. 1; 1 Chron. 29: 29; 2 Chron. 9: 29). "By the hand of Ahijah the Shilonite" God rent the kingdom from the house of David, founded the new monarchy of Israel, raised Jeroboam to its throne, and when he rebelled against God announced to him the downfall of his dynasty (1 Kings 11: 14). An unnamed prophet from Judea openly and boldly denounced Jeroboam in the very act of initiating his diplomatic but idolatrous scheme of strengthening his kingdom (1 Kings, chap. 13).

Shemaiah's word to Rehoboam dispersed his gathered army (1 Kings 12: 22-24), and that of Azariah gave encouragement and impetus to Asa's work of reform (2 Chron. 15: 1-8), while this same King Asa was greatly enraged at Hanani's rebuke for faithless leniency toward the Syrians, the national enemies (2 Chron. 16: 7-10). Three prophets appeared in the reign of Jehoshaphat. Eliezer rebuked his naval alliance with Ahaziah of Israel (2 Chron. 20: 37); Jehu rebuked his military alliance with Ahab, and recorded his history (2 Chron. 19: 23; 20: 34), and Jahazael ministered to him the blessing of a God-wrought victory over the superior forces of his foes (2 Chron. 20: 14-17).

In the northern kingdom the prophet Jehu denounced Baasha for his sins (1 Kings 16: 1-5); Micaiah and Elijah are the ever-

appearing divine scourges, constantly lashing the tardy soul of Ahab into fury or temporary repentance (1 Kings 17:22); and Elisha's work, though of wider range than Elijah's, is still, in addition to constant oversight of a large number of schools for the training of young men to like prophetic duties, greatly concerned with state affairs.

All the prophets, named or unnamed, who appear in the course of Israel's history were in like manner God-sent ambassadors to the *kings* and *citizens* of Israel (1 Kings 20:13-20, 35-43; 22:14; 2 Chron. 24:19-22; 25:7; 28:9; Jer. 26:20 ff.).

Likewise all the extant writings of the prophets are divinely inspired treatises on the true relation between God, the Father of all, and the nation as an organism of beings whose proper relation *to each other* is the expression of their right relation to God.

Thus Isaiah, Hosea, Amos, Micah, and probably also Zephaniah, living at the time when false religion was bearing its natural fruit in the lives of rulers and people, laid emphasis on the demand for social purity and truthfulness by ruthlessly letting the light of publicity shine on the festering sores of the body politic. They constantly threatened national captivity as the necessary outcome of such criminality; but not without pointing to apostasy from Jehovah as the ultimate root of all evils.

Jeremiah and Ezekiel lived in a period of Israel's history when its apostasy from Jehovah and its idolatry had gone through the intermediate stage of social impurity and injustice, and had arrived at the brink of national ruin. They, therefore, were less concerned with a reformation of the conduct of man toward his fellow-man than with the regeneration of the heart by urging the people and their rulers to return to God, the fountain of spiritual life, and its fruit of social purity and righteousness.

Daniel gives Israel a philosophy of the history of nations for the purpose of buoying up its despondent spirits and bridging its national existence over the gulf of its captivity.

Joel deals with national judgments, and summons the nation to repentance, and he and Obadiah promise divine mercy and

national prosperity to Israel, while they foretell the desolation of its enemies and oppressors.

The prophecies of Jonah and Nahum are addressed to the wicked city of Nineveh. The former presents, for the example and encouragement of God's own nation, the repentance and divine forgiveness of even so guilty a city as Nineveh. The latter shows, for Israel's comfort, the ruin which its dreaded foe brought upon itself by its national sins.

The temple at Jerusalem, as the means of spiritual Jehovah worship, was far more necessary to Israel's national stability than was the fictitious intercourse of Numa Pompilius with Egeria for the stability of the Roman state. Thus Haggai's and Zechariah's demand to rebuild the temple and that of Malach to restore the genuine worship of God were patriotic as well as religious efforts.

The mission of the prophets was, therefore, not to individuals as such, but to citizens in their relation to each other, and they recognized the relation of the individual to God as the spiritual counterpart and efficient cause of the relation to his fellow-citizens of the same kingdom. They did not recognize the modern divorce between religion, and especially the ministerial office, on the one hand, and social and national duties on the other. And, as they were not excluded from this field in general, so they did not pass by a single public vice or overlook a social virtue as being beyond the scope of their divine appointment. And if not individually, at least as a class they heeded the Lord's command: "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression and to the house of Jacob their sins" (Isa. 53: 1). A study of Isaiah, Hosea, Amos, and Micah, whose prophecies deal most fully with the morals of their day and generation, shows us how thoroughly and severely they chastised the sins of high and low.

The rulers, who were at the same time also the judges, they rebuked because they trampled on the laws which they were appointed to uphold; shielded thieves and robbers for a share in their booty; sought bribes; not only failed to protect, but



themselves oppressed the helpless and weak, the widows and the orphans, the poor and the strangers; and, instead of being true shepherds guarding the sheep, they played the wolf and devoured the sheep with all they had. Says Isaiah (1:23): "Thy princes are rebellious and companions of thieves; every one loveth gifts and followeth after rewards; they judge not the fatherless, neither does the cause of widows come unto them." Again (3:14, 15): "The Lord will enter into judgment with the elders of his people and the princes thereof: It is ye that have eaten up the vineyard: the spoil of the poor is in your houses: what mean ye that ye crush my people and grind the faces of the poor? saith the Lord of hosts." In Micah (3:1-3) we read: "Hear ye heads of Jacob: Is it not for you to know judgment? who hate the good and love the evil; who pluck off their skins from off them, and their flesh from off their bones; who also eat the flesh of my people; and they flay their skin from off them, and break their bones: yea, they chop them in pieces, as for a pot, and as flesh within a caldron." In vss. 9-11 of chap. 3 he says: "The heads thereof judge for a reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord and say, is not the Lord in the midst of us? no evil shall come upon us" (*cf.* Am. 6:12). They and their associates burn like an oven with the heat of lust and wine (Hos. 7:4-6), are more skilled in discerning the different qualities of wine than the justice of the oppressed who call to them for redress (Isa. 5:22, 23). They obliterate the distinction between right and wrong (Hos. 5:10), enact iniquitous laws (Isa. 10:1, 2), rely on human shrewdness and diplomacy, but not on divine principles of justice and truth, in the management of international or state affairs (Isa. 31:1), and distribute the spoils of their offices to their relatives and favorites. Isa. 22:20-25: "I will call Eliakim . . . and will commit thy government into his hands . . . and I will fasten him into a sure place; and he shall be for a throne of glory to his father's house. And they shall hang upon him all the glory of his father's house . . . every small vessel. In that day . . . shall the nail . . . give way

. . . . and fall . . . . and the burden that was upon it be cut off."

The well-to-do and powerful citizens are chastised because they are given to drunkenness (a vice at that time possible for the rich alone); to idleness and revelry, to Shylock-like exaction of the last farthing, to commercial dishonesty, and impatience of any Sabbath or holiday interruption of business. Am. 3:3-6: "That lie upon beds of ivory and stretch themselves upon their couches, and eat the lambs of the flock, and calves out of the midst of the stall; that sing idle songs to the sound of the viol; that devise for themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph." Am. 2:6-8: "They have sold the righteous for silver and the needy for a pair of shoes, they pant after the dust of the earth on the heads of the poor, and turn aside the way of the meek, and a man and his father will go unto the same maid to profane my holy name, and they lay themselves down beside every altar on clothes taken in pledge." Am. 8:6-8: "O ye that say, when will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat? making the ephah small and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver and the needy for a pair of shoes, and sell the refuse of wheat" (*cf.* Isa. 5:11, 12; 32:9-11; 58:3, 9, 10; Am. 3:15; 4:1). The disproportionate massing of wealth, with its dangerous consequences of putting unrestrainable power in the hands of a few individuals (the ancient representatives of our modern longer-lived and feelingless corporations), and the shrewd, persistent method of acquiring this wealth did not escape the vigilance of the prophets. Mic. 2:1-2: "Woe unto them that devise iniquity and work evil upon their beds! When the morning is light, they practice it, because it is in the power of their hands. And they covet fields and seize them, and houses and take them away; and they oppress a man and his house" (*cf.* Isa. 5:8; Am. 3:10; 6:12).

The public in general is arraigned for its lack of domestic

purity and parental authority (Hos. 4:1, 2; Mic. 7:6); for slavery (Am. 1:6), which is the using of a fellow-man as a means to personal ends; for sophistically explaining away the real sinfulness of popular vices (Isa. 5:20); for Sabbath breaking (Isa. 58:13); for treachery (Isa. 59:3-7), profanity (Hos. 4:1-2), and murder; for blasphemous defiance of God's corrective providences (Am. 4:6-12; 5:10). "There is nought but swearing and breaking faith and killing, and stealing, and committing adultery, and blood touches blood" (Hos. 4:2).

The true prophets exposed the false (Isa. 9:15), and showed them to be self-indulgent, cowardly, venal, crying a false peace (Isa. 56:10-12; Mic. 3:5, 11); but to the true prophets alone remained the thankless task of telling an unpleasant truth to a people that loved to have its ears tickled (Mic. 3:8-11).

As for the virtues demanded, the opposite of the foregoing sins is not only in every case implied, but manifoldly expressed. Without going into detail, it is sufficient to call attention to the fundamental virtues of justice, mercy, and humility demanded by Micah (6:8): "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" and by Amos (5:24): "Let judgment roll down as waters and righteousness as a mighty stream."

The ideal of the prophets is not a church or congregation of worshiping believers, but a community, society, or state of god-like men and women living in love and truth together under the Messiah as king, who is filled with the spirit of God, exercising justice and judgment toward the poor and helpless (Isa. 9:1-7; 11:1-5). Universal peace shall reign supreme (Isa. 11:6-10), every vile person shall be known by his right name (Isa. 32:5; and *cf.* 26:1-10; chaps. 56-66).

As to the home of this ideal kingdom of the prophets (and may we say of the Bible as a whole?), it is a land. It is this earth, and that not so radically different from what it now physically is as we sometimes think. Remove sin and its widespread consequences, and who knows how far even this material world would be changed for the better? (*Cf.* Isa. 11:1-10; Rom. 8:18-25; Rev. 21:1-5.) At least we are not justified in imag-

ining the physical surrounding in the blissful future state to be such that we would then have but to breathe in godliness with the atmosphere, and yield to the influence of our environment. This would be a godliness far too cheap. Godliness is character, and character is not in things, but is the product of personal endeavor, however favorable the surroundings may be. Therefore the prophets demanded of everybody an honest, energetic endeavor to realize the divine, ideal kingdom in this world.

The view, apparently so prevalent in pulpit and pew, which makes religion chiefly, if not exclusively, an individualistic pious mood, a condition of personal salvation, not primarily for the blessing of society, but preëminently for self, is not found in the prophets, and what in the prophets appears to support this view will invariably be found upon an examination of the context to apply only to society as a whole, or to the individual as an intensely social factor. All such passages as Isa. 1:5, "the whole head is sick;" 46:3, 4, "to hoar hair will I carry you," refer to the body politic; and, "though your sins be as scarlet" in 1:18, and many others (Isa. 26:3; 29:13; 30:19-26; 33:14 ff.; 55:6-13; 59:1-8; Jer. 9:23-26; 10:23; 17:5-11; Am. 4:12; Zech. 13:1), refer to the body politic and have, as the context shows, a direct national or social application. A so-called pious feeling toward God, expressing itself in loud professions and prayers, in elaborate ritual and expensive sacrifices, without active and positive social virtues, is characterized as hypocrisy and formalism (Mic. 4:11; Isa. 29:13; 1:15-18; and elsewhere).

If now we ask what remedy the prophets suggest for social evils, we find the answer to be a *true and living faith in God which works by love toward one's fellow-man*. This is the bulk of their preaching. This is the whole of it. They always connect social and national sins and calamities with apostasy from Jehovah and its concomitant sin, idolatry (Isa. 1:10-17; Jer. 2:32-34; 5:1-28; 6:1-15; Ezek. 6:7-22; Hos. 1-3; 4:1, 8, 12; Am. 5:21-24; Micah, chaps. 5 and 6). They spurn a worship that shows no fruits in the social sphere, but insist on genuine Jehovah religion as the only root and cause of such fruits. This

is the keynote of all the prophecies. This is their only, but all-sufficient, social remedy.

We have then here writers as early as eight hundred to a thousand years before Christ unanimously demanding as the purifying and plastic power of society the true and unselfish devotion of man to the supreme God, first ; and, second, to his fellow-man—a position which has but recently been arrived at by a more or less pronounced evolutionary and scientific method, as the conclusion of Mr. Benjamin Kidd in his *Social Evolution*.

# THE FEMININE IDEAL OF CHRISTIANITY.

LUKE 1:49.

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## I.

THE history of the Bible from Genesis to Revelation is the history of the struggle between two ideals—the masculine and the feminine. It begins with the strife between the woman and the serpent in the primeval dawn, and it ends with the conflict between the woman and the dragon in the Apocalypse. Each age repeats the battle under a new name. Cain and Abel, Ishmael and Isaac, Esau and Jacob, the brethren and Joseph, Pharaoh and Moses, Saul and David, Barrabbas and Jesus—all are but the various forms in which the same problem presents itself. Christ's conquest of the world is the conquest of the male by the female element—the seed of the woman bruising the head of the serpent. It is not correct to speak of the elevation of woman as one of the effects produced by Christ. It is not an effect at all; it is the cause of all effects. It is not one change amongst many; it is the root of all the social and moral changes which have marked the transition from the old life into the new. Christianity has given to the world a new ideal of heroism, and that ideal is the woman as distinguished from the man. It is not that she has taken her own place in society; she has taken *my* place in society. When an ideal gets possession of the world, it never occupies part of the world; it rules all round. It must be everywhere, if it is anywhere. It touches the current of all events; it modifies the course of every stream. Its effect is felt from the center to the circumference.

The whole morality of an age depends on whether its ideal be male or female—the bearing down or the bearing up of a burden. Let us take one of the cases which at first sight would seem most remote from the subject—drunkenness. What is

the cause of drunkenness? The immediate answer would be, "the love of drink." And yet it is quite certain that to the individual mind the love of drink is an acquired sense. It is quite certain that, if alcohol were administered to a child medicinally, it would receive it with the aversion it bestows on medicine. But, as childhood passes away, care comes. With youth, it comes in the form of the imagination; with manhood, in the form of pressure. If the ideal of the age be masculine, it will seek to bear down the care at any price. The Roman did not scruple to do it at the price of suicide. Drink is to the Briton what suicide was to the Roman—a mode of getting rid of care, of bearing it down. As long as men and women alike have this male ideal of strength, there will always be the recurrence of this danger. But, suppose there should come a new ideal of strength. Suppose it should break on the consciousness of any age that the highest exhibition of power is not to bear down but to bear up the burden, would not the effect be to diminish the alcoholic tendency? In point of fact, this is the present condition of things in Britain. The practice of inebriety has declined because it has become what is called "bad form." What do we mean by "bad form"? We mean that it is no longer the world's ideal of social dignity, that it has ceased to be the mark of a gentleman. And why has it ceased to be the mark of a gentleman? Simply because there has grown up a new ideal of what it is to be strong. We have awakened to the conviction that strength does not consist in the power to forget our cares, but in the power to remember them and still not die. It is from the mind, and not from the body, that the amelioration of the body has come. The change of physical habit has proceeded from a change of thought; and a vice which seemed to have its root in a merely outward passion has been assuaged by the potency of an inward vision.

The power of Christianity is referred from the very outset to its feminine ideal. In the foreground of the great temple there stands a woman. Amid the decay of old empires, amid the vanishing of faded flowers, amid the disappearance of worn-out forces, she proclaims on the threshold of the gospel her

own enfranchisement: "He that is mighty hath done great things for *me*." Very significantly she adds, "and holy is his name." Wherein lies the significance? Clearly in this, that it shows her exultation to be altogether free from egotism. It is not as an individual that she congratulates herself. It is no sense of private privilege that moves her; it is the glory of the class which she represents. It is not that she is to be the mother of the Messiah; it is rather that the Messiah who is to be born of her is to be himself a feminine power—a power which is to reverse the existing condition of things, to "put down the mighty from their seats and exalt them of low degree." The "low estate of the handmaiden" which God is said to remember is not the estate of a personal unit, but the habitual and long continued degradation of the type of womanhood itself. The hymn of the Virgin is beyond all measure impersonal. It contemplates no individual privilege of her own. It sings the praise of a new era—an era in which the feminine or passive type shall be exalted, and the masculine or crushing force shall be brought down, in which the long repressed line of Abel shall win the preëminence over the line of Cain: "He hath filled the hungry with good things, and the rich he hath sent empty away."

Let us open out this subject a little further. "He that is mighty," says the first Christian woman, "hath done great things for me." What are these great things? Wherein consists the feminine element of Christianity? Does it lie in the Virgin, or does it lie in Christ? It is really the question between mediævalism and Protestantism. The mediævalist says that the feminine element in the gospel is derived from the Virgin Mary, and he claims, through his reverence for her, to be the special advocate for the rights of woman. The Protestant, on the other hand, denies that the feminine element in the gospel originates with Mary. He claims it for Christ. He says that the origin of the new ideal is the Son of Man himself, that the reverence for woman results from the reverence for Jesus, and that the Virgin herself owes her crown to the reaction effected by the Prophet of Galilee.



Now, which of these two views are we to adopt? Shall we say that the Virgin mother is worthy of reverence because she is the mother of a power beyond the earth; or shall we say that she has received a reflected glory from the humanizing feminine ideal whose spark she has ignited? If we take the first view, there arises one potent consequence; there is no real reverence for the ideal of woman at all. If I revere the Virgin merely for what is above the world, it becomes quite possible to exalt her as an individual without lifting by a hair's-breadth the sex to which she belongs. In point of fact, this has been the course of mediævalism. We see it in its history; we see it in that which mirrors its history — its art. Take, for example, the picture of the last judgment by Andrea Orcagna. Upon a golden throne, surrounded with all the majesty of state, sits the terrible Christ, the judge of the world. The sword of justice is in his hand. His countenance is stern and forbidding, and on its lines is written the verdict of doom. In front of him stands the human race awaiting its sentence. On the right side are the ranks of the redeemed, with a smile of expectancy on their faces. On the left are the sons of perdition, trembling before the coming vengeance. Beside him, on an equal throne, sits the Virgin mother. Her eyes are averted from her stern Son, so as not to see his anger; and, with a pathos of exquisite pity, she is seen to plead for the lost. But to the heart of the terrible Christ she pleads in vain. His hand is raised to his wounded side — that side which once overflowed with a river of sympathy, but is now burning with a fire of indignant wrath; and the lightning flashes from his eye as the sentence comes forth in words of lurid flame: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

Now, what is the reason of this picture? There is a very common mistake on this matter. The popular view is that the design of such pictures is to magnify in the Virgin mother the ideal of womanhood. It is the reverse. They originate in the fact that, while the Virgin is exalted, woman is not. Why is it that, in spite of her equal throne, she pleads in vain? Not because Christ is deemed repulsive, but because pity is held to

be a weakness. There is not the faintest suspicion in the mind of the artist that he is derogating from the divine beauty; there is not the slightest suggestion in the view of the spectator that the character of the Son of Man is being traduced. So far as design is concerned, the sentiment is pious. The artist is giving to God that which he has all along believed to be the most godlike thing in the world. He has painted him in the colors which he has been taught to think the most heroic—white and red, freedom from all blemishes, and hot anger against those who are blemished. To be free from this red heat is not divine. God is the opposite of the feminine. He is unbending strength. The Virgin is out of her element when enthroned beside the Deity. She has the instincts of the race from which she has been taken—pity, softness, tenderness. They are the sources of her intercession, but they are also the marks of her inferiority. She has been elevated to an honor which the spirit of womanhood does not share.

Is there any escape from this travesty? Yes; but it is right through the way which I have called the opposite of mediæval. It consists in seeing the feminine element of Christianity in Christ himself. In the words, "He that is mighty hath done great things for me," it understands the Virgin mother to be speaking, not as an individual, but as the representative of all womanhood. The handmaiden whose low estate is to be regarded is woman herself—the long oppressed, long obscured, long unappreciated factor of the human race. Was this the view of the evangelist when he wrote the words of the *Magnificat*? I believe it was. I have spoken of the impersonality of the hymn as in favor of this interpretation. But there are two additional and extraneous circumstances which, to my mind, have great force. The first is the reference to the chosen seed of Abraham, Luke 1:55. What was that election? It was the choosing of the weak in preference to the strong. It was the passing by of the powerful and crushing strength of Ishmael for the gentle and unobtrusive character of Isaac. It was, in short, the selection of the feminine instead of the masculine type. That the elder should serve the younger was proclaimed as the

divine law for the patriarchal government. It was a law by no means always pleasing to the patriarchs themselves ; Isaac loves Esau, and even Abraham cries, " Oh, that Ishmael might live before Thee !" None the less, nay, all the more, it is seen to be the determinate counsel of God. The *Magnificat* is but the last bar of an old refrain—a refrain which has been repeated again and again at every winding of the stream of revelation, a refrain whose message is broader than any mere historical announcement, and whose burden is ever the same, " the seed of the woman shall bruise the head of the serpent."

The second of the grounds on which I hold the impersonality of the *Magnificat* is the existence of a similar document, transcribed in the same circumstances and written by the same hand. I allude to the reference in the opening of the book of Acts to the prophetic hymn of Joel. The book of Acts is meant to be the parallel of the third gospel. If the gospel records the birth of the historic Christ into the world, the Acts records the birth of the Spirit in the soul. If the one is inaugurated by the glory of angels, the other is ushered in by tongues of fire. If the former is proclaimed as the light of the Gentiles, the latter is declared to give one language to mankind. So in like manner, if the first has its *Magnificat*, the second also has its hymn of praise. And what is this hymn of praise ? You will find it in Acts 2 : 17, 18, introduced as the prophecy of the new evangel. And what is that prophecy ? Every clause of it has one and the same meaning—the subordination of the class now exalted and the elevation of the class now depressed. Every sentence is a commentary on the words of the *Magnificat*: " He hath put down the mighty from their seats and hath exalted them which are of low degree." Let us look at these different clauses.

" I will pour out of my spirit upon all flesh "—no longer on a privileged hierarchy, but on man as man. " Your sons and your daughters shall prophesy "—the receptive members of the household shall take the lead in the new régime. " Your young men shall see visions "—those who used to follow shall become the prophets of the age. " Your old men shall dream dreams "—those who are supposed to be without energy shall be inspired

with the dreams of youth. "Upon servants will I pour out of my spirit." The original from which the words are taken does not say "*my* servants;" it is the depressed class amongst *men* that is spoken of. "Upon handmaidens will I pour out of my spirit." It is a reiteration of the faith of the *Magnificat*. The low estate of her who had hitherto been but the handmaid of man is henceforth to be regarded by the All-Father. Woman is to rise because womanhood has risen. The star which leads to the young child is to lead to the elevation of all childlike things, and the new ideal of heroism is to produce an actual revolution in the order of life.

We arrive, then, at the conclusion that the feminine ideal of Christianity is derived, not from the Virgin mother, but from Christianity itself; that the Virgin is not its originator, but its first beneficiary, and that the privilege claimed for her is a privilege, not only for all women, but for all men, in the life of the new age. And if we pass to that remarkable ordination sermon in which our Lord upholds to his disciples the principles of his kingdom, we shall find the same message and the same moral. The Sermon on the Mount opens with a series of beatitudes. The things which it blesses are all feminine qualities. The originality, however, is not in the quality, but in the blessing. You may easily produce from the Talmud, from the Stoic, from the records of the East, precepts which express the individual praise of virtues such as these. But it is one thing for the individual to *praise*, it is another for him to predict. A stray man in a sensuous age may say: "I admire poverty of spirit, meekness, mercy, peacemaking;" but he will be no common man if under these circumstances he can say: "The time is coming when these virtues will be the rage." I may love a thing which is down-trodden, and even by reason of its down-troddenness; but to predict for it at that time the kingdom, the power, and the glory—that is a great thing. It is here that to my mind lies the originality of the beatitudes. It is not that Christ eulogizes the passive or feminine qualities; it is that he claims for them an empire in the present system of things. Even the later Isaiah, piercing as was his eye, had hardly seen that. It was not to the

present system of things that he looked for the apotheosis of the feminine ideal. It was from the grave of time that the man who should pour out His soul unto death was to arise and divide the spoil; in the order of the present world he must ever be the "despised and rejected of men." But to the Son of Man the empire of the feminine ideal is to be *in* time. So sure is it to him, so connected to his mind is it with the present environment, that he speaks of it as even now in the air—"theirs *is* the kingdom of heaven." The virtues of the mount had always been blessed by *God*; the originality of Christ's teaching is his declaration that they shall be blessed by man. The peacemakers had always *been* God's children; but Christ says a time is coming when they shall be *called* God's children. It is the *reputation* that is here the beatitude, and it is the beatitude that is here the novelty.

I shall hope in my next paper to exhibit in more detail the nature of this new ideal. In the meantime I should like to point out that it opens up to the apologist a fresh field of evidence. It gives a new meaning to prophecy. The time was when it was counted a great thing to predict a historical event—to tell the date of a coming catastrophe, or to announce the name of a man who was not yet born. I know a more sure word of prophecy, and also a more excellent way. It may be something to tell that a king shall arise two hundred years hence who shall be called Cyrus. But to stand in the streets of a sensuous city, to walk in the midst of a community devoted to physical force, and to predict that the day shall dawn when the things crowned amongst these men shall be poverty of spirit, mercy, and meekness—this is the very acme of prophetic power. The survival of the fittest is a grand law; but who shall predict the forms that shall be fitted to survive? Nothing is naturally more unlikely than that the meek should inherit the earth. Doubtless they survive by reason of their strength; but they were once vanquished by reason of their weakness. The eye that could forecast the years "to find in loss a gain to match," the hand that could stretch through time "to catch the far-off interest of tears," must be an eye and a hand above the measure of a man.

## THE BOOK OF ENOCH IN REFERENCE TO THE NEW TESTAMENT AND EARLY CHRISTIAN ANTIQUITY.

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THE "book of Enoch," which has lately drawn to its elucidation a large mass of erudition, may be described as the remnant and ruin of a wide range of apocalyptic and hieroscopic literature. It radiated its influence, although unequally, in the three successive spheres of Jewish, Christian, and Mohammedan thought. It runs in a third outer-marginal circle outside the canonical and deutero-canonical writings of the Septuagint Old Testament, and sweeps its winding curve through all the deepest questions which have agitated humanity, from the origin of sin in the world to the final consummation of all things. While exercising a strongly fascinating power to captivate the imagination, it lacked any authority to bind belief and insure acceptance. There are occasional traces of its influence in the talmudical writings, but no evidence exists of any Jewish proposal having ever been made to canonize it. The plasticity of its literary character followed at once from this union of the lack of authority with the predominance of the imaginative. It seems to have been open to almost any amount of free handling in the way of alteration, interpretation, etc. Its reference to definite facts of Old Testament history is scanty; but one portion of it dresses up the whole, from the deluge to the captivity and the return, in a rather vapid allegory. The larger bulk, however, is, like the apocryphal gospels, occupied most diffusely with those subjects on which Holy Scripture is most reserved, viz., angels, demons, various projections of the Messianic reign in different eschatological combinations, subterranean geography, and celestial physics. The machinery of Mohammed's visions seems founded

upon it ; several points of Dante's *Inferno* have contact with it, and the austere muse of Milton has not wholly escaped its fascination, although perhaps indirectly exercised.

From what has just been said it will be inferred that the Enochic literature has suffered loss as well as accretion. Several noteworthy statements made by those Christian authors who seem to quote it are not found in any existing text. Thus, that the government of the lower world was committed by God to certain angels is a statement of Justin Martyr (*Apol.*, ii, 5) and of Athenagoras (*Legatio*, 24 f.), to which the latter adds a remark that these angels enjoyed freedom of will and thus were *αὐθαίπεροι* as regards the sin they incurred.

Similarly Tertullian, who threw his great influence in the African church in favor of ranking the book as Holy Scripture, uses the phrase, "angelis sua sponte corruptis" (*Apol.*, 22). Other passages in which Tertullian seems to quote it might be cited from the *De Habitu Virginum* and the *De Cultu Fem.*, in which his details so far differ from any existing text as to show either that in what he cites he had a different text before him, or that portions of what he cites have since been lost.

It would be tedious to introduce here the numerous passages which the erudite industry of Mr. Charles, the latest translator, and of others, has accumulated from the book of Jubilees, and other Jewish and Christian authorities, in illustration of such differences and omissions ; but the conclusions pointed at are that the book, having no place in the canon, had no standard text ; but that, being very popular, it was tampered with to suit popular caprice without scruple ; also that the original Hebrew was, for the latter reason, more than once translated into Greek by various hands ; and, lastly, that the redactor of the final Greek text, the source of the Ethiopic version, sometimes combined one or more of these. If there were more than one Ethiopic version, this would open further chances of variants and perhaps of combined renderings. Thus all power of criticising the original Hebrew, and all the light to be gathered from style upon questions of authorship, are lost. And therefore we may sprinkle some grains of salt upon Mr. Charles' opinion, that the

present book consists of six different pieces by as many authors. He is led so to think by the inconsistencies of view, chiefly on eschatological questions, which he finds among the six. But these mental fluctuations, in the author of a work purely imaginary, are not beyond what one may allow as probable. Taking, however, the book as he presents it to us, its greatest interest for Christian readers lies in the anticipations in some of its views of Christian ideas (just as *Ecclus.* 28 : 1-5 contains an anticipation of a clause of the Lord's Prayer, and of our Lord's comment upon it in *Mark* 11 : 25, 26); while in many more passages it anticipates New Testament language. We will notice, therefore, the more conspicuous of these. Many keynote words and signal phrases will be found among the number. We will take those from the gospels first, giving in the case of these the references to their Enochian parallels :

MATTHEW.

5 : 22, 29, 30 ; 10 : 28, where Gehenna is the place of final punishment.

19 : 28, when the Son of Man shall sit on the throne of his glory (*cf.* 25 : 31), ye also shall sit on twelve thrones.

25 : 41, prepared for the devil and his angels.

26 : 24, it had been good for that man if he had not been born.

LUKE.

1 : 52, He hath put down the mighty from their seats.

16 : 8, the children of light.

16 : 9, the mammon of unrighteousness.

18 : 7, shall not God avenge his own elect, and he is long-suffering over them.

ENOCK.

27 : 2 ; 90 : 26, 27, where Gehenna is similarly mentioned and first definitely so appears.

62 : 3, 5, kings and princes . . . terrified when they see the Son of Man sitting on the throne of his glory ; 108 : 12, I will seat each on the throne of his honor.

104 : 5, chains prepared for the hosts of Azazel.

38 : 2, it had been good for them if they had not been born.

46 : 5, will put down kings from their thrones.

16 : 11, the generation of light.

63 : 10, the mammon of unrighteousness.

47 : 1-2, a prayer of the righteous . . . that judgment may be executed . . . that He be no more long-suffering over them.



## LUKE.

21 : 26, your redemption draweth nigh.  
 23 : 35, the Christ of God the elect one.

## JOHN.

5 : 22, He hath committed all judgment to the Son.  
 14 : 2, many mansions.

## ACTS.

3 : 14, the righteous one ; *cf.* 7 : 52 ; 22 : 14.  
 4 : 12, none other name . . . where-  
 by ye must be saved.  
 10 : 4, prayers gone up for a memorial before God.  
 17 : 31, will judge the world . . . by that man whom he hath ordained.

## ENOCH.

51 : 2, the day of their redemption hath drawn nigh.  
 40 : 5, the elect one.  
 69 : 27, the sum of judgment was committed to Him (*i. e.*, the Son of Man).  
 39 : 4, mansions of the righteous; *cf.* vs. 7; 48 : 1, etc.

38 : 2, the righteous one (applied to the Messiah).  
 48 : 7, saved in His (Messiah's) name.  
 99 : 3, raise your prayers as a memorial before the Most High.  
 40 : 9, will appoint a judge for them all . . . judge them all before him.

The Pauline epistles contain twenty passages which have parallels in "Enoch." Among these are found the well-known phrases, "who is blessed forever" (2 Cor. 11 : 31), "angels, principalities, and powers" (Eph. 1 : 21; Col. 1 : 16), "every knee should bow" (Phil. 2 : 10), "sons (or children) of light" (1 Thess. 5 : 5; Eph. 5 : 8), "angels of His power" (A. V., "His mighty angels") (2 Thess. 4 : 7), "worthy of all acceptance" (1 Tim. 1 : 15; 4 : 9). Especially remarkable, also, is one of five such in the epistle to the Hebrews, viz., Heb. 4 : 13 "neither is there any creature . . . not manifest in His sight : but all . . . naked and opened unto the eyes of Him."<sup>1</sup> That of Jude, in which there is (vss. 14, 15) a direct quotation from "Enoch" as "prophesying" of judgment, contains also, vs. 4, "denying our only Master and Lord ;" *cf.* Enoch 48 : 10, "denied the Lord of Spirits and his anointed;" vs. 6, "the

<sup>1</sup>For which the Greek of "Enoch" is πάντα ἐνώπιον σου φανερά καὶ ἀκάλυπτα, καὶ πάντα ὁράς, καὶ οὐκ ἔστιν ὁ κρυβήναί σε δύναται.

angels which kept not," etc.; *cf.* Enoch 10 : 5, 6, 12, 13; vs. 13, "wandering stars;" *cf.* Enoch 48 : 5; vs. 14, "the seventh from Adam;" *cf.* Enoch 60 : 8 for the same phrase. The remarkable passage, 1 Peter 3 : 19, 20, relating to "the spirits in prison," and "the long-suffering of God . . . in the days of Noe," etc., closely reflects Enoch 10 : 4, 5, 12, 13. With 4 : 7, of "judgment" to "begin at the house of God," *cf.* Enoch 1 : 7 of "judgment . . . over all the righteous." The remarkable word *ταρταρώσας* (2 Peter 2 : 4), founded directly, perhaps, on the classic tartarus of the titans' penal doom, illustrates Enoch 10 : 4-6, 12, 13. The "new heavens and new earth" of 2 Peter 3 : 13 is a phrase embodied or reflected in Enoch 45 : 4, 5; 72 : 1; 91 : 16. In the Johannine epistles we find "the darkness is past," 1 John 2 : 8, reproducing *verbatim* a phrase of Enoch 58 : 5, and "we shall be like him," *ibid.* 3 : 2, one from Enoch 90 : 37, 38; also, "walk in the light," *ibid.* 1 : 7, appears Enoch 92 : 4, ". . . will walk in eternal light." Further, the contrast of "light" and "darkness," which is quite a commonplace with John, appears repeatedly in Enoch; see especially 38 : 4, and Charles' note. James offers only "the double-minded man" of 1 : 2, for which compare "a double heart," Enoch 91 : 4; and his denunciation of "woes" against "rich men," 5 : 1-6, paralleled closely in Enoch 94 : 8-11, and more or less so in eleven other "Enoch" passages.

But, owing to a sympathy of the argument itself, the Apocalypse offers a large array of coincident or approximate phrases with the book of Enoch. It seems, indeed, as if its author had been saturated with the Jewish apocalyptic literature of which Enoch is the prototype. And this indirectly strengthens the argument for the "John" who wrote it being the same with the author of the Johannine epistles, who, in proportion to his space, furnishes large evidence of the same influence, as shown above. The following examples from the Apocalypse will be familiar to all who have even a superficial acquaintance with it: Rev. 2 : 7; 22 : 2, 14, 19, "to eat of the tree of life;" 3 : 5, "clothed in white raiment;" 10, "them that dwell on the earth;" 12, "the new Jerusalem;" *cf.* 21 : 2-10; 4 : 6, 5 : 6, 11, "round about the

throne . . . . four living creatures" (in Enoch "four presences"); 6:10, "how long . . . . holy and true dost Thou not avenge our blood;" 6:15, 16, describing the terror of the kings of the earth in the presence of Him on the throne; 7:17, "shall guide them to fountains of waters of life;" 9:1, "I saw . . . . a star fall from heaven;" 20, "that they should not worship demons . . . . idols of gold," etc.; 14:9, 10, describing the torment of the worshipers of the beast; 20, "blood came out . . . . unto the horses' bridles" (in Enoch "up to the breast"); 20:12, "books . . . . opened . . . . another . . . . which is the book of life;" 13, "sea gave up . . . . dead . . . . death and hades gave up . . . . dead . . . . in them;" 15, "cast into the lake of fire." Some of these appear in Enoch *verbatim* in the Greek, others merely with the deviations natural to two translations of the same original.

Angelology and demonology form chief themes in this remarkable book, the former having copious, the latter slender, connection with the Old Testament. Indeed, the point of departure for the whole book may be said to be the fall of the angels; who had first volunteered for the duty of "watchers" over the human race and this lower world, and, in order to discharge that duty, had become incarnate; then, through the flesh thus assumed, had become ensnared in its lusts, according to one interpretation of Gen. 6:2, had taught their human wives all the beginnings of deceitful, meretricious, magical, etc., arts; and were then denounced by the superior angels, Michael, etc., to the Almighty as having betrayed their trust. This legend has a point of curious agreement with the expression in Jude 6, "kept not their first estate," A. V., where the Greek ἀρχῆν might easily stand for "office" or "function" of "watchers." Here the idea is different from that of the fallen angels, who, in their incorporeal essence, fell through pride. Of these apostate "watchers," who fell through lust, the chief is named Azael, Azazel, or Azazel. He is denounced as such in Enoch 9:6, and part of his indictment in 10:8 is, "all the whole earth has been defiled through the teaching of the works of Azazel: to him ascribe all the sin." And the name, sometimes taken as a

synonym of "Satan," occurs singularly in Lev. 16:8, 10, 26, where "the lot" of the "scapegoat" is given (see A. V., Mar.) "for Azazel." The two lots of the two goats seem to express the double issue of "life and death, blessing and cursing," set before Israel in Deut. 30:19; which again is symbolized in the two monumental mountains, Ebal and Gerizim, laden with the blessings and curses of the law (40:26-29). The learned editor, Mr. Charles, notes that in the Targum of pseudo-Jonathan, "the scapegoat is said to have been sent to die in a hard and rough place in the wilderness of jagged rocks, *i. e.*, Beth-Chaduda"—a locality three (*aliter* twelve) miles from Jerusalem, with which he compares Enoch 10:4, where the angel Raphael is bidden, *δησον τὸν Ἀζαήλ χειρὶ καὶ ποσὶ . . . καὶ ἀνοιξον τὴν ἔρημον τὴν Δυδαήλ, καὶ ἐκεῖ πορευθεὶς βάλε αὐτόν*; adding, "it is thus a definite locality in the neighborhood of Jerusalem." Here, perhaps, we have the prototype of the binding of Satan by the angel who has the key of the abyss, and who casts him in there (Rev. 20:1-3). The expression of the parable (Matt. 22:13), "Bind him hand and foot, and take him away and cast him," etc., may also be noted as a parallel of language.

We have seen that with Justin Martyr, Athenagoras, and Tertullian the book of Enoch obtained recognition, with the last named as inspired. Clement of Alexandria and the author of the (Gnostic, third century) *Πίστις Σοφία* also quote from it, although what they quote is not now found in any existing text. The pseudo-Clementine *Homilies* and *Recognitions* contain, the one a lengthy, the other a shorter passage, each a summary apparently of many or several in "Enoch," but without referring to that patriarch as their source. Irenæus has several passages which contain statements apparently from "Enoch," but equally without acknowledgment. The testimony of Origen is decisive as to the currency of the book among Christians, and in his earlier writings he speaks of it as "Scripture," as also does the (Alexandrian?) author of the epistle of Barnabas; but his maturer judgment is to the effect that the churches did not accept it as inspired. He speaks of the "books of Enoch" (*βιβλία*), as though more than one were known. The bent of Origen's

studies toward perfecting the canonical books of Scripture gives to this gradual progress of his judgment a peculiar weight. It suggests that, while the church's canon itself fluctuated, the estimate of "Enoch" similarly fluctuated, and that, as that canon became ascertained and definite, the rejection of "Enoch" was similarly pronounced. Only in the remote Abyssinian church do we find that it ever established its claim to the canon, and stands in the Ethiopic Bible among the hagiographa, next to Job.

Traces of the book's currency occur in the acts of Perpetua, and in Minucius Felix, the former certainly and the latter probably African. Indeed, there is much reason to suspect that the former "acts" were placed in their present setting by Tertullian himself, who, as we have seen, was an eager champion for the inspiration of "Enoch." Julius Africanus and some minor African church writers attest "Enoch" as known, and its statements accepted as historical. Cyprian, a greater name, quotes the statement about "the apostate angels" having taught women the use of cosmetics and personal adornments, as a fact on which to found reproof of such practices. But of the book and its authority his remains contain no mention or estimate. Lactantius refers to "Enoch" as *literæ sacræ*—following in this respect Tertullian. There is no other important African authority until we come to Augustine. In two important passages, *De Civ. Dei* 15:23 and 18:28, he decides that the canonicity of "Enoch" is *nil*, that its statements are a mixture of some truth with much fiction, and its authority unverifiable, although popular credulity accepted it with promiscuous readiness. Hence, he says, it carries no weight "either among the Jews or ourselves."

The western church hardly knew the book of Enoch, or knew it only to condemn. Jerome is unhesitating in his censure of it as "apocryphal," and appears to carry all western opinion with him. To the learned like himself its character was *manifestissimus*; to unlearned credulity and vulgar acceptance it was unknown. Faint shadows of some of its legends flit across the remains of Hippolytus, of Portus, and of

Hilary. Priscillian of Spain was accused of arguing from uncanonical books, and sheltered himself under Jude's authority, who quotes Enoch as "prophesying." But this does not prove that Priscillian had ever seen a "book of Enoch," or heard of it as current when he wrote. It has been questioned, indeed, whether it ever existed in Latin, and this in spite of a Latin fragment found by Dr. James in the British Museum (among a number of collected treatises or extracts forming a single volume), which bears a plausible resemblance to Enoch 106: 1-18, omitting, however, some passages which have probably been interpolated later into the text. Whatever opinion be held—and opinions differ—concerning this anonymous Latin fragment, the broad fact of a popular Latin version having been current in Africa of some portion of the book, which, as above stated, was canonized in Abyssinia, can hardly be doubted. The language of Augustine, as referred to above, concerning its acceptance with the vulgar, seems to imply this; and the enthusiasm evinced by Tertullian for its reception would certainly suggest that, either from his hand or under his influence, it found its way into the vernacular of the African church. Of course, in regard to any such book as that or those of Enoch, two questions should be distinguished: (1) Is it truly ascribed to him whose name it bears? and (2), Is it of divine, *i. e.*, inspired, authority? That a particular writer knew of the book as existing, that he had either read it or knew some of its statements at second-hand, even that he deemed it for certain purposes valuable or useful—any of these may be established, even although either or both of the foregoing questions would by such writer be answered negatively. And, when this distinction is observed, there are many Christian writers in the East, in Egypt, and the Roman Africa who may be said to have more or less known and valued it, but of very few of whom either of the views embodied in those two questions could be affirmed. I doubt much whether they could be affirmed of any first-class writer except Tertullian. Even writers who, like the author of the epistle of Barnabas, speak of it as Scripture (*ἡ γραφή*) may not improbably use that term in the deutero-canonical sense. And similarly Origen,

whose gradual development of opinion is noticed above, uses, shortly after his recorded judgment that the churches do not esteem "Enoch" as divine, an expression which, taken alone, might seem to ascribe a "prophetic" character to it. He says: "Those who take a right view of the prophetic intent" (*προφητικῶν βουλήματος*) will see that the book requires an allegorical interpretation. But, as Origen would probably apply the same rule to all books purporting to be "prophetic," we need not suppose that he took it really to be the work of a "prophet," in the inspired sense, which would be inconsistent with what he had said shortly before.

## The Council of Seventy.

THE COUNCIL OF SEVENTY desires to announce a new series of reading courses, to commence October 1, to be conducted by the AMERICAN INSTITUTE OF SACRED LITERATURE. These will be included under the *Bible Students' Reading Guild*, which for the present will drop its popular courses and present work for ministers and professional Bible students only. (It should be explained that the popular courses are dropped only for the present, and will be resumed as soon as a sufficient number of appropriate books have been published.)

No "times and seasons" will be observed in these ministerial courses. Any one of them may be taken up at any time, pursued in part or to its conclusion, as preferred. No examinations or requirements will hamper the student, but provisions for reports upon, and credit for, work will be made. The number of subjects taken up will not be limited; but for the present only eight are announced. The topics of these first eight courses have been chosen rather as fundamental than with a view to their popularity. They are: (1) "The Historical and Literary Origin of the Pentateuch," (2) "Old Testament Prophecy," (3) "The Origin and Growth of the Hebrew Psalter," (4) "The Life of the Christ," (5) "The Apostolic Age," (6) "The Problems connected with the Gospel of John," (7) "Christianity and Social Problems," (8) "The Preparation of Sermons."

Each course will contain six or more books, selected first by each member of the Council of Seventy, and then by a committee of the Council, who shall from the results of this composite judgment make the final choice. Upon all topics generally conceded to be in controversy the best authorities on both sides will be provided. The courses will in no case stand for a particular school of thought, but will be planned to present all sides impartially.

The books will all be furnished by the Institute. They will be (a) sold at a special price, or (b) loaned on a deposited price, which will be refunded to the student when the book is returned, less the cost of carriage and a small per cent. for handling.

Each book sent out will be accompanied by a carefully prepared review covering the following points: (a) a general introduction to the



contents of the book; (*b*) an estimate of the value of the book as a whole; (*c*) specific points in which it is open to criticism, or specially worthy of commendation; (*d*) the names of other authorities on the same subject, with notes upon their special views; (*e*) a series of questions which should bring out the above points. These reviews will be prepared by members of the Council, and others.

In order that, while studying and reading along a *special* line, the student may keep in touch with the best *general* current thought in biblical fields, the annual membership fee will entitle him to a year's subscription to the *American Journal of Theology* or the BIBLICAL WORLD, as he prefers. With the former the fee will be \$3, with the latter \$2. (It will be noted that these sums represent the *regular subscription prices* of these periodicals, so that to receive the privileges of the Guild really requires no extra fee.) Four or more articles from foreign periodicals (translations) will be sent as supplements during the year. It is clear that the expense of the work will be so light that a minister or Bible teacher will be able to secure the best books the year round, accompanied by helpful reading suggestions, at a very small expenditure. The plan is designed to be so flexible that a student wishing to enter upon a course of theological and biblical reading extending over a period of years, and desiring to receive some special direction in this reading, may submit his case to the Institute for such direction. Each case will be considered individually, an appropriate course suggested, and all necessary advice given.

In conclusion, this scheme will give to the professional Bible student an opportunity (1) to secure a consensus of opinion upon the most important literature on the subjects connected with his work; (2) to obtain temporarily the use of books thus wisely selected; (3) to build up his own library under most competent advisers; (4) to have at hand in his reading a carefully prepared review which he may annotate and keep for future reference; (5) to keep in touch with the best current thought in periodicals, both American and foreign; (6) to secure advice along lines of special reading not in the courses announced; (7) to do all this at a very small annual expense.

The books to be used in the subjects announced above will be selected during the summer. They will be loaned to those applying *in the order of their registration*. Preliminary announcements and registration blanks may be secured by addressing THE AMERICAN INSTITUTE OF SACRED LITERATURE, HYDE PARK, CHICAGO, ILL.

## Notes and Opinions.

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**Criticism and Devotion.**—The spirit in which criticism is treated even by intelligent writers appears in the following sentences taken from a prominent religious journal: “The dry-as-dust critic talks patronizingly of the devout man who finds in the Word that which feeds his soul. Such study of the Scripture, he says, is not scientific.” Of course, it would be possible to differ as to who should be classed as dry-as-dust critics, and the position here ascribed to them is doubtless true of some scholars. But, notwithstanding, there are critics who are not “dry as dust,” and who begin and end their labors with a prayer for divine help and blessing. The worst of such sort of characterization of unspiritual critics is that, as it is introduced in the paper in question, it will almost certainly tend to deepen prejudice against criticism of all sorts. Such a result is one to be deprecated and will some day react disastrously upon its possessor. The day is past—as the future of the new *Dictionary of the Bible* will show—when criticism is to be divorced by either friend or foe from religious life.

**The “Paulinism” of Jesus.**—Professor Bruce, in the June *Expositor*, has suggestively called attention to the significance of what he calls “the anti-rabbinic, anti-pharisaic manifesto of Jesus.” He maintains that it was not an attack upon an evil system that belonged simply to the first century, but that his words concern conditions of today. “Rabbinism and Pharisaism are hard to kill; while the world lasts true Christianity, the religion of the spirit, will have to reckon with their deadly opposition, if not as open avowed foes, then under the more dangerous guise of special friends—traditionalism and formalism zealous for the letter, killing the spirit, betraying the sacred liberties of the religion of good hope, through which we draw nigh with filial confidence to God.” No one can study the life of Jesus with an attempt to understand the underlying motives and plans which governed his whole course of conduct without recognizing the justness of this view. But it has an even deeper significance. In it there is a universality and sense of religious equality which altogether refute the position that Jesus thought only of and referred to a regenerate Israel. Not alone in those parables to which too little weight has of late been

given by Wendt and Schwartzkopff, but in the antithesis which he repeatedly drew between his work and scribism, does this anti-Judaistic thought of Jesus appear. *A priori* it is wholly unlikely that one who saw so clearly the content of religion should have failed to see its extent as well. For Jesus to reject Jewish ceremonialism, Mosaic distinctions of meats, and the ascetic and Sabbatarian positions of the pharisaic traditional law, quite as much as to insist upon sonship of God, as the indispensable and sole prerequisite of membership in the kingdom, was to sweep Judaism off the board. But this is the essence of Paulinism, and is not to be overlooked in a time that is over-eager to exaggerate the differences between Jesus and his great follower. Paulinism in this particular is but a restatement of the central thought of Christ.

**Matt. 5 : 48 and Communism.**—Professor George D. Heron in a recently published paper derives communism, and that of a specific sort, from the words of Jesus, “He [your Heavenly Father] maketh his sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust.” His process, in brief, is as follows: These words are the law of perfection. It is a communistic principle: God gives what he produces indiscriminately. That is, the constitution of the universe is communistic, and Jesus never considered any other principle. That he ever contemplated anything else than a communistic society is not open to question on the part of any honest reader or interpreter of such of his sayings as have come down to us. Whatever else Jesus may have taught as religion, the one thing he did teach so clearly that there is no disputing it is, that the gifts of nature, the things of God, the products of social toil belong to men in common. Distribution of the products of service can be only communistic to be Christian; that is, distribution must be to every man according to his need. Any other than a communistic distribution is a collision with God, a collision with the constitution of the universe. This communism of equal distribution extends to vagabonds, thieves, lepers, criminals. There can be no such thing as a rich Christian. A man can get rich, so Jesus seemed to say, in the last analysis only by making others poor. There is no ambition or honor in the kingdom of God.

Legitimate exegesis can never derive such teaching from Jesus' use of God's mercy and love to men as a model for men's not hating their enemies. An examination of the context does not disclose any teachings that could be called economic except the advice to give alms—something that most communists would hardly include in their pro-

gramme. By an exegetical process equally illegitimate in method one would get rather contradictory results from Luke 19 : 24-26—"to him that hath shall be given"—where the immediate context is wholly dealing with money! If one exegesis is good, so is the other. And one wonders what the same process would do in the case of the apostles who are to sit on twelve thrones (Matt. 19 : 27, 28), or the houses and lands that are to be given members of the kingdom (Matt. 19 : 29), or the one penny paid men who had worked different hours (Matt. 20 : 1-14). Communism may or may not be the ideal and the Christian form of economic life. Our criticism has nothing to do with that. But it is dangerous to claim the authority of Christ for teaching which sees a communistic distribution of wealth according to one's needs in the passage thus used. If Jesus is to be numbered among social teachers, let his words be used with the meaning he gave them. And this meaning is not to be had by guesses or by reading into them one's economic theories, however true they may be, but by the sober processes of exegesis and biblical theology.

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**An Instance of Illegitimate Criticism.**—In the recent volume of Professor Wrede, of Breslau, concerning the "Problem and Method of Biblical Theology," we have a singular illustration of that method of criticism which first strips a thing of all its essential qualities, and then finds fault with the creature which is thus produced.

In the first chapter we are told that biblical theology is a historical science, and that it is not dependent upon the purpose to "serve the church," according to Schleiermacher's claim for theology. Therefore biblical theology is not to be limited by any notions of the church concerning the number of the New Testament books, but must apply itself to the literature of the second century as well. In the second chapter the author attacks violently the method of treating biblical theology under a series of "doctrinal conceptions" (*Lehrbegriffe*) which are supposed to give the precise thoughts of a writer or of a book. It is, however, clear, from his objections to these formulations of "doctrinal conceptions," that the trouble really lies, not so much in the fact of the formulations as in the faults of one or another of the scholars who have done the formulating. In the third chapter he states that he regards the task of New Testament theology as the presentation of the history of the "original Christian religion and theology." He declares that he is opposed to taking up any but important books. Under this head he then proceeds to rule out 1

Peter, Luke and Acts, Mark and Matthew, 1 Clement, James, the Didaché, the pastoral epistles, 2 Peter and Jude, Polycarp and Hermas. Why did he a moment ago insist on bringing the four uncanonical books of this list into question, if he meant at once to rule them out? The epistle to the Ephesians he is inclined with hesitation to let pass. The Apocalypse, the epistle to the Hebrews, and the epistle of Barnabas he agrees to consider, and, of course, he wishes to discuss the preaching of Jesus, and the theology of Paul, for otherwise he would have nothing at all to do. After a little parleying, he lets the gospel of John pass muster, in spite of his uncertainty as to the originality of its author. Here Wrede again attacks the customary distinction between the doctrinal conceptions (*Lehrbegriffe*) of the various authors, and insists upon it that we have to do, not with the books, but with the earliest Christianity, grasped in its peculiar physiognomy and explained in its historical development. Very good. What New Testament theologian thinks that the task is anything else? But what sane man thinks that he can get from the writings a correct picture of the physiognomy, or of the history of the period, or of Christianity, without treating the writings singly at first, so as to learn what they really say?

Chapter 4 has much to say concerning the advantages of the general view of the material as opposed to the precise view of the contents of the single books. This gives opportunity to say that much is not spoken out in the New Testament, as if the New Testament were intended to present a system of theology. Hereupon the author again breaks a lance on behalf of the necessity of bringing the non-canonical books into account, and draws the uncertain line about at the transition from the apostolic Fathers to the apologists. Finally, in chap. 5, the author indicates how he wishes to shape his New Testament theology. He begins with the doctrine of Jesus. This doctrine of Jesus must, he says, be connected with the person of Jesus, and not be treated as if it were a doctrine that floated in the air. Who among the noted New Testament theologians *does* treat it in this false way? Then he says that it must be dealt with critically. Again, who in modern times has ever thought anything else? Turning to the church, he discovers that the chronology is difficult, likewise the geography, the external events of the time and the persons. All this he insists upon treating in biblical theology, and that as if all other scholars who have dealt with the department did not do the same. Then we learn that Paul requires especial attention, and that we must distinguish between the

faith of the original church upon the Jewish-Christian basis and the position of Christianity where it arose upon a heathen basis (the treatment of these points is very much confused); and, finally, that the theology of John is to be treated separately (as it is in almost all handbooks of New Testament theology). After a renewed generalizing of the relations of the doctrine of Jesus and of the other New Testament persons to the background of Judaism and to the heathenism of that day, the author closes with a remark about the name of the department, insisting upon it that it should not be Theology and not New Testament (because of the later books that he takes into account), but that it should be called: "The Religious History of Early Christianity," or "History of Early Christian Religion and Theology."

The book is as contrary as can well be imagined. The author takes up New Testament theology, and holds unto the name until the last page, but deprives the conception one by one of all the concrete parts that belong to it and substitutes for each another thing. When he has entirely metamorphosed the object of his discussion, he declares of a sudden, on the last page or so, that the name does not suit. How absurd! A man sets about considering the propriety of writing a life of George Washington. Objecting to the correctness or to the desirableness of one trait and another, of one feature and another, of Washington, he supplants them by traits and features of Frederick the Great, although he still holds to the name George Washington. At the end he looks at his creation and says the name does not fit: "It must be called Frederick the Great." He is right. Wrede would appear to have begun his lectures without having an idea of what he would finally say. As the work and the lectures went on, he came to the conclusion that New Testament theology, after all, did not please him so much as the history of the religion of early Christianity, and he accordingly reshaped everything until it suited the new theme, and then closed by changing the name. Premising that the whole arrangement or disarrangement of this book should be changed, one might say that the proper title for the trend of thought expressed in it is: "The Superiority of the History of Early Christian Religion to the Current New Testament Theology." That would be intelligible. In the meantime, those who think that there is something of value in the presentation of the theology of the New Testament books, in their individuality and in their combination with each other, may peaceably go their way unconcerned about this attack upon the department.

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## Synopses of Important Articles.

THE EPISTLE TO THE GALATIANS. By PROFESSOR W. M. RAMSAY, in *The Expositor*, June, 1898.

AN attempt is made in the article to bring out some of the wealth of meaning which the epistle gains when its origin, date, and purpose are conceived in the light of the "South-Galatian" theory.

(1) The introductory address. As in Romans, so in Galatians, the address contains the marrow of the whole letter. "All the brethren which are with me" implies that Paul wrote in some place where there was a considerable number of Christians, that is, a church, and, since the names of the brethren are omitted, the implication is that this church is one closely connected with the Galatians. Such a church is not that of Ephesus or Corinth, but either Jerusalem or Antioch, probably the latter, which thus guarantees the sentiment contained in the entire epistle. Further, if Antioch was the place where he was writing, it gives new force to the account of the defection of that church as accounted in the epistle. For at the time of its composition that defection had been evinced as the Jewish Christians in Antioch had become unknown in sympathy with Paul.

(2) The persons mentioned in the epistle. Titus was evidently unknown to the Galatians, but it was assumed that they knew that Cephas and Peter were the same person, and with such knowledge must have gone also a knowledge of the Twelve. Barnabas was better known to the Galatians than either James or Peter. This would be true only of the congregations which Barnabas and Paul had converted. Now, Titus was taken by Paul with him on his third journey; after which it would not have been necessary to explain to them that he was a Greek. On the North-Galatian theory the reverse is inexplicably true. Barnabas was unknown to the North-Galatians, while it would be probable that Titus, who had been with Paul in Ephesus, would be known to them.

(3) Relation of Paul to Barnabas. Paul assumed that the Galatians knew the service of Barnabas as a champion of the Gentiles. The common work of Paul with him on his first journey is implied in the use of the plural pronoun *we*, which the Galatians must have under-

stood as equivalent to "Barnabas and I." When, however, Paul makes reference to the difference which exists between himself and the Galatians, Barnabas is not included. There was no alienation between the Galatians and Barnabas, for Barnabas had not returned to them on the second journey.

(4) "I marvel." After the introductory address Paul usually begins with an expression of thanks, or of blessing, but not in the letter to the Galatians. This unique omission of the letter and strength of the language indicates the intense feeling under which Paul was laboring.

(5) "Ye change so quickly." The position of these words at the opening of the letter shows that great stress is to be laid upon them. Paul apparently had known nothing of the steps which led to the Galatian churches crossing over to the side of Judaizing. In the case of the Corinth church we can trace in the second epistle the development of the Judaizing tendency. Corinth in 56 was where Galatia stood in 56. How, then, had Paul been ignorant of the steps in the Galatian defection. This is natural on the South-Galatian view. The repeated changes of his life after the second visit made the experience of the letter impossible. On the North-Galatian view Paul was a long time resident in Ephesus after leaving Galatia. Those who place the composition of the Galatians after the Romans cannot explain Paul's ignorance as to the Galatians.

This paper is the first of a series to be issued by Professor Ramsay, and is full of promise. It will be an advantage to have his opinions in the shape of a running commentary upon the epistles. In the present paper, the most important position is probably that concerning Barnabas and Titus, though the conjecture as to the persons associated with Paul in writing is characteristically acute and unexpected.

S. M.

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A HITHERTO UNPUBLISHED PROLOGUE TO THE ACTS OF THE APOSTLES (probably by THEODORE OF MOPSUESTIA).—After a short introduction follows the text in Greek and translation. The comment takes up these points: (1) the author's own historical statements in the dedication to a certain Eusebius; (2) the statements preserved to us concerning Greek commentaries on the Acts of the Apostles given by Ebed-Jesu show that our prologue is the introduction to the Commentary of Theodore of Mopsuestia on the Acts of the Apostles; (3) Theodore's authorship is finally confirmed by the analysis of the theological conceptions expressed therein.—PROFESSOR ERNST VON DOBSCHÜTZ, in the *American Journal of Theology*, Vol. II, pp. 352-87.



## **Work and Workers.**

THE second series of Gifford Lectures by Professor Tiele, announced for 1897, will be given during the coming summer.

DR. S. D. F. SALMOND, who has been for many years professor in the Free Church College of Aberdeen, has recently been appointed to a principalship of that institution.

PROFESSOR B. D. ERDMANS, D.D., who has been a lecturer in Aramaic and Assyrian in the University of Leyden, has recently been made a professor of theology in that university.

PROFESSOR SAMUEL IVES CURTISS, of the Chicago Theological Seminary, has gone to Palestine to spend a year in the study of biblical geography and oriental social life and customs.

AT the Sixty-third Annual Assembly of the Congregational Union of England and Wales, Dr. Philip S. Moxom, of Springfield, Mass., represented the Congregational churches of the United States.

PROFESSOR WILLIAM JAMES, of Harvard University, has been appointed Gifford Lecturer to the University of Edinburgh for the years 1899-1901. He will give two courses of ten lectures each on "Natural Religion."

WITH the current issue of the *Bibliotheca Sacra*, the religious quarterly which has for many years been published from Oberlin, O., two prominent Chicago ministers take positions upon the staff as associate editors, Rev. Newell Dwight Hillis, D.D., and Rev. Frank W. Gunsaulus, D.D.

PROFESSOR SAYCE is now engaged upon two works. One is entitled *Early Israel and the Surrounding Nations*, which will be published by Messrs. Service & Paton. The other is on *The Life and Customs of the Babylonians and Assyrians*, a volume which will form one of a series of handbooks to be issued by Messrs. Scribner's Sons.

THE writings of Dr. Henry Clay Trumbull, which have hitherto been published by the *Sunday School Times*, of Philadelphia, are now to be handled by Messrs. Charles Scribner's Sons, New York city.

They are *Kadesh-Barnea*, *The Blood Covenant*, *The Threshold Covenant*, *Friendship the Master Passion*, *Yale Lectures on the Sunday School*, *Hints on Child Training*, and *Teaching and Teachers*.

THE *Grammar of New Testament Greek*, which, in pursuance of a plan formed by the late Dr. Wm. F. Moulton, is in process of preparation by his son, Rev. J. H. Moulton, and Rev. Dr. H. A. A. Kennedy, is to be published by T. & T. Clark, of Edinburgh, not by the Cambridge University Press, as was stated in our May issue. The task is, however, an arduous one, and the book cannot be expected for months to come.

THE present year marks a most important epoch in the matter of Bible dictionaries. We have recently welcomed the first volume of the *Hastings Bible Dictionary*, published in England by Messrs. T. & T. Clark, of Edinburgh, and in this country by Messrs. Charles Scribner's Sons, New York city. The remaining three volumes of the work will be published in the near future. Perhaps this work alone would have lifted us to a new plane of popular opportunity and intelligence in Bible study. But blessing upon blessing is to be ours. For in a few months we are to receive, from the publishing house of the Macmillan Co., the first volume of another Bible dictionary, which will be no less useful, no less important, than that of the Scribner house. This *Encyclopedia Biblica* is to be published in four volumes, appearing quarterly, commencing with October of this year. An edition on thin paper will be printed for those who would like to have the work bound in one volume instead of the four volumes of the regular edition. The cost of the *Encyclopedia* will be \$4 a volume, the number of pages being about one-third less than that of the Hastings dictionary, costing \$6 a volume.

The editors of the *Encyclopedia Biblica* are Professor T. K. Cheyne, of Oxford, who took up the work after Professor W. Robertson Smith had planned and begun it, and Dr. J. Sutherland Black, who was assistant editor of the *Encyclopedia Britannica*, ninth edition. Among the contributors to this great work are the following: Dr. E. A. Abbott, Rev. W. E. Addis, Rev. C. J. Ball, Professor W. H. Bennett, Dr. J. Benzinger, Professor A. A. Bevan, Professor W. Bousset, Professor Francis Brown, Professor A. B. Bruce, Professor K. Budde, Mr. F. C. Burkitt, Rev. C. J. Burney, Rev. R. H. Charles, Dr. Orello Cone, Mr. S. A. Cook, Mr. A. E. Cowley, Dr. C. Creighton, Professor A. B. Davidson, Professor T. W. Davies, Professor S. R. Driver, Dr. M. Gas-

ter, Mr. G. B. Gray, Professor H. Guthe, Rev. A. C. Headlam, Mr. H. W. Hogg, Dr. M. R. James, Professor M. Jastrow, Dr. J. Jeremias, Professor A. Jülicher, Professor A. Kamphausen, Professor E. Kautzsch, Professor A. R. S. Kennedy, Mr. L. W. King, the late Professor W. H. Koesters, Mr. N. McLean, Professor Karl Marti, Professor J. Massie, Professor Ed. Meyer, Professor G. F. Moore, Professor W. M. Müller, Mr. J. L. Myres, Professor Th. Nöldeke, Professor J. D. Prince, Professor W. Ridgeway, Professor J. A. Robinson, Professor R. W. Rogers, Professor W. Sanday, Professor N. Schmidt, Professor P. Schmiedel, Mr. A. E. Shipley, Mr. G. A. Simcox, Professor G. A. Smith, the late Professor W. Robertson Smith, Professor A. Socin, Professor A. von Soden, Professor B. Stade, Dr. W. T. Thiselton-Dyer, Professor C. P. Tiele, Dr. Charles C. Torrey, Professor C. H. Toy, Professor J. Wellhausen, Principal Whitehouse, Mr. W. J. Woodhouse, Professor H. Zimmern.

The primary aim of this *Encyclopedia* has been to apply to every detail within the scope of a Bible dictionary the most exact scientific methods now in use, so as to provide, in dictionary form, the results of a thoroughgoing critical study of the Bible, with a completeness and conciseness that has never yet been attained in any language. The policy adopted has been to give a carefully considered account of the subjects dealt with, based on and starting from the latest that has been written on the subject by the leading scholars, rather than to attempt to calculate the average opinion in the world of biblical studies. Archæological facts have been treated with great fulness. By a careful system of cross-references to general articles, and by the admission of only such parts of a subject as directly affect biblical questions, it has been found possible to treat many headings with greater brevity than in previous works in the same field. For facility of reference all the larger articles have been divided into numbered sections, with subheadings printed in clear type. By delaying the stereotyping to the very last, it has been possible to work the results of new discoveries or fresh discussions, as they appear from month to month, into the whole mass of articles.

## Book Reviews.

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**Here and There in the Greek New Testament.** By PROFESSOR L. S. POTWIN, Adelbert College, Western Reserve University. New York, Chicago, and Toronto: Fleming H. Revell Co., 1898. Pp. 220. Cloth, \$1.

As valuable a part of this little volume as any is to be found in the introduction, in which Professor Potwin discusses with some minuteness the whole question of New Testament exegesis. Any person who is beginning the study of the New Testament would do well to read through this essay. The various discussions which follow are marked by considerable learning and sanity. Thus, for example, in his note upon demons: "They were, in the opinion of the times, malignant spirits controlling and perverting men's minds, and making them what we now call crazy." The author's discussion of ἀγαπάω and φιλέω will be found very valuable in giving supplementary material to the discussions already well known. His conclusion is that the New Testament writers, with the exception of John, follow the use of the Septuagint in according lower meaning to φιλέω, but that John has largely disregarded this distinction. Two other essays are to be also considered, one on the "Words Borrowed from the Latin," and another on "Words not Found in Classical Writings."

Taken altogether, this collection of short essays will be found of value for anyone interested in the minutiae of New Testament study.

S. M.

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**Genesis and Modern Science.** By WARREN R. PERCE. New York: James Pott & Co., 1897. Pp. iii+362; with illustrations and maps. \$1.50.

The thesis of the author is the literal truthfulness of the scriptural account of the creation. He believes that "a Bible which contains scientific errors cannot be inspired by infinite wisdom." It is therefore his purpose to prove that wherever there is seeming disagreement between the biblical records and the pronouncements of science the

fault lies with the interpreters of one or the other. In attempting to show the relation of Genesis to geology a new theory is proposed for the explanation of the six creative days. These are held to be literally days as stated, but not days of equal length. A day is defined to be "a period of darkness followed by a period of cosmic or solar light, whether that alternation occurs in twenty-four hours or in one year or in myriads of years." The darkness of the first day was the period of chaos, the light that followed was the result of incandescence when the original mass passed by combustion into gaseous form. This immense, incalculable period was the "first day." Then came another long period of darkness when the earth, having cooled sufficiently to form a crust, was shrouded in clouds and mists, followed by the passing away of these vapors at length, and the flooding of the earth with sunlight. This "evening and morning" made the "second day." By the upheaval of mountain ranges the center of gravity was slightly changed, with the result that the northern side of the earth was constantly presented to the sun, as the same face of the moon is now constantly toward the earth. The southern hemisphere was in constant night and the northern in constant day for ages, and this "evening and morning" made the third day. This is the carboniferous period. Later on the earth tilted over to an angle somewhat less than that which it now holds, and the alternations of shadow and sunlight made the fourth and succeeding days, twenty-four hours in length. Each creation in the long process up to man was separate and distinct. There was no development of species from lower forms. The account of Adam's creation is quite satisfactory, and meets all the facts of science as well as the requirements of Scripture. The deluge was caused by new changes in the gravity of the planet, whereby large districts were submerged by the waters which now sought new levels. The chronological material relating to the patriarchs is rearranged, so that the interval from Adam to Abraham is made to exceed 10,000 years. A chapter is added regarding the Sabbath. It was as old as creation and widely observed.

The effort to show that perfect agreement exists between the narrative in the first chapter of Genesis and the results of scientific research is praiseworthy, and has a certain value to one who feels obligated to find in the biblical records an exact and inspired narrative of the process of creation. But this theory begs the question at once by making claims for the Bible which it nowhere makes for itself, and raising the false issue of loyalty to the Scriptures *versus* loyalty to

science. The statement that "it is easier to believe that God could and would make a fossil at once, and create matter with all its present appearances, than to believe that he has not declared the exact truth about the creation of the world in six days," is calculated rather to throw dust in the air than to point the way toward the discovery of the truth. The writer shows himself entirely unfamiliar with the biblical discussions of the last quarter of a century. To him Job is the oldest book in the Bible, and Moses is constantly referred to as the writer of all parts of the early narratives. The theory of the Bible assumed throughout is of the extreme "high and dry" order. It is likewise open to question whether the author's views on science are any more "modern," for the authorities quoted are for the most part of the last generation, and the book more than once gives evidence of having been prepared some years ago. The remarkable agreement of the narrative in Gen., chap. 1, with the general order of the creation process has long been a commonplace of biblical discussion. But the whole trend of modern thought is away from the practice of attempting to force minute and literal correspondence, as the character of the early records in Genesis is more clearly understood. Moreover, we do not remember to have seen any effort to harmonize Gen., chap. 2, with science, and Mr. Perce wisely avoids the issue here. The book will please those who still undertake the older type of vindication of the biblical creation account.

HERBERT L. WILLETT.

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**The Ten Commandments.** By GEORGE JACKSON, B.A. New York, Chicago, Toronto: Fleming H. Revell Co., 1898. Pp. 191. \$1.

The chapters of this book constituted a course of Sunday evening lectures, and, accordingly, are sermons, not essays. Mr. Jackson recognizes that there are problems respecting the decalogue about which controversy has waged hotly, but as his aim is practical rather than critical, he ignores them entirely. He starts with the hypothesis that the ten commandments are of permanent value, a code of morals applying to men now as well as when they were written. The book is free from dogmatism, and in the discourses there is a fairness of interpretation and of application of truth to our day, together with an energy of style which not only interests the reader, but wins from him the conviction that the working theory of the author is altogether correct.

This volume of sermons should find a warm welcome because, among other reasons, it admirably shows how to interpret old truth and the needs of men so as to bring the two together.

FAIRFIELD, ME.

H. R. HATCH.

**The Herods.** By F. W. FARRAR, D.D., F.R.S., Dean of Canterbury, author of *The Life of Christ*, *The Life and Work of St. Paul*, *Eternal Hope*, etc. New York: E. R. Herrick & Co., 1898. Pp. xvi+206. Cloth, \$1.

Dean Farrar in the present volume has a subject which yields itself very well to his literary style. Though on a somewhat small scale, there is no more dramatic period in the world's history than that which this volume covers, and Dean Farrar has given the history in a very vivid setting. While to a large extent he is dependent upon Josephus, his knowledge of the rabbinical literature enables him to supplement the account of the historian with many anecdotes. But his book is a story rather than a history. His discussion of the proper chronological questions is hardly satisfactory. Thus, in the account of Felix we have no consideration of his relation with Cumanus. Indeed, throughout the volume the author's preference is for more vivid description rather than the discussion of questions of more technical historical interest. Further, his knowledge of the literature, while wide, is somewhat in general, and it is rather disappointing that in his discussions he should have overlooked special treatises.

S. M.

#### LITERARY NOTES.

PROFESSOR MOULTON'S volume upon *The Psalms* in the Modern Reader's Bible is probably as successful as any in the entire series. While there may be occasionally a question as to whether the arrangement may not vary from the real Hebrew parallelism, the excellencies of the new form are too great to be neglected by any students of Hebrew literature. (New York: The Macmillan Co., 1898; pp. 32+216; cloth, \$0.50.)

DR. FREDERICK A. NOBLE has published another helpful volume in *Our Redemption: Its Need, Method and Results* (New York, Chicago, and Toronto: Fleming H. Revell Co.; pp. 282; cloth, \$1.25), in

which he discusses the reason why redemption is necessary, the method by which it is secured, and its effect upon human life. The discussion of the last topic is probably the most stimulating, though following out the line of thought of the author's *Divine Life in Man*.

THE United Brethren Publishing House of Dayton, O., has issued *The Book of Job, with an Introduction and Notes*, by William Johnston Zuck, of Otterbein University. In it the book of Job is printed in modern form, in which the parallelisms and strophic structure, together with the proper analysis, are brought out. In addition there is a series of notes which are intended to make the reading of the text appropriate for Bible classes and other students. The work seems to be well done, and the book is likely to be of service to students.

THE American Baptist Publication Society has issued an enlarged and revised edition of *A Young Man's Difficulties with his Bible*, by D. W. Faunce, D.D. (pp. 196). The work has already been helpful to a generation of young men, and is likely to continue to be of great service. The author's spirit is broad, and he does not attempt to deny the existence of difficulties in biblical study, but his attempt is to get at the heart of each of them, and to meet it as fairly as possible. The volume is to be recommended for the purpose for which it was written.

*Religion and Conscience in Ancient Egypt.* Lectures delivered at University College, London, by W. M. Flinders Petrie, D.C.L., LL.D., Ph.D. (New York: Imported by Charles Scribner's Sons, 1898; pp. 187; \$1). In *Religion and Conscience in Ancient Egypt*, Professor Petrie has brought together an amount of material, with hypotheses based upon it, which will be of service to the students of comparative religion and of sociology. By a series of charts he attempts to show the variations in conscience and character as well as motive, on the basis of the material found in Egyptian literature and monuments, and has altogether produced a unique and interesting book.

*Ideas from Nature, Talks with Students.* By William Elder, A.M., Sc.D., Professor of Chemistry, Colby University. (Philadelphia: American Baptist Publication Society, 1898; pp. 202.) The author of this volume has been for a number of years professor of chemistry in Colby University, and has, during these years, affected his students by his personal earnestness and scientific exactness as have few men. In the present volume he sets forth a line of thought which has character-



ized his teaching, and which has been not infrequently discussed in the hearing of the members of his class. The volume is not of the type of the work of Drummond, but is of real value in that it attempts to show how a study of nature brings a man more directly into the region of that which is religious. It is marked by wide reading, and by a deep sympathy with the best in life, and cannot fail to be of service when put in the hands of any person who is troubled over the relations of science and Christianity. Its style is luminous and oftentimes poetic, while at the same time there is a directness and strength in the expression which will be found in few books written by men who are professionally engaged in purely literary pursuits.

THE American Baptist Publication Society has recently published a number of books upon religious subjects. One by Thomas Moses, *Half Hours with the Christ* (260 pp.), in the form of a story, draws out the life and teaching of Jesus in a way that may be serviceable.—Two other volumes by Robert Stuart MacArthur, one a volume of sermons (*The Attractive Christ and Other Sermons*; pp. 327; \$1), and the other a volume of papers, *Current Questions for Thinking Men* (pp. 422). Of the two the latter is probably of more permanent value, and presents the most prominent positions of the Baptist faith with ability and earnestness.—Another volume from the same house is a collection of essays by Kerr Boyce Tupper, D.D., of Philadelphia, *Gladstone and Other Addresses* (pp. 266; \$1). They are well written, and are stimulating reading, making no pretensions to any original contribution of the subjects treated.—A little pamphlet from the same house, *A Scientist's Confession of Faith* (pp. 32), contains an account of the Christian experience of Emily L. Gregory, lately professor of botany in Barnard College of New York, with an introduction by Professor W. H. P. Faunce. The pamphlet is interesting as showing how a person through scientific lines reached a simple faith in Christ.

# THEOLOGICAL AND SEMITIC LITERATURE

## A BIBLIOGRAPHICAL SUPPLEMENT

TO THE AMERICAN JOURNAL OF THEOLOGY, THE AMERICAN JOURNAL OF SEMITIC LANGUAGES  
AND LITERATURES, AND THE BIBLICAL WORLD

BY W. MUSS-ARNOLT

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[REMARKS AND LISTS OF ABBREVIATIONS, SEE P. XXXII.]

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ABBREVIATIONS.

*Place of Publication:* B. = Berlin; Bo. = Boston; Br. = Breslau; Chi. = Chicago; Cin. = Cincinnati; Ed. = Edinburgh; F. = Freiburg i. Br.; Fr. = Frankfurt a. M.; G. = Göttingen; Gi. = Giessen; Go. = Gotha; Gü. = Gütersloh; Hl. = Halle; Kö. = Königsberg; L. = Leipzig; Lo. = London; M. = München.; N. Y. = New York; P. = Paris; Ph. = Philadelphia; St. = Stuttgart; Tü. = Tübingen; W. = Wien.

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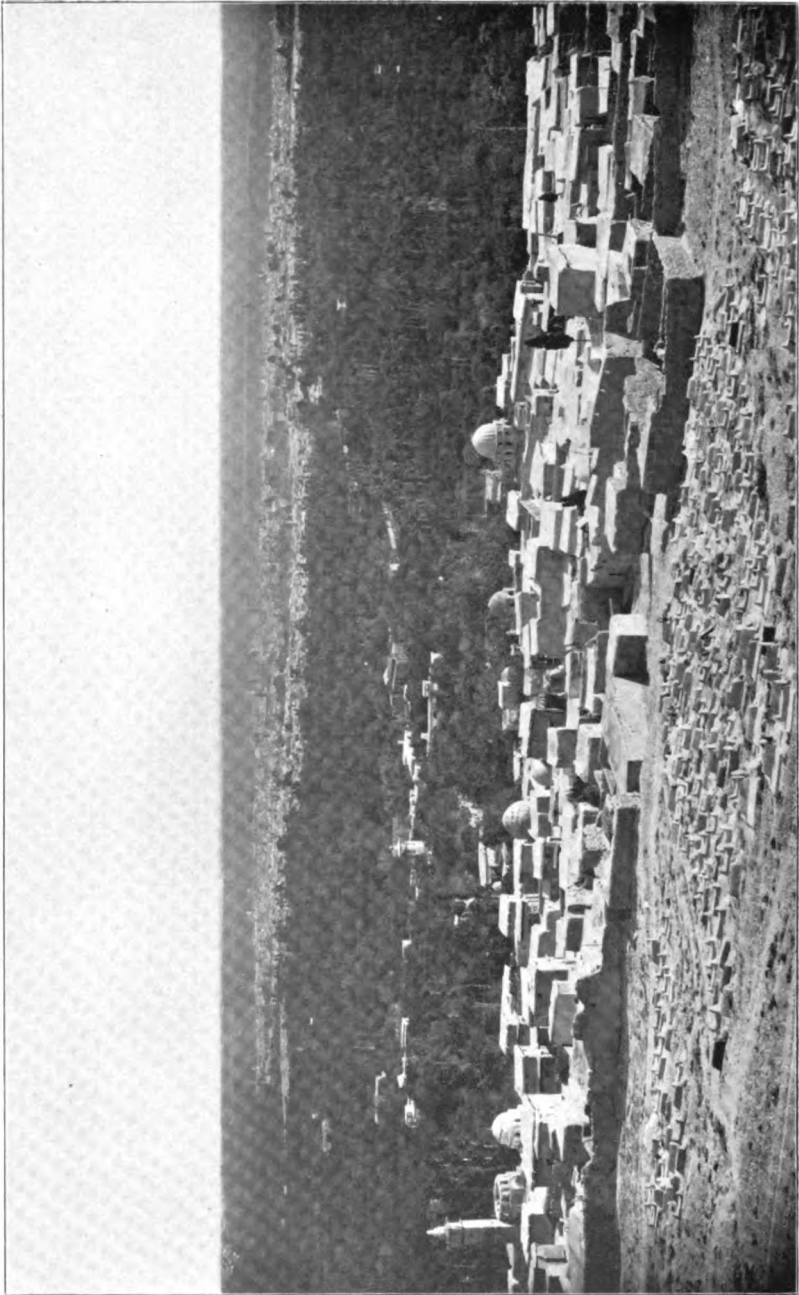
*Months:* Ja., F., Mr., Ap., My., Je., Jl., Ag., S., O., N., D.

PERIODICALS.

AA. = Arena.  
 AC. = L'association catholique.  
 ACQ. = American Catholic Quarterly Review.  
 AER. = American Ecclesiastical Review.  
 AGPh. = Archiv f. d. Geschichte der Philosophie.  
 AJSL. = American Journal of Semitic Languages and Literatures.  
 AJTh. = American Journal of Theology.  
 A+KR. = Archiv für katholisches Kirchenrecht.  
 AMZ. = Allgemeine Missions-Zeitschrift.  
 ARW. = Archiv für Religionswissenschaft.  
 BAZ. = Beilage zur Allgemeinen Zeitung, München.  
 BBK. = Beiträge zur bayr. Kirchen-Gesch.  
 BG. = Beweis des Glaubens.  
 BS. = Bibliotheca Sacra.  
 BU. = Bibliothèque universelle.  
 BW. = Biblical World.  
 BZ. = Byzantinische Zeitschrift.  
 CR. = Contemporary Review.  
 CAOR. = Charity Organization Review.  
 CAQR. = Church Quart. Review.  
 CHR. = Charities Review.  
 ChrK. = Christliches Kunstblatt.  
 ChrL. = Christian Literature.  
 ChrQ. = Christian Quarterly.  
 ChrW. = Christliche Welt.  
 D-A } = Deutsch-amerik. Zeitschrift f. Theologie u. Kirche.  
 ZTK. }  
 DEBl. = Deutsch-evangelische Blätter.  
 DR. = Deutsche Revue.  
 DZKR. = Deutsche Zeitschrift für Kirchenrecht.  
 EHR. = English Historical Review.  
 EKZ. = Evangelische Kirchenzeitung.  
 EMM. = Evangelisches Missions-Magazin.  
 ER. = Edinburgh Review.  
 Et. = Etudes.  
 ET. = Expository Times.  
 Exp. = Expositor.  
 F. = Forum.  
 FR. = Fortnightly Review.  
 GPr. = Gymnasialprogramm.  
 Hh. = Halte was du hast.  
 HN. = L'humanité nouvelle.  
 HR. = Homiletic Review.  
 HSR. = Hartford Sem. Record.  
 HZ. = Historische Zeitschrift.  
 IAQR. = Imperial Asiatic Quarterly Review.  
 ID. = Inaugural-Dissertation.  
 IER. = Indian Evang. Review.  
 IJE. = International Journal of Ethics.  
 Ind. = Independent.  
 IThR. = Internat. Theol. Review.  
 JA. = Journal asiatique.  
 JBL. = Journal of Biblical Literature.  
 JM. = Monatsschrift für Geschichte u. Wissenschaft des Judenthums.  
 JQR. = Jewish Quarterly Review.  
 JRAS. = Journal of the Royal Asiatic Society.  
 JTVI. = Journal of Trans. of Victoria Institute.  
 Kath. = Der Katholik, Zeitschr. f. kath. Wissenschaft u. kirchl. Leben.  
 KM. = Kirchl. Monatsschrift.  
 KT. = Kyrklig Tidskrift.  
 KZ. = Katechetische Zeitschrift.  
 LCHR. = Lutheran Church Review.  
 LO. = Lutheran Quarterly.  
 LQR. = London Quarterly Review.  
 M. = Muséon.  
 MA. = Mittheilungen der Akademie der Wissenschaften, e.g., Berlin, München.  
 MCG. = Monatshefte der Comenius-Gesellschaft.  
 MGKK. = Monatsschrift f. Gottesdienst u. kirchl. Kunst.

Mi. = Mind.  
 MIM. = Monatsschrift für innere Mission.  
 M+N } = Mittheilungen und Nachrichten des Deutschen Palästina-Vereins.  
 DP-V. }  
 Mo. = Monist.  
 NA. = Nuova Anthologia.  
 Nath. = Nathanael.  
 NC. = Nineteenth Century.  
 NCR. = New Century Review.  
 NkZ. = Neue kirchl. Zeitschrift.  
 NW. = New World.  
 OLZ. = Orientalistische Literatur-Zeitung.  
 Ou. = Outlook.  
 PEFQS. = Palestine Exploration Fund; Quarterly Statement.  
 PhM. = Philosophische Monatshefte.  
 PhR. = Philosophical Review.  
 PQ. = Presbyterian Quarterly.  
 Pr. = Protestant.  
 PrM. = Protestantische Monatshefte.  
 PRR. = Presbyterian and Reformed Review.  
 PSBA. = Proceedings of the Society of Bibl. Archaeology.  
 QR. = Quarterly Review.  
 RAAO. = Revue d'assyriologie et d'archéologie orientale.  
 RB. = Revue biblique.  
 Rbd. = Revue bénédictine.  
 RCHR. = Reformed Church Review.  
 RChr. = Revue chrétienne.  
 RChrS. = Revue de christianisme sociale.  
 RdM. = Revue des deux Mondes.  
 REJ. = Revue des études juives.  
 RHLR. = Revue d'histoire et de littérature religieuses.  
 RHR. = Revue de l'histoire des religions.  
 RQ. = Römische Quartalschrift f. christl. Alterthumskunde u. f. Kirchengeschichte.  
 RS. = Revue sémitique d'épigraphie et d'histoire ancienne.  
 RTh. = Revue théologique.  
 RThPh. = Revue de théologie et de philosophie.  
 RThQR. = Revue de théol. et des quest. relig.  
 SA. = Sitzungsberichte der Akad. d. Wiss. e. g., Berlin, München, e.c.  
 StKr. = Theol. Studien und Kritiken.  
 StWV. = Stemmen voor Waarheid en Vrede.  
 ThQ. = Theologische Quaralschrift.  
 ThR. = Theologische Rundschau.  
 ThSt. = Theologische Studien.  
 ThT. = Theologisch Tijdschrift.  
 UC. = L'Université catholique.  
 UPp. = Universitätsprogramm.  
 VwPh. = Vierteljahrsschrift für wissenschaftliche Philosophie.  
 WZKM. = Wiener Zeitschrift für Kunde des Morgenlandes.  
 ZA. = Zeitschrift für Assyriologie.  
 ZAeg. = Z. für aegyptische Sprache u. Alterthumskunde.  
 ZATW. = Z. für alttestamentliche Wissenschaft  
 ZDMG. = Z. d. Deutsch-Morgenl. Gesellsch.  
 ZDPV. = Z. d. Deutschen Palästina-Vereins.  
 ZeRU. = Z. für den evangelischen Religions-Unterricht.  
 ZKG. = Z. f. Kirchengeschichte.  
 ZKTh. = Z. f. kath. Theologie.  
 ZMR. = Z. f. Missionskunde und Religionswissenschaft.  
 ZPKr. = Z. f. Philosophie und philos. Kritik.  
 ZprTh. = Z. f. prakt. Theologie.  
 ZSchw. = Z. f. Theol. aus d. Schweiz.  
 ZThK. = Z. f. Theologie u. Kirche.  
 ZwTh. = Z. f. wissenschaftl. Theologie.





DAMASCUS.—GENERAL VIEW OF THE CITY

# THE BIBLICAL WORLD

CONTINUING

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FROM more than one quarter come reports which make it altogether probable that reform in our Sunday-school instruction is only a matter of time. Just what direction that reform will take it is difficult to prophesy, but no question is certainly more vital than that of the adjustment of instruction to pupils of different ages and capacities. In the ordinary Sunday school such adjustment is attempted by means of different sorts of lesson helps — Primary, Intermediate, Senior, Advanced — and it is natural to feel that the variety of demands made by the different groups of pupils are met by such a device. But in many cases, to say the least, the efficiency of these publications diminishes in proportion as they are intended for older pupils, and most of them fall decidedly short of furnishing the sort of instruction or method which is adapted to adults.

In many particulars the character of the instruction intended for Infant Departments and classes of young children is better adapted to its purpose. Child-study is especially prominent in pedagogical circles, and kindergarten methods have become so popularized as to have been introduced pretty generally into our Sunday schools. The requirements and capacities of the child have been to some degree considered in the adoption of methods for conducting children's departments of the Sunday school (to omit for the

moment the subject-matter of the lesson), and our criticism does not concern such instruction. For while there is here still great room for improvement in the choice of the lesson itself, and there is real danger that pupils may be unconsciously taught that true religion consists in marches and a general good time, such methods are probably more scientific and intelligent than those which concern the instruction of the adolescent and mature members of the school.

At the worst, the teacher of the infant department has a method, if not information for a guide, while other teachers in the same school are likely to regard their duty as having been fulfilled when half an hour has been filled with asking questions printed upon a lesson sheet. Were these questions always such as are calculated to inspire interest in either teacher or pupils, the case would be more hopeful, but too often they are perfunctory and inane. The high-school pupil loses his respect for the Bible and religion when the same person who teaches him with an evident mastery of his subject during the week undertakes a similar service on Sunday with the aid of cut-and-dried questions which answer themselves. The wider one's knowledge of the average Sunday-school instruction, the more convinced will one be that modern pedagogy has not been allowed to furnish much help in the conduct of Sunday-school classes composed of young men and women.

Too often is the case of the adult classes worse. Many schools believe grown men and women are no longer in need of instruction in the Bible, and therefore do not attempt to organize classes for their benefit. Often when such classes are formed, their members, men and women who think independently and resultfully upon subjects which they confess are of far less importance than the Bible, are content to answer questions which, excepting those involving some theology or philosophy, could be answered as well by their children or grandchildren. Indeed, the chief

*THE CASE OF  
OLDER PUPILS*

*THE CASE OF  
ADULT CLASSES*

difference between the instruction given those children and the material printed for the adult classes seems often to lie in the character of the pictures with which each lesson is enforced or illustrated. The topic and method of teaching are the same.

And here one confronts a fundamental evil in Sunday-school instruction: uniformity in subject and method. So far from seriously recognizing the principle which in other schools is axiomatic, that the subject-matter and method of instruction must be adapted to the age and capacity of the pupil, Sunday schools are congratulating themselves that persons of all ages in all countries are studying the same passage of Scripture. So long as such uniformity exists, so long will the element of instruction in Sunday schools be weakened. Any reform must begin with the underlying difficulty.

And the first step in such reform may very well be the introduction into Sunday schools of the principle of grading which rules in public schools. Pupils should be so grouped that all those of about the same age and acquirements may be taught together, that the lessons and method of teaching be adapted to each group, and also that pupils may pass from one group to another, either by a change of teachers or of methods and lesson, or of both.

In the case of young people the basis of such grading is at hand in that of the public schools. To a certain extent all grading is necessarily arbitrary, but if classes were so arranged that there would be no mixing of pupils of widely different grades in the public schools, they would acquire a unity that would more than compensate for the breaking of family groups or of acquaintance. At the same time the teacher would better understand the limits and the possibilities of the pupil, as well as be aided in finding the indispensable common intellectual ground.

*THE GRADING  
OF YOUNGER  
PUPILS*

On the basis of such grading, lessons should be chosen which, both in subject-matter and treatment, would keep the Sunday school working on intellectual lines parallel to those of the common and high schools. It is not enough simply to have questions of increasing difficulty upon the same lesson assigned to the different classes. There are some subjects which the public schools would not teach pupils of different grades. No more should the Sunday school, if it would hope to gain the best results, undertake to teach in different ways the same lesson to infants, half-grown children, young men and women, and adults.

**POSSIBLE LESSONS FOR VARIOUS GRADES OF SCHOOL CHILDREN**

The passage that to the man or woman might be of greatest interest, to the child would be unintelligible, and to a less degree the reverse is true. The child lives in the world of sense. Let him have the incomparable stories in which the Hebrew writers set forth truth. He will see the lesson which the story enforces without any great need of dances and mechanical devices, however much such things may be needed to offset the intellectual bewilderment that a child of six feels in grappling with the burden of Jeremiah or the logic of Paul.

The pupils of the high school live in the stimulating air of history and mathematics, of literature and elementary science—in a world of new facts and new instruction. For them there is the history of the Jews and of the church, the study of scriptural biography in the light of modern research. It is a study, if only it be taught rationally by even a moderately informed teacher, quite as interesting as that of Greece and Rome, and alive with the most practical and vital teaching for the conduct of life. Once let such subjects be taught by methods followed in the public schools to which the members of the Sunday-school class belong, and an end will come to indifference and contempt.

The adult classes present few new difficulties when once the general principle be recognized of adapting the subject-matter and the method of teaching to the pupil. Men and women

are interested in matters that are at once practical and abstract. They are not greatly interested in stories or facts as such; they wish to see always the relation of doctrine to life and of God to man. Such lessons should be chosen as should meet this demand. While a child may be allowed to picture scattered events, or study scattered passages, the member of an adult class soon gets a distaste by such study and leaves the school. Were the lessons more adapted to their wants—studies of entire books, of the modern bearing of scriptural teachings, of special doctrines, of the teachings of different books upon the same subject, of history and biography—we should find men and women everywhere interested in their Bibles, and the adult classes constituting a proper proportion of the school. It is not extemporaneous exhortation, or vague, pious moralizing, or the asking of printed questions that such classes want, but intellectual life as virile and as honest as that in which their members live during the week.

The administration of a school graded on such principles would be ideal only when each department could meet by itself and conduct its instruction along the lines it has discovered most effective. The adult class may occasionally like to share in general exercises that reduce teaching period to a few minutes, but, as a rule, they require more time for discussion than younger classes and care very little for singing and declamations and marches. To reduce their time causes as much difficulty as the lengthening of the teaching period brings to a teacher struggling with a class of uneasy boys. But where it is impossible for each department to meet separately in its own room or rooms, it will still be possible for the essential principle to be observed; the young children, the school children, and the adult classes each having their own lesson topic.

Whether or not pupils should pass up from one teacher to another, or whether teachers should change their methods as their classes grow older, is a question that will probably require



answer according to particular cases. In some instances it is evident that it would be better for the same teacher to keep a class, but, in general, there is much in favor of pupils passing from one grade to another; for not only is there a special sense of advance, but it enables teachers to become competent in handling pupils of each grade. And it is only in effective teaching that the efficiency of any school lies.

## DAMASCUS, THE OLDEST CITY IN THE WORLD.

By E. W. G. MASTERMAN, M.D., F.R.C.S., F.R.G.S.,  
Damascus.

OF all the cities of the Bible, Damascus stands far first in respect to the length of its history. It first burst upon our notice (Gen. 14 : 15) as, apparently, a well-known and important place many hundred years before Athens or Rome was ever thought of; and today, though fallen from her former greatness, she remains by far the chief city of Syria, and with every likelihood of greater development before her, many ages after great Babylon and Nineveh have passed away. The ever-green prosperity of Damascus, which has survived numerous conquests and arisen, often rejuvenated, after each, does not depend upon chance circumstances, but upon a combination of advantageous natural gifts and an almost unique commercial position. The first lie in her situation upon a vast alluvial plain, perennially supplied with water and enormously fruitful; the second is her being, as it were, a great port on the desert sea which stretches away to Asia Minor, Mesopotamia, and Arabia. Although all the wealth of the Indies and China does not, as of yore, pass through her on its way to the West, yet she is still a great emporium for eastern goods and the mart of European goods for all the inhabitants of the desert. She is the seat of government of a *Wali*—one of the highest Turkish officials; she is one of the holiest and greatest Moslem cities, and has for many centuries been the residence of one of the three Nestorian patriarchs, that of Antioch. Now, as in the conquering days of Syria's greatness, armies go forth from Damascus, where there is maintained a regular garrison of 7,000 men, including all branches of the service, and the successors of great Naaman, "captain of the host of Syria," today parade her streets in their nineteenth-century "chariots."

Modern Damascus is a somewhat compact city of about 200,000 inhabitants. As viewed from the mountains<sup>1</sup> to the west, it is seen to be somewhat of the shape of a tennis racket. The blade is the city proper, largely confined within its ancient,



DAMASCUS—THE GATE OF "STRAIGHT STREET," SHOWING ANCIENT ROMAN GATEWAY

crumbling walls, and the long handle is the *Meidan*, *i. e.*, race course, a long, straggling street consisting of granaries, small shops, and mosques which have sprung up along the first mile of that *via dolorosa* of modern times, the *Derb el Haj*, along which pass yearly the long caravans of pilgrims to Mecca. The city proper is bisected from east to west by the great *Tareek es Sultan*, almost undoubtedly the "Straight street" of Acts 9:11; it certainly today is the only street within the ancient limits which could possibly with justice receive that name. We know from history and from the present remains that it was a magnificent street, a mile long, divided into three parts by continuous rows

<sup>1</sup> See frontispiece.

of splendid columns. Where this thoroughfare used to terminate at its western end in a fine triple gateway, the present road divides; the southern branch goes south, forming the great *Meidan*, and thence to Mecca, and the northern, after passing the barracks, the citadel, and the great square of the *Serai*, or government offices, is continued as the great French road seventy miles to Beirut.

The plain of Damascus, known as the *Ghûtah*, is an oasis on the edge of the great desert which slopes thence to the Euphrates. It is an average height of 2,200 feet above the sea. As viewed from the mountains to the west, in the spring it is one great mass of green, with the city, like a pearl set in emeralds, in the midst. These extensive woods, gardens, and pastures are of course not all cultivated directly from the great city, but dotted about in every part are numerous villages, about 120 in the actual *Ghûtah*, which both live upon and support their great mother city. Hidden as these little villages are by foliage, it requires a good guide to thread the mazes of paths leading to them. Near the city, especially when the roads are shut in with high walls made of great slabs of unbaked mud, only those on horseback can at all see what direction they are following. West of the plain and city is *Jebal Kaysun*, which rises 1,600 feet above it; it is the most eastern ridge of the Anti-Lebanon. These mountains stretch away toward the south, where Hermon, snow-clad for two-thirds of the year, raises his mighty head. Running all along the southern border are low volcanic hills which in their higher parts attain a height of 500 feet above the plain. They are known as the *Jebal el Aswad*, or black mountains. To the east and north the even horizon of the desert is only occasionally broken by low hills.

The great western mountain chain of the Anti-Lebanon is riven close to Damascus by a deep, winding valley known as the *Wady Barada*; down this come, in places so closely compressed together as to leave no room to spare, the river Barada, the source of the city's natural advantages, and the road and railway, the secret of her present, and guarantee of her future, prosperity.

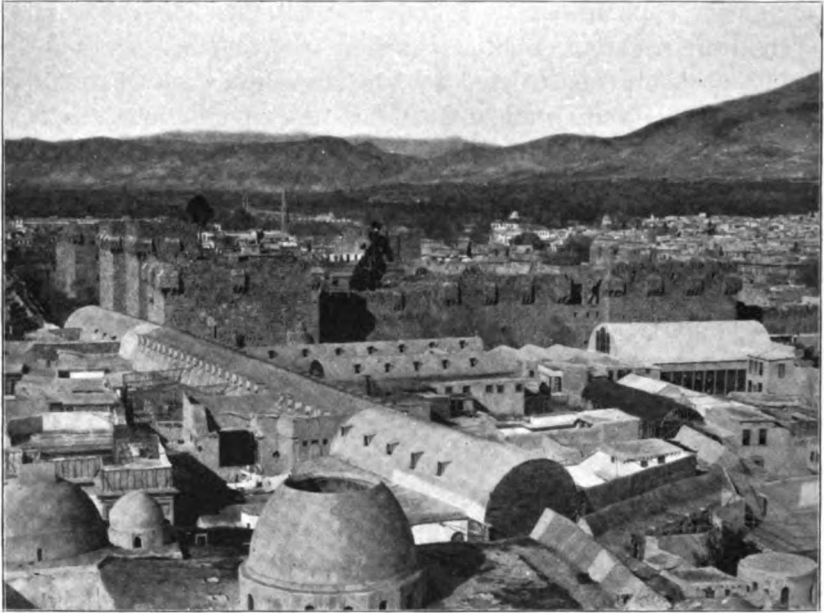
The road, seventy miles long, was constructed in 1860, and on it ran for many years the "diligences" by which her mails and her travelers came and went. Today it has been thrown open to all, and is fast falling into decay on account of the railway. This—the Beirut-Damascus-Hauran line—was opened in 1895. The section from Beirut to Damascus was constructed in face of great natural difficulties. The line first scales the Lebanon from Beirut, ascending nearly 5,000 feet in twenty-three miles; it then descends to the great plain of Cœle-Syria, crosses it in a northerly direction, and ascends eastward by a long, winding valley into the heart of the Anti-Lebanon, where, after running south along a long, open valley, it plunges down the steep, winding *Wady Barada*. The scenery on the route presents many varieties of beauty, and an approach to Damascus by rail is in every way more enjoyable than in the, now, old-fashioned coaches. The terminus of the Beirut line at the *Meidan* station is the beginning of the Hauran line, which, running sixty-two miles to the south of Damascus, taps that great corn-growing district of Palestine, and brings manifest signs of nineteenth-century civilization before the astonished eyes of a people who previously had hardly even seen a "Frangee."

The river Barada—the *Chrysorrhœas* of Greek times—arises in the plateau of Zebedani, in the heart of the Anti-Lebanon, springing out of the earth in a deep pool 300 yards by 50 yards. After running through a short stretch of level land, it enters the narrow valley called after it, and, rushing downward in a continuous series of cascades and waterfalls, descends over a thousand feet in twenty-three miles. High up on its course it passes the ruins of the Abila of Lysanias (Luke 3: 3), and rather over half way down it is joined by the waters of another large spring—*Ain Fejeh*—which contributes much more water than the original source. As the Barada approaches Damascus, but before it leaves its narrow bounds, it divides, by means of an ancient system of dams and aqueducts, into seven streams; these all lie at different levels, and on debouching into the plain are led out fanwise in all directions over the plain; some are chiefly devoted to the watering of gardens, but the larger ones

pass into the city, where by innumerable channels their waters are led into every courtyard and house in the city. The surplus waters leave the city in a number of streams, which again divide and subdivide to work mills and irrigate the gardens, and finally empty themselves twenty miles from the city in a large morass, somewhat euphemistically called "the lakes." This wonderful system of irrigation doubtless existed from the earliest times, being probably constructed by the Aramæans on their first arrival; it certainly must be as old as the *city* of Damascus, for without it the city could not exist. The paramount importance here ascribed to this single river naturally suggests the question: Where are "Abana and Pharphar, rivers of Damascus," the waters of which were described by Naaman as "better than all the waters of Israel"? (2 Kings 5:12.)

It is pretty generally acknowledged that the present Barada is the Abana or Amanah (R. V.), and, if so, the Amana mountain (Cant. 4:8) probably was a high point near its upper source. The Pharphar may be a small stream descending a wady north of the wady Barada, and joining the canal from the Barada known as the Taura, but much more probably it is the present *Awaj*. The river *Awaj*, *i. e.*, crooked, takes its rise in several small streams in mount Hermon, and, running the whole way outside the plain, loses itself in a "lake" similar to that which receives the Barada. Although distant its whole course from Damascus—it is never nearer than about twenty miles from the city—it is, firstly, only second in size to the Barada itself; secondly, it sends an important canal to water a large portion of the southern part of the *Ghûtah*, and very probably may have once watered a considerable share; thirdly, its waters actually join with those of the Barada in watering the district; and, lastly, it is suggested that in the mountain peak near one of its chief streams known as *Jebal Barbar* we have a survival of the name Pharphar in an altered form. The contrast suggested to Naaman was that of the immense fertility produced by his two rivers and the comparative uselessness of the Jordan, and possibly his recent journey, in which he must have crossed all three in succession, may have brought before his mind the clear mountain

streams and their immense use—on them the whole district depended—with the deep, muddy Jordan, which accomplishes so little. If rivers were to cleanse him, surely his gods had given him finer ones than Israel's Jehovah had to his people.



DAMASCUS—THE ARCADES AND THE FORTRESS

We must now leave the streams and gardens to turn to the city. Damascus of today, though fair from far, is usually a disappointment on near acquaintance. The streets, with a few exceptions, are narrow, crooked, badly paved, and often dirty. The houses, as seen from the streets, as a rule consist of a few brown mud walls, low doors, and mean latticed windows. The roofs are flat and made of mud, and during the rain discharge what they collect over the passers-by by a series of pipes conveniently arranged, apparently, for that purpose. Scarcely any street is of the same width for twenty consecutive yards, and the feats of horsemanship performed by the carriage drivers in traversing the winding lanes would do credit to any cabman in

the world. The exteriors of the houses are, however, deceptive, for the interior is often as magnificent as the outside is mean. No other eastern city presents such extreme contrasts. On entering a house one usually descends a few steps, an arrangement necessitated on account of the water—the street has risen as the years ran on, but the courtyard must keep low enough to receive the running water. Passing along a short passage and round a sharp turning, one enters most unexpectedly a beautiful courtyard. The courts of all the better houses have a large open pool in the center, built up two or three feet from the ordinary level and covered outside with marble and supplied with running water; the whole floor is covered with colored marble or other stones, and grouped around are lemon, citron, orange, and other trees. The doors and windows of the rooms open upon the court, and in the case of richer men—especially Moslems—there is an inner and often more magnificent court, perhaps even two or three, beyond. On the southern, most shady, side there is a covered-in smaller court, practically a room with the whole side toward the courtyard unbuilt; this is the *lewan*, round the sides of which is a raised seat called the *dewan*, and in which during the greater part of the year visitors are received, and the hours of recreation are spent in smoking argelics and drinking coffee. Of the rooms the lower ones are specially inhabited in the summer, but in the winter they often become so damp from the moisture under the floors that those in the upper story are preferred. These upper rooms are generally very flimsy structures, being built of simply wood and mud bricks. The winters are usually short, and the rainfall is much less than in Palestine proper, so that the people do not suffer much inconvenience from the unsuitability of their houses to the cold.

The *suks* or bazaars of Damascus are famous all over the East, and within late years great improvements have been effected in this part of the city. The "Greek" bazaar has now many shops with plate-glass windows, but the great majority retain something of their primitive appearance and mode of doing business. As everywhere in the East, the trades of special kinds are grouped together, so that "the silver bazaar," "the



cotton bazaar," "the shoemakers' bazaar," "the saddlers' bazaar," etc., are the exclusive places for obtaining those particular goods. Many of the most frequented *suks* are covered-in streets, so that the cold and wet of winter and the hottest rays of the summer sun are thus excluded. A considerable section of "Straight street" is thus roofed over, and in it and the numerous covered-in side streets a purchaser can pass dryshod in all directions till he complete his purchases.

The remains of ancient Damascus are largely under the foundations of the present city, and in many parts prostrate columns, broken statues, and Greek inscriptions have at various times been exposed in repairing roads. This is especially the case along the course of "Straight street." The city walls, in a greatly dismantled condition, may be traced almost uninterruptedly around their ancient limits. Along the north side, from the imposing citadel, now a mere shell, but once of great strength, until the northeast angle, the wall runs along the south bank of the river. Near the northeast angle is *Bab Toma*, or the gate of Thomas, the great gate of the Christian quarter. The section of the city lying between this and the west gate, *Bab Shurki*, contains the larger part of the Christian inhabitants; it was this part that was almost leveled to the ground in the massacre of 1860. *Bab Shurki*, the east gate, is by far the most interesting. It is a fine old Roman triple gateway, the central arch of which was 38 feet high and 20½ feet wide. This and the southern small arch are now walled up, and only the northern small arch—half the size of the great one—is now used. Passing along the walls southward from this point, there is no further entrance to the city for nearly a mile. There was a gate about four hundred yards from the east gate, and its walled-up, half-ruined remains today receive the name of *Bab Keisan*, but it is many centuries since it was open. Possibly it was closed as a blow aimed at the prosperity of the Jews, whose quarter is here, and who have in consequence no way out of the city except through other quarters. They were once rich and powerful, but have in late years become much impoverished. By the Turks they are worse treated than all in the city, and by the Christians they are inconceivably

hated because of the universal belief in that foolish "blood accusation."<sup>1</sup> *Bab Keisan* is also the traditional site of where Paul was let down from a window in a basket (Acts 9 : 25). Let me say at once that neither this, nor the traditional houses of Judas



DAMASCUS—THE WALL OVER WHICH PAUL FLED

and Ananias, nor the two or three sites of the conversion of the great apostle, are worthy of any credence. It is enough that the city, and its approach, are the sites of these great scenes.

The walls were protected by a moat which still exists on all but the western side, and in many places, if not all, were double or treble. As they exist today, only the foundations date from before Moslem times, and much of the work is recent patchwork.

The central object in the city is the great mosque. This, through the carelessness of a workman who was repairing the roof, was completely gutted, in 1893, by a fire lasting three days.

<sup>1</sup> That is, the accusation that the Jews kill Christians, especially Christian boys, to mix their blood with their Passover bread. It has been repeatedly disproved, but is periodically revived amid scenes of great excitement against the eastern Jews of Damascus.

Before this it was a really magnificent building and one of the largest mosques in the world. It is now being restored in a very substantial way, but it is doubtful if it will ever be again what it was. It is in and around the walls of this building that almost all the antiquities of Damascus are now concentrated. The site was once occupied by a large heathen temple—probably by several. Under Theodosius or his son Arcadius the temple was converted into a Christian church. When the victorious Moslems (634 A. D.) took the city, the church was at the first divided between the Moslems and the Christians; but in 708 the Omeiyade Khalif Welid, after trying in vain to buy out the Christians, at length personally commenced the destruction of the building, and, when it was largely thrown down, rebuilt the whole as a great mosque. The first mosque was, from all descriptions, most magnificent, but it was destroyed by fire in 1069 and its successor in 1400. Three fires have thus swept over the area. A recent examination of the buildings conducted by the London "Palestine Exploration Fund" has led to the following main conclusions. It is thought probable that the whole of the present western wall of the mosque belongs to the Syrian heathen temple and was erected early in the second century before Christ. As this is the only, or almost the only, piece above ground belonging to that period, it is impossible without excavations to say how the buildings lay. It is probable that in early times there must have been here a magnificent inclosure (1,000 feet by 1,300 feet), many times larger than that of the present mosque; within this, no doubt, stood the "house of Rimmon" (2 Kings 5: 18) referred to by Naaman. Of handsome buildings of a later period (probably second century A. D.) we have even now considerable remains. A portion of a great propylæa and a large part of two very fine triple gateways are still visible. It is over the large central gate of the best-preserved of these that the Christians carved the famous Greek inscription, "Thy kingdom, O Christ, is an everlasting kingdom and thy dominion endureth throughout all generations" (Ps. 145: 13). It is strange, indeed, that this has survived all the fires, destructions, and conquests, and, neither obliterated nor

hidden, may be read today by all who will. In this, the southern, wall of the mosque, where lies this inscription, we can trace remains of building of all periods—Syrian or Græco-Syrian, Roman, Byzantine, Arabic, and Turkish.



DAMASCUS—THE COURT OF THE GREAT MOSQUE

The great mosque of the Omeiyades has a length of 446 feet and breadth of 113 feet, and, when repaired, will, as before the fire, consist of a central transept running north and south, roofed by a great stone dome, and two naves running east and west. These, 180 feet long each, are divided into three aisles by a double row of monolith columns crowned by Corinthian capitals. Of the four rows the fire of 1893 destroyed all but one, but most of the work has now been replaced. The inside of the mosque was for a considerable height everywhere lined with beautiful marbles, and the higher parts were largely covered with mosaics—although all this was destroyed. Two special treasures said to have been kept here, the head of John the Baptist and one of the four original authorized versions of the Koran,

have probably likewise gone. The former will be probably more easily replaced than the latter!

Adjoining the mosque on the north is a large open courtyard of the length of the mosque and somewhat broader. It is surrounded on three sides by cloisters constructed of old columns, now mostly incased in marble. To the whole inclosure there are four doors and three minarets. Two of the doors have handsome bronze gates showing a cup—the “crest” of the Omeiyade dynasty. Of the minarets one is dedicated to *Saidna Issa, i. e.*, “Our Lord Jesus,” and the Moslems have a tradition that he will at the last day descend upon it to judge the world—condemning, of course, all but Moslems! From the western minaret, which travelers are permitted to ascend, a magnificent view is obtained of the city, gardens, and surrounding country.

The people of Damascus are an enterprising race, and are proud to belong to *Damask esh Sham*—or, as they usually say, simply *esh Sham*; the great majority are Moslems, who, it must be owned, in business relations are often the best class to have to deal with. The 26,000 Christians and 10,000 Jews also take a very fair share in the city business, the shops for the more characteristic European goods being chiefly in their hands. The streets are full of bustle, and business of various kinds often goes on far into the night. The special industries of Damascus are weaving—in cotton and silk—rope making, tanning, carpentering, brass work, the manufacturing of confectionery, and the making of clothes, boots, and shoes, etc. Great quantities of cotton, flax, madder, hemp, tobacco, and fruits, especially apricots, are grown in the fields around, and silk in a raw condition is largely imported from the Lebanon to be spun, dyed, and manufactured into the curtains, headdresses, belts, etc., which are specially characteristic of Damascus all over the East. Beaten brass work and a special kind of needle work, used for the long coats of the richer Moslems, are largely, together with weaving, the occupation of the poorer Jews. European goods, especially cotton and woolen goods, cloth, and hardware, are largely imported. The total annual imports may be reckoned at about £700,000, of which considerably more than half are from England.

The bazaars on busy days, especially on Fridays, present a wonderful spectacle. Men and women in every stage of civilization and in all imaginable costumes jostle one another in the streets: Turkish effendies' wives in bright silk *azzars*; dusty Bedouins in dirty blue cotton shirts as their only garment; Circasians in their semi-military costume and neat Astrakan caps; the village sheik in his best for marketing days, at that of all colors mixed; Kurds and negroes, Turks and Soudanese—all varieties of skin and costume in the world—all in one moving mass, intent on making the best possible bargain. It has been remarked that the only costume which would excite the wonder and suspend the business of all would be a modern silk hat. Camels loaded high with sacks of *tibn*, mules carrying twice their own bulk of hemp sticks, groups of donkeys laden with earth and refuse and proceeding at a steady jog-trot regardless of all, a quick-moving carriage, a horseman here and there—all help to keep the crowd on the move and prevent stagnation. *Daherak*, *daherak* (your back, your back), and *wajhak*, *wajhak* (your face, your face), resound on all sides; there is no standing still; yet with it all, as a rule, the utmost good humor prevails. But after sunset, on the still warm evenings, when the shops are shut and the *suks* become deserted, all stream out to the cafés and the gardens, and there, beside the running streams and amid many-colored lanterns, the Damascene passes, with his coffee and argelic, or his iced sherbet, his hours of recreation in quiet content. The running water, the snow brought daily from the mountains and sold everywhere, the splendid Turkish baths, combine to make Damascus seem a very paradise to the weary and thirsty traveler arriving in the hot seasons.

The history of Damascus, even in brief, would occupy more space than the length of this whole article—it is, indeed, the history of the East, and for half the period the history of the world. There are few cities, indeed, with a history so important and so varied. “Twice it has been the capitals of great empires, and at one time its dominion reached from the shores of the Atlantic to the Indies.” The chief biblical events connected with Damascus cluster around two great characters—two names

which are remembered today more than those of all the great men in the past who once ruled her: these are, Elisha the prophet and Paul the apostle. It was to Elisha that the little Israelite captive maid referred the great General Naaman (2 Kings, chap. 5); it was Elisha who perplexed the great Benhadad (2 Kings 6: 8-12), and prophesied the great slaughter of his army (2 Kings, chap. 7). It was Elisha who in Damascus discovered to Hazael the wicked and ambitious secrets of the king's servant's heart (2 Kings 8: 9). To Christians, and therefore, we may say, to all the world, the most important event that happened near and in Damascus was the conversion of Saul the persecutor. This momentous event must make Damascus famous in all lands and all climes, for, unlike the great battles and sieges that have occurred here and around in all the centuries, this was an event concerned in establishing, not a passing world kingdom, but His whose "kingdom is an everlasting kingdom," and His "dominion endureth throughout all generations." In the strength of that belief four missionary societies—the Irish Presbyterian church, the Church of England Jews' Society, the Edinburgh Medical Missionary Society, and the British Syrian Schools—have for some years been patiently and unitedly laboring here for Christ's sake.

Such, then, is Damascus. "The most remarkable fact connected with the history of this city is that it has not only existed, but flourished, under every change of dynasty and under every form of government; it may well be called the 'perennial city.' Its station among the capitals of the world has been wonderfully uniform. The presence of royalty does not appear to have greatly advanced its internal welfare, nor does their removal seem to have induced decay or even decline. It has never rivaled, in the vastness of its extent nor in the gorgeousness of its structures, a Nineveh, a Babylon, or a Rome; but neither has it resembled them in the greatness of its fall nor in the desolation of its ruins. It has existed and prospered under Persian despotism, Grecian anarchy, and Roman patronage; and it exists and prospers still, despite Turkish oppression and misrule. It is like an oasis amid the desolation of ancient Syria, for it has

survived many generations of cities that have in succession risen up around it; and while they lie in ruins, it possesses all the freshness and vigor of youth."

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The fullest and most reliable accounts of Damascus—though somewhat out of date—are PORTER'S *Five Years in Damascus*, first edition, two volumes, London, John Murray, 1855, and ROBINSON'S *Researches*, Vol. III. More recent accounts will be found in BAEDEKER and MURRAY'S *Guides*, and in the newer Bible dictionaries. For the latest on the "Great Mosque of Damascus," see *Quarterly Statement of the Palestine Exploration Fund*, October, 1897; on "The Damascus Railways," *Quarterly Statement Palestine Exploration Fund*, July, 1897. On "The Rivers of Damascus" (a different theory from that mentioned above), see the *Expositor*, Fifth Series, Vol. IV. For particulars regarding trade, see *British Consular Reports*. The books of travel with chapters on Damascus and the magazine articles are far too numerous to mention.



# THE UTTERANCES OF AMOS ARRANGED STROPHICALLY.

## I. JUDGMENTS UPON THE NATIONS, 1:3—2:5.

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IN successive numbers of the BIBLICAL WORLD an effort will be made to present the poetic pieces of the prophet Amos in a form which will suggest their original strophic structure.<sup>1</sup> Those passages which may not be ascribed to Amos himself will be printed in italics. Changes and rearrangements of the text will be indicated in footnotes. No attempt will be made to give the reasons for such changes and rearrangements, since this would require too much space, and at the same time be a departure from the present purpose. The Revised Version is employed as a basis, but wherever a different rendering would give a better sense, it is adopted.

### INTRODUCTION—Amos 1:1.<sup>2</sup>

*The words of Amos  
Who was among the herdmen of Tekoa,  
Which he saw concerning Israel in the days of Uzziah, King of Judah,  
and in the days of Jeroboam, son of Joash, King of Israel,  
Two years before the earthquake.*

### THE TEXT OR MOTTO—1:2.<sup>3</sup>

[And he said]  
*Yahweh roars from Zion,  
And utters his voice from Jerusalem;*

<sup>1</sup> See the writer's "Suggestions concerning the Original Text and Structure of Amos 1:3—2:5," in *The American Journal of Theology*, Vol. I (1897), pp. 141-5.

<sup>2</sup> The introduction is prose and clearly from a later hand.

<sup>3</sup> The text or motto is a stanza of four lines in the movement of a trimeter, that is, with three words (in the original) to each line.

*And the pastures of the shepherds mourn,  
And the top of Carmel withers.*

JUDGMENTS UPON SYRIA AND PHILISTIA—1 : 3-5 ;<sup>4</sup> 1 : 6-8.<sup>5</sup>

- (1) Thus said Yahweh :  
For three transgressions of Damascus,  
Yea, for four, I will not revoke it,  
Because they have threshed with threshing instruments of iron  
Gilead.
- (2) And so I will send fire into the house of Hazael,  
And it shall devour the palaces of Benhadad,  
And I will break the bar of Damascus.
- (3) And I will cut off the inhabitant from the valley of Aven,  
And him that holds the scepter from the house of Eden,  
And the people of Syria shall go into captivity unto Kir,  
[Said Yahweh].<sup>6</sup>

- (1) Thus said Yahweh :  
For three transgressions of Gaza,  
Yea, for four, I will not revoke it,  
Because they carried captive an entire captivity,  
To deliver them up to Edom.
- (2) And so I will send fire on the wall of Gaza,  
And it shall devour her palaces,  
And I will turn my head against Ekron.
- (3) And I will cut off the inhabitant from Ashdod,  
And him that holds the scepter from Ashkelon,  
And the remnant of the Philistines shall perish,  
[Said the Lord Yahweh].<sup>6</sup>

JUDGMENTS UPON AMMON AND MOAB—1 : 13-15 ;<sup>7</sup> 2 : 1-3.<sup>8</sup>

- (1) Thus said Yahweh :  
For three transgressions of the children of Ammon,

<sup>4</sup> The change in 1:3-5 is to connect *and I will break the bar of Damascus* with the strophe 2, instead of with strophe 3.

<sup>5</sup> The change in 1:6-8 is to transpose *and I will turn my hand against Ekron*.

<sup>6</sup> It will be seen that the two sections, as arranged, correspond exactly in language and in progress of thought. Each has three strophes of 5 + 3 + 3 lines. The trimeter movement prevails. In the Hebrew the similarity is even greater than it appears in the translation.

<sup>7</sup> The change in 1 : 13-15 is to treat *with a tempest in the day of whirlwind* as a gloss.

<sup>8</sup> The change in 2 : 1-3 is twofold, viz., to read *lašodh* instead of *lašidh*

Yea, for four, I will not revoke it,  
Because they have ripped up the women with child of Gilead  
That they might enlarge their border.

(2) And so I will kindle fire in the wall of Rabbah,  
And it shall devour her palaces  
With shouting in the day of battle.

(3) And their king shall go into captivity,  
He and his princes together,  
Said Yahweh.<sup>9</sup>

(1) Thus said Yahweh :  
For three transgressions of Moab,  
Yea, for four, I will not revoke it,  
Because they burned the bones of the king of Edom,  
Thus violating the dead, in return for desolation to Moab (?).

(2) And so I will send fire against Moab,  
And it shall devour the palaces of Kiriath  
With shouting, with the sound of the trumpet.

(3) And I will cut off the judge from the midst thereof  
And will slay all the princes thereof with him,  
Said Yahweh.<sup>9</sup>

JUDGMENTS UPON TYRE, EDOM, AND JUDAH<sup>10</sup>—1 : 9, 10;<sup>11</sup> 1 : 11, 12;<sup>12</sup>  
2 : 4, 5.<sup>13</sup>

(1) *Thus said Yahweh :*  
*For three transgressions of Tyre,*  
*Yea, for four, I will not revoke it,*  
*Because they delivered up an entire captivity to Edom,*  
*And did not remember the covenant of brethren.*

(into lime), and to transpose the line *Moab shall die with tumult*, and change its translation as given above.

<sup>9</sup>It will be seen that these two sections, as thus arranged, correspond exactly. Each has three strophes of 5 + 3 + 3 lines. The trimeter movement prevails as before.

<sup>10</sup>For the evidence that these three sections are of later date see *The American Journal of Theology*, Vol. I, No. 1, pp. 140-45.

<sup>11</sup>No change is made; for this is the original type of the shorter section.

<sup>12</sup>Three changes have been made: (1) Omission of the gloss, *and did cast off all pity* (1 : 11); (2) omission of the gloss, *and he kept his wrath forever* (1 : 11); (3) change of *ויטתה* to *ויטת* (1 : 11).

<sup>13</sup>One change is made: The omission of the gloss, *and their lies have caused them to err after which their fathers did walk* (2 : 4).

- (2) *And so I will send fire against the wall of Tyre,  
And it shall devour the palaces thereof.*<sup>14</sup>
- (1) *Thus said Yahweh :*  
*For three transgressions of Edom,*  
*Yea, for four, I will not revoke it,*  
*Because he pursued his brother with the sword,*  
*And preserved his anger perpetually.*
- (2) *And so I will send fire against Teman,  
And it shall devour the palaces of Bozrah.*<sup>14</sup>
- (1) *Thus said Yahweh :*  
*For three transgressions of Judah,*  
*Yea, for four, I will not revoke it,*  
*Because they have rejected the law of Yahweh*  
*And have not kept his statutes.*
- (2) *And so I will send fire against Judah,  
And it shall devour the palaces of Jerusalem.*<sup>14</sup>

It is apparent that the writer has it in mind to treat his subject poetically. The monotonous repetitions are one element in the poetic art, for the harshness, the severity, and the certainty of the doom are thus pictured. The variation in type, strangely enough, distinguishes the real words of Amos from the words which a later prophet adds in the same spirit. Hebrew poetry does not furnish many poetic efforts of the character. We are, of course, reminded of the numerical proverbs (Prov., chap. 30).

<sup>14</sup>These three sections stand together and differ radically from the first four. Str. 1, in each case, includes as before (1) the divine authority, (2) the use of the symbolical numbers, (3) the general change, (4) the specific change; str. 2, in each case, (1) has two lines instead of three, (2) predicts destruction by fire, (3) corresponds to lines 1 and 1<sub>2</sub> of str. 2 of the four preceding sections.

## THE FEMININE IDEAL OF CHRISTIANITY.

LUKE 1 : 49.

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### II.

I POINTED out in the previous paper<sup>1</sup> that Christianity is, before all things, the apotheosis of woman. It has done greater things for her than for any other class. It has done more than reinstate her; it has given her the dominion. The handmaid has been placed on the seat of the mighty, and the mighty have been dethroned. The charter of this social revolution is the Sermon on the Mount. The originality of that sermon is not the virtues it describes, but the blessings it promises them. These blessings are not so much the favor of heaven as the empire of earth. "Great is your reward in heaven" does not mean that the possessors of these virtues will get a reward when they die, but that their treasure is already secured on the bosom of the Father. The favor of heaven they always had, but it was under a cloud. The cloud is now to be lifted, and the divine favor is to be made manifest; they are to have a front view—to "see God." They who now mourn are to be comforted; they who now serve are to inherit the earth; they who are now persecuted are to rule. It does not mean that they are to exchange their qualities for opposite qualities; that would be a simple return to the old régime. It is these qualities themselves that are to be lifted from the valley to the mountain. It is a new ideal of heroism that the world is promised. It is the crooked that are to be made straight; it is the rough places that are to be made plain. The virtues called passive are to become the most powerful influences in the government of men, and the feminine type is to displace the reign of muscular power.

<sup>1</sup> See the BIBLICAL WORLD, July, 1898, pp. 29-36.

I have spoken of passive virtues. The expression is not mine, but one in current use. I do not think it in every respect a happy phrase. It is certainly, in common language, made to include more than it really does include. It conveys the impression that the feminine is distinguished from the masculine type by a less amount of strength. This is a mistake. The distinction is not between the amounts but the modes of strength. Strictly speaking, they are both forms of action. Both involve the exertion of force on the part of the individual. The one needs force to bear up, and the other, force to bear down. The truth is, there has been a prevailing tendency to confound passive with merely negative virtue. There are three genders of virtue as there are three genders of sex—masculine, feminine, and neuter. The masculine is power to do; the feminine is power to bear; the neuter is the inability to exert any power. In the moral world the last two often look very like one another, because they often reach the same result. One who can bear insult does not revenge himself; one who cannot feel insult does not revenge himself. The effect is the same, but the cause is very different. In the one case the desisting from vengeance is the result of a force, and of a force often powerfully exerted. In the other case it springs from the absence of all force; it is the effect of pure inanity, and has wrought out an end in whose merit it has no share.

If we turn to the Sermon on the Mount, we shall find a striking evidence of this. The virtues there spoken of may all be either feminine or neuter. There is a poverty of spirit which springs, not from humility, but from the want of it; not from seeing something beyond, but from being bounded by one's own horizon; it is the self-contentment that aspires not, and it has no beatitude. There is a meekness which is the calm of glass, and not the calm of the sea; it exists only from the absence of inward storm. There is a mercy which comes from sheer indifference, and is inferior to the spirit of anger. There is a purity of heart which is the result of pure innocence—which envies not, because it has not learned the value of things. There is a peacemaking which is born of pusillanimity, and has no claim to

be called the offspring of God. It was the easiest thing in the world to mistake any one of these virtues for its stepsister. In point of fact, it was this mistake in identity that gave rise to the phrase, "the foolishness of the cross." The pagan and the Jew alike mistook the one sister for the other. It seemed to them, and seemed rightly from their premises, that Christianity was inculcating a weak and an enervating morality. The Jew objected to the children brought to Jesus, because it seemed incongruous with his Messianic expectations. The Roman wanted to obliterate the *ideal* of Christ. He was afraid that the military strength of the empire would be weakened by effeminacy. Paul told him he was in error. He told him he had mistaken the feminine for the neuter gender. He told him that the passive virtues of Christ were not forms of negation, but forms of action—that the gospel was the very power of God. He told him that, had the princes of his empire consulted their own interest, they would have kept the ideal of Christ alive for the military training of its youth. None of them had known the hidden wisdom; "had they known it, they would not have crucified the Lord of glory."

I shall now call up from the old world one or two of these stepsisters of the virtues of the mount, with a view to show both the cause and the certainty of the mistaken personality. I shall begin with one of the most mature products of Judaism—the book of Job. The motto of the book of Job may be said to be, "Blessed are the persecuted;" we shall, therefore, write upon it this inscription. Job is the model of the man persecuted by the world and making no sign. He is the representative of the old patience; he suffers mutely; he neither strives nor cries against God. What he does strive and cry against is a certain *theory* of God—the theory that he must have been a great sinner to have suffered so much. He insists on taking God without a theory, without even a hope: "Though he slay me, yet will I trust in him." Had Job then reached the mount of beatitudes—the blessing of the persecuted pronounced by Jesus? No, and for the simple reason that he *had* no theory. He was not prepared to say, "Mine is the kingdom of heaven."

His was a dumb resignation. It was a patience founded on a sense of human impotence—upon the nothingness of the creature in the presence of God. There is a passage in the Talmud which counsels a patient lowliness of mind on the ground that we shall all be food for worms one day. Christ's counsel is on the opposite ground—the ground that we are immortal and shall not be food for worms: "Theirs is the kingdom of heaven." His is, in short, a patience resting upon a joyous view of God. Not so is that of Job. This is precisely the ground on which Elihu reproves Job. So far as the three friends were concerned, Job had triumphed. He had refused to believe that he was afflicted because he was a special sinner. But it was one thing to deny God's *retributive* hand; it was another thing to ignore his *beneficent* hand. Job had been content to accept God's sovereignty. It was better than rebellion; but it was less than love, less than hope, in the deepest sense, less even than faith. Elihu is the protest of the old dispensation against itself—against a dull and dead submission to an imperative law in which the spirit of man is overwhelmed by a power it cannot comprehend.

There is, then, all the difference in the world between the blessedness of the patience of Job and the blessedness of the patience eulogized on the mount. It is the difference between the negative and the positive, between the vacant and the full, between the neuter and the feminine. Let us pass on to another illustration from another sphere. This time I shall make the comparison lie between the second beatitude and the sacrificial spirit of Buddhism. "Blessed are they that mourn," says our Lord. Now, Buddhism is essentially the mourning religion. It bids its votaries realize the misery of life. It tells them they must cease to desire. They must come to feel that nothing is worth wishing for. They must awake to the utter hollowness, the vanity, the unreality of existence. They must learn to esteem death more than life, and, in order to reach this goal, they must train themselves to think meanly of human pleasure.

Now, let us concede that there is here a ground for the spirit of sacrifice. It would be folly to deny that, if a man



should succeed in obliterating to himself the value of life, he will be able to give up everything. But what I want to point out is that this is not the sacrificial mourning of the second beatitude. There is all the difference of infinitude between the sacrifice of the valley and the sacrifice of the mountain. It is just the difference of neuter and feminine. The sacrifice of the valley is founded on powerlessness; that of the mountain on power. The sacrifice of the valley is built on despair; that of the mountain on hope. The sacrifice of the valley keeps its eye on the shut horizon; that of the mountain on the opened heaven. Buddha and Christ both say, "Blessed are they that mourn;" but they say it for opposite reasons. Buddha says, "Blessed are they that mourn, for they shall not be disappointed by anything that they lose;" Christ says, "Blessed are they that mourn, for they shall be comforted—shall find a fresh source of joy." What Christ means is that dissatisfaction with the present proves we are fit for a wider future and will get it; what Buddha means is that we are fit for nothing else than sacrifice and have no reason to expect it.

What is the comparative working power of these two views? That of Buddha goes a certain length, and with effect. It can help a man so far as he himself is concerned. It can make him individually calm amid the many crosses of life. But what happens when it is not a question of the personal, but of the sympathetic? What if I am called to contemplate, not my own cross, but the cross of others? What if I am asked to comfort, not myself, but my brother man, or rather one who is not my brother in opinion, but has always held an optimistic view? Has despair any impulse to propagate itself? Is not its calm essentially built on torpor—on a frozen lake? Has it not gained what peace it has by giving up the capacity for thinking, the capacity for working, the capacity for striving? If it would comfort others, it must take these powers again, and in taking them its calm will die. Its only chance for self-preservation lies in the sleep of the soul, in the numbness of the heart; it is essential to the calm of Buddhism that the individual should be confined within his own pain.

But let us take the other case—the case of Christianity. Suppose that, instead of being the symptom of our nothingness, pain be recognized as a symptom of our returning health. Suppose it be taken as an evidence that the mortification of the members has given place to a thrill of sensitive feeling; what would be the effect of this upon the sufferer? It would not only be a comfort to himself as an individual; it would lift him out of himself to embrace others. He would feel impelled to impart the source of his own joy. That is precisely the position of the second beatitude. A man is told that his pain means convalescence. The message not only becomes a comfort; it becomes a stimulus. Everybody has pain as well as he; that which can solace him can solace everybody. He has not only found an anodyne to soothe; he has found an anodyne to distribute. Despair is self-centering, but hope tends to shed itself abroad. The sacrifice of the mount is not a neuter but a feminine principle; it is the action of the heart.

The third instance I shall mention of the stepsisters to the virtues of the mount is that suggested by one aspect of stoicism. Christ says, "Blessed are the meek, for they shall inherit the earth." The stoic also says, "Blessed are the meek." He counsels the keeping down of all turbulent feeling. He would deprecate the retaliation of injury or even the desire to retaliate. Has then the stoic anticipated Christ? No; for, here again, the originality of the precept lies, not in itself, but in its contemplated reward. What reward does the stoic contemplate? Self-culture—the emancipation of his own nature. His object is not really to save the feelings of the man who has injured him by refraining from chastisement. His attitude toward his injurer is all along one of contempt. He looks upon his insults as he would regard the buzzing of a fly. The man is beneath his notice. He has no more relation to his life than a dream has. He is a phantom, an unreality, a sport of nature, a thing out of the order of the universe. The meekness of the stoic is a meekness which springs from the absence of all promise on the part of his enemy.

But the power of Christ lies just in the point where stoicism

stops short—in the *reward* of meekness. The stoic restrains himself on the ground that his injurer is a poor creature. Christ asks his followers to restrain themselves on precisely the opposite ground—that he is not necessarily a poor creature, but has in him the germ of something better: “Blessed are the meek, for they shall inherit the earth.” To inherit the earth means to inherit everything about it—the injurer included. It is the hope that one day I shall possess that which now is refractory. It is the expectation that a time may come when the waste places of Jerusalem shall be built up, when the desert shall break forth into singing, and the myrtle shall take the place of the briar. This is a totally different motive from that which animates the meekness of the stoic. It is founded, not on the worthlessness, but on the prospective worth of the delinquent. It is rooted in the conviction that things are not what they seem. It rests, not on the contempt which overshadows, but on the love which magnifies existing germs of virtue and imputes germs that are not yet created. The meekness of Christ is derived, not from the lessening, but from the enlarging of the value of individual life—of the value even of that life which is the subject of moral pity.

And this difference is typical of the whole pagan world. It is as true of mercy in physical things as it is of meekness in moral things. What is the distinction between the charity of the ancients and the charity of the moderns? It is sometimes said that the religion of Christ has been the origin of beneficent institutions—hospitals, infirmaries, asylums, and the like. This is a mistake; such things existed before Christ. But if we look beyond the stone and lime, we shall find the real original element in Christian charity. Such beneficent institutions existed, but they did not exist for the sake of the individual, and for this simple reason, that no individual was valued for his own sake. A sick slave might be nursed and tended, but it was for the benefit of his master; a wounded soldier might be cared for, but it was for the advantage of the state. Cases that were hopeless for the master or hopeless for the state had no interest for the community. A broken limb could be an object of solici-

tude so long as there was any chance of its repair. When the chance of its repair was gone, it was left to perish or made to perish; it was of no further use to the state, and therefore it had no further ground for its being. The idea that an object might become a thing of solicitude just on account of its dilapidation, that a creature might attract the interest of the beholder in proportion as it had ceased to be useful to the community, was a thought which never entered, which never could enter, into the heart of the old world. To neither Roman nor Jew did the individual have any interest in himself. To the Roman he was a member of the state; to the Jew he was a member of the family; to neither had he any independent being. But Christianity has introduced a new régime. Here for the first time the individual is an end in himself. Here for the first time the element of personal weakness becomes an object of solicitude for its own sake. Here for the first time the sorrows of the afflicted are estimated, not by the losses they shall bring to the rich, but by the pain they shall cause to the sufferers themselves. The greatest thing which Christianity has done for the spirit of woman is to put into her hand a microscope—to give her the power of seeing little things. The spirit of womanhood is the spirit of the new charity. It ceases to look at masses; it keeps its eye on the individual life. It regards not his price to the state; it considers not his advantage to the community; it views only his need. The strength of his claim is the strength of his necessity. The Roman dropped the protective hand where the argument of utility failed. Christianity's argument for charity only began there. It took up men because they *were* useless, because they were unprofitable to the state. It took them up just because the state had laid them down, and just where it had laid them down. It gathered them from the highways and the hedges—from the waste places of the community. It was a new order of chivalry which it proposed to inaugurate. The old order of chivalry was to redress the wrongs of beauty. Beauty was an adjunct of the state, because beauty was power. Pagan fiction could describe the retaliation of the injury to Helen, or could tell how the last Tarquin was banished for a

Roman matron's sake. Christ brought in a higher chivalry—to redress the wrongs of ugliness, to follow the ninety and nine which had no beauty, no excellence, no power. Mercy is the youngest born of the children of God, and the prerogative of mercy is this, "to seek and to save that which was lost."



DANIEL

## BIBLE STUDY IN JAPAN.

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TO SPEAK of Bible study in a country where we must yet wait two full years before the people shall have been in possession of the New Testament Scriptures in the vernacular for a score of years, and where the Old Testament has been within their reach a much shorter time, is to use an almost inappropriate term. If the country at large be considered, with notable exceptions in the case of certain individuals, Japan is still in the kindergarten age, or the infant-class department, as regards Bible study. Thus far the effort on the part of Christian Japanese and missionaries has been little more than to secure for the Bible a reading simply. Systematic study of the Word outside of theological classes has scarcely been undertaken. And yet there may be some features of this elementary stage of a bright and intelligent people in the coming in contact with the Bible which may be worthy of consideration. From the time the gospel of Matthew was translated and given to the people in 1871 until the present time, the circulation of the Scriptures has been most gratifying. There had, according to statistics, been placed in circulation from 1890 to the present time about 750,000 copies of the Bible and portions of the Bible. When it is remembered, however, that this is a nation of over 40,000,000, the great work yet to be done before the Bible shall be in every home is evident. Several efforts have been made within a few years to secure such a wide circulation, and a house-to-house canvass has been made in some of the large cities like Yokohama and Nagoya, and a Scripture portion has been placed in every house. It is one thing, however, to do this and quite another thing to secure a reading of the book. It should be said, however, that out of the average annual circulation of about 100,000 Bibles and Scripture

portions a large proportion are sales, and these, too, not to Christians alone, but to those who were buying the book to get their first impression of Christianity. The growing desire on the part of the people for the Bible is further illustrated by the action of the Catholic mission in Japan. So many of their people were securing the Protestant Bible for reading that during the past year a translation of the gospels from the Vulgate has been made, which in some places seems to follow the English Authorized Version.

Perhaps the first step in the line of simple Bible study which calls for notice in this connection, however, is the work of the Scripture Union in Japan. The effort of this organization is to secure uniform daily Bible reading and study on the part of as many as possible, and the work accomplished is remarkable. The plan was started fourteen years since, on the four-hundredth anniversary of Luther's birth, and has grown rapidly, till there are now over 12,000 who are regular members of the union. A small pamphlet is published yearly giving the list of daily readings for the year. The chief text of the passage is also noted and emphasized by a parallel passage from some other part of the Bible. Simple rules for Bible study are laid down, and numerous suggestive hints and encouragements to Bible study are printed in the back part of the pamphlet. The union, which is called in Japanese *Seisho no Tomo*, or "Friends of the Bible," also publishes a monthly paper, which contains more extended comments on the Daily Readings for the month and an explanation of difficult passages. This work has been very successful in extending a knowledge of the Bible and in securing a simple study of it. In remote country villages, where the missionary or evangelist has never yet been, there may often be found those who are members of the Scripture Union, and who are reading the Bible daily. In prisons and in schools, in the army and the navy, in the country and the city, among the official classes and among the common people, are those who keep a copy of the list of readings in their Bible and follow its course. The reports of the union are full of encouragement in the results which have come from this work.

The readings until recently have been confined very largely to the New Testament, as comparatively few of those who have a copy of the New Testament have the whole Bible, and also because it has not been easy to arouse an interest in Old Testament reading. In the readings of the last two or three years, however, sections from the Psalms have been inserted, and gradually it is hoped that the Old Testament will be read as well as the New.

Perhaps a little in advance of the work of the Scripture Union, from the point of view of Bible study, is the work of some missionaries, who prepare comments and notes on Bible readings, which little companies of Christians promise to follow, and on regular seasons meetings are held for questions and examination of the work done on the readings of the past month or quarter. By thus following up the readings with the examinations the real need of the people in the way of helps is better understood and the uselessness of anything involved or abstruse is emphasized, and also the readers are encouraged to think more carefully of what they read.

If we turn to Sunday-school work, a variety of conditions is found. On the one hand there are to be seen the scores of street Sunday schools, where the children, often unable to read and absolutely ignorant of the Bible, are gathered and taught the simplest truths of Christianity by the use of picture rolls and other methods. There are also in the churches very generally Sunday schools, where Christian children and children from Christian homes are taught more thoroughly in the Bible. Here there are in use very generally translations of the Sunday-school helps in use in America. The adult classes are, as a rule, conspicuous by their absence. That the Bible is a book to be studied by Christian people is not yet fully ingrained in the minds of Christians even. That a man should read the Bible carefully before he become a Christian is urged by all and regarded as most necessary, but, having got some comprehension of its teaching and having become a member of a church, that after this there should be a continuous new grasp of truth through study of the Bible is not understood. That the



Bible differs from other books in this particular is not realized, and much work must be done before this true idea of Bible study is developed.

In mission schools for both girls and boys there is a great deal of Bible study done, it being one of the purposes for which such schools were established that the students should be taught the Bible as well as secular branches. In these schools often a very thorough study is carried on, beginning, perhaps, with a course of study in Bible biography and carried on through a very careful study of portions of the book. In many of these schools, however, the students coming with no knowledge whatever of the Bible, it is found necessary to first establish a general knowledge of the book as a whole before any special study of parts is taken up. It is through the students from these schools, however, that the idea of Bible study is being greatly spread. Some of the students of these schools have passed examinations in the Bible in the B. Y. P. U. or similar courses with great credit. Through the efforts of the Students' Y. M. C. A. union of Japan, which has organized associations in different government schools as well as in mission schools, classes for Bible study are being formed in many schools where there are as yet, perhaps, no Christian teachers. For the year ending April 1, 1898, there were in the schools of Japan fifteen associations conducting Bible classes, with an average attendance of 209 at each session. Besides these there were nine associations in Christian schools which had curriculum Bible study. The methods of study vary greatly, and effort is now being made to organize this work more fully by providing some outline of study which can be profitably used.

In theological schools, of course, the most advanced work done in Bible study in Japan is to be found. But even here it is from necessity in many respects very elementary. An effort is made in some schools to cover the entire Bible with a more or less thorough study during the course, since often there are found those in the classes who have never even read the book through. Much work is done in the vernacular by teachers who are versed in the Japanese language, and perhaps the most prac-

tical work is of this sort. Among other helps the *Life and Times of Christ*, based on Luke, edited by Dr. Harper, which has been translated by Rev. A. A. Bennett, is found to be a very helpful work. One of the great disadvantages of study in the vernacular is the paucity of helps. Very few and brief commentaries on only a few of the books of the Bible are about all that the student ignorant of English has at his disposal. In some schools a very commendable progress has been made in Greek and Hebrew through the use of Dr. Harper's methods, and there is a hope for thorough work in the original by native students in the future. Not till that day comes, perhaps, shall we see the Bible proving the steadying influence in Japanese religious thought that it must come to be ultimately.

The Japanese Bible reader and student often surprises one with his familiarity with the book and his ability to turn up passages from memory and the ease with which, though devoid of concordance or text-book, he can find proof texts. There is a very commendable readiness to accept the book as the word of God and to be guided by it. There is, however, a failure at present to comprehend the amount of study that it will bear. Hasty and superficial interpretations and conclusions as to its meaning are common. The Bible holds nothing like the pre-eminent place in the literature or life of the people that it holds in America and England. Hence attacks upon it and doubts as to its teaching find much more ready acceptance, even among those who are believers in its teaching. Thus is evident the great need of thorough study of the Bible in the original, so that its impregnable position and unparalleled assertions may be established. In this examination of the subject no reference has been made to those few scholars among the Japanese who have done faithful work abroad and who have returned to do good work among their people, since the endeavor has been rather to give in brief compass the general position of Bible study as it exists in Japan today. The future of Bible reading and Bible study never looked more hopeful than at present. The need of the right sort of helps in such study adapted to the conditions existing was never greater.

## “BRINGING THE FIRST-BEGOTTEN INTO THE WORLD.”

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THE passage which suggests our subject, namely Heb. 1:6, is one of acknowledged difficulty. Commentators so widely separated as Moses Stuart and Bishop Westcott characterize it in similar terms. The former writes: “A passage replete with difficulties;” the latter, that “it is beset by difficulty.” Delitzsch says: “The passage (1:6) is difficult.” Its difficulties are those of determining (1) from what source are derived the cited words: “And let all the angels of God worship him,” and (2) to what event in the history of the Son of God is the citation applied, and which is described in the passage by the phrase “bringing the first-begotten into the world.” There are also subordinate difficulties of words and construction, which enter into the discussion of these questions. It is proposed in this paper to examine the answers which have been given to the above questions, to offer some suggestions toward the elucidation of the passage, and to inquire into the bearing of the whole passage on the question of the authorship of the epistle in which it occurs.

1. *The source whence was derived the citation:* “And let all the angels of God worship him.”—“The evasion that no citation is made at all, but that our author clothes a truth made known to him in some other way in words borrowed from the Septuagint is based on self-deception. It is a real *bona fide* citation” (Delitzsch). Two views have been offered as to the source of the citation: one, that the words are taken from Ps. 97:7; the other, that they are taken from the Septuagint reading of Deut. 32:43, and are words which are not found in any extant manuscript of the Hebrew Bible. “The exact phrase is found in

the Vatican text of an addition made to the Hebrew in Deut. 32:43 by the Septuagint version” (Westcott). For the purpose of comparison we give the three passages :

Heb. 1:6 : καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

Deut. 32:43 : καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

Ps. 97:7 : προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ.

In the last passage ἄγγελοι stands for the Heb. *Elohim*, and the English rendering of the passage is, “Worship him, all ye gods.” A comparison of the passages shows that, while the citation differs materially, and in several points, from the words of the psalm, the exact phrase occurs in Deuteronomy. A fatal objection to the view that the citation is from the psalm is the presence of καὶ in the citation. Its omission from the original phrase would be intelligible, but otherwise its addition thereto, when it clearly is not required for the purpose of the argument. A reference to a few representative commentators will suffice to show the division of views on this part of the subject. Calvin and Hammond make no reference to the words in Deuteronomy and were apparently not aware of their existence. Moses Stuart, though aware of their existence, is disinclined to admit that the author of Hebrews quoted, as Scripture, words which are not found in the Hebrew Bible, and decides in favor of the psalm as the source of the citation. Davidson and Westcott pronounce in favor of the view that the citation is from Deuteronomy, but they concede to the other view that the words of the psalm were spoken from an identical point of view. “Most probably the exact words are taken from Deuteronomy. The point of view of the psalm is the same” (Davidson). “It may be added that the thought both in Deuteronomy and the psalm is the same” (Westcott).

The ground on which this concession is made to rest disappears on examination of the passages. If it were granted that *Elohim* in the Old Testament frequently means or includes angels, on what principle of interpretation, it may be asked, can an invitation by the psalmist that all the angels should worship Jehovah be made to signify a summons from Jehovah that all

the angels of God should worship the Son? The argument, in this part of the epistle, clearly requires a scriptural quotation, the reference of which to the Son, or the Messiah, could not be disputed by the readers of the epistle.

The required conditions are met in the passage in Deuteronomy (LXX), which is here given in full :

*εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ,  
καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ  
εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ  
καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ.<sup>1</sup>*

For, let the question be asked, having the whole passage in view, who is he that is referred to four times by the Greek *αὐτός*? The speaker is Jehovah, who in the context (vs. 39) says: "See now that I, even I, am he, and there is no God with me." It is Jehovah, therefore, who invites the heavens to rejoice with "him," and summonses all the angels of God to worship "him," the nations are called to rejoice with "his" people, and all the sons of God to be strong in "him." Who is this third person? He is regarded by Jehovah as distinct from himself; he is not an angel, for they are bid to worship him; he owns a people and is therefore above them; he is not merely "a" son of God, for they are bid to be strong in him. The answer to the question is found in the passage, and it is an inference which could not be disputed by the readers of the epistle. He can be none other than "the first-begotten." "He bringeth the first-begotten into the world." Striking confirmation of the view that the whole passage was regarded by the Jews as Messianic is given by a remarkable clause added thereto in the Targum: "He by his word shall atone for his people, and for his land." The considerations here urged only give additional support to the view, in which all critics would now probably agree, that the citation in Heb. 1:6 is from the Septuagint version of Deut. 32:43.

<sup>1</sup> [It should be noted that the author follows Tischendorf's edition of the LXX. Swete's edition differs in that it interchanges *2b* and *4b* and prints *πάντες* only once.]

2. *To what event in the history of the Son of God is the citation applied by the author of the epistle?*—Two answers have been given: one, that the application is to the occasion of the birth of Jesus; the other, that the reference is to the second advent. The advocates of the former view rely on the apparent meaning of the phraseology which is employed, and on the recorded fact that angels did appear at the birth of Jesus, and Saul. The advocates of the latter view rely on the meaning and position in the sentence of *πάλιν*, which can only, it is said, mean "bringing in again;" and they further urge the future reference of the subjunctive aorist with *ἔσται*. The difficulty of determining the reference is shown by the fact that some critics having once advocated one of these views have afterwards retracted and advocated the other. The future reference of *ἔσται* with the conjunctive in this place does not, however, necessitate that the event should be future to the date of writing the epistle. It is a frequent *usus loquendi* for a writer to put himself into the position of the speaker whose words he quotes, and view an event from his point of view. When Jehovah spoke the words recorded in the Song of Moses, "bringing the first-begotten into the world" was regarded as a future event, and the author of the epistle may have put himself into the position of the speaker of the words he cites, and express himself as from that point of vision.

Moreover, both of the views which have been above referred to are open to the following fatal objection. If it were granted that the record in the gospels implied that all the angels of God were commanded to worship the Son at his birth, and that, in another writing of the New Testament, it was asserted that they will be commanded to worship him at his second coming, always assuming these records to be in the hands of the readers of the epistle, the citing of these testimonies would not meet the requirements of the argument in hand. The writings of apostles were not, in the first century, recognized as of divine authority. The thesis that the Son, whom the readers of the epistle from the beginning understood the writer to identify with Jesus, although that name had not hitherto been men-

tioned, was an object of worship to the angels of God, required that evidence of its truth should be found in the Old Testament Scriptures. Words that were acknowledged, by both writer and readers, as divine revelation and of divine authority would alone suffice to establish the truth of an assertion so startling as (for to this the argument was seen to lead) that Jesus of Nazareth was an object of worship to all the angels of God.

To what event, then, do the words, *ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην*, refer? Let it be noted that it is not said *εἰς τὸν κόσμον*. The word *οἰκουμένη* occurs in this epistle only in 2 : 5, where it is apparently equivalent to *αἰών*. In other writings of the New Testament it follows the classical usage — the Greek world as opposed to the barbarian, and in later usage, the Roman world. Dr. Westcott's note is exhaustive on its usage. "The word is used for the world so far as it is a seat of settled government, the 'civilized world.'" Thus, in Greek writers, it is used characteristically for the countries occupied by Greeks, as distinguished from those occupied by barbarians, and at a later time for the Roman empire. Hence it came to be used of a limited district, defined, as we should say, by a specific civilization. Cf. Luke 2 : 1 ; Ex. 16 : 35, *ἕως ἦλθον εἰς τὴν οἰκουμένην*, "to the borders of the land of Canaan."<sup>1</sup> If it could be assumed that the words quoted by Dr. Westcott from the Septuagint were in the apostle's mind, we might interpret the phrase under consideration to mean "bringing the first-begotten into the (promised) land." The limited reference of *οἰκουμένη* as compared with *κόσμος* must, however, be recognized; it is required by its usage, and is a limitation made familiar to Englishmen by the contrast of "œcumenical" with "universal." We, therefore, take the phrase to signify "bringing the first-begotten into the Jewish world" — the introduction of the first-begotten to the Mosaic age (*αἰών*); the introduction of the Son as first-begotten to the cognizance of the Jewish people, to the

<sup>1</sup> The occurrence, in 2 : 5, of *οἰκουμένη*, with *μέλλουσα* added, in an undisputed reference to the Christian dispensation, determines its reference, when used as it is in this passage without the qualifying part, to be to a former — the Jewish — dispensation.

platform of divine revelation. At the utterance of the Song of Moses, for the first time in history, was the Messiah introduced into Jewish thought, as the first-begotten Son of God. I venture to suggest that the reference in the passage is neither to the birth of Christ nor to his second coming, but to the introduction of the Messiah, as the first-begotten Son of God, to the Jewish world, and to Jewish thought, at the period of the utterance of the Song of Moses.

Let inquiry now be made into the bearing of the passage we have been considering on the question of the authorship of the epistle in which it occurs. Paulinists have urged (Moses Stuart, Lewin, Delitzsch, etc.) that the use of *πάλιν* in the introduction of a succession of passages, in evidence of an assertion, is distinctive of Paul. Lewin and Delitzsch call attention also to the fact that Paul in Romans quotes a line from the same verse as that in Heb. 1:6. The point is not pursued to any farther length. The coincidences are not regarded by anti-Paulinists to have any weight on the question of authorship, and are mentioned without comment. "Part of the same verse (Deut. 32:43) is quoted by St. Paul in Rom. 15:10." "Contiguous quotations from Deut. 32:35 are separated by *καὶ πάλιν* in 10:30" (Westcott). It is probable that, owing to the fact that both parties in the controversy have agreed to assign the epistle to a late date, about 67 A. D., the considerations attaching to these coincidences lose significance. It has probably been regarded to be as likely that a disciple of Paul should adopt these peculiarities, from a familiarity with his writings, as that Paul should recur to them many years after they had been first adopted, while several epistles intervene where they do not occur. The coincidences referred to, however, cannot be explained away, or pronounced to be of little weight, if it may be believed that Hebrews will admit of an earlier date than that usually assigned to its production. This is the view from which the passage will here be regarded — a view which was discussed by the present writer in a series of papers in the *Thinker* (1893, 1894) — that Hebrews is the joint production of Paul and Luke, the latter acting, not as amanuensis to the great apostle, but as redactor of, or com-



mentator on, the apostolic thoughts, and that this collaboration took place during the imprisonment of the former at Cæsarea, 58-60 A. D. The epistle to the Hebrews, if this view be correct, therefore follows, in the order of Paul's epistles, the epistle to the Romans, and precedes the epistles of the Roman imprisonment. Evidence of primary importance and weight in favor of this view is that of the Vatican manuscript B, where the numbers of the sections show that "Hebrews" was originally inserted between Galatians and Ephesians.

From this point of view the passage we have been considering becomes important and striking evidence of the Pauline authorship of the epistle to the Hebrews, and of the correctness of the date 58-60 A. D.

We have already seen that it is admitted that "part of the same verse (Deut. 32:43) is quoted by St. Paul in Rom. 15:10" (Westcott). The words quoted in Romans are: "Rejoice, ye nations, with his people," and they follow the line, "And let all the angels of God worship him." During the period of his missionary journeys the Song of Moses appears to have been much in Paul's mind, and was the source of frequent quotations. His epistles may be chronologically arranged according to the order of his citations from this song. "The rock," in 1 Cor. 10:4, and the words, "they sacrifice to devils, and not to God," in 1 Cor. 10:20, are from vs. 4 and 17, respectively, of the song. The words in 2 Cor. 7:5, "without were fightings, within were fears," are an echo of vs. 25 of the song. In the epistle to the Romans (12:19) the apostle quotes vs. 35, "Vengeance is mine, I will repay, saith the Lord." The same words are quoted in Heb. 10:30. The citation differs from the Hebrew text, and also from the Septuagint, but the words are precisely identical in both epistles. The explanation which is given by anti-Paulinists of this striking evidence of the identical authorship of both epistles is that "the author may have been familiar with the epistle to the Romans" (Davidson), or "that the passage had taken this form in practical use" (Westcott). It may safely be said to be a more reasonable explanation that the same author, either from having adopted a variation of the original, or from

relying on his memory of the words of a song greatly in his mind at a certain period, made use of the same form in two epistles which proceeded from him in close succession. At the end of Romans (15:10) Paul reaches the last verse of Moses' song and quotes, "Rejoice, ye nations, with his people." With the exception of the chapter of salutations (Rom., chap. 16), the next chapter produced by him (according to the theory above referred to) is the first of Hebrews, and in the opening verses of that chapter he quotes from the same verse the words which are immediately connected with and precede those quoted at the close of Romans, namely the line, "And let all the angels of God worship him."

The closer these two passages are examined, the more striking becomes the evidence that the use of these citations was by the same author in the two epistles, Romans and Hebrews. The word *πρωτότοκος* is a favorite appellation of the Son of God by Paul (Rom. 8:29; Col. 1:15, 18). Both in Romans and Hebrews the lines which were quoted from Deut., chap. 32, are introduced by *πάλιν*—a peculiarity distinctive of Paul (1 Cor. 3:20), which occurs frequently in Hebrews. And, finally, the closing words of the Song of Moses are both in Romans and Hebrews attributed to God as the speaker, *καὶ πάλιν λέγει* (Rom. 15:10), *ὅταν δὲ πάλιν . . . λέγει* (Heb. 1:6). More striking and convincing evidence of identical authorship cannot, we venture to submit, be shown in any two of the acknowledged epistles of Paul.

The citations from the Song of Moses made in the epistles of the New Testament give sufficient ground for demanding that the question of the authorship of the epistle to the Hebrews should be reopened, and that the almost unanimous verdict of recent criticism should be reexamined. It is not suggested that the verdict of Erasmus can be set aside, that the language and style of the epistle are not of Paul. But it does not follow from this position, as has been assumed by English critics, that Paul had no share in the production of the epistle, and that it has to be ascribed to another author. There remains the alternative theory of collaboration in its production, and the weighty

evidence of the Vatican manuscript B, above referred to, which manifestly has not been appreciated, indicates unmistakably where such collaboration could have taken place, by pointing to an early, and perhaps nearly contemporary, tradition that the epistle is of Paul, and that its place among his epistles is prior to those of the Roman imprisonment. Our study of the passage Heb. 1:6, and the evidence of the Vatican manuscript B, are in agreement in pointing to Cæsarea as the place where, and 58-60 A. D. as the time when, with Luke as collaborator, Paul produced the epistle to the Hebrews.

## Notes and Opinions.

**Scientific Harmonies.**—The *Expository Times*, in an interesting and characteristic review of Professor Blass' new book on Luke, calls attention to the fact that Professor Blass disclaims all intentions of producing a harmony of the gospels, maintaining that almost all, if not all, harmonies are unscientific. However much one may agree with its stricture upon this disclaimer of Professor Blass, it is beyond doubt that both in the Old and in the New Testament there is abundance of room for harmonies based upon some sort of scientific principles. Such harmonies should not merely print the texts which are supposed to dovetail into each other, and endeavor by fair means or foul to make recalcitrant parallel passages agree. It should seek as far as possible to work from the sources of the accounts as they now stand. There is, of course, abundance of room and need for harmonies which shall print the documents as they now are for the purpose of aiding further investigation, but neither in the historical books of the Old Testament nor in the gospels is it possible to construct a final harmony until the critical relationship of the parallel accounts is established. It would seem as if the work of criticism had produced sufficient results to warrant an attempt in both lines, for, although it may be that a really final harmony of Samuel, Kings, Chronicles, and the prophetic books on the one hand, and the gospels on the other, will never be written, an attempt at reducing their material to some sort of order under the guidance to a rational critical position is one which must certainly come in the near future.

**The Attitude of Theological Teachers toward Old Testament Criticism.**  
—Professor B. B. Warfield, in a review of the new Dictionary of the Bible in the *Presbyterian and Reformed Review*, maintains that the great mass of American Old Testament scholars is thoroughly conservative and implies that the editor of the dictionary, in choosing his writers upon Old Testament subjects, has hardly represented the true spirit of Old Testament scholarship in this country. An even more decided protest is made in the review of the dictionary in the *Bibliotheca Sacra*. While it might likely be that a census of our representative theological seminaries would show results hardly in keeping with these opinions, it is worthy of notice that in Germany, where the con-

servative biblical scholarship has been more active and aggressive than usual within the last year or two, the defenders of the traditional views on the literary and historical problems of the Old Testament to a man are found in the ranks of the ministry and not in the university circles. While there is perhaps only one among the New Testament specialists at the universities, namely Nösgen, of Rostock, who can with some show of right and justice be claimed as representative of the traditional views of inspiration, there is not one, not even König, who, in the Old Testament department, defends such views in reference to the Old. On the other hand, the rank and file of the ministry has come to the rescue of the old positions, and the number of defenders is evidently on the increase. In addition to Zahn, Rupprecht, Naumann, and others, the name of J. Stosch, a Berlin pastor, can be mentioned, who has begun the publication of a series of *Alttestamentliche Studien*, small volumes of about 200 pages each, which appear from the establishment of that veteran conservative house, Bertelsmann, of Gütersloh. The object of the series is, in a semi-popular but yet scientific manner, positively and without special direct polemics against the current criticisms of the day, to defend the Mosaic authorship of the Pentateuch. The first two parts were devoted to Genesis and Exodus, and the last part to appear, the third, entitled "Vom Sinai zum Nebo," is devoted to the last three books of the group. The author is exceedingly conservative, practically making no concessions to the newer teachings.

**"The Retarded Growth of the Sunday School."**—Dr. W. S. Dike, in the *Sunday School Times* for July 9, 1898, has given some exceedingly significant figures in regard to the growth of the Sunday school. In the course of his investigations he has discovered that, while the Sunday schools have gained regularly when the record is made to run over a number of years, recently the rate of growth has been less than the rate of increase in church membership. Thus, in the Congregational denomination Sunday schools have increased 32 per cent. and the church membership 41 per cent. between 1886 and 1896, while in 1897 the Congregational Sunday schools show an actual loss of 1,871, while the church membership shows a gain of 1,669. In the Protestant Episcopal church, during the same decade, the Sunday schools increased 28 per cent. and the church membership 53 per cent. The Presbyterian Sunday schools show a gain of 35.3 per cent. and the church membership 46.5 per cent. The Methodist Episcopal, a gain of 44 per cent. in the Sunday schools and 49.8 per cent. in the church membership. The Baptists, as a denomination, show an increase of 57 per

cent. in their Sunday schools and in their church membership 40 per cent. The most gains, however, in the Sunday schools are in the South, while in the North the percentage of increase in the Sunday school membership is lower than that of church membership. Dr. Dike maintains, therefore, that the Sunday school in the United States is apparently in a condition of relatively retarded growth, especially in those parts of the country in which it is the strongest and most favorably received. For some reason or other the Christian bodies best known for their intelligence, and those in the more intelligent communities, are apparently making less use of the Sunday school than formerly in enlarging their resources from which they secure their membership. He does not, however, attempt to say whether this justifies the statement that the Sunday school is decadent.

The editor of the *Sunday School Times*, in a note upon Dr. Dike's article, criticises its title, and affirms that the growth is retarded relatively only to the increase in the membership of churches. So far from this indicating decadence on the part of the Sunday school, it shows that the institution is performing its legitimate work in causing such an increase in the addition to the church.

The statistics adduced by Dr. Dike are worthy of most serious attention. While it is true that the Sunday school has a legitimate function in causing a large increase in church membership, the fact that its own increase is not proportionate to the increase of the church is hardly to be excused by that consideration. As the church grows, should its members drop from the Sunday school? The fact seems to be that among many intelligent Christians there is a growing fear lest much of the instruction given in Sunday schools is injurious to the young, and unworthy of the sober consideration of those of maturer years. So long as the teaching in the Sunday school is regarded as a matter for any person who has Christian zeal, so long will the instruction given be crude and one-sided. It is too often the case that those who have once become members of the church consider it no longer necessary to study the teaching of the Scriptures, and to a considerable degree the grounds for such a belief are to be laid at the door of the Sunday school itself. Until more careful attention is given to the problem of teachers, and a more rational attempt is made to instruct, it is to be feared that the Sunday school will be increasingly less attractive to maturing young men and women. There is no good reason why the membership in the Sunday school should not increase even more rapidly than that of the church.

## Synopses of Important Articles.

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DISCIPLE-LOGIA. By PROFESSOR A. B. BRUCE, in the *Expositor*, July, 1898.

By disciple-logia is meant words which were spoken by our Lord to persons offering or invited to become disciples, or whom he wished to instruct as to the conditions of discipleship. It is intrinsically probable that there is something to be learned from gathering this class of sayings into a group, and making them the subject of careful study with the purpose of discovering their common characteristics. Seven such sayings are conspicuous. They may be referred to briefly by catchwords: (1) Fishers of men, (2) Foxes have holes, (3) Let dead bury dead, (4) Putting hand to the plough look not back, (5) Take up the cross, (6) Hate father and mother, (7) Sell all that thou hast.

Most of these sayings, looked at singly, appear at first simply repellent, mercilessly severe, expressive of an unsocial, unsympathetic, morose mood, as if the speaker did not want disciples, had no faith in the possibility of getting reliable followers, and used harsh phrases to express that skepticism and waive would-be disciples away. Several of the sayings express thought in figurative or symbolic language; these appeal to the imagination, and so fix themselves in the mind indelibly. Perhaps even his repellent severities are used for the same purpose. Figures catch the *fancy*; what if severities are meant to catch the *conscience*, the heroic element that is latent in the heart of men, drawing while they repel, drawing in proportion to their repellent power? In these sayings Jesus was catching men on various sides of their nature by the words which he spoke to them at the crisis of their lives. He had three ends in view in these disciple-logia: impressiveness, sifting, and confirmation of those not scared.

In one way or another all the seven sayings are *impressive*, some by figurativeness and appositeness, some by severity, all by originality and laconic brevity. What words of Jesus are better remembered? It is true that brevity has its drawbacks. It involves sometimes a sacrifice of clearness, and creates work for the commentators. But the great Master must not dilute and weaken his words by qualifying clauses. It is his part to state strongly, briefly, memorably, the main truth, the urgent and paramount claims of the kingdom on men's

devotion and service. Further, that these seven sayings were fitted to perform a *sifting* function it is easy to see. He knew well that none but picked men of true, sincere heart, firm will, and power to stand trial, could carry on his work, and for such men he was always on the outlook. Among the methods he employed for assuring that only such should enter the disciple-circle was the use of sifting words addressed to volunteers. The words of this type which have been preserved were admirably adapted to that end. And lastly, the disciple-logia were fitted and intended to *confirm* as well as to sift. To such as were not scared by their severity they would serve for life as inspiring, exhilarating watchwords. The elation caused by spirit-stirring words spoken at a spiritual crisis is by no means imaginary. They are necessary to awaken, stimulate, and sustain that heroic element in the human soul without which nothing great, memorable, and worthy of a place in the page of history or in song has ever been done in this world. To rouse men to enthusiasm ply them with heroic motives alone, and do not be afraid to place the ideal before them in the most exalted form.

The viewpoint here given for the interpretation of these significant sayings of Jesus is certainly the correct one, and will prove helpful to many. The conscientious and painstaking effort to explain *literally* what Jesus has said figuratively, and without the addition of implied qualifications, is the bane of popular biblical interpretation. From this fundamental and misleading error all should strive to deliver themselves. It is impossible to understand Jesus aright, or to have a true conception of what Christianity is, until one assumes the right attitude toward Jesus' forms of clothing his thought and expressing his teaching. To go at his utterances with delicately graduated measuring-rods and weighing-scales, ignoring figure and hyperbole and non-qualification, is to unfit one's self for ascertaining or comprehending the fundamental teachings of the Great Teacher. Dr. Bruce has labored valiantly, in many useful writings, to correct this popular error. Let his voice be heard.

C. W. V.

## A HISTORICAL COMMENTARY ON THE EPISTLE TO THE GALATIANS. II.

By PROFESSOR W. M. RAMSAY, in the *Expositor*, July, 1898.<sup>1</sup>

(6) Paul as a Judaistic preacher. From the Judaistic emissaries the Galatians had acquired the opinion that Paul had been preaching the gospel of circumcision. There were some grounds for the charge, as clearly appears on the South Galatian theory, viz.: the preaching of the decree of the apostles (Acts 16 : 4) and the circumcision of Timothy. These facts might be used to prove that Paul acknowledged that the

<sup>1</sup> See the *BIBLICAL WORLD*, July, 1898, pp. 54-5.



higher stage of Christian life which the Galatians sought (Gal. 3 : 3) was to be gained by compliance with the law. This misinterpretation of his conduct Paul meets at the outset.

(7) Another gospel. The distinction drawn by Lightfoot between *ἄλλος*, "one besides," and *ἕτερος*, "unlike, different," is not favored by usage. When used together and contrasted, *ἕτερος* denotes a difference between the parts of a whole, while *ἄλλος* a difference between wholes. Thus the proper translation of Gal. 1 : 7 is either that of the American revisers, "another gospel, which is nothing else save that there are some that trouble you," or "another gospel, which is different (from mine) only in so far as some persons confuse you and try to pervert the gospel of the Anointed One;" *i. e.*, "the gospel preached by Peter might be called *ἕτερον*, but it is not different from mine except in being perverted by false teachers."

(8) "Seeking to please men." This is a phrase taken from the charge of the Judaizers against Paul and refers to his alleged trimming—his "becoming all things to all men."

(9) Tone of address to the Galatians. The paragraph 1 : 6–10 does not merely show the intense feeling of Paul. Its tone is an evidence of the character of the people to whom it was addressed. Paul would not have been likely to write so authoritatively to proud, sensitive people, such as those who lived in North Galatia, but his tone is warranted as a part of the method best adapted to check error among the people in the southern part of the province. Then as now a touch of authority—not anger—is necessary in dealing with them.

(10) "The gospel which ye received." The paragraph refers definitely to the occasion and manner in which the good news was first received by the church or the individual, *i. e.*, on the first missionary journey of Paul and Barnabas. The second visit was probably brief and not devoted to evangelization. If the gospel he then preached was a different one, he declares himself accused. The point, therefore, which Paul sets before himself is not to show that he has always been consistent with his message, but to prove that the original message he brought the Galatians was directly from God. If that be established, inconsistency no longer is a question to be considered. The line of proof is, first, an autobiographical record of the facts bearing upon his original gospel, and thereafter an appeal to their own knowledge and experience.

(11) Dates of the autobiography. In his retrospect Paul is not attempting to give a catalogue of all the events of his life, but to state

the chief stages of his life in their relation to his epoch-making conversion. The expression *μετὰ τρία ἔτη* does not mean "three years after," but "the third year after."

(12) The regions of Syria and Cilicia. The terminology here, as always with Paul, is based upon the divisions of the Roman empire (*cf.* Achaia, Asia, Macedonia, Galatia, Illyricum). Further, the phrase *κλίματα τῆς Συρίας καὶ Κιλικίας* does not mean "the region of Syria and the region of Cilicia," for the word *κλίμα* was not used for so great districts, but for parts of districts. Paul is here thinking of the province that contained two great divisions, Syria and Cilicia, the article *τῆς* binding the two words together (*cf.* Bithynia-Pontus). The meaning of 1 : 21 is then simply that Paul spent a portion of his life in various parts of the province of Syria-Cilicia.

This second article of Professor Ramsay is noteworthy especially for what it contains under (7), (10), and (12). His criticism of Lightfoot certainly has strong grounds, and it is not difficult to appreciate the point of view it gives to the paragraph. The transfer of the weight of Paul's argument from an attempt to disprove inconsistency to a vindication of his original preaching is admirable.

S. M.

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WERE MATTHEW AND ZACCHÆUS THE SAME PERSON?—The identification of Levi and Lebbæus (found in the reading of Matt. 10 : 3 and Mark 3 : 18 instead of "Thaddæus") was implied by western reading, which Westcott and Hort naturally rejected. Probably the reading is correct, and therefore Matthew and Levi are not identified, but Matthew and Zacchæus. Clement of Alexandria says that in some authorities the name of the publican in Luke 19 : 1-10 was Matthias, or Matthew. In another connection, referring to the same passage, he speaks of "the story about Zacchæus and Matthew," apparently leaving his readers to decide whether Zacchæus or Matthew is the proper name to be read in the section. Now the apocryphal parallel to the section in question reads Matthew for Zacchæus. In this passage of Clement there is not only an uncertainty about the proper name of the publican, but a presumption that Matthew and Zacchæus were the *nomen* and *prænomen* of the same man, just as (Matt. 10 : 3) Thaddæus was Levi's *nomen gentilicum*. While it is not possible to prove absolutely that the two names are identical, the prominence given by the Clementine Homilies to Zacchæus as the alleged first bishop of Cæsarea, and one equal in rank to Clement of Rome, lends a certain support to the conjecture. It is also worth noticing that in Ezra 2 : 9

the "children of Zacchai" are mentioned. This might well be "Zacchæus," and thus the apostle belonging to the family would have for his full name Matthew Zacchæus.—J. H. WILKINSON, in the *Expositor*, July, 1898.

THE AUTOBIOGRAPHY OF JESUS.—The teaching of Jesus is the result of his own experiences. All of these we do not know, but the gospels have preserved some of the most significant. To these belongs the account of the baptism and temptation. The account is symbolic, neither utterly literal nor that of a vision, and is autobiographic, given by Jesus for the purpose of enforcing upon his disciples the nature of his Messiahship, as well as of telling them the time when it had been revealed to him. The experience must, therefore, have been related to his disciples at Cæsarea Philippi at the time when he first declared himself the Messiah. In the gospels as they now stand this account has been taken from its original position just after Matt. 16 : 23 and parallels, to which must be added the question and answer concerning Elias. As reconstructed, the story of Matt. 16 : 13—17 : 13 should be read consecutively, omitting only 16 : 24—26 and 17 : 1—9, and inserting in place of the former the story related in Jesus' own words of his Messianic call. By it he intends to set forth the fact that at his baptism there came to him a knowledge of himself as Messiah after the likeness of the son and servant of Is. 42 : 1—4, upon which there followed the crisis of the temptation. And this crisis consisted largely in holding fast to such Messianic conception in the face of that of the people.—B. W. BACON, in *The American Journal of Theology*, July, 1898.

## **Exploration and Discovery.**

THE PALESTINE EXPLORATION FUND announces that the Turkish government has granted a firman for the work at Gath. With the recollection of what has been done by Dr. Bliss at *Tell el Hesy*, it is with the utmost interest that all students will watch the results of his work at this promising spot. In this connection it may be noted that Dr. Bliss has in press a volume under the title of *Excavations at Jerusalem from 1894 to 1897*. The book will be copiously illustrated with maps and plates.

JAMES S. COTTON, in the *Biblia* for July, gives some interesting items in regard to the first volume of the Oxyrhynchus papyri, which are nearly ready for distribution to the subscribers to the Græco-Roman Branch of the Egyptian Exploration Fund. The papyri printed in full number 158, the most notable one being the so-called Logia, but there are others which are interesting. For example, one in which the contract for maintaining a race stable begins with a religious formula. Among private documents there are a repudiation of a betrothal, an invitation to dinner, a contract with a horse trainer, a list of property in pawn, a monthly butcher's bill.

ACCORDING to Dr. Hilprecht there are at present two distinct Babylonian expeditions in the course of formation. The American expedition under the auspices of the University of Pennsylvania is expecting to resume its work in Nippur during the coming autumn. The French consul-general at Bagdad, M. de Sarzec, has resumed work at Tello, the site of the Sumerian city of Lagash. He has already discovered a bronze statue with a tablet bearing an inscription. The German expedition which has been working on Babylonian and Assyrian ruins is about to return to Berlin after meeting with great success.

PROFESSOR ERNEST D. BURTON, in an article in the *American Journal of Theology* (Vol. II, pp. 598-632), prints nineteen inscriptions which contain some reference to the politarchs. The conclusions which he reaches thoroughly substantiate the accuracy of the book of Acts in its reference to these officials to Thessalonica. These nineteen inscriptions are all that have come down to us from the ancient

world containing references to politarchs, and it is noteworthy that of them five belong beyond much doubt to Thessalonica. A sixth, although now in that city, probably came originally from some other place. In addition, eight others are certainly from Macedonian cities other than Thessalonica. Thus fourteen of the nineteen are Macedonian. Of the remainder two are from Philippopolis in Thrace, while one is from Bithynia, one from the kingdom of the Bosphorus, and one from Egypt. None from Greece proper have been discovered, and there is no reason to believe that the office existed south of Macedonia. From these inscriptions it would appear that the number of politarchs varied from two to five, or even six.

It thus appears that we have definite monumental evidence that Thessalonica had politarchs from the reign of Augustus to that of Antoninus Pius and Marcus Aurelius, or, in round numbers, from the beginning of the first century to the middle of the second; we know of the office as existing in at least three other cities of Macedonia—Amphipolis, Lete, and Derriopus, to which may probably be added Pella Edessa, and three unnamed cities in Pelagonia, Lynkestis, and Orestis. The oldest that is definitely dated is from 117 B. C., though one or two inscriptions are quite possibly older than this. The latest is probably from the third century A. D. Outside Macedonia we find the office in existence in Thrace in the first (?) Christian century, in Bithynia at the beginning of the second century, in the Regnum Bosphoranum in the third century A. D., and held (we know not where) by one who died in Egypt probably in the third or fourth century A. D.

In the last number of the *Zeitschrift des deutschen Palaestina-Vereins*, Dr. G. Schumacher contributes an exhaustive description of the Southern Hauran, together with an admirable map of that hitherto little known region, as well as illustrations. The paper gives much important information in regard to the progress which European civilization has of late been making in this region. As is well known, it has always been a great producer of corn, and it is interesting to discover that the Jewish colonies established there by Baron Rothschild are making good progress. They have, for instance, already planted 371,000 fruit trees. As a result of this colonization the safety of the region has increased, as the Bedouin no longer dare to attack the villages as formerly. The telegraph already connects the most important Turkish posts, and the railroad from Damascus is completed as far as *Muzerib*, where it is

expected in the near future to connect with the line from *Haifa*. When this line is completed, the influence of western civilization will be much greater.

The present inhabitants of the region number perhaps 15,600 souls, and are to be classed as follows: the original farmers, the *Fellahin*, who are Mohammedans; the Christian farmers, the Druse farmers, the artisans and tradesmen (who are from Damascus and number only 100-150), the nomad Bedouin. Until recently these people have had difficulty in constructing proper houses and have been obliged to live in the ruins of the ancient cities, but now poplar trees are brought in on the railroad from Damascus, and can be used in making roofs.

The paper describes the remarkable ruins of the country with the detail and accuracy that always characterize Dr. Schumacher's work. Specially interesting to the student of the history of religion are his notices of the dolmens, and to the general reader his account of the great fair held in *Muzerib* in 1894, where 122 booths of trades people were counted.

## **Work and Workers.**

PROFESSOR GEORGE S. GOODSPEED, of the University of Chicago, has returned from a year's leave of absence in Europe.

PROFESSOR ERNEST D. BURTON, of the University of Chicago, delivered the baccalaureate sermon at Wellesley College on June 19.

PROFESSOR B. W. BACON, of Yale, is spending his summer in Europe, where most of his time will be spent at the English universities.

THE commentary on *Isaiah xl-lxvi*, by Professor J. Skinner, D.D., has now been published, completing that book in the Cambridge Bible Series.

AT the recent commencement of Smith College, Irving F. Wood was made a full professor of biblical literature, in recognition of the work which he has done in his department since his appointment.

REV. C. A. YOUNG is to give three months of biblical instruction during the coming winter at the University of Virginia. He will also organize the Biblical Department of the Chautauqua to be opened at Gordonsville, Va.

A NEW book by Rev. Arthur Wright, entitled *Some New Testament Problems* (Methuen, London), treats a number of important and interesting questions now under discussion in the field of New Testament, with wealth of scholarship and clearness of vision.

DR. E. J. GOODSPEED has been appointed Assistant in biblical and patristic Greek in the University of Chicago. Dr. Goodspeed has recently published in the *American Journal of Philology* a paper upon a bit of papyrus containing a mathematical figure and demonstration.

C. W. M. VAN DE VELDE, who died recently at Mentone, although noted for a large map of Java and much other cartographical work, was best known for his map of Palestine, which he undertook single-handed and at his own expense. The map was published in 1858, and so accurate was it that the Palestine Exploration Fund, notwithstanding its more minute work, found in it little to correct. At his death he was eighty years of age.

A NEW edition of Dr. C. H. H. Wright's *Introduction to the Old Testament* is issued by Messrs. Hodder & Stoughton, London. The new feature is the addition of a bibliographical appendix, noting the recent literature upon the subjects concerned. It is a small work, 227 pages, but is good for its size.

REV. H. E. THAYER, of Warren, Me., is in charge of the Department of Biblical Instruction at the Chautauqua Assembly at Fryeburgh. The work will be conducted along modern lines, and every effort will be made to introduce methods which are judged to give accurate and comprehensive views of the Bible.

THE Bible Normal College at Springfield, Mass., has been very successful in fitting its graduates for furnishing the best sort of biblical instruction. Thirteen of its recent graduates have already been appointed to important positions. The work which the college undertakes is hereafter to be specially devoted to college graduates, and its success is encouraging to all those who are interested in seeing trained men and women enter the field of Sunday school and similar church work.

OF Winer's *Grammatik des neutestamentlichen Sprachidioms* an entirely new and up-to-date revision, called the eighth edition, is going through the presses of Vandenhoeck & Ruprecht, of Göttingen. The editor is Professor Paul Schmiedel, of the University of Zürich. The work is appearing in pamphlets, each costing one mark. The first chief part, treating of etymology, has been issued, and the second and more important part, devoted to syntax, has been begun. The subject of pronouns has been finished and that of nouns is fairly under way. Naturally it will be a much larger work than the grammar of Blass that appeared a year ago.

THAT grand thesaurus and depository of Protestant theological lore and research, the *Realencyklopaedie*, originally edited by Herzog and generally known by that name, is now being issued in a third and completely revised form under the editorial care of Professor Dr. Hauck, of Leipzig. It appears in the concern of Hinrichs of that city. It is issued in parts, ten parts completing a volume, each part, or *Heft*, costing one mark. Four volumes have been issued, covering all theological and biblical topics almost through the letter D. The contributors represent all the schools of German theology, extreme radicals from either side, it seems, not being represented. The object of this



magnificent work is to be a storehouse of what can be fairly called the achievements and results of the best Protestant scholarship of the Fatherland.

IN illustration of what is said upon another page, the following information from the *Standard* is opportune :

“The graded system of Sunday-school lessons in the Fifth Street Baptist Church, Lowell, Mass., Rev. H. W. O. Millington, pastor, has proved a great success. There are three departments : primary, junior, and senior. No scholar can pass to a higher grade except by examination and a certain percentage of questions answered. At a recent Sunday-school concert in this church the interesting programme was made up of selections from lessons in the three courses. The large audience was deeply impressed with the importance of careful study of the word of God.”

CATHOLIC scholars take but modest part in the theological and biblical discussions of the times. Independent scholarship, probably owing to the power of traditionalism that controls even their scholastic researches, scarcely comes to the surface among their class. But there are exceptions to this, and good scholarship has been repeatedly shown in the *Biblische Studien*, a Catholic series of Bible studies edited by Professor Bardenhewer and published by Herder, in Freiburg. The latest issue of this series, Vol. III, Heft 1, is devoted entirely (104 pp.) to a discussion of the Mt. Zion problem, and a defense of the older and seemingly almost discarded view as to the identification of this historic mount. The whole is a noteworthy archæological discussion from the pen of Professor Dr. K. Rückert and is entitled *Die Lage des Berges Sion*.

AS AN illustration of how an active Sunday school can be brought in touch with newcomers to a great city, the following notice is not without interest: “Pastors and Parents, Attention! At this season of the year many young men and women leave the country for New York city for a course of study or to begin their business or professional careers. The Young Men’s Bible Class, the Young Ladies’ Class for Bible Study, the Young Ladies’ Bible Class, a Class in the Greek New Testament, and the Young People’s Society, of the Fifth Avenue Baptist Church, 4 to 8 West Forty-sixth street, New York (Rev. Wm. H. P. Faunce, D.D., pastor), desire to reach these young people, and, therefore, ask your aid. If you will send the name and address of any young man or woman you know to be in the city to the Young

Men's Class secretary, Robert A. Shaw, 4 West Forty-sixth street, one of the members of these classes will be very glad to call and invite them to visit the class and church."

WEIZSÄCKER'S German translation of the New Testament continues to be one of the most popular and valuable helps for Bible study that Germany has produced for decades. A new, the eighth, edition has just left the press of Mohr, of Freiburg and Leipzig. The first edition appeared in 1874. The merits of the translation consist chiefly in this that the rendering is based upon the closest exegetical study of the original and is aimed to be in language which the original writers would have used had they written in our tongues and in our times. If a really good translation is the best of commentaries, then Weizsäcker's is a thorough success, being almost equally useful to those who understand and to those who do not understand the Greek original. It is to be regretted that we do not have a similar work in English.

In the *Expository Times* for July, Dr. Eberhard Nestle, of Ulm, calls attention to a very important movement in Germany looking toward the replacement of the Textus Receptus by the modern text of the New Testament. In Germany, as in England and America, the established Bible Societies continue to ignore the vital improvements made in the New Testament text and versions by the scholars of the past fifty years, by circulating the antiquated Textus Receptus, the Old German Version, and the King James' Version. This is due to some extent to financial considerations on the part of the Bible Societies, but perhaps still more to inertia. "The good is ever the enemy of the best." Progress is commonly hindered by the evil injunction to "let well enough alone." It is no justification for this course that the popular demand is mainly for the Authorized Version. That this is the fact is due partly to the comparative cheapness of the old version, and partly to the inertia of the people. But the business of Bible Societies, and of others who have the opportunity, is to instruct the people as to what is best in the matter of New Testament texts and versions, and to provide them at reasonable cost with what is best in these lines. Neither in Germany, England, nor America is this being done by the Bible Societies; they are retarding progress, and withholding good from the people.

To counteract this reprehensible work of the British and Foreign Bible Society in Germany, the Württembergian Bible Society of Stuttgart has lately published a Greek Testament with a critically revised text, as

nically printed and to be sold as cheaply as the old reprints of the Foreign Society. The Greek text is based on a collation of the editions of Tischendorf, Westcott-Hort, and Weymouth. It gives on the margin all their differences, from Acts onward, also the readings in Weiss' new recension of the text. And it gives also, at the foot of the pages, a selection of manuscript readings, not to be found in the editions just mentioned, for the gospels and Acts, chiefly from the Codex Bezae. In so doing it places in the hands of the poorest student materials which were hitherto accessible only to those who were in possession of the larger critical editions. The outer margins contain all references to the Old Testament, and many parallel passages.

The Greek type from which this work is printed was expressly made for this work, and is as clear and large as is possible for a pocket edition. The work is published in various forms of binding and arrangement, with and without the revised German translation, from 25 cents upward. May its aim be attained quickly, for it is right and important.

## Book Reviews.

**A Dictionary of the Bible.** Dealing with its Language, Literature, and Contents (including the Biblical Theology). Edited by J. HASTINGS, assisted by J. A. Selbie. Vol. I, A—Feasts. Edinburgh: T. and T. Clark; New York: Charles Scribner's Sons, 1898. Pp. 864. Cloth, \$6, half morocco, \$8, per volume. (To be completed in four volumes.)

This volume has been awaited with great interest on the part of all scholars. The older dictionaries of the Bible had become, even in their later editions, to a considerable extent antiquated, and there was abundance of room for a new work which should represent the constructive side of modern scientific theology. Such a work would be naturally exposed to two dangers—on the one hand of too great concession to the demands of the more radical critical school, and on the other hand to too great conservatism. The present work to a considerable degree has escaped both extremes and promises to be as serviceable for the next generation or more of theological workers as have been Kitto and Smith to their own times.

*The articles on the New Testament.*—One of the most successful and useful features of this first volume of the new dictionary is its series of articles on the book of Acts and the history which it traverses. The number of these articles is about fifty, and the authors of them are about thirty in number. The geographical subjects are treated for the most part by Professor W. M. Ramsay, who writes upon Achaia, Antioch in Pisidia, Asia, Asiarch, Cappadocia, Colossæ, Corinth, Ephesus, etc. There can be no question that we have here the best information (in English surely, probably in any language) upon this branch of historical geography. Nor is this standard lowered in the other kindred articles, those by Dr. G. A. Smith on Antioch of Syria, by Lieutenant-Colonel C. R. Conder on Cæsarea, by Mr. J. L. Myres on Cyprus, and by Rev. C. H. Prichard on Crete. So much advance has been made of late years in this line of New Testament study that this new treatment of the whole subject was greatly needed and will be highly useful. This volume contains

no map illustrative of the Acts history. This will be expected in some subsequent volume.

The article upon the Book of Acts itself is by Rev. A. C. Headlam, Professor Sanday's collaborator on the *International Critical Commentary on Romans*. It is altogether the best brief introduction to the Acts, admirably presenting the problems connected with the book, and dealing with them in a candid, scholarly way. The conservative temper which underlies the article is for its good. Many points of the discussion raise questions, but for these there is not room here. In the list of literature Hackett's *Commentary on Acts* and McGiffert's *Apostolic Age* should have been mentioned.

The chronology of the apostolic age is treated by Mr. C. H. Turner, at some length, and the result is a series of dates peculiar to himself. This is discouraging, as we already have too many chronological schemes for this period. But the discussion is a thorough and acute one, surely suggestive, whatever verdict may be passed upon its conclusions.

To some extent the same is true of Mr. Turner's discussion of the Chronology of the Life of Christ. It is marked by great erudition, and is as good a piece of work in its line as could be wished. And yet its conclusion that 29 is the date of the crucifixion will doubtless be received with some hesitation. It is to be noted that Mr. Turner's chronology is little concerned with critical questions which, if answered in some other way than the traditional, might radically affect results by changing data. Whether or not this is a blemish will probably be decided by each reader according to his own predilection.

The articles upon Church Government, Apostle, Bishop and Elder, and Deacon, are written by Professor H. M. Gwatkin. The evidence is skilfully presented and ably interpreted. That the conclusions reached accord with the best current judgment on the matters involved is Dr. Gwatkin's testimony to the fact that scholars have at last reached the truth, in the main, along this line. Many of the minor features of the problem, however, must still be considered unsettled; and Dr. Gwatkin will be found to have added much to their investigation.

There are excellent introductions to Paul's epistles to the Colossians by Rev. J. O. F. Murray, to 1 Corinthians and 2 Corinthians by Principal A. Robertson, and to Ephesians by Professor W. Lock. And an exceedingly good view of the life and teaching of the apostolic church as a whole is given in Rev. S. C. Gayford's article on

the Church, where anyone may get more correct information and perspective than Acts literature generally contains. The need of reconstructing popular notions about the apostolic age becomes daily more apparent, and for this reason our debt of gratitude to the new *Dictionary of the Bible* is very great.

*The articles on Biblical Theology.*—A distinctive and altogether admirable feature of this work, as compared with previous publications of the same general class, is its recognition of the relatively new science of biblical theology as within the scope of a Bible dictionary—a fact conspicuously announced on the title page. The present volume contains articles on Adam (in the New Testament), Ascension, Assurance, Atonement, Only Begotten, Bible, Brotherly Love, Christology, Confession, Conscience, Creed, Curse, Election, Ethics, Faith, Fall, on which there are no sections in the revised edition of Smith; besides articles on Adoption, Angel, Baptism, Blasphemy, Confirmation, Demon, Eschatology, which are treated in Smith. The writers in this department are Candlish, Plummer, Gwatkin, Beet, Denney, Kilpatrick, Murray, Stewart, Salmond, T. B. Strong, and others. The articles themselves are of very unequal merit, and despite some admirable ones (notably that of Gayford on the Church, which is, however, historical rather than strictly biblico-theological; of Gwatkin on Church Government, Apostle, and Bishop; Davidson, Charles, and Salmond on Eschatology; Adeney on Confirmation, and Whitehouse on Demonology), the treatment of this field is, on the whole, distinctly disappointing. One can but suspect either that the editor himself had not distinctly defined to himself the true nature of the science of biblical theology as a historical science, or else that he had not the courage to decline the articles written in the spirit and method of dogmatics which some of his distinguished contributors furnished him. It is greatly to be regretted that the first dictionary distinctly to recognize this department of biblical study—a work, moreover, destined to exert a wide influence for a generation or more—should not have given its readers a truer idea of what biblical theology is.

*The articles on Egypt and Old Testament Archæology.*—It is a fortunate accident that the initials of Assyria, Babylon, and Egypt occur so near together at the beginning of the alphabet, for thus an account of Israel's most powerful neighbors will be found included in this first

volume of the dictionary. In fifteen pages Mr. W. E. Crum has presented a sketch of Egypt which leaves nothing to be desired. It is the only satisfactory historical outline which has thus far appeared in English; that of Erman, as translated in *Life in Ancient Egypt*, is now thirteen years old and needs to be brought to date. Such a survey is invaluable for the student who desires at least some general notion of the trend and sweep of events in the Nile valley, a bird's-eye view which indicates the main features of the landscape. In view of the many uncertainties in early Egyptian history, Mr. Crum has made remarkably few statements which one is inclined to challenge. These few our space will not permit us to take up here.

The other long article, on the Egyptian Versions, by Mr. Forbes Robinson, it is a pleasure to state, is equally good and on a level with the high character of the author's published work in Coptic. Both the above articles are accompanied by excellent bibliographies.

It is unfortunate that so good an Arabist as Margoliouth should have been assigned to write on Cush, a subject so far from his field that it would have been a miracle had he escaped with fewer errors and omissions than his article now shows.

The shorter articles on Art, as Archæology and the like, by Petrie, very much need illustrations. An account of Hebrew archæology which puts the construction of the tabernacle in Mosaic times would seem to need some revision in the light of Israel's literary and religious history.

Short articles on Breastplate, by Kennedy; Bricks, by Petrie; Cedar, by Post; Exodus, by Rendel Harris and A. T. Post (excellent), and Famine, by Wilson, should be mentioned, but cannot be further discussed in the space here available.

In this connection should also be noted the comprehensive article of Professor Porter, of Yale, upon the Apocrypha.

*The articles on Assyrian and Babylonian subjects.*—The intimate relation of Old Testament study with Assyriology is amply illustrated in this dictionary. Fully twenty subjects strictly Assyrian and Babylonian are treated, and in a multitude of others the contributions of the cuneiform inscriptions are levied upon. Examples of the latter are the articles on the Fall, Chronology, and Daniel, where the Assyrian material delivers the decisive word. Of the strictly Assyriological articles, the longest are naturally those on the history of Assyria and Babylonia, the work of Professor Hommel. The other

chief contributors are Professor Sayce, who writes on Arioch, Chedorlaomer, Darius, Elam, Ellasar, and Esarhaddon; Professor Price, who contributes articles on Accad, Assurbanipal, Belshazzar, Chaldæa; Dr. Pinches, who discusses Calneh, Carchemish. It is evident that the work of these writers is (1) scholarly and accurate, (2) as far as it relates to Old Testament subjects, cautious and conservative. The surprising right-about-face in respect to Old Testament views performed by Professors Sayce and Hommel finds expression in their articles. We note few instances of discrepancy between the views of the writers. In respect to Manasseh's captivity, Sayce places it under Esarhaddon, Hommel under Assurbanipal. The feeblest piece of work is that by Ewing, in the article on Damascus, so far as he deals with the history of the city in Old Testament times. This should have been put into the hands of a competent Assyriologist.

Taken altogether, therefore, the opinion which must be expressed of this first volume is one of appreciation and admiration. That all will agree with all of its positions was not, of course, to be expected, but the work is clearly invaluable for every clergyman and teacher. If it does nothing more than show to persons who have been in fear of modern scholarship that its saner results are helpful rather than injurious, its mission will be great. In a word, we have in the present work a dictionary of the Bible that is scientific, constructive, and modern.

THE EDITORS.

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**History, Prophecy and the Monuments, or Israel and the Nations.**

By JAMES FREDERICK McCURDY, PH.D., LL.D., Professor of Oriental Languages in University College, Toronto. Vol. II: To the Fall of Nineveh. New York: The Macmillan Co., 1896. Pp. xxi+433. \$3.

The first volume of this valuable work was noticed in the *BIBLICAL WORLD* for February, 1896. The promise that two volumes would complete the subject has broken down before the vast amount of material with which the author found himself confronted. He hopes now that a third volume will suffice. The historical field covered in Vol. II extends from the division of the Israelite kingdom to the fall of the Assyrian empire. Some of the most picturesque and stirring episodes of Old Testament history fall within these limits. Professor McCurdy's treatment is sober, scholarly, and reverent. An able Assyrian



scholar, he handles the difficult problems arising out of the relations of Hebrew and Assyrian history in this epoch with originality and thoroughness. We wish that it could also be added that his solutions of complicated questions have been uniformly successful, but this is too much to expect at present from any scholar. The most conspicuous failure in this respect is the discussion of Hezekiah's reign and particularly the western campaign of Sennacherib. In his endeavor to present a new and satisfactory harmonization of the biblical and Assyrian accounts the author leads his readers into a maze of confusion and contradiction.

This historical material occupies but one-half, and that the latter half, of the book. The first two hundred pages contain a review of Hebrew social life, the description of the inner life of Israel. The importance of giving consideration to such an element of Hebrew history is undeniable, and the material gathered by Professor McCurdy is of great value. Every reader will have reason to thank the author for giving himself to the arduous task of collecting and arranging these scattered facts. The organization of Hebrew society, the family, clan and tribe, influences of settlement, of the monarchy, classes of society, the slave, the stranger, the citizen, the officials, occupations, elements of social decay and regeneration — such are some of the topics discussed. They will come with great force and freshness to the ordinary reader, who seldom finds anything of the kind in the current manuals. But it is our conviction that the author could have made a much better arrangement of the material than that which gathers it all in one place, breaking up the continuity of his historical presentation and thus endangering the unity of impression so necessary for the reader. Still, the determination of this point must lie with the individual reader, who, if he has the courage and persistence to push through, will find himself amply rewarded.

Judging from certain indications in this volume, Professor McCurdy's critical position may be said to be moderately advanced and advancing. He leans rather too much in the direction of the historicity of the Chronicler to satisfy most scientific historians, but, in the present unsettled state of many historical questions and the lack of adequate external evidence, such inclinations are not unjustifiable.

The warm welcome given to the first volume and the continued interest which it has excited will certainly be extended to this new volume, and will give it a claim to an important place in the library of books indispensable for biblical study.

The broad scope, the admirable scholarship, the reverent spirit which this work exhibits recommend it to every student of the Old Testament history.

G. S. G.

**Het Oude Testament opnieuw uit den grondtekst overgezet, en van inleidingen en aantekeningen voorzien door wijlen DR. A. KUENEN, wijlen DR. I. HOOYKAAS, DR. W. H. KOSTERS, en DR. H. OORT.** Genesis, Exodus, Leviticus, Numbers i-vii. 88. Leyden: E. J. Brill, 1897-8. In five parts. Pp. 320. Price of each part, \$0.80.

This important work was planned in 1852 by the synod of the Reformed church of Holland and actually commenced soon afterwards. It came to a stand, however, through the violence of party feeling and was not resumed until 1885, when Professor Kuenen took it in hand again with the assistance of his three most distinguished students: Heeren Hooykaas, Kosters, and Oort. His death in 1891, and that of Dr. Hooykaas, must have delayed the completion of the work, but did not prevent it. The two surviving scholars persevered, and the new version, with introductions and commentary, is now coming out in parts. As Dr. Kosters died last December, the responsibility devolves now on Dr. Oort alone. The work is expected to comprise thirty-four to thirty-six parts, which will be issued, as far as possible, monthly. The publication will therefore extend over about three years.

Its chief distinctive characteristics are the following: (1) The translation is based on a critically revised text. (2) It is composed in good modern Dutch. (3) The text is accompanied by notes and introductions which give the results of the scientific research of the last half century in a popular form, the first attempt, it is believed, of its kind. Germany, it is true, has a critical Revised Version, but no commentary like that which the Dutch scholars have endeavored to produce. (4) The point of view adopted throughout is that of "the so-called new criticism." The results of the latter are not only accepted, "but stated without disguise, in the conviction that truth is best promoted by never asking what is agreeable to a party or a community, but by always saying right out what is believed to be correct."

The general introduction with which the work opens consists of four chapters, treating respectively of the Hebrew canon, its subdivisions and extent; the corruption of the traditional Hebrew text,

its causes and its partial remedies; the ways in which the Hebrew Scriptures were brought into their present forms; and their artistic, historical, and religious significance. These chapters are exceedingly well written, especially the second, which demonstrates with admirable clearness and cogency the necessity for textual revision.

This general introduction is followed by an introduction to the five books of the law, which sketches the gradual growth of the Pentateuch. The Yahvist is supposed to be in the main older than the Elohist. The two were worked up into "the old book of legends" about 600 B. C. The document usually known as the Priestly Code is called Ezra's Lawbook. The combination of the various sources into one whole may have been effected, or rather completed, about 400 B. C. The text was fixed, apart from faults such as find their way into any book, about 250 B. C.

Every book is divided into portions, with a separate introduction for each portion. The usual division into chapters is of course recognized to some extent, but the text is arranged in sections which by no means wholly correspond with the chapters.

Each section has an introduction giving a summary of the contents and discussing the source or sources. The notes which are textual, or explanatory, or illustrative, are placed underneath the translation. Changes in the text, amounting in Genesis to about two hundred, are mostly pointed out, and the nature of the change, whether conjectural or traditional, is usually indicated. A separate work which will contain all the new readings will be issued when the present undertaking has been brought to a close.

Both the revision of the text and the work of translation have been carefully and judiciously executed. Notwithstanding their belief that the Massoretic text is "corrupt in innumerable places," the editors have proceeded with great caution and reserve. They have probably revised the text of Genesis too little rather than too much. The translation runs smoothly. The tetragrammaton is represented by *Jahwe*, which is much more pleasing than the JHVH of the Polychrome Bible.

For students the work has very great value. It would not be easy to find elsewhere so clear and accurate a summary of the results arrived at by the school of Kuenen. Still it represents a school only, and therefore needs to be supplemented from other sources.

W. TAYLOR SMITH.

EXETER, ENGLAND.

**The Documents of the Hexateuch**, Translated and Arranged in Chronological Order with Introduction and Notes. By W. E. ADDIS, M.A., of Balliol College, Oxford. Vol. II. *The Deuteronomical Writers and the Priestly Documents*. New York: G. P. Putnam's Sons, 1898. Pp. x + 485. \$4.

The first volume of this work was recognized on its appearance as a valuable contribution to the popularization of the critical investigations into the origin and structure of the Pentateuch and Joshua. It contained the discussion of the prophetic documents of the Hexateuch. This volume completes the work by presenting the results of the author's studies upon the deuteronomic and priestly portions of the Hexateuch. His method is to begin with a special introduction to the several documents, which are then given in a careful translation, distinguished by different types. Footnotes, explanatory and critical, are added. In many points the author's further investigations have led him to change the views presented in his first volume, yet these changes affect only details. A statement from the preface sums up his position: "While, however, I have seen no reason, after careful study of such writers as Professor Sayce or Professor Hommel, for abandoning the lessons learnt from Kuenen and Wellhausen, I may, perhaps, be allowed to express my deepening conviction that Israel was the subject of a divine guidance, in the strictest sense supernatural and unique."

G. S. G.

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**Evangelium secundum Lucam sive Lucæ ad Theophilum liber prior**, secundum formam quæ videtur Romanam edidit FRIDERICUS BLASS. Lipsiæ: In ædibus B. G. Teubneri, 1897. Pp. lxxxiv + 120, 8vo. M. 4.

The well-known theory of Professor Blass concerning the origin of our present text of Acts is extended in this volume to the other writing "to Theophilus." Here also the so-called Western text ( $\beta$  or B) is thought to represent one copy or edition, and that generally known ( $\alpha$  or A) another. The order, however, is reversed. Whereas  $\beta$  of Acts preceded  $\alpha$ , the  $\alpha$  form of the gospel preceded  $\beta$ . The two  $\beta$  texts date from about the same time, whereas the  $\alpha$  texts were separated by an interval of several years. The gospel was composed in Palestine with the help of some form of the writing known to us as the gospel of Mark and of other authorities which cannot be traced, soon after the departure of all the apostles from Jerusalem, in order to preserve the

tradition which had been circulated orally by their preaching. The  $\alpha$  text was copied from the archetype in or about 54 to 56 A. D. When the writer went to Rome with St. Paul in 57 A. D., he compiled the  $\beta$  text at the request of the Romans, hence the designation "Roman." The many omissions which characterize this text compared with  $\alpha$  are regarded as an indication that it is the later of the two. When Luke rewrote his gospel again, he left out many redundant words and expressions. But he also added fresh matter. As he had another and very different circle of readers in view, he inserted some things which he had not thought it expedient to introduce into  $\alpha$ . The most important of these additions are the anecdote appended to 6:5 in D, and the pericope about the adulteress.

The introduction in which this bold theory is expounded is "rather long and tortuous," as the author himself acknowledges, so that the summary at the end of the volume is very welcome, but it is racily as well as learnedly written, especially in the polemic portions, which occupy considerable space. The objections of Corssen and others to the theory as applied to Acts are stoutly combated, and the counter theory of Corssen that the  $\beta$  text is the work of a Montanist is wittily refuted. The surprisingly early date assigned to the gospel cannot be said to be proved, but it is at any rate shown to be conceivable, on the assumption of the possibility of *vaticinium ante eventum*.

The  $\beta$  text of the gospel lacks the valuable support of f and s, but the loss is counterbalanced by the Curetonian and Lewis Syriac. The readings peculiar to  $\beta$  are indicated, as in the Roman edition of Acts, by spaced type, but the attempt to distinguish by printing between Greek readings and those found only in Latin and Syriac authorities is not renewed to the reader's relief. Omissions, which, as observed above, are very numerous, are pointed out by a sign which is single or double according to the amount of matter omitted. There are also signs calling attention to change of order, interpolation in  $\beta$ , and interpolation in both  $\alpha$  and  $\beta$ . The authorities are given in the usual manner under the text.

Many of the readings adopted are strongly attested, but some rest on a single authority, as for instance, the additions in 11:2 and 13:7, which are inserted after D alone, and the omission of *ἀρχαίου* in 17:10, which is supported by s<sup>1</sup> alone. Others rest on a few authorities, as for example, the epic description of the stone in 23:53 as needing twenty men to roll it, after D c sah.; and the substitution (24:32) of *βεβαρημένη* for *μαιομένη* after s<sup>1</sup> sah. arm. In the note on the last reading there is

a false reference: "p. 114" ought to run "p. 120." All these readings are undoubtedly notable, but the introduction of them into the text with the present evidence seems premature.

But by far the boldest critical feat in the volume is the attempt to find a home for that waif and stray of early Christian tradition, the pericope of the adulteress. The manuscript evidence, here too, is very slight. The only authorities that can be adduced are the Ferrariani and a note in a lectionary now in Athens. The cursives named, however, insert the narrative after Luke 21:38, where it is obviously out of place. So our author is obliged to look out for a more suitable position, which he ultimately finds after 5:36. But even then the pericope as it stands does not fit very well. So it is assumed that during its sojourn in the fourth gospel it contracted some corruption, which was retained when it was reinserted in the Ferrariani in the writing to which it really belonged. The restored beginning is given as follows: *Καὶ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν*. It must be allowed that the narrative thus adapted reads smoothly where it is placed, and that its style is clearly shown to be Lucan rather than Johannine, but much stronger evidence is necessary to carry full conviction.

The value of the work lies mainly in its abundant suggestiveness, and in its clear, convenient, and accurate presentation of the Western text.

W. TAYLOR SMITH.

EXETER, ENGLAND.

**Le Royaume de Dieu.** Exposition abrégée de l'Évangile à l'usage des catéchumènes. Par L. EMERY et A. FORNEROD, professeurs de théologie à l'université de Lausanne. Lausanne: F. Rouge, 1898. Pp. 103. \$0.25.

The authors of this admirable little catechism are among the leading advocates of theological progress in French Switzerland. They have recognized their obligation to help their less favored brethren into the larger light which has come to them. The reader will find here a catechism very different from that which his preconceptions have led him to expect. It is really interesting reading. The title presents the fundamental conception. The idea of the kingdom of God is taken as the central and starting point. Hence the mission and person of Christ are treated before the doctrine of God, since Jesus made the kingdom the great element in his teaching, which was indeed the "Gospel of the Kingdom," and he himself was its Founder.

Then follows the treatment of "Men as Candidates for the Kingdom," and, still later, "God, the Sovereign of the Kingdom." There is a refreshing breadth as well as clearness in the handling of these topics which make it a model of its kind. If catechisms are necessary for the instruction of our Christian youth, no more useful book of the sort could be found than this unpretending, but thoroughly scholarly, manual. An adapted translation of it for our churches would be a not unacceptable boon.

G. S. G.

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**What the Bible Teaches:** A Thorough and Comprehensive Study of all the Bible has to Say concerning the Great Doctrines of which it Treats. By R. A. TORREY, Superintendent of the Bible Institute, Chicago. New York, Chicago, and Toronto: The F. H. Revell Co., 1898. Pp. 539. \$2.50.

It is not possible to welcome this large volume with anything approaching enthusiasm. It represents a dying theory of inspiration, which views every word of the Old and New Testaments as equally authoritative. It is organized on a vicious system which draws theological propositions from texts isolated from their surroundings and interpreted as though they were individual divine utterances dropped down from heaven. It views the Old Testament as a hunting ground for predictions of Jesus Christ, his earthly activity, and his second coming. The banality of some of its statements is only equaled by their originality. From Acts 16:25 the proposition is inferred and solemnly put forth that "The prisoner should pray in prison." From Ps. 78:29 comes the following, "Angels eat." From Gen. 2:19 is drawn the conclusion that "Man was created with sufficient intellectual capacity to give names to all living creatures," and hence "the development of man from an originally low order of intellectual beings closely resembling the ape, is a figment of unbridled imagination falsely dubbed science. There is absolutely not one fact to sustain it."

The kind of biblical "science" which the author puts forth may seem to him "a *thorough* and *comprehensive* study of *all* the Bible has to say concerning the great doctrines of which it treats," but to anyone who really understands what the study of the Bible means and what a claim like that put forth in the words quoted above involves, this book is little less than a travesty. It starts the student on a faulty method, cultivates in him a narrow conception of the Bible, and

turns him out unable to interpret the book in the light of the best knowledge that scholars are today disseminating with ever widening range and ever increasing force. The spirit and the ability to interpret Scripture fostered by it is discerned in the following comment on John 8 : 55 : *I . . . . keep his word* : "To keep God's word means more than to obey his commandments. A man may obey commandments without hearty love to them, but we guard that which we regard as a precious treasure. This JESUS did. . . . This esteem for His Father's word was a peculiar mark of His love to the Father. The Destructive Critics profess to love God. How little of it they show in this way. They are ready to give away God's word to the first plausible sophist that advances a high-sounding argument for surrendering some precious portion of the word of God."

Most scholars who write upon the teaching of the Bible would shrink from the assumption involved in the title of this book. Is it the author's theory of his relation to the Bible and its Author that leads him naturally to such a confidence in his expository power ?

It is not necessary to deny the earnestness or the sincerity of those who advocate and practice such methods of Bible study as that carried to an extreme in the present volume. The possession of these qualities by the author renders it all the more lamentable that they should be devoted to a task which is obstructive rather than constructive and progressive. The book will doubtless do good in some quarters, but it will do infinitely more harm. It is one more stumbling-block in the way of a sound interpretation of the Scriptures, one more weight to be removed in the onward progress of true knowledge and study of the revelation of God.

G. S. G.

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**The Christian Pastor and the Working Church** (International Theological Library). By WASHINGTON GLADDEN, D.D., LL.D., author of *Applied Christianity*, *Who Wrote the Bible ?* *Ruling Ideas of the Present Age*, etc. New York: Charles Scribner's Sons, 1898. Pp. xiv + 485. \$2.50, net.

Dr. Gladden is already well known as a writer of books that are alive to modern inquiries, and are specially stimulating in directing thought of the Christian community to social problems. It is therefore to be expected that in dealing with the office of the Christian pastor, as distinct from that of the preacher, he should have approached his subject with a thoroughly modern spirit. Many of the chapters of



this work deal with matters which are the general property of all writers of pastoral theology, but they contain a large amount of admirable advice well expressed. The bibliography contained in the introduction shows that Dr. Gladden has handled thoroughly the best literature on the subject, and, while in his early chapters he may have given little that is novel, he has given us the substance of advice given to clergymen through centuries. It is, however, in those parts of his volume in which the author comes most in touch with Christian life which is peculiarly that of the present time, that his work has especial value. In dealing, for instance, with the sacerdotal tendency of church life which expresses itself, among other ways, in the preference of the term "priest" for "pastor," Dr. Gladden, after a well-balanced discussion of the matter, with the use of a considerable literature, reaches a conclusion which, though anti-sacerdotal, is marked by no bigotry. Many of the elements of priesthood may be said rightly to be the pastor's. Thus the opportunity to bear another's burdens through sympathy, the duty of self-sacrificing watch care over his church, his right to be treated with a certain deference because of his office, though not sacerdotal in the ritual sense are so in a spiritual. In his chapter upon the Sunday school Dr. Gladden, beside giving a rapid history of the institution, has given some admirable advice about its organization. His detailed comments upon current Sunday-school methods, and especially upon the use of the *International Sunday-School Lessons*, are always to the point, and it is encouraging to see that he heartily approves of the graded Sunday school. In one further particular his words are worthy of quoting. Speaking of the attitude the Sunday-school teacher should take toward scientific research and biblical criticism, he says: "It is evident that the Sunday school is the very place where our children ought to be receiving instruction, not only out of the Bible, but concerning the Bible, which would equip them to resist the attacks of a blatant infidelity. Instead of this it is feared that the Sunday school, in most cases, is giving them ideas about the Bible which cannot be defended, and is leaving them in an intellectual position in which they are sure to find, whenever they are led to examine the whole question for themselves, that they have been either ignorantly or insincerely dealt with. It is a grave responsibility which the Sunday-school teacher takes who sends his pupils out into the world with such a mental outfit as this."

The chapter upon institutional churches is specially valuable in the material which has been gathered, illustrating the methods and suc-

cess of various attempts at conducting them. While Dr. Gladden admits that there may be a fair basis for a criticism of certain methods adopted by institutional churches, his sympathies are thoroughly with the effort to utilize all branches of life in the service in the kingdom of God. It would be possible to mention other admirable discussions in this book, such as, for example, the chapter upon the "Care of the Poor" and that upon the "Coöperation with Other Churches," but what has been said must suffice to show our appreciation of a book written with such breadth of spirit and such an understanding of the real needs of today. A church manned by a pastor educated on the lines of this book would go far toward producing a virile Christianity, which, transcending the limits of ecclesiasticism, would spread the power of the kingdom of God.

S. M.

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#### LITERARY NOTES.

FROM C. F. Rassweiler & Co., Chicago, Ill., we have received a copy of the *Holy Land* (pp. 415), by H. B. Waterman, D.D. The volume describes Palestine in an orderly fashion, beginning with the sea. It is illustrated with a number of cuts, some of which are of service though of no very great artistic worth. The volume also contains an account of the plants and the animals of Palestine. As a handbook it seems to be valuable. It is written from a personal study of the land and the use of the publications of the Palestine Exploration Fund.

FORDS, HOWARD & HULBERT have published a little book by Norman Fox, *Christ in the Daily Meal*, or the Ordinance of the Breaking of Bread. (New York; pp. 138; \$0.50.) Dr. Fox maintains there is no scriptural precedent for the Lord's Supper as now celebrated, and that it is contrary to the thought of Jesus to make the eating of bread and drinking of wine an ecclesiastical ordinance. One can eat and drink in the presence of Christ alone by himself, as freely as he can with the church. As Jesus did not intend to inaugurate a special meal, so he intended that every meal should be eaten with the special remembrance of Christ. In support of this position Dr. Fox has taken up a number of scriptural passages and discusses them with no little acuteness. One cannot help feeling, however, that he has not accurately expressed the position of Paul. The question is one which is at present attracting considerable attention, and this little book is a really valuable contribution to the discussion of the subject.

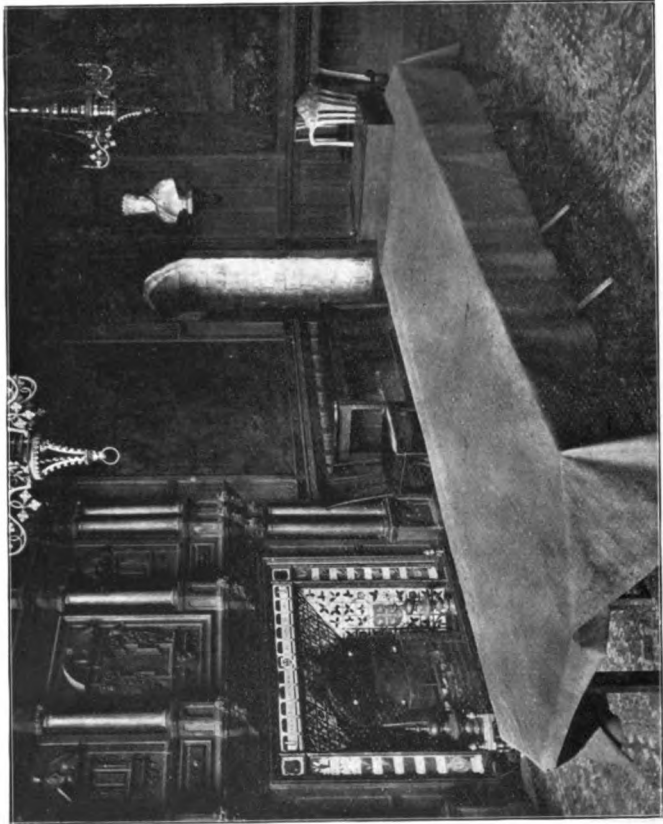
THE work of Professor Bruce, *The Providential Order of the World*, constitutes the Gifford Lectures for 1897. (New York: C. Scribner's Sons; pp. viii+346; \$2.) The volume is one of genuine value, not only in that it maintains sturdily the presence of God in the development of society, but in that it approaches the whole question from the point of view of the thinking of today. The lectures show a wide range of reading, and are written with the finish and earnestness that characterize Dr. Bruce's style.

THE Fleming H. Revell Co., Chicago, is publishing the *Autobiography of Charles H. Spurgeon*, edited by his wife and private secretary. The work is issued in quarto size, with very large type, and a number of illustrations. It enables one to get a true idea of Spurgeon's estimate of himself. It is a pity that the volume could not have been somewhat reduced, for too much of the material is commonplace and unnecessary for even the admirers of the great preacher. (Vol. I, pp. viii+373.)

THE seventh volume of Mackail's *Holy Bible* (New York: Macmillan Co.) has appeared. The work is beautiful typographically, and as a literary monument to the stylistic excellence of the King James Version for its own day it is a success. But it can hardly serve any good practical purpose, inasmuch as it is too expensive for popular purchase, and furthermore because the old English version has been superseded by the Revised Version in the hands of all those who care to have an accurate English text of the Bible before them.

IN his little book, the *Construction of the Bible* (New York: Thomas Whittaker; pp. 86; \$0.50) Professor Adeney has again laid the biblical public under obligations to him for a cautious, popular presentation of a scientific study. In the present volume the author shows how the Hexateuch, with its various primitive elements of ballads, traditions, and laws, and afterwards the prophetic and sacred writings, were joined to make the Old Testament. He regards the law as originating with Moses, but holds that it was developed and enlarged after his time. So far as the New Testament books are concerned, he holds that the James is the oldest of the epistles, and Mark of the gospels, coördinate with which are the *Logia* and parts of Luke. As for the fourth gospel, he holds that John had shaped the story somewhat from his memory of the life of Christ, but yet reports the actual teachings of Jesus. The authenticity of the pastoral epistles he leaves an open question. Altogether the book is an admirable one.





THE JERUSALEM CHAMBER

See p. 196

# THE BIBLICAL WORLD

CONTINUING

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WHEN the Most High gave to the nations their inheritance,  
*DEUT. 32: 8* When he separated the children of men,  
He set the bounds of the peoples  
According to the number of the children of Israel.

Ye have seen what I did to the Egyptians,  
And that I bore you on eagles' wings and brought you to myself;  
*EXOD. 19: 4--6* And now, if you will attentively hearken to my voice and keep  
my covenant,  
You will become to me a choice possession beyond all peoples,  
Though the whole earth is mine;  
Yea, you shall become to me a kingdom of priests and a holy nation.

These were the words of Hebrew poets living in the eighth or ninth century B. C., words expressing, according to the poets, the thought of Jehovah, Israel's God. It is at all events Israel's thought, and as such furnishes us the background of prophetic utterance. Every word of every prophet rests upon a background furnished by Israel's own history; and what a history this was, as today we read it; what a history it must have been, as today we see its outcome in the modern Jew!

Israel appears upon the scene of action as a group of straggling, quarreling, nomadic tribes, and remains essentially nomadic for nearly a thousand years. Entering Canaan, the tribes gradually settle into an agricultural life, but after a century or two there begins a tendency to centralize. Jerusalem, the city of the south, Samaria, in the north, draw to themselves all the potent factors of civilization;

*THE VARIETY OF  
NATIONAL LIFE*

and in later times, when Samaria is destroyed, Jerusalem alone represents all that is strong or distinctive in Israelitish life. Israel thus, within historic times, passes through every stage of life, from barbarism to civilization.

Abraham was a sheik, with a band of Bedouins under his leadership. Isaac and Jacob were the same. In the days of the Egyptian bondage they were ruled by taskmasters. Moses was a despot, but his despotism was of short duration. Tribal chieftains then held sway, until, as tribes became allied, judges here and there were established. Saul's throne is only an exalted judgeship; but the transition from Saul's time, when a gift for the king consists of a kid and some cheese, to the time of Solomon shows phenomenal progress, since in the latter's reign Israel has reached a height which enables her to maintain a royal court with the luxury and splendor of an oriental despot. Under the monarchy north and south the life of the nation continues until a time when, with the nation the monarchy is swept from the country. Strange, indeed, must have been the life of the Jews in Babylon without king or priest or ruler of any kind; and when the return comes, it is no longer a monarchy that appears, for the nation has ceased to be a nation, and has become a church under the iron rule of an ecclesiastical hierarchy. The suggestive thing in connection with this governmental development is the fact that from the beginning to the end there was a strong and powerful tendency toward democracy. There were periods of anarchy and periods of the most intense despotism, and yet it is in Israel's theocracy that we find the germ of all modern republics.

Israel's ancestors far back had come from Arabia, where for thousands of years physical, intellectual, and religious life was being determined. These earlier ancestors had for a time lived in southern Babylonia, whence they were pressed or driven to a locality in northern Mesopotamia; and after centuries of residence in Mesopotamia, with all the accumulated heritage of the past — so far as such heritage could attach itself to a tribe still

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CONTACT WITH  
OUTSIDE WORLD*

nomadic and to remain such for a thousand years—the tribe moves on through Haran, into close commingling and bitter struggle with the Canaanite civilization which had long preceded; a commingling so close as to mean the adoption of the Canaanite language, a struggle so bitter as to mean war to the death. Israel, at this time, is likewise absorbing largely from Arab tribes, which have come directly north and west to Palestine; and now, after two or three centuries of wandering up and down in Palestine, the tribe is driven by hunger to the fertile land of the Nile, where she is brought into contact with what, for her, is a new civilization; a civilization, however, as old as that of Babylon. After two or three centuries she again takes up the struggle with the Canaanites and possesses herself of their land, adopting and adapting their language and their institutions. There is, moreover, continuous contest with the peculiar nation of the Philistines—the thorn for centuries in Israel's flesh. In David's time Israel wars with the petty kingdoms around her, and in Solomon's reign enters into alliance with Phœnicia, Tyre, Sidon, and Syria, and Egypt. In the eighth century Assyria's dreadful hand begins to show itself, and in 722 B.C. the northern tribes become a part of Assyria's contingent, while Judah for a century and a half trembles, like the trees in a forest before the wind, whenever there comes an announcement of the march of the Assyrian king. Assyria falls, and Babylon becomes the mistress of the world. Israel has known well the other nations with whom she has come in contact, and she will know Babylon still more intimately, for in the very heart of Babylon she takes her dwelling, and for two or three generations knows no home but Babylonia. But now a new family of men begins to assume control of the world's dominion. The Persian Cyrus takes Israel in hand and sends her back to build the broken walls of Jerusalem and to restore the temple. Close, indeed, is the Persian supervision, so close as to exert, perhaps, a stronger influence upon Israel's life and thought than that exerted by any nation that has gone before, not excepting Babylon. Persia, however, succumbs to Greece, and, under Alexander the Great and the generals who succeed him, Judah learns new lessons of men. Then



come the Syrian dynasties, and last of all Rome unfurls her standard above the walls of old Jerusalem.

Do we realize clearly that Israel's history touched at vital points the history of every ancient nation to whom the Almighty gave a history? Do we appreciate the fact that through all these centuries Israel was absorbing from the nations with which she thus came in contact? It seemed to be a fancy, but does it not now seem to be a truth, that "when the Most High gave to the nations their inheritance, when he separated the children of men, he set the bounds of the people according to the number of the children of Israel"? Whatever ancient oriental nations have contributed to the civilization of the western world, much of it came through Israel. This contact with every nation of antiquity, with every kind of life and thought, continuing as it did through twenty centuries (for Israel stood by and saw all these successive nations grow and culminate and die, while she, though dying more than once, continued to live) — this contact is something unparalleled in history.

The history of a nation is, after all, the history of its leaders. Was ever nation blessed with greater or more ideal leadership?

**VARIETY OF LEADERSHIP** Abraham was a simple, superstitious sheik, ready to sacrifice his own son alive to what he believed to be the direction of a higher power; resorting to the childish subterfuge of falsehood in case of necessity; but he was a leader strong enough with his faithful retinue of a few hundred men to put to rout the five kings of the East who had come to Palestine, lured thither by the promised riches of her mines and by desire to keep open the highway to Egypt.

Moses may not have been the human author of the decalogue, for most of its precepts were certainly in existence a thousand years before his day; he may not have been the author of the complicated Levitical system, for this surely contains much that connects itself exclusively with the last days of Israel's history. Nevertheless, he gave to Israel standards of ethical truth which remained the highest that had been formulated until the preaching of the Sermon on the Mount; discloses a conception of God

as one God which the people, hundreds of years later, were led to accept ; propounded principles of government which contained in germ the principles underlying the organization of all modern republics ; exhibited ability as organizer and leader of which history fails to present a superior example ; laid the foundation of a religion which was directly to prepare the way for the religion of Christ ; regulated the beginnings of the national history which should afterward furnish the basis for the revelation from on high of great and eternal truths.

David was guilty of the greatest crimes. Nor did he write even many of the psalms which have been attributed to him ; and yet he stands out in Israel's history as a leader, not only in war, but also in organization and in song and music. So strong was the influence he exerted that in later times songs which seemed particularly strong and forcible were for this reason assigned to David, their real author being unknown. It must be acknowledged that the Israelites of later periods read back into David's life and times much that did not belong there, much that was the possession only of a later age. But it is also true that they read into the future—the far-distant future—much of David's life and times ; their prayers for David, — the second David—their ideas of David who should sit on the throne of his ancestor.

Isaiah was given power to lead, as no prophet has ever led before or since. Through dynasty after dynasty, in crisis after crisis, he stood with arm uplifted on high and with heart in touch with God, pointing out the path in which the people are to walk. With a skill in oratory unsurpassed in ancient history, with elegance of diction indeed amazing, with a conception of life so high as to be beyond our reach today ; as a preacher of righteousness, thundering forth denunciation against every kind of sin ; as a teacher of divine truth, Isaiah proved himself to be a leader second only to Moses.

In later days there lived Ezra, the broad-minded, steady-going priest-chief, able with the endowment which had been conferred on him, now that the centuries have passed, to realize what had been Israel's long-delayed dream — that she should be

a kingdom of priests ; and Nehemiah, the prince, with his practical knowledge, which enabled him to steer the way amid difficulties which would have appalled an ordinary man, and to restore the walls of the ruined city; the Maccabees, in their heroic resistance to the crushing force of foreign armies, their steadfast loyalty to the truth as they had received it from God, and in their persistent energy which seemed invincible. When we think of these and many others such, where, we ask, has the nation lived to which providence has given such and so many such leaders? Nor may we forget that Jesus himself was one of this galaxy; for he, too, came of Jewish lineage.

Recall that first halt at Haran, when a portion of the party westward bound decided to stop, fearing lest the future in the new country, toward which they bent their way, would contain too much for their endurance—a turning point in the world's history. What if Abraham had remained in Haran, and had not entered Palestine? Recall again the moment when Joseph is in prison, and the Pharaoh desires his dreams interpreted. How much is involved in the issue of what, at first sight, seems a simple story! If Joseph had not ascended the throne of Israel, and if the tribe of Jacob had, like many another tribe of Palestine, perished from the face of the earth for lack of food—what would have been the difference in the world's history? Think, again, of the severe and terrible bondage under Egyptian taskmasters, and the determination to gain release at any cost. The night is come; flight is made; the army pursues—the great sea is in front, the chariots behind them; they go through the waters, and Israel, in a night, is saved to the history of the world.

Recall that other night when Sennacherib's army lay with Jerusalem in its grasp. Already the cities of Judah had capitulated; the temple's gold and silver had been surrendered, and the women of the king's palace had been delivered to the Assyrian king. The heroes of the Israelitish army had wept many times as they beheld the ruthless ruin wrought by Assyrian soldiers in their much-loved land. King Hezekiah had given

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up all hope ; the people had been compelled to listen to the taunts of the Assyrian messenger who made every effort to weaken their faith in their king and God. What had Judah upon which to trust ? Her allies had been conquered, her territory overrun. Unconditional surrender is demanded, and refusal to comply with the demand meant, as it had meant to other cities which had felt Assyria's touch, utter extermination. The agony and despair of the masses is indescribable. To the human eye the fate of the city must have appeared sealed. "And," says Driver, "it was a crisis upon which, as we who look back upon it in the light of history see, something more turned than the fate of a single nation. The issue was as momentous as anything that has been determined by the decisive battles of the world. It was a crisis as grave as when Persia threatened to interrupt the rising civilization of Greece, or Vandal and Moor to destroy the civilization of Europe." In a night the situation is changed. In accordance with the prediction, oft repeated, of the prophet : by the way that the Assyrian came, by this same way he returned, and Jerusalem was delivered. "For an angel of the Lord went forth and smote the camp of the Assyrians, one hundred and four score and five thousand, and when men arose early in the morning, behold they were all dead corpses." The city was saved ; but not only the city—the nation and the church and Christianity.

But later in Israel's history it seemed necessary that Jerusalem should fall, and Israel be led captive into a strange land. Then comes another crisis. Will those who had been faithful to Israel, who had not sinned the sin for which the nation now pays penalty ; will these loyal Jews whose hearts are broken because the sacred temple has been destroyed, and the Holy City laid waste by fire ; will these faithful ones *continue* faithful and loyal in the midst of the reproaches of their brethren that Jehovah has no power in Babylon, in the midst of the feeling of their hearts that, alas, their God has indeed abandoned them ? In this strange reversal of fortune, in which the guilty seem to prosper and the innocent to bear all the suffering, will there still remain a few whose faith, in spite of affliction and misunderstanding, shall hold

firmly to the God of Israel? The Isaiah of the exile preaches his sermons of comfort and consolation, and thereby sustains the courage and renews the faith of the chosen few who in the providence of God suffer through this period of affliction, not because of their own sins, but because of the sins of their brethren, and who by their suffering procure the redemption of Israel and the restoration of the nation, doing, indeed, in some smaller measure that which centuries later Christ would do for all men and for all time.

But the crises of Israel's history are so numerous that we may not even make typical selections from them.

This history, enacted through so many stages of civilization, conducted under so many forms of governmental control, touching so many lands and so many people, and drawing from both lands and people the essence of their life; giving birth to so many leaders, and marked by crisis after crisis on which for the moment all world-history rested, and on which the progress of civilization depended; this history—so unlike the history of any other nation, so unique—was enacted in the providence of God to furnish the background of prophecy.

Prophecy was the interpretation of history, for in it the prophets read the words and acts of God. Every life was a message from heaven, every event an utterance of God. These lives and events were object-lessons, which men were to contemplate, and by contemplation to learn of God and humanity. These object-lessons, when interpreted and proclaimed by men into whose hearts had been breathed a knowledge of the eternal laws of the Creator of the universe, constitute that large element, that most important element, of Old Testament literature called *prophecy*. Let us not forget that the history preceded; that the object-lesson came first. Prophecy, or the practical application of the lesson, followed, and was built upon the history.

## THE APOSTLES' CREED REVISED BY THE TEACHING OF JESUS.

By PROFESSOR GEORGE H. GILBERT, D.D.,  
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A CHRISTIAN ought to have no hesitation in bringing any creed or doctrine of the church up to the test of the teaching of Jesus. For that is the standard and that alone. The Christian revelation was completed when Jesus ascended on high. He sent his disciples forth to *witness* of him, not to make new revelations (Luke 24:48; Acts 1:8). To the end of the age they were to teach the things which he had commanded them (Matt. 28:20). It was he and no one else who fulfilled the law and the prophets (Matt. 5:17). It was he and no one else who knew the Father (Matt. 11:27). He said that he had made known the name of the Father, and we may not affirm that he left anything in that name which he did not make known (John 17:6). He declared to his disciples *all* things which he had heard from the Father (John 15:15). He *finished* the work which the Father gave him to do (John 17:4). He promised that his Spirit should continue his work, but by unfolding and applying the revelation which he had made, not by making new revelations (John 14:16, 26; 15:26; 16:7-11). He said that the Holy Spirit would glorify him because he would take of his revelation and show it to the disciples (John 16:14). He would bring to their mind what Jesus had said, and lead them into an understanding of it. Words spoken by Jesus and but imperfectly understood were to become plain under the tuition of the Spirit, and the disciples would then see their application to daily life.

There ought to be no question on this point. To say that Jesus left his revelation incomplete, and that he expected his disciples to complete it, is to ignore his plain words.

By the standard, then, of the teaching of Jesus as contained in the gospels, which of all New Testament writings describe his life and record his words, every doctrine of men, as well as each individual life, ought to be tested. And there is a special fitness in subjecting the Apostles' Creed to this test, because, by virtue of its great age and its ritualistic use in many churches, it has an immense influence. There are, doubtless, many persons who suppose that it is inspired, as there are many who are naturally misled by the title into the belief that it was really composed by the apostles. A brief statement of its history may, therefore, appropriately precede a study of it in the light of the teaching of Jesus.

The Apostles' Creed was produced in the western or Latin church, and was a gradual growth. We find its outlines at the beginning of the third century in the creeds of Irenæus and Tertullian, and five hundred years later we find the present form of the creed recognized everywhere in the western church. For centuries there was not one uniform version of the creed, but varying versions of it were in use in different churches. The form adopted by the church in Rome at last supplanted all others, and this has survived to the present day. Thus it appears that the name of this venerable statement of faith is a misnomer. Parts of it originated as far from the time of the apostles as we are from the days of Queen Elizabeth, or even from the days of King John. It is, of course, a misfortune that it sails thus under false colors, and that it seems to have an authority which it cannot rightfully claim. If there were any power on earth that could break the tradition regarding this document, it would be a forward step to rechristen it simply as "An Early Creed."

A revision of this creed by the teaching of Jesus calls for some omissions and more additions, that is to say, it calls for these alterations if it is to be in any adequate sense of the terms "the rule of faith," a short statement of the essentials of Christian belief.

First, the omissions. I think there should be three of these, viz., the article regarding the conception and birth of Jesus, the

article regarding his coming to judge the quick and the dead, and the article regarding the resurrection of the body. I do not take account of the article on Christ's descent into hell, or Hades, since this is not everywhere received. It would surely be easy to point out that this article has no claim to be considered an essential of Christian belief.

The first of the three articles mentioned cannot be regarded as an essential of Christian belief, because it is neither mentioned nor implied in the teaching of Jesus. Jesus claimed to be without sin, but never intimated that his sinlessness was due to a supernatural origin of his person. He taught that he was one with God, but also that this unity was morally conditioned. He said that the Father loved him and was with him, because he always did what pleased the Father. He said that he abode in the Father's love, because he kept the Father's commandments. He teaches, in the plainest manner, that his union with the Father is ethical when he prays that his *disciples* may become one even as he and the Father are one. Again, Jesus presented himself as the Messiah of the Old Testament, but there is no indication that, in his thought, this involved a supernatural human origin. Apart from three passages in the fourth gospel, there is no indication that, in the thought of Jesus, his Messiahship implied preëxistence even, not to say a supernatural human origin. We repeat, then, the statement made above, that the article regarding the conception and birth of Jesus cannot be regarded as an essential of Christian belief, because the teaching of Jesus neither mentions nor implies it. We are not now concerned with the question whether the narratives in Matthew and Luke regarding the birth of Jesus are historical or poetical. However that question may be answered, even if they be regarded as historical, it remains true that the article on the birth of Jesus cannot be regarded as an *essential* of Christian belief. If Jesus had regarded it as essential, it is inconceivable that he should never have so much as alluded to it. For everyone, therefore, who holds that the essentials of Christian belief are contained in the teaching of Jesus, the question admits of no debate. This article is not contained in his teaching, not even by implication.



In regard to the second of the three articles, that Jesus shall come to judge the quick and the dead, one cannot speak as positively as on the first, and yet, as the article reads, it cannot be regarded as an essential of Christian belief. For the judgment of which it speaks is evidently thought of as a judgment of all at one definite time in the future, both the living and the dead. This contains at least two points of divergence from the teaching of Jesus. First, Jesus does not teach that the judgment of men is to be postponed until his coming, or the end of this present age; and, second, he does not teach that the judgment is to be an outward and visible event. That which can be regarded as an essential of Christian belief is that all men shall be judged by Jesus Christ, but this is not what the creed says. It says that Christ shall come from the right hand of the Father to judge the quick and the dead. This statement that he shall *come* doubtless means that he shall come to this earth, where the judgment is accordingly thought of as taking place in a formal and visible manner; and the coming is, of course, identified with the coming of Christ at the end of the age. There is no other event in the gospel of which the builders of this creed can have thought.

But Jesus does not teach that the judgment of all men is to be at the end of the age. According to the fourth gospel, the essential judgment of righteous and unrighteous is during the present life. He who accepts Jesus passes out of death into life (John 5 : 24) and at death is received by the Lord into the Father's house (John 14 : 3). He does not come into judgment (John 5 : 24). On the other hand, he that believeth not in the Messiah hath been judged already (John 3 : 18). Hence, in the thought of this gospel, any judgment at death or at any time in the future can be no more than a recognition or indorsement of the judgment of the present life. In the synoptists also judgment is a *process*. It is true that these writers put a great judgment scene at the end of the age, but they do not think of the essential truth of that scene as *limited* to the end of the age. For in no passage regarding the so-called final judgment, as far as the words of Jesus are concerned, is there the slightest intimation

that it concerns more than a single generation, that is, the generation which is then on the earth. Therefore we must hold that the truth of the scene has already had its realization with each generation and with every individual member of each generation. This is taught, also, in the word of Jesus to the dying robber: "This day shalt thou be with me in paradise." To be in paradise with Christ cannot be regarded as different from the reward which is bestowed on the righteous at the final judgment. Paradise means heaven, both in the early Jewish and in the Christian writings. But to be in heaven with Christ presupposes the Messianic judgment. Nor can the case of this robber be regarded as exceptional. Had John or Peter or any other disciple died in that hour, trusting in Jesus as did the robber, we must suppose that he would have been in paradise immediately after death, and consequently must suppose that for him the final judgment would have been accomplished in that same hour. Therefore, according to the synoptists, the final judgment of the individual is at the close of the earthly life. It is not far hence in the future, at the end of the present dispensation. There is no interval between death and judgment. The conception of the creed, that there shall be a judgment both of the living and the dead, that is, a judgment scene in which those who are yet in the body and the dead who have been raised from the grave shall be judged together, is wholly foreign to the teaching of Jesus. We must say, then, that, while judgment by Jesus is an essential of Christian belief, the statement of the creed that Christ shall come from the right hand of the Father to judge the quick and the dead cannot be maintained.

The third article which we think has against it the teaching of Jesus is that which confesses belief in the resurrection of the body. Jesus taught that his own resurrection would be a visible phenomenon, a bodily return from the grave, but he taught also that this resurrection was to be a *sign* of his Messiahship. Therefore it belonged in the same class with his Messianic words and works. It does not then prophesy a bodily resurrection for the disciples of Jesus, but is a strong argument against such a resurrection. The miraculous occurrence which was necessary

in the case of Jesus can never be necessary in the case of another being. We can no more argue from the bodily resurrection of Jesus to a bodily resurrection for his disciples than we can argue that, because he arose on the third day, therefore we shall arise on the third day, or because he raised the dead to life, we also can. Raising the dead was a proof of Messiahship, and the resurrection of Jesus was the culminating proof of the same fact.

In the parable of the Rich Man and Lazarus Jesus represents Lazarus as passing into heaven in the moment of death, for *the bosom of Abraham* is here a synonym of heaven; and he assured the penitent robber that he should be in paradise that day. But to be in the bosom of Abraham or paradise is certainly to be risen from the dead. Therefore, these passages, like the resurrection of Jesus himself, are directly against the idea of the resurrection of the body. The day when the robber entered paradise, in such a spiritual body as it pleased God to give, his material body was taken down from the cross, and found the usual fate of the bodies of executed criminals.

In the fourth gospel Jesus makes no reference to a resurrection of the body, or to a future resurrection of any sort, if we except a single passage in which the resurrection is not treated for its own sake, but incidentally (John 5 : 28, 29). He speaks only of a present spiritual resurrection. This is unto a life which is not affected by the collapse of the physical body.

We conclude, then, that the article regarding the resurrection of the body not only has no clear word of Jesus in its support, but is manifestly opposed to his teaching. It cannot, therefore, be regarded as an essential of Christian belief.

Such are the omissions which must be made from the so-called Apostles' Creed, if it is to be brought into harmony with the teaching of Jesus. But this is only a part of the needful revision, and, indeed, the smaller part. When one looks into this ancient "rule of faith" for the prominent truths of Jesus' teaching, one looks for the most part in vain. They are not there.

Thus the first article confesses faith in God the 'Father Almighty, maker of heaven and earth. Now, with the exception of one word, there is nothing distinctly Christian' in this article. It might have been the confession of an Old Testament saint as well as of a disciple of Jesus. It surely does not adequately represent the revelation of the Father which Jesus brought to the world. And yet, that revelation was fundamental in his entire thought. His consciousness of God was the sun, which lighted all his day. To ignore this revelation so largely as the creed does is to fall far short of an ideal Christian rule of faith.

The section regarding Jesus, if we omit the article concerning his origin and that about his coming to judge the quick and the dead, is true, but it scarcely touches the *revelation* of Jesus at all. It mentions that he suffered under Pontius Pilate, but does not say that he was the Messiah and Savior. It mentions his crucifixion and death, but does not refer to his perfect life and his revelation of the Father. It mentions his burial and resurrection, but does not say that he founded the kingdom of heaven on earth. It mentions his ascension into heaven and his session at God's right hand, but says nothing of his vital relation to his disciples. These omitted truths are fundamental and must surely find a place in a statement of the essentials of Christian belief.

The third section of the creed, "I believe in the Holy Ghost," does not remind us of any specific teaching of Christ in regard to the Spirit. It might have been confessed by David or Isaiah.

The fourth section mentions the holy catholic church and the communion of saints. The first part of this article does not seem to present an essential of Christian belief. It is extremely doubtful whether Jesus ever used the word *church*, and if he did use it in the two passages in which Matthew attributes it to him, it is certain that he did not use it in the sense which it had in the fifth century when this article came into the creed. We must substitute for it the word *kingdom*,

<sup>1</sup>By *Christian* here I mean that which belongs to the revelation of Jesus.

and then we should have something distinctly *Christian* affirmed of this kingdom. For the Old Testament also speaks of the kingdom of Jehovah, and teaches that his people should be holy.

The second part of this section mentions the communion of saints, but perhaps it would have more of a flavor of the teaching of Jesus if it mentioned the saints' duty of service and sacrifice.

In regard to the article on the forgiveness of sin it must be said that there is nothing distinctively Christian in it, that is, nothing which bears the stamp of Jesus' teaching. Many peoples in different ages have believed in the forgiveness of sins. Some have thought that forgiveness was to be secured in one way, some in another. But it is reasonable to demand that a statement which claims to give the essentials of *Christian* belief shall go beyond the common faith of many ethnic religions.

Such are some of the points at which the so-called Apostles' Creed must receive important additions, if it is to deserve the name of the "rule of faith." It may not be an easy task to present these additions in a form which will be generally acceptable; and yet, in view of the vast progress which has been made in the knowledge of the gospels since the creed was formulated, especially the progress of this century, it ought not to be difficult to make a statement which should at once commend itself to all competent judges as a more adequate representation of the essentials of Christian belief than is this venerable creed.

In concluding this article I venture to embody the suggestions which have been made in a version of the Apostles' Creed as revised by the teaching of Jesus:

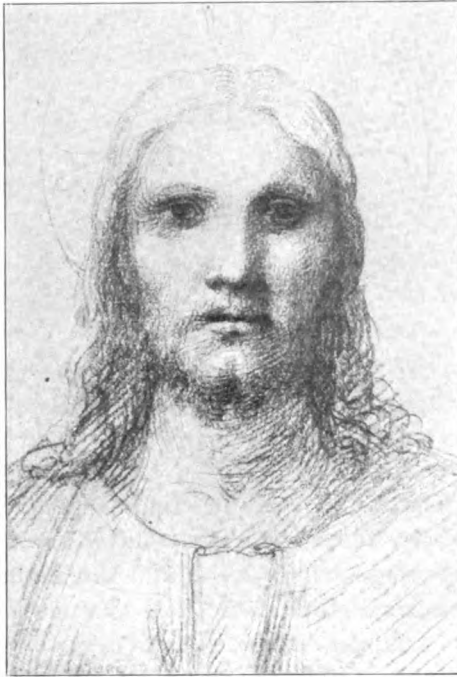
I believe in God as the Father of all men, who so loved the world that He gave His Son to die for it, and who freely pardons every penitent sinner.

I believe in Jesus as the Messiah and Savior of the world; who lived a perfect life of trust, obedience, and love; who in His character and teaching gave a perfect revelation of the will of God; who founded the kingdom of heaven upon the earth; who was glorified by the Father in His death and resurrection; who sitteth at the right hand of the Father, and who is also in vital spiritual connection with His disciples on the earth.

I believe in the Holy Spirit, who takes the place of Jesus with His disciples, who shows unto us the things of Jesus, and inspires to Christian service.

I believe in the holy kingdom of Jesus, entered through faith in Him, manifest wherever His spirit is manifest, extended by personal witness to Jesus, triumphant and everlasting.

I believe in the forgiveness of sins through Jesus, the life of consecration to the will of Jesus, the reception of believers by Jesus in the hour of death, and their perfect felicity in the perfected kingdom of God the Father.



SKETCH OF THE HEAD OF CHRIST  
RAFFAELINO DEL GARBO

## IN ELIJAH'S COUNTRY.

By SHAILER MATHEWS,  
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THE traveler from Jerusalem to Jericho, perhaps an hour after he has passed the khan of the Good Samaritan, comes suddenly to a turn in the road from which he looks down into the precipitous wady Kelt, deep within which he may perhaps catch glimpses of a little brook. If his guide is more in his service than in that of the blackmailing Bedouin, he will turn sharply to the left, and, after dismounting, since the path is impracticable for riding, will follow the rough, steep path along the side of the hill down into the valley. By popular consent the wady is identified with the brook Cherith, by whose sides Elijah was hidden while Jezebel seemed all but successful in extirpating the religion of Jehovah. The identification may be groundless, but, as one creeps down its steep banks, along and under the two conduits that once carried water to the palaces of Jericho, until at last he rests beneath the trees by the side of the brook, it is not difficult to understand how it arose. Shut in by precipices rising to hundreds of feet, with hermits of all nations living in little huts perched halfway up the cliffs, the ancient monastery of St. George clinging like the houses of Amalfi to its rocky sides, the wady is utterly remote from the world that lives beyond its hills, and the natural retreat of all those who seek religious seclusion. Even in these days of tourist bands its stillness is seldom broken, except by the sound of fagots thrown over the cliffs to be used in some charcoal oven or limekiln, or by the flight of the wild pigeons that nest in thousands in its caves. The ride along the path that skirts its farther cliff is one not soon to be forgotten. Sudden breaks and turns swing one out over the edge of the rough trail; steep ascents and steeper descents test alike horse and rider, while

every sense is alive to the beauty and awfulness of the cañon itself. If it be not the brook Cherith, it is at least a worthy rival.

A short ride from where the wady Kelt finally opens into the great valley of the Jordan there is a beautiful spring and



ELISHA'S FOUNTAIN

pool, *Ain es Sultan*, or, as it is better known, Elisha's Fountain. Its warm waters, tradition says, the prophet healed with salt (2 Kgs. 2: 19-22), and, however that may have been, it is the favorite camping spot of travelers, whose native attendants can generally be seen bathing within it. Although anything like certainty is, of course, out of the question, it was doubtless somewhere in this vicinity that the two prophets came down from the hills on their sad journey across Jordan to find Elijah one last solitude in which to die.

Yet, after all, the country that was properly Elijah's was not this of shadowy identification, nor the upper Jordan valley



where he called young Elisha to be his successor, nor Beer-Sheba where he lay in hiding, nor yet that region beyond Jordan from which he so suddenly appeared and toward which at last his steps led him, a man marked by death ; but rather the hills and

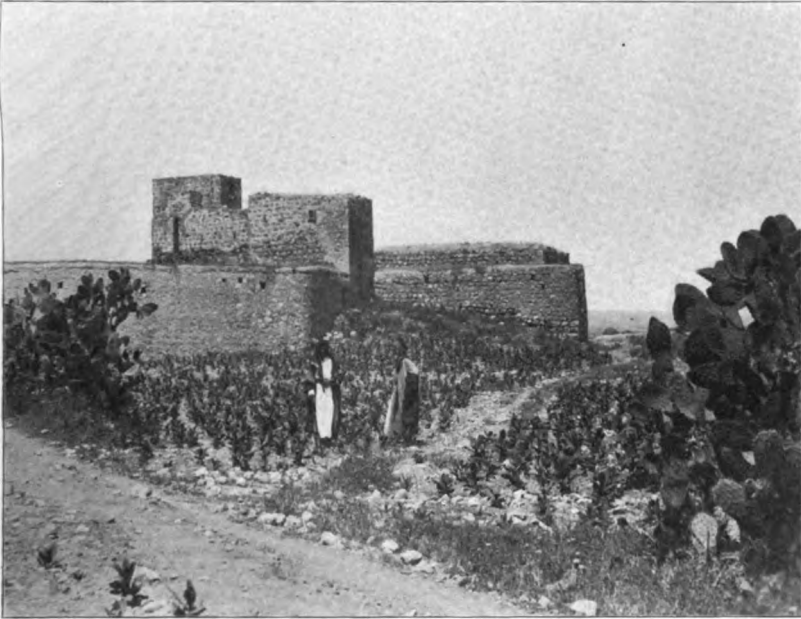


MODERN BETHEL

valleys of the northern kingdom and its frontiers toward Tyre and Sidon. It was at Bethel, just on its southern border, that he visited the schools of the prophets that sprang up under his influence, while from its woods came the two bears fierce to avenge the insult paid his successor. But the Bethel of today suggests little of the Bethel of the prophets. Its huge reservoir is hardly more than a pasture, and even its noble fountain seems to be but a public bath for the fellaheen. In the midst of its hovels there are a few traces of some Crusader's building, and just north of the present village there is a curious group of great stones that may preserve a recollection of the days

when its hill was a sacred place for the inhabitants of the neighboring valleys, and the worship of Jehovah was as much hid in the future as America.

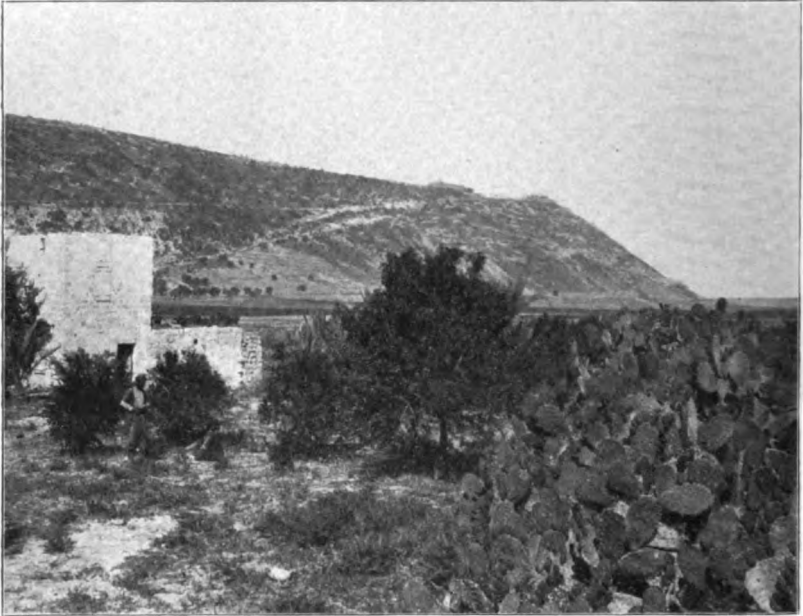
A couple of days' journey north of Betin lies Zerín, the



JEZREEL (ZERIN)

site of Jezreel, the city of Ahab and Jezebel. Somewhat like Samaria, the capital it replaced (or at least rivaled), Jezreel was built upon a hill. It rose from the midst of the great plain of Esdraelon, that "most secular place in sacred history," most strategic in its location. Behind it ran the valley of Jezreel straight to Bethshan, whose acropolis could be seen against the hills of Moab. On either side Esdraelon swept out in great bays toward Tabor and the mountains of Gilboa, while straight before the city were the range of Carmel and the sea with its friendly ports. Here, in the very center of commercial activity, where the roads from Damascus and Egypt, Judea and the trans-Jordanic lands, crossed each other, the crag of

Jezreel was easily in touch with Ahab's heathen allies. Yet a crag it hardly seems, as one forces his horse up among the mud hovels and mud bakehouses, filled with the smoke of their disgusting fuel, toward the tower that here, as on every

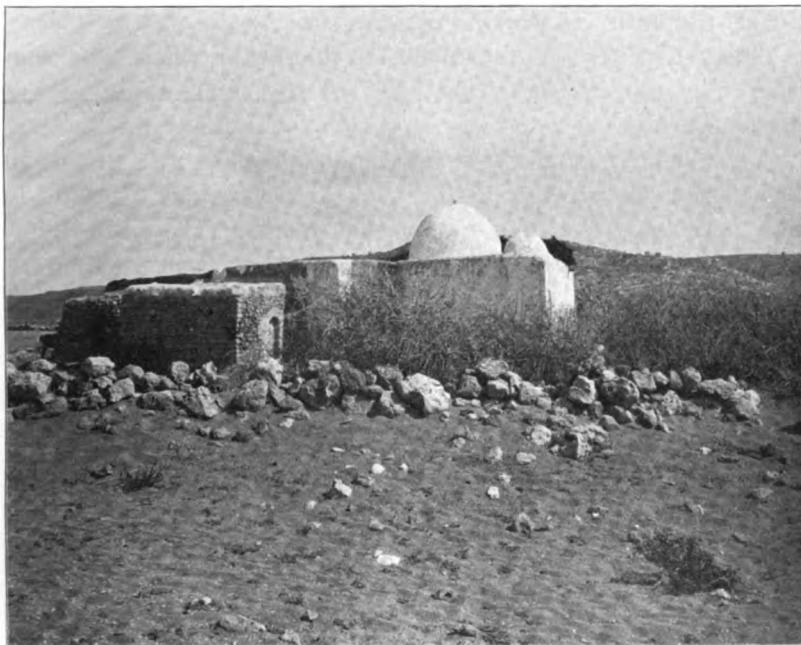


MOUNT CARMEL

strategic spot in Palestine, tells of the energy of the Crusader. Doubtless on the southern slope, composed now of the débris of the succession of cities that have covered the hill, was the vineyard which Naboth owned, and where Joram fell by the hand of Jehu. On the eastern slope there are a few ancient wine presses, but beyond them, notwithstanding the tradition that sees the ruins of Ahab's palace in the Crusader's tower, there is nothing to remind us of the second bloody capital of Israel.<sup>1</sup> The

<sup>1</sup> SMITH, *Historical Geography*, 357 n, holds that all references to Jezreel before 1 Kgs. 18: 45, 46 refer to the plain rather than the city. It is likely that the earlier references do refer to the *plain*, but the custom of naming plains from the town to which they belong, together with the obvious importance of the hill, make it probable that the city was not named, but rebuilt, by Ahab.

northern side, however, still preserves the almost precipitous front of Ahab's day, though the road that has been cut along it can hardly be more ancient than Roman times, and very possibly dates only from the time of the tower.



SAREPTA (SARFEND)

The road to Carmel over which, after the bloody afternoon by Kishon, Ahab drove back through the rain to Jezreel, with Elijah running before him like a *sais*, doubtless followed nearly the same direction as the path that today branches from the road to Nazareth, almost at the spot where Napoleon defeated the Turks, away toward Lejjun, the ancient Megiddo, and then skirts the foot of Carmel to run close by the bed of Kishon to Haifa. From every hill about the ruins of the ancient capital one gets clear views of the great ridge that should have joined Samaria with Galilee, but which has been bent away, a wave of mountain cresting as it meets the Mediterranean. It is a striking high-

land, crowned with its convent and clothed with vineyards and gardens, and one easily understands how from prehistoric days it has been a "mount of God." There Jehovah and Baal had each his altar. For Elijah to summon Israel thither to witness a final struggle between rival religions was but to follow along the line of the faith and worship of centuries.

Just where the religious duel was fought, or where the spot where the prophet waited for news of the small cloud to rise out of the sea, has long been forgotten. Tradition has, indeed, its sites, as it has also a spot for the massacre of the priests of Baal. But one cares little for such identifications, possible as they may be. The imagination that reconstructs biblical history is hindered by the anachronism of chapel and monument. One sees surely only the mountain itself as it thrusts itself out from the hills of Samaria, with its noble panorama of sea and mountain and plain, and, like all of this strange land, with its memory of Greek and Persian, Hebrew and Roman, Turk and Frenchman.

North of Carmel, on a promontory halfway between Tyre and Sidon, is the little village of Sarfend, which marks the site of Sarepta, or Zarepath, where Elijah lived through the years of famine in the home of the widow. Along the shore are traces of the ancient city, and a Moslem *wely* marks the site of the crusader's chapel that in its turn marked the spot where the prophet lived and wrought his miracles. Here one comes upon the Moslem saint, however, rather than the Hebrew seer. Within the *wely* there is no tomb, but an empty recess covered by a curtain. For the Mohammedans hold that Elijah is not dead, but "flies round and round the world," and once a week, on Thursday nights, he returns to this little *wely*, filling it with such light that no one dares enter.

And in this borderland of faith and superstition Elijah, as beyond Jordan, vanishes.

## THE THIRD COMMANDMENT IN THE OLD TESTAMENT.

By ROBERT MACKINTOSH,  
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IN order to learn what this commandment can teach us regarding the evolution of sin, or regarding the evolution of moral ideals, our minds must plunge deep into the thoughts of the ancient world. The commandment treats of the appeal to God.<sup>1</sup> It requires that every such appeal should be made solemnly, candidly, truthfully. When the world was young, and when mankind was split up into a number of jealously hostile tribes—when every stranger was at the same time an enemy—then it was a great matter to secure little oases of peace and good order within the family circle, or the tribe, or the city, or the nation, and any bit of neutral ground was of great importance—any market place, or religious sanctuary, where strangers looked each other in the face and kept the peace; these small beginnings of justice and order were a sort of prophecy of a wider justice and a more stable order that should one day appear among mankind. And, as with justice and order, so with truth. When men left to themselves will not speak truth, when continued danger and frequent oppression have had their natural effect in developing a protective instinct of lying, so that, in speaking to a stranger, or to one in authority, the poor man naturally lies, lest he should happen to blurt out something that will be used against him, then it is of the greatest consequence to ascertain how men can be got to speak the truth in circumstances which make it urgently necessary to discover the whole truth. That is the origin of the judicial oath. An appeal is

<sup>1</sup> It is impossible here to estimate the value of the attempt of ethnology to dig deeper yet, tracing the oath to a belief in magical or automatic sanctions, independent of all theistic or polytheistic faith.

made to God; and thus, adjured by God—in fear of him, lest he punish perjury, and lest it prove more dangerous to offend God than to help government officials in their prying into men's affairs—thus, in the witness box, men begin to speak the truth. It is a very small beginning of truth speaking which is thus wrung out of the reluctant human conscience. It is in a very low form that the fear of God thus shows itself as the cement of human society. But a beginning has been made; and probably nothing except a directly religious sanction<sup>2</sup> would have extricated mankind from that miserable *impasse*, fatal to all progress, in which truth is regarded as a jewel, to be kept for one's friends or clansmen, and lies are the things one naturally offers to a stranger. Thus, in early times, courts of law, holding the balance as they do between rival claims, act as a means of education for the conscience, besides rendering service as pioneers of civilization and order. This procedure—the judicial oath—is sanctioned by the third commandment, which in so doing forbids perjury.

But in early society a second use is made of the direct appeal to God. Taught in courts of justice that by specially addressing yourself to God you can get him to take a specially close cognizance of the affairs of your life, men tried to make use of the practice for their own advantage in the form of the religious vow. This is, to say the least, much more prominent in the Old Testament than a formulated or technical, judicial oath. In its first shape the vow was a specially emphatic way of praying. It took the form of a bargain, proposed by the suppliant to God. Thus Jacob at Bethel says: "If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall Jehovah be my God, and this stone, which I have set up for a pillar, shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee." So,

<sup>2</sup> In the Old Testament we seem to have clearer evidence of putting the accused on oath than of administering an oath to ordinary witnesses. And perhaps the distinction of the ninth from the third commandment is not merely significant of a fresh point of view, but of the circumstance that, with the Hebrew, the appeal to God in judicial matters was not embodied formally in an oath.

again, Jephthah's vow ran as follows: "If thou wilt indeed deliver the children of Ammon into my hand, then it shall be that, whatsoever cometh forth from the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be Jehovah's, and I will offer it up for a burnt offering." We have called this a specially emphatic way of praying, for when the vow accompanied a petition, and when it was made conditional upon God's granting the petition, it showed how much a man was in earnest in craving such and such a boon; so much that he was prepared to give the tenth of his income or property as a thank offering; or else, that he was prepared to sacrifice as a thank offering the first thing, or even *person*, that met him on his return home. Of course, in making these private appeals to God, men did not suppose they could absolutely insure his granting their prayers. They offered God, indeed, special inducements, as the symbols of a specially grateful devotion; but it remained within his free choice either graciously to listen to their prayers and accept the gifts which their vows offered him, or else in mysterious coldness to turn away his face. All this may seem to us too selfish, too commercial; yet the most spiritual psalmists of Israel favor the vow even when they frown upon sacrifice; and we are probably safe in understanding their partiality for vows as due to their interest in personal religion. For many ages religion belonged chiefly to the state, or the tribe, or the king; it was only on rare occasions and by curious methods that a personal link was established between the individual worshiper and his God, and that personal piety which is the heart of all religions began its gracious work upon human character. "Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows to the most high; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Not animal sacrifice, but prayer, praise, and the vow—that is the religious programme of Ps. 50. No doubt, as time went on, the element of bargain, which seemed so strange to a Christian, *e. g.*, in Jacob's vow, might disappear. The vow would then be a simple and unconditional promise to do something, or abstain from something, for



God's sake; and it would still be a personal link between the worshiper and heaven. Perhaps this kind of vow is contemplated in Deut., chap. 23. "When thou shalt vow a vow," we there read at the twenty-first verse: "Thou shalt not be slack to pay it; it would be sin in thee. But," says the next verse, "if thou shalt forbear to vow, it shall be no sin in thee." Here the vow is spoken of as if it were a "free-will offering," pure and simple. But again and again in the Psalms we find that the vow has been part of the mechanism of prayer. The sufferer in the twenty-second psalm—one of the most spiritual passages in the Old Testament—speaks of his deliverance thus: "I will pay my vows before them that fear him." So in the one hundred and sixteenth psalm: "Then called I upon the name of Jehovah; Jehovah, I beseech thee, deliver my soul." And afterward, when the prayer has been heard: "I will pay my vows unto Jehovah, yea, in the presence of all his people." In both these psalms the vows spoken of have accompanied the exercise of prayer for deliverance. And in Ps. 61 we read, in so many words: "Thou, O God, hast heard my vows;" just as we might say, Thou hast heard my prayers. But whether the vow formed part of a special appeal to God in the shape of a proposed covenant, or bargain, which was indorsed by God's granting the prayer of his servant, or whether the vow was simply an unconditional promise, in either case the worshiper found himself obliged to perform what his vow had freely offered. And the third commandment protects the personal vow as well as the judicial oath. He who has thus chosen to invoke the name of God will not be held guiltless if he has drawn near to God with false promises.

These, or such as these, are probably the earliest and most fundamental applications of the third commandment. More than with either of them, however, we are apt to connect it with the prohibition of another sin—the sin of profane swearing. In the natural history of sin that particular offense arises later on. It is a new transgression of the reverence due to God.

Blasphemy, as a secondary development of perjury, owes its origin to the fact that God's providence does not usually visit the perjured man with immediate punishment. At first, when

the appeal to God was introduced, men probably expected that God's judgment would fall upon the perjurer, if not instantly, yet certainly within a short time. We must always remember that the ten commandments came to us from an age before there was any clear revelation of immortality, whether in the form of future rewards or in that of future punishments. The promise of the fifth commandment is a promise of long life in the land given to Israel by his God. The threat of the second commandment speaks of God's continuing to visit sin, not upon the soul of the dead sinner, but upon his children and posterity. And the threat of the commandment now before us—"Jehovah will not hold him guiltless that taketh his name in vain"—probably intimates that the false swearer, though he may for the moment deceive men, shall soon be blighted with the manifest curse of God. There is at least one law in the Pentateuch which shows how lively an expectation was cherished in Israel of immediate supernatural judgments by God upon sin. It is the law describing the ordeal (as we may call it) which a jealous husband was permitted to impose upon his wife. The suspected woman was brought before the priest, was made to drink a potion of holy water sprinkled with dust from the floor of the tabernacle, and was made to assent, in the words "Amen, Amen," to an oath, or a curse, recited in God's name by the priest. "If thou hast gone aside, and if thou be defiled . . . . Jehovah make thee a curse and an oath among thy people, . . . . and this water, that causeth the curse, shall go into thy bowels, and shall make thy belly to swell and thy thigh to fall away." This ordeal, then, with its special appeal to God, was imposed in the belief that the innocent could safely undergo it, but that God would certainly bring upon the guilty the dreadful curse described. However we may understand the operation of such an ordeal—as a superstition, or a standing miracle, or as a means of terrifying the guilty—there can be little doubt that the Hebrews looked for what we should call a miracle, in protection both of the ordeal and of the oath.

But, think as we may of so rare a usage as the ordeal, we shall hardly be prepared to admit that there ever was a time

when each judicial oath infallibly discovered truth and was enforced by miraculous sanctions. At first, indeed, the oath would defend itself. Men believing in the supernatural terrors of God more firmly than in any second cause or natural law would shudder at the very thought of defying God and of calling down his vengeance by deliberately swearing what they knew to be false. He must have been no common criminal who first was guilty of perjury—of perjury not due to passion or prejudices, but to the deliberate choice of a poisoned weapon for saving oneself or for ruining one's enemy. Most sins have their root in the shameful weakness of human nature. Most sins blind the eyes of the transgressor with some thin sophistry: "Ye shall not surely die." But at times temptation induces men to sin with their eyes wide open. Though it should cost me my eternal salvation, I must and will have that; I must not and will not be deprived of the other, for which I have schemed and toiled and suffered year after year; does duty now interpose a barrier between me and my chosen good? then I will trample on duty; does my idol fail to promise me happiness? there is, I suspect, no happiness for me; but this thing, happy or miserable, I will have; are there dreadful risks? But I will brave all risks, nay, all certainty of evil; only, I will not be defeated.—May God keep us from such an hour of the power of darkness. In some such mood, surely, must the first perjurer have gone about his deed; not with the easy calculation of the skeptic, but desperately, deliberately, maddened by the love of sin, pulling down the pillar upon which society rested, setting God at defiance, challenging all the powers of earth and heaven to do their worst, and expecting that they would do it, with only a half conjecture lurking deep in his mind that perhaps conscience lied, and tradition doted, and authority conspired with them—that perhaps the determined longings of his sinful heart would find allies in some quarter of the spiritual world; but, at any rate, let the issue be the worst, his secret should not be dragged from him; he would not be robbed of his prize; he would not be balked of sweet vengeance. For a sufficient price men have been believed to sell their souls to the devil in cold blood. For

a sufficient price, in a spirit of mad wilfulness, deaf to all calculation, the first perjurer defied God and swore his lie.

He lived; he breathed; he was safe! Days passed; months rolled away; he knew no change!

The sky, that noted all, made no disclosure;  
And the earth kept up her terrible composure.

For some men fear and silence would be more than enough. Against the weak the threat of the third commandment would defend itself; they would tremble, quiver, hesitate, and, sooner or later, break down. But the first perjurer—the daring rebel who feared not God nor regarded man—was far from being a weakling; and all such dangers passed him by. Again, sometimes in the course of Providence, or what we call accident, a bolt from the blue would fall so aptly upon the transgressor, at the moment when he felt most secure, as to seem, to his own guilty conscience and to the suspicion of his neighbors, nothing else than God's just judgment. And, when human justice is exercised with any degree of intelligence, the liar or perjurer runs the risk of being found out. Yet all these safeguards fall short of security. In spite of them all, oaths are broken and perjurers enjoy immunity. Even in Old Testament times experience taught this lesson; and we meet with complaints in our Bibles that God, to whom vengeance belonged, did not “show himself.” The simple belief with which the Old Testament started, that every sin was followed before long by its appropriate punishment, was altogether too simple to match the facts as a whole. “My lord cardinal,” said the French queen, “God Almighty does not pay every Saturday night, but he pays.” The decalogue comes to us from a time when men believed that God paid, so to speak, every Saturday night. The experience of the contrary was part of the deep and tortuous and painful teaching by which God educated his chosen people for the revelation of a future life. In the light of our Christian hopes and fears we can see that his government is more truly moral, and therefore more worthy of him, because for a time—only for a time—he seems to hold those guiltless who have broken his commandments.

It being thus proved, to the astonishment and delight of sinners, that perjury was sometimes safe enough, the crime grew popular. That goblin-haunted wilderness into which, with throbbing heart and ringing ears, the first perjurer burst his way soon lost its solitariness and became a highroad for the wicked. God did not fulfil his threats; the appeal to God lost its terrors. *These things they did, and he kept silence; they thought he was altogether such a one as themselves*—a formalist, a hypocrite, with only the show of zeal for righteousness. Hence, in confident irreverence, profanity began to show itself. Did a man doubt your word? Swear to him; appeal to God at your own instance; your oath might carry conviction where a clever tale was doubted, and, if not, you were no worse off than before; it was a foolish old-world superstition that God listened to oaths, and kept the swearer to his word. Profane swearing is at first, therefore, an amateur form of perjury—a peculiarly ingratiating and peculiarly offensive lie; then it sinks into a mere form of emphasis. When profanity grows common, it raises the doubt whether the judicial oath is now a thing of much value. Judicial oaths are a means of extracting truth. In the presence and dread of God, it is believed that even a liar will speak frankly; and so no doubt it was at one time. But when men have so entirely lost reverence for the thrice holy name as to employ it lightly, trivially, even falsely—when they swear by God in common speech merely for the sake of spice and emphasis—can judicial oaths do much to unlock the secrets of men's hearts? If a profane man is unusually truthful in the witness box, what makes him so—the fear of God, or the fear of the police? Judgment to come, or the law against perjury? If solemn affirmations are an insufficient substitute for the oath, surely the religious sanction might be preserved in some better form than that obsolescent type which has run wild, choking our fields and highways with the weed of profanity.

There can be no doubt that the third commandment, while protecting the oath and the vow, forbids and excludes profane swearing. Nothing is more inconsistent with reverence, or does more direct dishonor to the holy name of God. Yet it is doubt-

ful how far profanity was common in Old Testament times. Deliberate apostasy (Lev. 24:11; Job 2:9) is a very different sin; the relish of swearing consists in the profaning of one's own sacred hopes and fears. Such a sin belongs to later and more artificial ages. With all their faults, the Hebrew people were too simple, too primitive, too full of instinctive reverence and unquestioning faith, to trespass much in that direction. No doubt a great deal is recorded which would be condemned as profane by our more advanced New Testament standard. Thus David, when he heard of Nabal the Carmelite's refusal to pay blackmail to the exile and his guerilla band of police, burst into execrations against Nabal, and against himself, if he failed to take vengeance upon the niggard.<sup>3</sup> We should call David's words neither very reverent nor very decent. Abigail heard of the danger, and came out to meet David with propitiatory presents and still more propitiatory flatteries—the wily woman and the handsome young outlaw understood each other at once; with many compliments David announced that, for her sake, and for the sake of God, who had acted in providence through her, he would keep nothing of the vow, which he had rashly taken, to massacre Nabal and the men of his household. But what, then, of the curses which David had invoked on his own head? Certainly that appeal to God was made with levity and set aside again with levity. Still, David had been in earnest at the moment when he invoked the divine name; he had not developed the swearer's habitual impiety, and it is doubtful whether the historian, who records the events, sees anything wrong in David's conduct. Again, we have a celebrated instance of cursing in the Old Testament when Shimei, the son of Gera, came out to meet David as he fled from Absalom. It is an extraordinary picture, the man's hatred found vent for itself in throwing stones at the fugitive king and his little train of followers, as well as in uttering

<sup>3</sup>In our existing Hebrew text, David's curses are destined for the "enemies of David," if he fails to take vengeance. Very characteristically, the Jewish scribes felt shocked to write words of cursing on David, and gave the thing a seemlier turn. The analogy of similar imprecations elsewhere, and the logic of the process, agree with those ancient translations (Syriac and Arabic) in which the verse is found to restore the true reading. See THENIUS, *in loc.*

vigorous curses against them in God's name. An extraordinary picture, to which we can find no pendant except Shimei's abject submission to the same man, a few days later, when the logic of circumstance had declared that David, after all, and not Absalom, was God's favorite. Still, Shimei was at the time when he spoke perfectly in earnest. Absolutely convinced that he was on God's side, and that God was on his side, he gave the reins to his hatred, and heaped up pious curse upon pious curse. Only an oriental, and an oriental with morbid developments of conscience, could find so exquisite a relish in kicking a man when he was down. A most unbeautiful exhibition of human nature—but not exactly profane! Indeed, throughout the Old Testament we find that imprecations and execrations are made use of in all seriousness. The usage became so rooted in language that, when, in Ps. 95, God is represented as swearing, his oath takes the form of an imprecation. Literally, the closing words run: "So I swear in my wrath, if they shall enter into my rest." English readers know the phrase from the epistle to the Hebrews, where a quotation from the literal rendering of the psalm in the LXX is again literally rendered in English by the A. V. Now, this phrase, fully filled in, would read, "God bring judgment on me, if they shall enter into my rest"—a strange form of language to attribute to God himself! We may even doubt whether such expressions are fully consistent with reverence as taught by Christ. But in Old Testament ages we find them used in all seriousness; they are imbedded in the structure of the Hebrew language and in the literature of inspiration.

For the first Bible instance of profanity, as we know it, we must probably come down to the New Testament and to the life of Simon Peter. A strange distinction for an apostle! But let us remember that Peter is not so plain a type of profanity as he is a pattern of deep and humble repentance.

# THE UTTERANCES OF AMOS ARRANGED STROPHICALLY.

By WILLIAM R. HARPER,  
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## II. JUDGMENT AGAINST ISRAEL, 2:6-16.<sup>1</sup>

### 1. INJUSTICE AND OPPRESSION IN ISRAEL<sup>2</sup>— 2:6-8.

For three transgressions of Israel,  
Yea, for four, I will not revoke it,  
Because they have sold for silver the righteous,  
And the needy for a pair of shoes.

And because garments taken in pledge they spread out  
Beside every altar;  
And the wine of those fined they drink  
In the houses of their gods.

Who tread on the head of the poor,  
And the way of the humble turn aside,  
And a man and his judge deal according to agreement,<sup>3</sup>  
And so profane my holy name.

### 2. YAHWEH'S UNAVAILING EFFORTS TO BUILD UP ISRAEL — 2:9-12.<sup>4</sup>

And it was I who brought you up out of Egypt  
And led you in the wilderness forty years  
To possess the land of the Amorite.

<sup>1</sup> See the BIBLICAL WORLD, August, 1898, pp. 86-9.

<sup>2</sup> This division has three strophes of the trimeter movement. Each strophe contains a single verse, but it seems best to transpose vs. 7 to follow vs. 8. This transposition avoids much that is abrupt, renders the order of thought more regular, secures a climax in the statement, and makes the connection close between this division of the piece and the next.

<sup>3</sup> In the ordinary translation, "a man and his father go unto the same maid;" this means nothing in this connection, and by the change of a singular letter reads as above. (So Hoffmann.)

<sup>4</sup> This piece stands in closest connection with the preceding; cf. the contrast between their profanation of his holy name and the thought which immediately follows. It falls into three strophes, each of three pentameters, or six alternating trimeters and dimeters, preferably the former; since the long-drawn-out lines picture



And I destroyed before them the Amorite  
Whose height was like the height of the cedars, and he was strong as  
the oaks ;

Yet I destroyed his fruit from above and his roots from beneath.

And I raised up your sons for prophets and your young men for  
Nazarites ;

But ye gave the Nazarites wine to drink and upon the prophets ye  
laid prohibition.

Is it not even thus, O children of Israel ? saith Yahweh.

### 3. THE IMPENDING CALAMITY—2 : 13-16.<sup>5 6</sup>

Behold I will make you groan in your places,  
Just as the threshing sledge causes to groan  
(The floor) that is filled with sheaves.

\* \* \* \* \*

Then shall refuge fail the swift,<sup>7</sup>  
And the strong shall not strengthen his force,  
Neither shall the mighty man deliver himself,  
He that handleth the bow shall not stand.

And the swift of foot shall not deliver himself,  
And he that is courageous among the mighty,  
And he that is skilled shall not deliver himself,  
And he that rideth a horse shall fall away in that day.<sup>7 8</sup>

the historical details given and form a contrast with the quick trimeter movement of vs. 13-15 which follow. It is necessary to transfer vs. 10 to precede vs. 9, because this is a simple historical statement, and the chronological order is self-evident, while nothing is gained by trying to explain that vs. 9, although later in time, is put before vs. 10 to emphasize the greatness of the victory over the tall and mighty aborigines. The confusion grew out of the fact that both strophes began with the same word. The whole of vs. 9 grows out of and depends upon the mention of the Amorite in vs. 10.

<sup>5</sup>The charge of wickedness was made in the first strophe, the futile efforts of Yahweh to save the nation are narrated in the second. The third gives us the climax : Israel must suffer for her sins.

<sup>6</sup>This piece, forming the third of the dreadful trilogy, comes back to the trimeter movement. The movement then becomes short and quick, as if by its very form to foretell the coming doom.

<sup>7</sup>A comparison of the second and third strophes shows a general purpose on the part of the writer to represent the thought with the same words arranged in a somewhat striking manner. Two transpositions make the similarities of the strophes still more striking, and the parallelism more perfect.

<sup>8</sup>The thought of these three divisions of the piece is a unit : (1) The nation has sinned grievously, treating the poor and needy unjustly and oppressing them beyond all measure, until their behavior has become in the eyes of the world a profanation of Yahweh's holy name. (2) This immoral condition is due to no lack of effort or knowl-

III. THE ROAR OF THE LION; DESTRUCTION IS COMING,  
3:1-8.<sup>8</sup>

Hear this word that Yahweh hath spoken against you,  
Against the whole family which I brought out of the land of Egypt:

You only have I known of all the families of the earth;  
(But you have forsaken and rejected Yahweh your God,)<sup>9</sup>  
Therefore I will visit upon you all your iniquities;  
Can two walk together if they be not agreed?

Does a lion roar in the forest when there is no prey for him?  
Does a young lion cry out of his den if he hath taken nothing?  
Does a bird fall upon the ground if there is no hunter?  
Does a snare fly up without catching anything?

Is a trumpet sounded in the city and the people do not tremble?  
Can evil happen in the city and Yahweh not have caused it?  
But the Lord God does nothing,  
Except he reveal his purpose to his servants the prophets.

The lion having roared, who does not fear?  
The Lord God having spoken, who is it that cannot prophesy?

IV. THE DOOM OF SAMARIA, 3:9-4:3.<sup>10</sup>

Publish ye in the palaces at Ashdod and in the palaces in the land  
of Egypt;

edge, since he had led Israel out of Egypt, and had driven the Canaanites before them, and had given teachers who should declare righteousness to them; but all his care had been without result. (3) For her sins Israel must suffer. The nation shall perish. No one, not even the swiftest and strongest, shall escape.

<sup>8</sup>The ordinary view which makes this passage an explanation of the prophet's mission, upon the ground that he is compelled by Yahweh's power to speak, though against his will, does not bear close examination.

The strophic arrangement of the passage is five strophes, namely of 2 + 4 + 4 + 4 + 2 lines. The pentameter movement is better adapted to the thought than the trimeter.

<sup>9</sup>This strophe seems to have lost one of its four lines, the restoration of which (But you have forsaken and rejected Yahweh your God) greatly aids in securing an intelligible interpretation.

<sup>10</sup>The strophic arrangement of this piece, which is entirely separate from the preceding and from the following, was 4 + 4 + 4 + 4 + 4 pentameters. To restore this certain minor changes in the text are necessary, as well as the transfer of vs. 15 to follow vs. 11.

These strophes logically divide themselves into three groups, each of two, and in the first strophe of each group reference is made to Samaria.

Assemble yourselves upon the mountain of Samaria and see the manifold tumults therein,

And (how) they know not to do good, saith Yahweh,  
These who treasure violence and oppression in their palaces.

Therefore (saith Yahweh) an adversary shall surround the land,  
And he shall strip from thee thy strength and thy palaces shall be plundered ;

And I will smite the winter house together with the summer house,  
And the houses of ivory shall perish, yea many houses shall perish.

Thus saith Yahweh of Hosts : as the shepherd rescues,  
From the mouth of the lion, two legs or the piece of an ear,  
So shall the children of Israel be rescued who live in Samaria  
In the corner of a couch, in the damask of a divan.

Hear ye and testify against the house of Jacob, saith Yahweh,  
Surely I will inflict punishment upon the altars of Bethel

\* \* \* \* \*

And the horns of the altar shall be cut off and fall to the ground.

Hear this word, ye kine of Bashan,  
Who \* \* \* \* in the mountain of Samaria,  
Who oppress the poor, who crush the needy,  
Who say to their husbands, give that we may drink :

The Lord Yahweh hath sworn by his holiness,  
Surely indeed the days are coming upon you,  
When ye shall be taken with hooks, the last of you with fish-hooks,  
And through breaches ye shall go forth straight, and be driven to Hermon."<sup>11</sup>

<sup>11</sup> The thought in brief is this : (1) So great is the wickedness of the capital city, Samaria, that even Egypt and Philistia, called upon to view the inside of Samaria's walls, are astonished at what they see. (2) But an enemy is coming who will quickly lay waste this beautiful and luxurious city. What remains will be as nothing. Even the altars of Bethel shall be included in the dreadful destruction. (3) The women of Samaria, because of their debaucheries, must share the punishment. They shall be carried away captives through breaches in the walls.

## THE NEWER EDUCATION AND THE MINISTRY.

By PRESIDENT WILLIAM JEWETT TUCKER, D.D.,  
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THE changes in subject-matter and in method which have brought in the newer education have affected the ministry more directly than any other profession. The old education was set toward the ministry. College after college arose, that "the light of learning might not go out, nor the study of God's word perish." If one wanted the best education, he could find it only in courses leading to the ministry. These were full and abundant. They had the acknowledged right of way. They moved on in easy confidence to the remotest bounds of theological learning. The contract with the first professor in Dartmouth College bound him "to teach Latin, Greek, Hebrew, Chaldee, Syriac, or any other like subject which it should be deemed best to have taught."

Education as now organized and directed makes the student of science the favorite, not the student of theology. Is the student of theology, therefore, at a disadvantage as compared with his predecessor? Not at all, as I interpret the present situation. Modern education gives the student for the ministry a full opportunity. That is all any scholar ought to ask. But it also gives certain advantages, which have a distinct moral bearing on the ministry, of which I wish to take account in this article.

Education as now organized is doing more than at any previous time to develop the individual minister, and to widen the ranks of the ministry. The old education which specialized from the beginning straight toward the ministry produced some very clear and noble results, the like of which one may see today in the Romish priesthood. It was an education with clearly prescribed ends, which were reached by clearly prescribed

methods. But something often seems to be lacking in the lives of those who came under that training, and sometimes the lack is pathetic. We are aware that the whole man is not always before us. Some part of the nature is untouched, or, if touched, undeveloped. Occasionally we get a hint of what the life might have been under a broader or freer training. Does anyone suppose, after reading Jonathan Edwards' study of the spider, that it would have been a loss to theology if he had opened his mind wide to the study of nature? To the extent to which one allows himself to be less than he is capable of being, he makes himself of less use to society. Society wants the full man, the live man, the sincere man. No one, I think, can dispute the fact that the education of today helps men beyond any previous methods to find themselves, to discover their aptitudes, and to develop themselves according to their natural strength.

And as it tends to develop and widen the man, so it tends to extend the range of the constituency of the ministry. Under the New England traditions the ministry was an aristocracy, and, therefore, had the social incentive at work for its supply. Family life was directed toward it. It passed as a profession from father to son. Children were consecrated to that form of service, and not infrequently bore names to remind them of their high calling. Mr. Beecher used to say that "none of the boys in father's family ever thought of trying to get away from the ministry except one, and that he made no such success in his waywardness as to encourage the others to attempt to follow him." The ministry of that time was more than a profession; it was a class. Our nonconformist brethren from England who visit us think that traces of this distinction still remain.

The movement thus begun in the family toward the ministry was, as we have seen, taken up by the school and college. The change in regard to these two early incentives to the ministry is not equally great. The tendency of the family toward the ministry is probably still stronger than that of the school. But from both directions the change is very manifest. And the compensation for the change is in the fact that in place of these intermediate influences we have now the more direct appeal of

the ministry to the individual man. More men are today, I believe, entering the ministry of their own motion than at any previous time. I have in mind not a few candidates who have made their way out of hindering and diverting surroundings. I see those in college who want to cross the lines of study, that they may put themselves into connection with a theological training, indicating that the earlier direction was unadvised. I take account of those who are leaving other professions while it is yet early enough to study for the ministry. Nothing, I think, impressed me so much, when in the service of a seminary, as the number and the quality of men who turned to the pulpit out of mature conviction, and under purely personal and independent incentives. I am convinced that the recruiting ground of the ministry must be more and more among undesigned, uninfluenced, unknown, and exceptional men. The ministry must find its recruits, like any calling, among those who are so minded, and it is one province of the new education to discover such men to themselves, and bring them to the front. The ministry must make an increasing place for the exceptional man.

Another result of the newer education, the value of which to the ministry we cannot overestimate, is that it gives the minister contact with the mind of his time. Without question the minds of men at large are finding their chief training today in the school of utility. When Thoreau graduated at Harvard—it was about sixty years ago—he made the statement in his graduating address: “The world is more beautiful than useful.” That is a statement which no one could dispute then or now. Everyone’s opinion depends upon his point of view. But whatever may have been the proportion in Thoreau’s time, it is now evident that where one sees real beauty in the world, ten see more clearly some kind of utility, and without doubt the proportion is increasing.

Here, then, is a vast amount of mind to be reached, some of it thoroughly trained. It does not follow that a preacher must, therefore, become a utilitarian in his thinking. It does not follow that he must use the motives which lie on the low plane of utility. It does follow that he has an immense advantage if

he knows and understands, through his own training, the working of this kind of mind. For one thing he will not offend and alienate it by inexact methods of thought. His statements will bear verification. His arguments will hold true to the laws of evidence. Having made contact with the mind thus trained, he will be able to move it to his own ends. Imagination, sentiment, emotion will not be wasted. Exact thinking is not opposed to high thinking, nor logic to feeling, nor carefulness of speech to the freedom of the imagination.

I have a practical suggestion to offer to our seminaries. I find that there is a considerable number of men who have been trained in the scientific, or semi-scientific, courses in our colleges, who wish, as they near the close of their college course, to study for the ministry. Usually they are men of assured strength. Their decision shows that they are of mature and independent mind. No motive could influence men in these conditions except the overruling desire to enter the ministry. What can be done for them? They will bring strength and consecration to the pulpit. They will be a special power in bringing the pulpit into contact with the type of mind which we have been considering. I do not hesitate to ask for a place for them in our seminaries, in our best seminaries, and that facilities be offered for gaining the necessary technical knowledge, especially in Greek. Otherwise we shall lose, out of the trained ministry at least, more and more of the best mind which our colleges are producing.

A still further result which the newer education is giving to the preacher is clear and sure access to truth. Not possession of it in any large degree—that is the work of a lifetime—but access to it.

I desire to enter my protest and warning against the assumption that truth in any form can be had for the asking, that it lies within easy reach of the mind. That is never the fact. Truth there may be within us, or above us, written, as Carlyle says, "on the black bosom of the night," for the guidance of our feet in plain paths; but that is not enough. The paths of men are no longer plain; they cross and recross in bewildering

confusion ; the world thickens ; and he who makes too easy a thing of duty or of truth only adds in time one more bewildered or wayward soul to the care of the Great Shepherd and his church.

In spite of what we rightly call progress, in spite of the great and sure gains of knowledge, in spite even of revelation, nothing is more evident and more impressive than the remoteness of truth from each new age. What is it which calls out the finest energy of each new age, except the search after truth ? This is no pastime. It is the serious business of serious men, lovers of their kind as well as lovers of truth. Who are scholars, and what are they trying to do ? Men who want to know the truth, the whole truth, and nothing but the truth, and who want to have their fellow-men know, as they know, that, as Descartes said, "they may walk sure-footedly in this life."

It is well for all believers in progress to remind themselves of these motives and aims of true scholars, and of the urgent necessities which rest upon them, in view of the still remaining attitude of a part of the church toward its most advanced scholarship. Too much cannot be done to correct the mistake in many honest minds, that scholarship creates confusion, and introduces doubt where before there was faith. And to make this correction one must show how simplicity of thought and life has given way to complexity, which in turn means that much hard, brave, patient thinking must be done by somebody in every department of life, before anybody can act.

In fact, it has now become evident that there are but two valid positions for the church to take—to fall back upon authority, and go to Rome, or to encourage all clear, straight, honest, reverent search after truth. The truth we want, and need, and must have for the ordering of faith and the conduct of life is not so accessible that we can dispense in the least degree with scholarship, unless we are prepared to accept authority. The most serious business, therefore, in education for the ministry is to give to the men who are to assume its responsibilities access to the truth. If there is any distinction between an educated and an uneducated ministry, it is here. Not simply that one



man can use better English than another, or quote more authors, or answer men with quicker wit, but that the educated preacher can give light, restore confidence, guide more safely and farther, and, if need be, take command when there is a call for a spiritual leader.

The method of the newer education is fitted to give access to the truth in every department of theological training. The Bible is no more inaccessible to us than to our predecessors, when measured by the separating effect of language, but it does offer a more arduous task to us, since we have undertaken to find its place in history, and not only that, but to put ourselves within its historic order and movement, and let it carry us along with the providence of God.

It is no easier task for us, as we turn to theology, when we consider either what the Bible has to say, or nature. Nature seemed to the theologian of the past generation simplicity itself. Our fathers preached Paley's *Natural Theology* as easily as they preached the Levitical law. They may not understand the embarrassments of those who must now take account of the theory of evolution, but they have no right to say to us, after this long and pleasant experience in the use of Paley, that the pulpit has no further use for what they called "natural theology." There is no option about the use or disuse of truth.

And when we turn to our social problems, we find ourselves under no less a necessity for painstaking and thorough study. The difference between the old philanthropy and the new, or between the lower and the higher, has been well put in the statement: "The lower philanthropy tries to put right what social conditions have put wrong. The higher philanthropy tries to put right the social conditions themselves." The difference is immense. It is the difference between the charity which expresses itself altogether in relief and rescue, and the charity which expresses itself in restraint and precaution, in the effort to recover the rights of the individual, and in the greater effort to effect at some vital points the readjustment, if not the reconstruction, of society.

To whatever department of theological training we turn, it

is found to be impossible to ignore or disallow the method of the newer education. The subject-matter of the old education must hold a chief place in the preparation for the ministry, but the subject-matter of the new has an increasing value, and its method is imperative in the reconstruction of theological science. And for the practical work of the pulpit we have the right to expect of the education which takes a man up on his way to the ministry that it will accomplish these three things : first, that it will develop and furnish the man as well as specialize toward preaching ; second, that it will give him contact with the mind of his time ; third, that it will give him access to the truth, and not simply the technical means of access, but the strenuous spirit of search.

## THE PURPOSE OF JONAH'S MISSION TO NINEVEH

By REV. ARTHUR W. ACKERMAN,  
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It would seem that something should be said to turn the minds of biblical students from the initial misconception of the book of Jonah. Every theory of interpretation which has been advanced of late is based on the idea that Jonah went to Nineveh to convert the heathen from idolatry to the worship of the living God. As a matter of fact, there is not one hint in the book that gives ground for this interpretation; it is a bald assumption. Where the suggestion came from the writer is not able to say, but it has the names of eminent scholars back of it, and the whole school of modern critics with it. At least since the teaching of Professor Franz Delitzsch the book has been considered "a foreign missionary book," as the Old Testament parallel to the experience of the apostle Peter, and here, "in the midst of the Old Testament, the barriers to the announcement of salvation are broken down, and with them the barriers of the national exclusiveness." Let an impartial critic take this book out of the Old Testament canon, and he would never think of such a thing as is here suggested, as there is positively no internal evidence to hint at such a conception. And if an earnest thinker will weigh the book in its rightful place in the history of Israel, he will not then accept the theory which has been so freely adopted. That this claim may be clearly supported, it will be well to look at the book in these two ways.

If there is any intention, on the part of Jonah, to convert the Ninevites, it will appear in one, at least, of three places: either in the commission, the preaching, or the action of the Ninevites under the preaching. Now, God commanded Jonah to go and *threaten* Nineveh (1:2). There is nothing in the word "cry" which would indicate more than a call; and the word here is the

same as that which is most often used to indicate the public naming of an object or an action. The commission which Jonah received was to go and proclaim the doom of this wicked city. His second commission was of like nature. There is an Old Testament word, found in the fortieth psalm and the sixty-first chapter of Isaiah, which means the bringing of good tidings, but the word which is used in the third chapter of our book, instructing Jonah to "preach the preaching" (3:2), has in it the hint of the work of the herald who appears before a hostile city and announces, not its salvation or any opportunity of salvation, but its certain doom. There are no instructions to call to repentance, as did John the Baptist, or to call for renunciation of idolatry, as did Paul at Athens, or to recognize the breaking down of the barrier between the Jew and the Gentile, as were given to Peter.

When we consider the action of Jonah, there are to be weighed both what he did and what he said. There could have been no objection in Jonah's mind to the destruction of Nineveh. He might have thought of the danger a prophet would be in if he delivered such a message, and his running away would indicate that he had wholesome fear of the great and wicked city. If one should say that Jonah confessed that he had a very different reason for going to sea, it remains to ask, What did he say about his opinion of the city? You find nothing in the fourth chapter about a previous knowledge that the city would repent, only this, Jonah apprehended God's nature, and therefore said: "I know that thou art a gracious God, full of compassion, slow to anger, plenteous in mercy, and repentest thee of the evil" (4:2). And here lies a knotty problem which has nothing to do with the question before us. The point at issue is, Jonah ran away, not because he had any idea that Nineveh would repent, but that God would repent. When he preaches he announces the ultimatum: "Yet forty days, and Nineveh shall be overthrown" (3:4). There are no conditions; there is no hope in the message; it is not an announcement of salvation.

It is said that when the people heard this message they believed God; *i. e.*, they believed Jonah as the prophet of God;

they believed that he spoke the truth, that their city was in danger, and that when the forty days were ended the destruction would come. In view of such a calamity they fasted and put on sackcloth, but there is no hint of any destruction of idols. The king who was at the bottom of this humiliation, in more senses than one, not only commanded the people to fast and to pray to the God of Israel, but he did all that he commanded them to do, and sat in ashes himself, an act which he did not require of his people. Now, the fasting and the wearing of sackcloth were signs of mourning; the belief which is alluded to is not the faith of a converted heart or head, it is simply a belief of the prophet's word; the prayers which were offered had for incentive the peradventure, not the assurance of the prophet, that God might somehow be gracious and repent. This appeal to Jehovah was nothing more than the recognition of the power of the God of Israel, which none of the heathen nations of that day would deny, and they would quickly pray to the deity of any nation when they discovered that there was any intention to do them injury. It is a marvelous assumption to endow these men of Nineveh with religious characteristics that were practically unknown and were with difficulty being ground into the consciousness of Israel. It is granted at this point that the last clause of the eighth verse of the third chapter is still to be reckoned with, but it cannot be claimed that turning from evil ways and from the violence which was in their hands—at least it ought not to be claimed—that this means idolatry, and disloyalty to the God of Israel. Those who interpret the book from this point of view are compelled to admit that the repentance was of the most superficial kind; it was a mere scare at approaching danger, and a return to the old way as soon as the danger disappeared. And this gives rise to problems which are needless as well as difficult.

There are reasons for believing that the violence which was in the hands of the men of Nineveh was directed toward the people of Israel. The writer of this paper regards the book of Jonah to be historical and no fiction, for the reason that the historical conditions at the time of the prophet Jonah give us the

best key to the book. Consider! Jonah, the son of Amittai, was the friend and counselor of Jeroboam II, who is said to have regained the land of his fathers "from the entering in of Hamath unto the sea of the Arabah." Solomon was outdone northward, Damascus was taken, the borders of Israel were removed to the river Orontes, and Jeroboam found himself face to face with the powers of the Tigris and Euphrates. With the splendor of a rising kingdom about him, Jonah could understand that the Assyrian king, the flash of whose sword had been seen, now and again, on the northern horizon, was the competitor of Jeroboam II. Solomon had aspired to the honor of making a world-power of Israel. Jeroboam was fully as ambitious as Solomon. Jonah, as a true prophet, would seek the will of the Lord; Jeroboam cared little for Jehovah, only as he gave prosperity. These two had worked together in the past, and it was because of Jonah that the kingdom had come to such glory.

Now, right at this juncture God commands Jonah to go to Nineveh and threaten it. And now comes the crisis in this man's life. If he could be allowed to announce the doom of this city to his own people, there would be no question about the result. Jonah would be confident, the people would be exultant, the king would be satisfied. For him to go to Nineveh would be an unheard-of action; no prophet had ever done the like; it could not meet the approval of a king like Jeroboam, and with Jonah's knowledge of God it would point to the forewarning, and therefore the forearming, of the enemy. This is not stated as fact, but the conjectures that are here are certainly as admissible as many of those that have hitherto been proposed. From the teeth of that crisis Jonah fled. When we look at the situation from the other side, we must acknowledge that Nineveh could not be ignorant of the growing greatness of Israel, or that God's chosen people were at the borders of Assyria and would soon be knocking at the gates of Nineveh. The battles of the nations were, to them, the battles of the gods. Then, suddenly, in a foreign tongue, came the cry, "Forty days and Nineveh shall be destroyed." Can anything be more natural than the effect which is here portrayed? It is not unwise to regard that

in this act was the salvation of Israel. Nineveh was at the height of its greatness. Humanly speaking, a conflict between Nineveh and Israel could have resulted only in the defeat of Israel. By God's instruction the moral force of a prophet's voice in a strange land averted, for the time at least, the hostilities which would have been so disastrous.

The fourth chapter of the book bears out this interpretation. In it are three types, the gourd which God prepares, the worm which destroys it, and the sultry east wind. The gourd was the type of Israel which God had caused to grow over Jonah; the worm was the idolatrous worship of the calves at Bethel and Dan, and the greed and lust and murder that were sapping the people under Jeroboam; the sultry east wind was a common figure of the prophets designating the powers of the Euphrates. Jonah was very much interested in the gourd, and when he was told that the kingdom was to fall as the gourd had withered, he thought it better to die than to live. The lesson which he had to learn was that, while God had repeatedly appealed to Israel, his own people had not mourned or cried unto the Most High; and yet here was Nineveh, which he despised, fasting and wearing sackcloth at the preaching of a strange prophet. And the question which is put to Jonah is: Inasmuch as these two, Israel and Nineveh, are in the balances, upon whom shall God have mercy, and to whom shall he give the victory and the world-power? Shall he destroy a city in which there are thousands who do not know their right hand from their left and spare Israel, exalting Israel to such greatness as the ambition of Jeroboam desired, when Israel had full knowledge of God and yet was wicked and stubborn? The Old Testament does not admit that mere numbers and worldly power are any cause for the defeat of God's people, and here the sentiment is in sympathy with all other Scriptures, because it points out the weakness of Israel—unbelief, and apostasy.

In a recent article it is written: "It is incredible that such a complete moral and religious revolution as is here depicted should have taken place without leaving some record of itself in history." But there is no moral or religious revolution

depicted, much less a complete revolution. The action of the men of Nineveh in praying to God is of the same order as that of the seamen in the first chapter who pray each man unto his own god, until they discover that Jonah is the cause of the trouble, and then they pray to his God. And when the sea was quieted they feared the Lord so much that they sacrificed to him and made vows, and yet it is not to be supposed that from that time on they were proselytes of Israel. It is no wonder that Jonah drops out of sight after he has undertaken to act against Jeroboam, and that which the king considered as the highest interests of the kingdom; and there can be little surprise that a time of confusion should follow the crisis in which Jonah appears as the enemy of Israel's extension.

With this understanding of the situation the last clause of the eighth verse of the third chapter becomes clear. The "evil way" and the "violence" were their enmity to God's chosen and the disposition to treat Israel in Syria as they had been treating the Syrians. One needs only to look in the other prophets to find that this enmity is the reason for the destruction of the nations, and it is stated most clearly in Ezek., chaps. 25-32. And so Jonah's mission was not to convert the Ninevites, but to cause them to respect Israel and Israel's God, and it resulted, not in a treaty, but in a truce, a cessation of hostilities.



## THE JERUSALEM CHAMBER.<sup>1</sup>

THE Jerusalem Chamber, adjoining the southwest corner of Westminster Abbey, was built in 1386. Its name is derived from the stained glass in the window, which was brought from Jerusalem, or, as some say, from the cedar of Lebanon used in its decoration. On the walls are hung portraits done in exceedingly beautiful tapestry. Henry IV died in this room, thus fulfilling the prophecy that he should die at Jerusalem. It is sometimes called *Crown Room*, because here kings and queens receive the crown for coronation or for some great occasion. The sovereign passes through the door upon the right of the fireplace, through King James' room, or that in which James I received his version of the Bible fresh from the hands of the printer, then through a private and royal door, away into the main portion of the abbey.

Upon the dissolution of the ancient monastery, of which this was the chapter house, it passed into possession of the crown. From that time it has been used for the meetings of the dean and chapter of Westminster.

The *Westminster Assembly of Divines* sat here for five and one-half years and produced the "Assembly's Catechism" and "Confession of Faith." The *Committee for the Revision of the Holy Scriptures*, appointed May 5, 1870, also sat here, and the table in the middle of the room, covered with a dark green felt cloth, is the one around which the committee sat,

<sup>1</sup>See frontispiece.

## Notes and Opinions.

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**One Method of Modernizing New Testament History.**—Professor H. J. Heuser, in the *American Ecclesiastical Review* for August, has an interesting and crisply written paper upon St. Paul's second missionary journey. In it he traces the travels of Paul until he leaves Philippi. The paper does not contain any specially new information, but is interesting from its effort to revivify the story of the apostle by throwing it into modern terminology. Thus Silas is "one of the chief ecclesiastics at Jerusalem, diocesan consultor, and afterwards Apostolic Delegate to Syria, as well as professor of theology to the neophytes." On his journey Silas would be obliged to take along with him some volumes of canon law containing *Acta et Decreta* of the Council at Jerusalem, which he had taken abroad with him for the direction of the clergymen in the northern and western dioceses. The author guardedly says that "some say that the Apostles had admitted Presbyterians to the council, establishing a sort of precedent for the future Parliaments of Religions." Paul was joined at Troas by a certain Dr. Lucas, who was a scholarly man and a good writer and especially fitted to make converts among the "Upper Ten." At Philippi "our party of Christian gentlemen noticed a coterie of ladies" seemingly engaged in devotional exercises. Among them was an importer of Asiatic purple stuffs, a sort of "Parisian or London *modiste*," who lived in a cottage "convenient to the seaside," from which one got a view of the mountain range to the east.

With a certain allowance for the theological sympathies of the writer, as well as for the more or less excusable mistakes, this is all very interesting. Any legitimate method that will make the life of Paul more vivid is to be most heartily commended. One finds, however, his breath taken away upon learning that as St. Paul, Professor Silas, and Doctor Luke were to "take instructions from a mother church to a new suffragan diocese, so they were to bring back a report of their experience and work. This entailed constant taking of notes, a digest of which would be submitted to the apostolic college with its head, the Pope, who, though still active in the episcopal visitations of

the churches founded by himself, had already fixed his principal see at Rome. The report made by St. Luke is embodied in the Acts of the Apostles." One hardly knows whether to take such an article as this seriously, or as a good-natured midrash. Perhaps it is a little of both.

But is it — and we might ask the same of some well-known Protestant books — is it quite legitimate ?

**Clergymen and the Modern Passion for Reality.**—The *British Weekly* for July 14, 1898, publishes an address delivered by Dr. Marcus Dods at the close of the session of the Theological College at Bala, Wales. The subject is "Theology of the Work of the Ministry," but the address really is devoted to a discussion of the relation of clergymen to the questions suggested by the modern passion for reality. This passion for reality itself, Dr. Dods holds, lies below the critical process with which the Bible is being studied. In the midst of his discussion Dr. Dods has the following, passage which is worthy of repetition :

The criticism which distinguishes our time is not universally looked on with favor. But the popular suspicion or jealousy of it arises from a misunderstanding of its nature, its aims, its instruments, its methods. Sometimes it is spoken of as if it were necessarily antagonistic to Christianity. It is identified with certain of its manifestations and results, and straightway condemned. The popular jealousy of criticism arises from a misconception of its instruments and methods. It is looked upon as a fixed body of opinion. But *abusus non tollit usum* — the abuse of an instrument or method does not nullify its legitimate use, or condemn it absolutely. If there are scientific men who find that their scientific conclusions contradict Scripture, either these conclusions are wrong, or, if they are right, our idea of Scripture has been wrong. In either case the cause of truth is advanced. If certain critics have reached conclusions which clash with preconceived opinions, these conclusions, if wrong, can only be rectified by sounder criticism ; if right, they are to be welcomed as leading us into fuller knowledge. In no case, certainly, is criticism to be condemned. For criticism is not a hostile force hovering round the march of the Christian church, picking off all loosely attached followers, and galling the main body ; it is simply the convenient designation of the most approved methods of ascertaining historical truth. It is a process of which every inquirer more or less consciously avails himself. Everyone has his own tests which he applies to what he hears or reads, and by these tests he determines whether or not belief is warranted. If a sailor tells us he found oranges growing among the ice-hummocks of the Arctic circle, we refuse to believe him, because his information is tested and condemned by the knowledge we already possess. If a document professing to belong to the eighteenth century speaks freely of railways, telegraphs, and electric light, we know it is spurious. Every man is more or less a critic, and criticism as a science collects and applies all the criteria which experience has approved for the determination of the dates of documents, of their

character and credibility, and for discriminating between what is to be accepted as historical, and what must be regarded as embellished or fabricated.

With such a presentation of the case as this no thoughtful man can fail to have deep sympathy. It states precisely the spirit which is animating great numbers of earnest students of the Bible. The days when by criticism was meant an itching for novelties, the more destructive the better, are past, and we are already beginning to see how from the original elements of the Scriptures Christian scholarship is giving us a basis for historical faith which is at once rational and inspiring.

## Comparative Religion Notes.

**New Helps for Students.**—The past year has added to the library of works indispensable to the student of the history of religions the second and thoroughly revised edition of Professor P. D. Chantépie de la Saussaye's *Lehrbuch der Religionsgeschichte*. The first edition appeared ten years ago, and was heartily welcomed by all lovers of sound learning in this field. A poor English translation of the first volume of this edition was issued some years later. Professor Saussaye found that the task of rewriting the book, in view of the immense advances made in the various special fields covered by his plan, was too great for a single scholar. He has, therefore, enlisted for the new edition a company of specialists who alone or in union with himself take the responsibility for rewriting the several sections. Thus Dr. Edmund Buckley, of Chicago, writes on the religions of the Mongols and the Japanese, and revises in part the section on the religions of China. The Egyptians are treated by H. O. Lange, of Copenhagen; the Babylonians, Assyrians, Syrians, and Phœnicians by Dr. Fried. Jeremias; the Israelites by Dr. J. J. P. Valetton, Jr.; Islam by Dr. M. Th. Houtsma; the Indian and Persian religions by Dr. Edv. Lehmann, who also aids the author in a revision of the section on Greece. The student will regret to find that the majority of the sections dealing with Introduction are omitted, as well as those treating of Phenomenology. In respect to the latter, Professor Saussaye promises to supply the omission in a few years by a special treatise on the subject. But these omissions give to the first edition, at least for some time to come, a position of usefulness beside its successor. There is no doubt of the higher value given to Professor Saussaye's work in this new edition. Weak parts have been strengthened, a better sense of proportion in the treatment of the several religions has been obtained, an entirely new and valuable section on the religion of Israel has been added. The author is to be congratulated on the new helpers he has obtained, and the improvement which they and he have wrought on an already valuable work. It is more necessary than ever to all workers in comparative religion.

Professor Tiele, of Leyden, is giving us a new and greatly enlarged edition of his *History of Religion in Antiquity*, which, in its earlier edi-

tions, laid the foundation for a scientific knowledge of the history of religions. Accompanying the publication of the original in Dutch is a German translation by Pastor G. Gehrich. The first volume has appeared, covering Egypt, Babylonia, Assyria, and western Asia, which latter includes Canaanite, Phœnician, Syrian, and Israelite religion. The treatment of the subject by Professor Tiele is dominated by his view that it is the development of religion rather than the separate histories of religions which should be grasped and expounded by the historian. An excellent select bibliography, covering seventy pages, completes the first volume. G. S. G.

**Principal Fairbairn and the "Barrows" Lectures.**—The appointment of Principal Fairbairn, of Oxford, to be the second "Barrows" lecturer in India on the Haskell foundation and his acceptance of the same have aroused much interest and favorable comment, not only in America, but also in England and India. Some of the religious papers, however, still need some enlightenment on the subject. The *Churchman*, in its issue of July 30, seems to refer to them in discussing what it calls the "Gaskell" lectures, although it seems studiously silent as to their connection in any way with the university under whose direction they are given. It would seem hardly necessary to call the attention of well-informed religious journals to the facts (1) that the foundation is called the "Barrows" lectureship in honor of Rev. John Henry Barrows, D.D., who was the first lecturer; (2) that it was founded by a gift of \$20,000 by Mrs. Caroline E. Haskell; (3) that the gift was made for the above foundation to the University of Chicago, under whose direction the lecturer is appointed and the lectures delivered. Apart from its misinformation and ignorance as to the above facts, the *Churchman*, in the article referred to, has a very sympathetic and intelligent appreciation of the purposes and importance of the Barrows-Haskell lectures. G. S. G.

**The Haskell Lectures: Fifth Series.**—The fifth series of the Haskell Lectures was delivered by Rev. John Henry Barrows, D.D., at the University of Chicago, August 21 to September 1. His subject was "The Christianity of Asia," treated under the following topics: (1) The Cross and the Crescent in Asia; (2) Observations of Popular Hinduism; (3) Philosophic Hinduism; (4) Some Difficulties of the Hindu Mind in Accepting Christianity; (5) Christianity and Buddhism in Asia; (6) Confucianism and the Awakening of China. G. S. G.

## Synopses of Important Articles.

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THE EASY YOKE. By PROFESSOR A. B. BRUCE, in the *Expositor*, August, 1898.

WHEN Jesus said, "My yoke is easy," he probably had in his view a contrast between his teaching and that of the scribes. Under this title, then, may be considered some of the sayings uttered by our Lord in connection with his various encounters with the religious teachers of Israel. The first gospel contains the fullest account of his antiscribal polemic, but those contained in Mark are sufficient for the purpose. There are eight in all: (1) Power on earth to forgive sins, 2:10; (2) I came not to call the righteous, but sinners, 2:17; (3) New wine into new bottles, 2:22; (4) The sabbath for man, not man for the sabbath, 2:27; (5) Always lawful to do good, 3:4; (6) Not that which goeth into the mouth, but that which cometh out, defileth, 7:15; (7) What God hath joined together let not man put asunder, 10:9; (8) To Cæsar Cæsar's, to God God's, 12:17. Matthew has all these Logia; Luke omits No. 6, and gives No. 7 in a very imperfect form (Luke 16:18).

The first two announce the advent of the era of grace; the next four contain the charter of spiritual liberty; the last two lay the foundations of social health by proclaiming the sanctity of the marriage tie, and by assigning to the state its legitimate sphere. All these sayings bear a stamp of genuineness which leaves no room for doubt that they form together a little treasure of veritable utterances of the great Master. They are, one and all, of permanent value; perennial light for Christians, not merely temporary lightning directed against an evil system prevalent in Israel eighteen hundred years ago. The apostolic church from the first perceived their importance, and felt their life-giving power; hence their sure place in the primitive tradition.

When Jesus asserted his power on earth to forgive sins, he proclaimed the difference between the old era of legalism and the new era of grace; between the God of the scribes and the true God. A great principle was involved, a whole world of new religious thought was contained in his assertion. It meant that God was not a mere Governor

and Judge. He is, more characteristically, more divinely, a God who delighteth in mercy. Let grace be the watchword now; let all men know that God multiplies pardons. And in the second saying, "I came not to call the righteous, but sinners," the kingdom appears as a beneficent, epoch-making, eventful revolution. It puts all good things within the reach of the erring, even of those who have greatly erred. All things, not merely pardon, but power to be and to do good—eminent attainment in sanctity and wisdom. For, of course, the new policy does not undervalue righteousness; it simply adopts a new method of propagating it. The kingdom is for sinners in order that they may be saints, and for producing sanctity reliance is placed on the effect of magnanimous treatment. In the new era of grace retributive justice is superseded by divine generosity. God forgives that he may be feared. Divine goodness is trusted to as the great power making for repentance. This new way may fail in many instances, but on the whole it works well. Forgiveness does foster piety. Men love God because he is gracious.

The next four (Nos. 3-6) significant utterances of Jesus free the life of the individual from the hampering power of artificial restrictions connected with ascetic practices, holy times, and ritual rules. Fasting, sabbath observance, beneficent deeds, and ceremonial purity are set in their true relation to the gospel. The tendency of the external features of religion is to dominate over the internal. The requirements of fasting, and of keeping the sabbath in a certain prescribed manner, and of the ceremonially clean and unclean, made religious life a burden, and engrossed the individual in forms and petty details. The gospel freed mankind from these bonds of conventional religion, and gave room for full, free religious experience and beneficent activity. The hour for abolishing the yoke of ceremonialism had come, and Jesus spoke the emancipating word.

The last two sayings of Jesus here cited make for the redemption of society, or for Christian civilization. In setting up his lofty ideal of the marriage tie he prepared the way for the advancement of woman, and defended society against the degrading influence of lawless appetite on the one hand, and against the less repulsive, but not less anti-social, influence of ascetic sanctity on the other. In the matter of state and religion, he pronounced that Cæsar has his place, that theocracy does not exclude secular government, that Messianic ideas and hopes do not necessarily mean political independence. It is another vindication of the human as against the falsely conceived divine.



The effect gained by viewing together these scattered sayings is good, and the superiority of Jesus' ideas over those of his contemporaries is striking and beyond question. The fault of the presentation is in the impression which the reader receives that Jesus' ideas were entirely *new*, that they had never been spoken among men before, that the then current Jewish ideas were the best that had been known up to Jesus' time. So Dr. Bruce speaks of "the new era of grace," "a whole world of new religious thought," "new policy," "new method," "new way" of accomplishing righteousness, namely, by forgiveness instead of by penalty on God's part. But Jesus' ideas in these matters were substantially those of the greatest Old Testament prophets. They viewed God, and taught him, as a God of forgiveness and mercy (Ex. 34:6 f.; 2 Sam. 24:14; Neh. 9:17-31; Ps. 85:2; 103:2-8; Isa. 55:7; 63:7; Jer. 31:34; 33:7-11; Dan. 9:9; Joel 2:13); they held and preached that ceremonial religion was secondary and practically detrimental to true religion (1 Sam. 16:7; Ps. 24:3 f.; 51:10; Isa. 1:11-18; Jer. 17:10; 31:33; Hos. 6:6 (*cf.* Matt. 9:13; 12:7); Am. 5:21-24; Mic. 6:8). The Jewish people contemporary with these prophets never rose to the prophetic ideal, in thought or practice; and Jesus' contemporaries were still worse, their zeal for the externals of religion having obscured the spiritual realities and obligations. Jesus' task was to restore the ideal which the prophets had proclaimed. This makes a very great difference. The conception which sometimes is found, and which Dr. Bruce in his language here unintentionally substantiates, is that until the first century A. D. God was a God of law and penalty, domineering, exacting, and severe; that forgiveness, love, and mercy became known only through Jesus; and that until Jesus abrogated the ceremonial law, sabbath ritual, ascetic practices, and the like, *i. e.*, throughout the Old Testament period, they were a divinely instituted system, useful to and obligatory upon men. But in fact these false conceptions of God and of religious duty were the perverse imaginings of men, condemned by the Old Testament prophets, and by the kind of religious life which they produced. It is well that the case be understood, and that those who write upon it make it plain to the reader. Religious truth and duty are one and the same, in substance, for all men and all times; the misconceptions of previous centuries as to what was religious truth and duty should not be perpetuated, even historically.

C. W. V.

#### A HISTORICAL COMMENTARY ON THE EPISTLE TO THE GALATIANS.

III.<sup>1</sup> By PROFESSOR W. M. RAMSAY, in the *Expositor*, August, 1898.

(13) Spirit of chaps. 3, 4. Postponing for later discussion the historical questions connected with the second chapter, attention should be directed to Paul's aim in the portions of the letter immediately following. He must touch the Galatians' hearts and work them up again to that frame of mind in which he had left them fresh from his first message. Arguments as to his own consistency would, therefore, be out of place.

(14) Galatians in 3:1. The opening words of chap. 3, "O, foolish Galatians," express not indignation, but pathos. While authority

<sup>1</sup> See the BIBLICAL WORLD, August, 1898, pp. 117-19.

is there, the deepest feeling is that of love and sorrow. It is only when moved by the deep emotion of pathos that Paul directly addresses those to whom he is writing, *e. g.*, 2 Cor. 6: 11; Phil. 4: 15. Somewhat analogous is 1 Tim. 1: 18 (which one's literary sense must pronounce genuine). 1 Tim. 6: 20 is different in type. Paul was enough of an orator to let this love and pity for his beloved children escape him. In this stress of emotion he must use one word to represent the whole body of believers in Antioch, Iconium, Derbe, and Lystra. The one title common to them is the one used, "Galatæ."

Three arguments are brought against this position by those who hold the North-Galatian view: (*a*) such an appellation was unnecessary in case these churches were addressed; (*b*) the term Galatia was not used for the country in which these four cities were; (*c*) only Gauls by race could be called Galatæ. The first objection is met by recalling the emotion with which Paul spoke. The other two demand attention.

(15) Galatia the province. The decisive argument that Paul's "Galatia" must be the province is stated by Zahn: Paul never uses any geographical names except Roman provincial. Luke, however, is not Roman, but Greek in terminology. Why should not Luke have followed the universal habit of Greek and Latin writers, and have used "Galatia," had he been speaking of North Galatia? Instead he speaks of the "Galatic territory." On the South-Galatian view it was almost unavoidable that he should differ from Paul, for the custom of naming the province differed as one wrote from the Roman or Greek point of view. Now, the Greeks never used "Galatia" to denominate the Roman province, but spoke of its various constituent regions, *e. g.*, Galatia (*i. e.*, North Galatia), Phrygia, Lycaonia, etc., but occasionally they speak of "the Galatic eparchy." Now, this is the habit of Luke. Further, in inscriptions and Ptolemy, "Galatia" is applied to countries like Pontus and Phrygia. It is demonstrable that "Galatia" was applied to the entire province by Roman writers. Accordingly Paul's usage of the word is correctly interpreted as including the region in which were the four cities, while at the same time Luke's usage is that of the common Greek term for the same region.

(16) Galatians and Gauls. Zahn, in retracting his original statement, which denied this Roman usage, committed himself to the sweeping negation that "Galatæ" could not be used to designate the people of Roman Galatia, being confined to those who had the blood right to it. But such a denial is contradicted (*a*) by the Roman use of such a

derivative to indicate the inhabitants of a province ; *e. g.*, Tacitus uses the form *Galatarum* in referring to recruits which were not drawn exclusively from the Gaulish tribes, as Mommsen has shown. (b) Even before the formation of the Roman province "Galatian" had ceased to imply Gaulish descent. This is not merely probable on general grounds, when one considers the small proportion of the invaders to the original inhabitants of the country, but from the use of "Galatians" with reference to the inhabitants of Pessinius, a city that was never thoroughly Gaulish. Again, in the second century before Christ, we find certain slaves called Galatians, and it is less likely that these were Gauls than that they were inhabitants of Galatia, not only on general grounds, but from the names of some of the slaves which are not Gaulish. Thus he who sprang from Galatia (in the Roman sense) was Galatian.

(17) St. Paul's point of view. Paul does not refer to the citizens of a Roman colony, Philippi, except under a Roman (not Greek) name (4:15). How else could he address the united people of the colonies Antioch and Lystra, or the cities that bore officially an emperor's name, Claud-icinium and Claudio-Derbe, except by the one title which indicated their common connection, "Ye of the province Galatia," *Galatæ*?

In his third paper, while dealing less with the thought of the epistle, Professor Ramsay has undertaken a necessary task in his interpretation of "Galatian." On the whole, it can be said he has made a good argument, although his reference to the Galatians of Pessinius is not altogether convincing. The very fact that the city was only partly Gaulish might give rise to the conclusion that the term Galatian, when applied to its inhabitants, was intended to discriminate between the two groups of citizens. On the other hand, his argument from Roman usage, in naming inhabitants of a province from the official name of the province, seems conclusive. In making the prevailing tone of the epistle pathetic rather than angry, Professor Ramsay is undoubtedly correct. Yet one is not so ready to believe it to be lacking in elements of indignation.

S. M.

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THE HITTITE CYLINDER IN THE COLLECTION OF COUNT TYSKIEWICZ (*Cylindre Hittite, de la Collection du comte Tyskiewicz*).—This remarkable cylinder is one of a choice collection of antiquities just recently purchased for about \$21,000 for the museum at Boston. The cylinder in question is of hematite, fifty-eight centimeters long by twenty-four centimeters in diameter. It has a pointed cone, which is pierced by a transverse hole. The body of the cylinder is occupied by a com-

plicated scene inclosed between two rows of double spirals. Its Hittite origin is determined by a group of Hittite characters on the base, inclosed between two concentric circles of spirals. The principal scene is extremely interesting. A man is stretched upon a table; from his body flames seem to be rising, while at the head and foot of the body stand two persons, performing some kind of operation. Near by another person is lying, as if awaiting his turn, while just behind the operators there seem to be two worshipers. Then there is a personage seated on a throne, in front of which two lions, standing on their hind feet, support a crescent-shaped object. On the lower part of the scene are various objects, such as vases, heads of animals, etc. Other human figures also appear in other rôles. The interpretation of this cylinder must await assistance from others belonging to the same class.—SOLOMON REINACH, in *Revue archéologique*, May-June, 1898, pp. 421-3.

THE FORE-COURT OF WOMEN.—The generally accepted opinion is that it was within the wall which surrounded the temple and its side buildings, and that it was separated from the adjoining fore-court of laymen by a partition. This view is based almost exclusively on Josephus, with a practical disregard of the evidence of the Mishna. But this fore-court of women was on the *outside* of the encompassing wall, and not *within*, as commonly maintained. From Josephus, *Contra Apionem*, II, 8, §103, and other scattered passages, we learn that all the parts enumerated in the passage, *Contra Apionem*, were bounded within and without by walls and other inclosures. The first fore-court open to the heathen was surrounded on the outside, in an inclosed square, by the high wall of the temple mount with its porches, and within by a partition of stone. The third fore-court, that of the laymen, was bounded from without by the strong wall which surrounded the temple in the shape of a quadrangle, and from within by a low partition of stone. Between these two fore-courts intervened the second, viz., that of women, bounded on the outside by the partition of the heathen, and on the inside by the surrounding wall of the temple. This fore-court, too, encompassed the whole building, and not simply one side of the temple mount. The inner arrangement of the fore-court of women is not exactly clear, either in Josephus or in the Mishna, or in both combined, though some details may be determined with practical certainty. Neither do our sources clearly state the purpose of this fore-court, except in a few details. After an

examination of the meager details handed down, we must conclude that in the temple of Herod there was no separate fore-court for women to worship in ; and that the one described by Josephus (in *Bellum*, V, 5, 2) must have come into existence in the time after Herod. This position is confirmed by the history of the temple gates described by Josephus (*Bellum*, V, 5, 3) in connection with the fore-court of women. — PROFESSOR ADOLF BÜCHLER, in *Jewish Quarterly Review*, July, 1898, pp. 678-718.

## **Exploration and Discovery.**

IN the July *Quarterly Statement* of the Palestine Exploration Fund, Dr. Conrad Schick presents an elaborate study of the site of the Church of the Holy Sepulcher at Jerusalem. Dr. Schick is not a believer in the identification of the hill over Jeremiah's Grotto with Calvary, for, as he ingenuously says in a note, "People who were persecuted for their faith in Christ and lost their lives as martyrs for Christ . . . were acquainted with the configuration of the ground in and about Jerusalem much better than we. They lived only 300 years after the crucifixion, we 1800 years. Common sense suggests the question, Can we know it better than those of old?" In the present paper he describes in great detail the rock upon which the church is built. It has sometimes been thought that the rock shown as Calvary within the church was not genuinely a part of a ledge, but Dr. Schick's investigations go far to disprove such a claim. He further conjectures that the site of the church is that of Akra as well, and that when the church was built the place was enlarged by breaking away the rock westward, thus leaving a wall of rock which is still to be discovered, though sometimes faced with mortar or masonry.

IN the same number of the *Quarterly Statement* Rev. J. E. Hanauer describes (with photographs) two well-preserved marble busts that "are said to have been dug up at Cæsarea." On one is cut the name OLYMPIDOROS, and the other is supposed to be a bust of Plato, although not resembling the ordinary portrait busts of the philosopher.

IN this connection it may be added that in April, 1897, Professor Shailer Mathews, of the University of Chicago, was shown in a hut of one of the fellaheen at *Umkeis* a recently discovered portrait bust closely resembling that of Olympidoros, although no name was noticed upon it. The bald head, the closely trimmed beard, the firm mouth, the bruised nose, and the generous ears were the same as in the cut furnished by Mr. Hanauer. Were it not for the name, the resemblance would be complete, and it is possible that this might not have been

evident before the bust was cleaned. At all events, the coincidence is interesting.

THE *Sunday-School Times* of August 6 and *Biblia* for August have brief papers describing again the recent discovery by Mr. Loret among the tombs at Thebes. One of these tombs, that of Amenophis II, of the eighteenth dynasty, was found to contain a sarcophagus, intact within which lay the mummy of the king, its feet and neck covered with flowers. The strangest find among these tombs was that of four corpses, not embalmed, but only dried, of two men, a woman, and a boy. Apparently they were the human sacrifices which had been offered at the death of the king.

Professor Hilprecht, writing from Constantinople, in the *Sunday-School Times* for August 20 gives some interesting facts as regards excavations and discoveries in various parts of the East. From his paper we learn that, after a long interval, it has been decided to resume the examination of the ruins of Pergamon. Professor Conze, of Berlin, will begin the work in August, and be later replaced by Dr. Schuchhardt, director of the Kestner Museum in Hanover. Both scholars will be assisted by the Prussian artillery officer Berlet, member of the great military staff. No excavations will be undertaken, but a careful investigation of the ancient hydraulic arrangements of the castle, and an exact map of the capital and its neighboring districts, will be the chief object of the expedition, whose work, it is expected, will be accomplished within the next five months.

Professor Hilprecht also says that about seventy clay tablets have been recently discovered by Arabs in the ruins of Birs Nimrud, the ancient Borsippa, and sister city of Babylon, on the western side of the Euphrates, generally, but erroneously, regarded as representing the site of the biblical tower of Babel. These are the first literary documents obtained from this high-towering mound, from which Sir Henry Rawlinson, many years ago, rescued Nebuchadrezzar's inscribed barrel cylinder. The tablets are on their way to Constantinople, where, immediately after their arrival, they will be examined by Professor Hilprecht, acting as curator of the Babylonian section of the Imperial Ottoman Museum.

## Work and Workers.

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ON April 7 Mr. James Glaisher, F.R.S., who has been for eighteen years chairman of the Executive Committee of the Palestine Exploration Fund, entered his ninetieth year. The day was observed by the Fund by presenting him with an appreciative address.

PROFESSOR GEORG EBERS, the distinguished Egyptologist and author of numerous historical novels dealing with Egypt, died August 8, 1898, at Munich. For several years he had been confined to an invalid's chair, but his spirit was indomitable, and until he resigned his professorship, besides his literary work he conducted his classes at his own home.

THE American Bible Society has shown commendable energy in its circulation of the New Testament among the soldiers and sailors of the late war. Forty thousand copies in English, containing the gospels or the whole New Testament, were distributed during the brief campaign; in addition, 3,500 copies, printed in Spanish, were given to the Spaniards in Santiago.

At the third world's Sunday-school convention, held in London in July, there were present about 2,300 delegates from all countries, representing some 25,000,000 Sunday-school attendants. From the United States there were 250 delegates present, from Canada about sixty, from India seventeen. The reports indicated that in Italy there were 15,000 children in Protestant Sunday schools, while Japan is credited with 901 schools.

A RECENT number of *Blackwood's Magazine* gives some interesting figures showing the distribution of the Jews throughout the world. Out of 9,000,000 Jews 5,000,000 are found in Russia. Of the remaining 4,000,000, 1,500,000 are in eastern Europe, 1,000,000 in western Europe, 1,000,000 in America, 200,000 in north Africa, and only 70,000 in Palestine. In Great Britain there are 101,000 Jews, of whom 64,280 live in London, 33,070 in the provinces, 2,060 in Scotland, and 1,779 in Ireland.



ALTHOUGH the Twelfth International Congress of Orientalists, to be held in Rome, will not convene until the first two weeks in October, 1899, the Italian committee of arrangements is vigorously at work making arrangements and arousing an interest in the meeting. Some weeks ago they issued in French a preliminary notice, which has now been followed by *Bulletin No. 1*, also in French, in which a fair account is given of what the congress proposes to do. Count Gubernatis, professor of Sanskrit in the University of Rome, will be the president, and Professors Lasinio and Schiaparelli will act as vice-presidents. There will be twelve different sections, the last being on American languages. For each section there is a special committee, composed of representative men from different Italian universities.

THREE important courses are to be given at the University of Virginia during the autumn of 1898, under the auspices of the Young Men's Christian Association, and through the generous support of the Christian Woman's Board of Missions. Rev. John R. Sampey, D.D., of the Southern Baptist Theological Seminary, Louisville, Ky., will deliver a course of lectures upon Palestine, September 21-27, and Rev. Carl E. Grammer, S.T.D., late of the Episcopal Theological Seminary, Alexandria, Va., will give ten lectures on "The Acts of the Apostles." Beginning on October 5 and continuing until December 14, Rev. Charles A. Young will offer the following courses: (1) "The Hebrew Legal Literature," five lectures; (2) "Historical Study of the Life of Christ," twenty lectures; (3) "The History of Prophecy," twenty lectures; (4) "The Songs of the Bible," five lectures.

THE attention given by German scholars to theological research in the English-speaking church is not confined to heavy volumes, but extends also to magazine and journal articles, notices being issued when an especially noteworthy article appears. In this way, Professor Zöckler, of Greifswald, keeps the German readers quite well informed of apologetic discussions in both English and American periodicals. His reports are published usually in the *Beweis des Glaubens*, of which he is one of the editors. These reports are sometimes quite lengthy. Periodicals like the *Theologische Literaturzeitung* and the *Theologische Literaturblatt*, both of Leipzig, the former being the chief representative of its kind of liberal theology, and the latter occupying the same prominence in the conservative ranks, give a good deal of space to the discussion of English theological works, and generally with fairness and justice. In the literary reports found in these journals of

articles of prominence, the writings of English and American scholars are given with considerable completeness.

IN comparison to the few translations made years ago of English theological works into German, and the cold welcome accorded such translations, it is surprising to see how rapidly the best theological productions of English and American scholars are now being turned into German. This is done chiefly in the department of biblical research, and by both the liberal and the conservative schools. Thus, about all of Dr. Green's Old Testament investigations have been published by that pronounced conservative publication house, Bertelsmann, of Gütersloh. One of the best translations to be credited to the liberal theology is Cheyne's *Introduction to the Book of Isaiah*. The latest of these translations to come to our notice is that of Ramsay's *St. Paul the Traveler and Roman Citizen*. In German its title properly becomes *Paulus in der Apostelgeschichte*. The translation is made by H. Groschke from the third English edition, and has had the advantage of the author's criticism. It embodies, also, some changes in detail made by Professor Ramsay. (Gütersloh: C. Bertelsmann, 1898; pp. xii + 335; M. 5, bound M. 6.) Another translation, published by the same house is *Lex Mosaiica, oder das Mosaische Gesetz und die neuere Kritik*. Eine Sammlung apologetischer Aufsätze aus dem Englischen von Th. A. Fischer, 1898; pp. viii + 508.

AN excellent summary of recent researches and work in the department of New Testament textual criticism is found in the latest issue of the new and promising theological journal, *Theologische Rundschau*. The article from the pen of the editor, Professor Bousset, Vol. I, No. 10, describes the new turn which has been taken in this field recently, or at least is strongly advocated. The impetus to new lines of research and new conclusions has been furnished chiefly by a closer investigation of the enigmatical and unique *Codex Bezae*, whose peculiar readings have long since troubled the critics and caused various explanations. Chiefly through the well-known investigations of Blass, the Greek philologist of Halle, in connection with the two texts of Acts and the third gospel, which he has attempted to restore, it has been recognized as never before that the readings of the *Codex Bezae* are closely akin to those of the *Vetus Latina*, the Syriac Sinai gospels found several years ago, and other non-Greek sources, and that they thus were scattered through the eastern and the western church, and the New Testament books were accepted there in this form as early as the close of the

second century. As the group of Greek Majuscles, chiefly the Vaticanus and the Sinaiticus, upon which the current critical editions of the New Testament are based, dates from the fourth century and later, it is thought that the *Codex Bezae* and kindred manuscripts really present an older form of the text. The prospects for further interesting discussions in a field considered practically closed are thus very good.

AN American edition, by the Century Co., New York, of Tissot's *Life of Our Lord Jesus Christ*, is now ready. The price is \$80. The work is in two large quarto volumes, of about three hundred pages each, with over five hundred illustrations, including thirty-eight plates, of which twenty-four are chromolithographs, with fourteen monochromes or photogravures. With the text there are one hundred and fifty chromolithographs, facsimiles of Tissot's original drawings, two hundred engravings printed in tint on color-blocks, with one hundred and fifty woodcuts. The French edition of this work, published by Messrs. Mame & Sons, of Tours, with the assistance of Messrs. Lemercier & Co., the art printers of Paris, at an original cost of over \$200,000, has had a large sale at the price of \$300 per set. The work is represented in England by Messrs. Sampson Low, Marston & Co., London, and the price is \$65.

No similar attempt to picture the life of Christ has ever been made, and the completeness, accuracy, and perfection of M. Tissot's work have been everywhere pronounced remarkable. In 1886, at the age of fifty, this eminent French artist went to Palestine with the carefully conceived purpose to illustrate with historical faithfulness the life of our Lord. In 1894 there was exhibited at Paris, in the Salon du Champ-de-Mars, the accomplishment of this intention, 365 water-color drawings which pictured Jesus' life from his birth to Calvary, giving the true sites of events and reproducing the oriental features with as great accuracy as is now possible. These pictures, the full number of which is now 380 water-color drawings and 150 pen-and-ink drawings, are now on exhibition in London, and will this winter be shown in America. Art critics and Bible students are agreed that nothing like this has been attempted before, and that the achievement surpasses all expectation. M. Tissot has done his best to recreate in these illustrations every recorded footstep of Jesus, every known incident of his family life as a boy or as a young man, every incident of his ministry and his trial and crucifixion. Dramatic power and profound realism make the success of the work, together with the devotion and sincerity which characterize the whole.

The *Athenaum* says of the pictures: "The series is the more astonishing because all the examples . . . are entirely carried out with extreme finish and completeness, in every respect, as to the landscape, architecture, costumes, and customs of the country, races, and epoch to which they refer. For a single hand the mere reproduction between 1886 and 1894 of so many elaborate works is not less than marvelous. . . . The drawings are rich in color, and the landscape, architecture, and objects are as well drawn and as eloquent as the figures, while the variety of composition is remarkable." M. Tissot, in his introduction to the work, speaks of how he was attracted by the divine figure of Jesus and by the entrancing scenes of the gospel story, and says: "Now that my meditations have taken shape, and that, after ten years, this new *Life of Our Lord Jesus Christ* is about to appear, bearing the accurate stamp of things seen and lived through, I wish to say this: I do not pretend to affirm that the events which I here recall happened just in this way; far from it; I have only desired to give a personal interpretation, based upon serious study, and intended to dispel as much as possible an inaccurate and vague view from people's minds. I have thus accomplished what I trust is a useful work; I have made one step toward the truth, and raised a beacon which may lead the way to a further investigation of this inexhaustible subject. Should anyone else desire, in his turn, to study it more and more precisely, let him hasten, for the landmarks that still exist, the documents that have survived the centuries, will doubtless soon be swept away, in this age of engineers and railroads, by the irresistible tide of the overflowing modern spirit."

They will be truly fortunate who have the opportunity of seeing these pictures of Tissot when they come to America. And the publication of them will go far to perpetuate their lesson and their influence. Not only from a devotional, but also from a historical standpoint, such a work is of great service to religion. The oriental setting, coloring, and atmosphere envelop the Bible history, and there can be no correct conception or interpretation of that history which is not guided by this fact. In pictures, many things can be grasped more clearly, effectively, and quickly than in volumes of historical literature. This illustrated Life of Christ, therefore, has a most important mission to the world, and everyone will appreciate it to whom the opportunity comes.

## Book Reviews.

**The Cambridge Bible for Schools and Colleges.** Edited by G. F. KIRKPATRICK. *Isaiah*, Chapters XL–LXVI, with Introduction and Notes by REV. J. SKINNER, D.D., Professor of Old Testament Exegesis in the Presbyterian College, London. Cambridge: At the University Press; New York: The Macmillan Co., 1898. Pp. xli + 66. \$1.10, net.

The first volume on Isaiah appeared in 1896. This second volume completes the work. The introduction covers sixty pages and is, upon the whole, an important contribution to the subject. The prophecy is divided into three parts, the first closing with chap. 48, the second with chap. 55, and the third including the remaining chapters. In recognizing a break at the close of chap. 55 the writer follows Duhm, Cheyne, and others. The first part has to do with the restoration of Israel through the instrumentality of Cyrus; the second, the work of Jehovah's Servant and the glorification of Zion; the third, the future blessedness of the true Israel contrasted with the doom of the apostates. The writer recognizes, what seems now almost universally accepted, the remarkable change of tone which is seen in a contrast of the third part with the preceding and the striking evidence that the prophetic spirit is on the decline. The question of the historical background of these chapters is, indeed, no longer a question. Most clearly is it pointed out that, at the time when this prophecy opens, Cyrus has appeared upon the stage of history and gained many important victories. The nation is clearly in exile, but upon the eve of deliverance. Emphasis is laid upon the fact that the prophet, in his effort to produce arguments for the deity of Jehovah, as against idolatry, makes definite appeal to prophecies which are fulfilled by the appearance of Cyrus. Such arguments, he urges, would have no force whatever except as addressed to persons who had actually experienced their fulfilment, *e. g.*, 41: 26; 42: 9; 43: 8–10; 45: 21; 46: 10. Indeed, all the thoughts of the writer "crystallize around the historic figure of Cyrus and the astonishing series of victories which have distinguished his career. This Cyrus is the chosen agent of Jehovah, through whom fortune will come to those who are in perplexity and trouble." The people whom

he addressed did not receive his words with enthusiasm. Indeed, his message was rejected by many, while the mood that prevailed was one of weariness and despondency. His first work, therefore, was to arouse the nation, and to this end he exercises his wonderful gift of impassioned and persuasive eloquence. The fundamental thought is his *monotheistic conception* of God. The difference between him and early prophets lies in the fact that he makes a vigorous effort to teach this monotheistic conception as an abstract truth. The phase of his conception which, perhaps, receives special emphasis is the *incomparableness* of Jehovah. It is in this connection that he deals at idolatry the most telling blows. The next in importance is his *righteousness*. This includes truthfulness or straightforwardness of speech (45:19), steadfastness and consistency of purpose (41:10; 42:6), judicial righteousness (50:8), and, in some passages, salvation (46:13; 51:6; 56:1*b*). This use of salvation as identical with righteousness is a most interesting development of the thought. In its application to Israel the word righteousness is used in various senses, *e. g.*, civic righteousness (59:4), ethical righteousness (53:11; 51:1-7), forensic righteousness (46:12), and righteousness as manifested in external prosperity and glory.

After weighing carefully the two most important interpretations of the Servant of Jehovah, an idea which is so prominent in these chapters, the commentator decides emphatically in favor of that view which interprets the Servant of Isaiah, chap. 53 (also 42:1-4; 49:1-6; 50:4-9), as the ideal nation, the loyal remnant, personified as an individual, the godly kernel. The fact that he is the agent of the people's redemption is easily explicable: "The ideal stands for the destiny of the nation; since it is for the sake of the ideal embodied in the Servant that Jehovah in his providence brings to pass the redemption of Israel, the whole process of deliverance might, in the personification, be ascribed to the Servant." The strongest argument against the other view, which would interpret the Servant of Jehovah as an individual yet to arise, is that in the prophet's mind the crisis of the Servant's career is bound up with the fortunes of Israel in the age of the exile. The prophet, like all prophets, has in mind the work of the nation. He does not conceive missionary enterprise on the part of an individual. On the other hand, the application of these passages to the work of Jesus Christ is legitimate, for in him only did this idea receive adequate expression.

Chap. 4 of the introduction on the date and authorship of the

prophecy is perhaps the weakest, the writer evidently regarding the task one hardly worth performing in view of the certainty of the case. This chapter presents arguments based upon the historical situation, the theological ideas, and the style and language of the book. In chap. 5 the unity of the prophecy is discussed. This includes the consideration of the genuineness of the Servant passages, and also the question whether the later chapters (namely 56-66) are from the same author as the first chapters of the book. Here the writer satisfies himself with presenting both sides, and, in conclusion, maintains that, whatever view is adopted in respect to the literal integrity, there is a deeper unity in it which is not impaired by any critical theory of its authorship.

Space does not allow an examination of the exegetical details. The analysis in connection with each chapter is most excellent. To take a single difficult chapter, Isa. 52: 13-53, it may be noticed that the writer recognizes the strophical arrangement of the passage; adopts the rendering "startle many nations" (52: 15) instead of "sprinkle;" makes the speaker of 53: 1-9 Israel as a whole or one Israelite in the name of all, probably the prophet himself, who in vss. 2-6 associates himself with his generation, realizing his solidarity with his nation; understands the standpoint assumed to be intermediate between the death of the Servant and his exaltation, the exaltation being always spoken of as something in the future; translates "tender plant" (53: 2) "sapling;" understands the "pierced" (wounded) and "crushed" (bruised) in 53: 5 as metaphors expressing the fatal ravages of leprosy; interprets "generation" as "dwelling place" (who inquires after his dwelling place? no one); gives the phrase, "rich in his death" (53: 9) the same meaning as the preceding phrase, "made his grave with the wicked," favoring, upon the whole, a change of text for the word translated "rich;" understands that the distinctive ritual and function of the *guilt offering* throws no light upon the passage in 53: 10; regards the phrase, "shall my righteous Servant justify many?" (53: 11), as probably arising from a corrupt text. While it is true that the idea of an individual bearing the guilt of humanity had, in the time of the exile, begun to excite protest (*cf.* 2 Kgs. 14: 6; Jer. 31: 29; Ezek. 18: 20); the Deutero-Isaiah "accepts the principle and discerns in it a moral significance by which it is deprived of the appearance of arbitrariness or injustice. The essence of the Servant's sacrifice lies in the fact that, whilst himself innocent, he acquiesces in the divine judgment on sin and willingly endures it for the sake of His people. The suffering of

the innocent on behalf of the guilty is thus seen to be a moral necessity, since it is only through such sufferings as the sinless Servant of Jehovah was alone capable of that punishment could reach its end in the taking away of sin and the bringing in of everlasting righteousness." Larger space than usual has been given to the notice of this book because (1) Isa., chaps. 40-66, furnishes, next to the Pentateuch, the most interesting critical and theological problems of the entire Old Testament; (2) this treatment furnishes an admirable example of the careful historical and exegetical work which is being carried on in so many quarters; (3) the book, as one of the widely circulated *Cambridge Bible for Schools and Colleges*, deserves particular consideration.

W. R. H.

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**The Christ of History and of Experience.** Being the *Kerr Lectures* for 1897. By REV. DAVID W. FORREST, M.A., Wellington Church, Glasgow. Edinburgh: T. & T. Clark, 1897; New York: Imported by Charles Scribner's Sons. Pp. xx + 479. \$4.20.

The problem with which the *Kerr Lectures* of 1897 are concerned is among the most important of all those now opened in the theological world. The volume as it now appears is worthy of attention, not alone in the thought of the lectures themselves, but in the series of notes which are appended. Although many of the subjects of these notes are of secondary interest, and the notes themselves often consist in quotations from authorities referred to in the text, special attention should be called to those upon "The Limitation of Our Lord's Knowledge," pp. 398-401, in which the position is taken (1) that Jesus possessed no strictly scientific knowledge, (2) that he was not always possessed of full knowledge as to ordinary facts of life, and (3) that in the moral and spiritual sphere no limits can be discovered in the range or accuracy of his knowledge. The author's conclusion is that, while it may be possible that Christ's knowledge does not involve his deity, it is joined with other characteristics that do involve it. Perhaps as important a note as any is that upon "St. Paul's Conception of the Law" (pp. 444-50), which, however, is not marked by a sufficiently exhaustive study of the actual usage of Paul himself, and the vital question whether or not there was a fundamental distinction in Paul's mind between "law" and "the law" has not received sufficient attention.

The first impression made upon the reader by the lectures themselves is one of the breadth of treatment. There can be little doubt



that the subject has been opened up most admirably in the series of topics which form the subjects of the nine lectures. The author has handled most of the important literature in English bearing on the subject, but it is to be regretted that the German literature, notably that upon the kingdom of God, is seldom, if ever, used. Even so well known a volume as that of Baldensperger has apparently not been used in the lecture upon the self-consciousness of Jesus. Such volumes of Wendt, Beyschlag, and Weiss as have been translated are, indeed, considered, but the lack of familiarity with the problem as it is opened up in recent German literature is distinctly felt throughout the entire treatment. Another disappointment in the volume is the absence of any critical method in the dealing with the gospels. The time has passed when such a problem as that presented by the transition from the historical to the spiritual Christ can be treated irrespective of the whole problem of the character of the accounts of the resurrection. The author's treatment of the resurrection is admirable from a non-critical point of view, but as such it cannot expect to meet the difficulties of modern theology. Even in his treatment of the fourth gospel there is too little recognition of the nature of the book. Along with the absence of the critical method there is an absence of that which may be called the point of view of biblical theology. That can hardly be called a scientific treatment which refuses to recognize the significance of the divergence in the thought and teachings on the part of the different writers of the New Testament. In certain particulars, also, where the element of criticism or biblical theology does not enter, there is a lack of objective and accurate treatment. Thus the whole exposition of the fatherhood of God (which is taken in a general sense) is based upon an exceedingly weak exegetical process. The same is true of the treatment of the kingdom of God, in so far as this is connected with the alleged teaching of the universal fatherhood of God by Jesus. Further, the statement that the prerogative of judgment was never assigned by the Jews to the Messiah needs decided modification in the light of Enoch 69 : 27.

But when we have written these strictures upon the book, the most serious remains : the entire treatment, though well analyzing the problem itself, really fails to grasp its full significance and is committed to an attempt to support a traditional view. Such an effort deprives the book of originality and of power. Traditional evangelicism can be established on traditional data alone. It may or may not be inerrant. This is not the question. But the ever present determination to

derive it from the position at first taken by the author has committed him to a blindness as regards data that makes his championship of the universal fatherhood of God resultless, so far as wholehearted grappling with the question at issue is concerned. It may be that we are in error, but this masterful opening up of a problem, coupled with an unwillingness to treat it from the point of view and the aid of the criticism that really gave it rise, seems characteristic of much British theological writing of today — though with notable exceptions. Except from the point of view of critical theology, there is no question as to a historical and a religious Christ. From the traditional point of view the question is really one of words alone — a continuance of the algebraic theology that prefers dealings with acknowledged symbols to dealing with alleged realities. It is hopeless to mingle the two spheres, and this Mr. Forrest, with all his excellencies, has attempted.

There is yet to be said, however, again, that the volume as a whole deserves most serious attention. It is written in a distinct, simple style, and if it be said that the book is more successful in formally opening up the problem than in treating it, it should be remembered that with English theological literature the work is very nearly a pioneer. The very breadth of treatment which so often leads to a too general handling of material is yet one that stimulates thought, even though it be in protest. Many of its discussions, like that of miracles, and the relation of Messiahship and sonship, are admirable. Furthermore, the author's treatment of the redemptive work of the Christ is full of help for the man who is confused by the strictly Pauline presentation of that work. In one particular especially does the book merit warmest praise — in its refusal to be led away into the seductive belief that the historical Christ is unnecessary to Christianity. A view like this, so destructive of the very foundations of our faith, and so utterly foreign to the entire position both of Paul and the other writers of the apostolic age, merits the handling which the author has accorded it.

S. M.

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**Neue Bibel-Studien:** sprach-geschichtliche Beiträge zumeist aus den Papyri und Inschriften zur Erklärung des Neuen Testaments. Von Lic. theol. G. ADOLF DEISSMANN. Mit einer Abbildung im Text. Marburg: N. G. Elwert's Verlag, 1898. Pp. viii + 109, 8vo. M. 2.80.

THE leading idea of this book, as those familiar with Deissmann's earlier studies will not need to be told, is the close relationship of New

Testament Greek to the Greek used in common life at that time. Semitic influence, our author thinks, has been overrated. Forms, words, phrases and constructions which have been regarded as un-Greek or exceptional, are found to have been current in official, or commercial, or social intercourse. The general correctness of this position seems to be proved, but those intimately acquainted with Semitic ways of thinking and modes of expression may be pardoned for still holding fast to the belief that Semitic influences underlie many peculiarities of thought and diction.

The material is arranged under three heads: 1, "Orthography;" 2, "Etymology and Semasiology;" 3, "The Lexicon and the Syntax." All these topics are illustrated from the papyri and from Greek inscriptions, especially those found at Pergamum and in the islands of the Ægean. It goes without saying that the significance of the illustrations varies greatly, but there is hardly one of them which does not add in some way to our knowledge. Note, for instance, the frequent use of ἀπέχω in forms of receipt, the numerous references to νιοθεσία in the pre-Christian inscriptions of the Ægean, the commercial application of σφραγίζω in the sense of "duly dispatch," the constant occurrence of ἀπὸ τοῦ νῦν in legal forms, and the employment of πλῆθος in two Greek inscriptions to designate all the members of a religious society. More noteworthy still is the light shed on the use of ἐπίσκοπος, πρεσβύτερος, προφήτης. All these expressions are shown to have been applied to religious officers in heathen circles. There were ἐπίσκοποι in a temple of Apollo in Rhodes, and some of the Egyptian priests were called πρεσβύτεροι and προφῆται. The examination of the history of κυριακός, too, is very striking, whatever is thought of the suggestion that the early Christians may possibly have applied the term to the first day of the week, in imitation of the practice which is known to have existed in Asia Minor and Egypt of dedicating the first day of the month to the emperor or κύριος.

The longest and most fascinating study concerns the word χάραγμα, which is used in several passages in the Apocalypse (13:16, 17, etc.) of the mark of the beast. Deissmann proves that the word is used in a papyrus copy of a document dated 52/3 A. D. of the imperial stamp which gave it validity. This imperial stamp, a specimen of which in chalk from the reign of Augustus is preserved in a museum in Berlin, bore the name of the reigning emperor and the year of his reign. It seems to have been used especially in commercial transactions. The χάραγμα of the beast, which was indispensable for buying

and selling and which is closely associated with the number of his name, may, our author thinks, have been suggested in some measure by this *χάραγμα* bearing a name and a number of Roman government offices. He is aware of the double difficulty that the *χάραγμα* of the beast was impressed on the hand or the forehead, not on a document, and that the number of the name is not the same thing as the number of the year, but accounts for these variations as possibly due to apocalyptic tradition. The argument scarcely carries complete conviction, but the facts recorded are very welcome, and the suggested explanation may be safely pronounced probable. The value of the essay is heightened by a reproduction of the legend on the Berlin stamp.

This excellent work of Deissmann ought to be followed by equally careful work on the part of the scholars of England and America.

W. T. S.

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#### LITERARY NOTES.

WE have received from N. W. Ayer & Son, Philadelphia, the *American Newspaper Annual*, containing a catalogue of the American newspapers. The work is invaluable for publishers, and represents an astonishing amount of painstaking toil.

SINCE the decease of the *Thinker* the English theological world has lacked a general theological review, but, as far as book reviews are concerned, the *Critical Review* has more than upheld its reputation in supplying the lack which it would be thought the English public must feel. We venture, however, to call attention to a slip in the July number by which an article in the *BIBLICAL WORLD* for May written by Professor G. B. Foster was credited to Dr. Arthur Fairbanks.

THE Cathedral Library Association (123 East Fiftieth street, New York) publishes a *Harmony of the Gospels*, by Rev. Joseph Bruneau, S. S., professor in St. Joseph's Seminary, based upon the Douay version. It has little peculiarity except its footnotes, in which a large number of quotations are introduced from writers of the Roman church. Professor Bruneau, however, is acquainted with other literature, and does not hesitate to use it. The publication of such a work is another evidence of the growing interest in the study of the life of Jesus. It is to be regretted that the proof-reading in this otherwise admirable book is execrable.

AMONG the various magazines which are devoted to biblical study in English two are worthy of special attention, the *Expositor* and the *Expository Times*. The method by which each of these two is conducted is radically different, the *Expositor* having no editorial department, and devoting itself wholly to the publication of papers, generally short and to a certain extent technical. The *Expository Times*, on the other hand, is thoroughly the work of an editor from its book reviews, which, though too often superficial, never fail to be readable, to its editorial paragraphs. Somewhat more than the *Expositor*, the *Expository Times* publishes articles of general theological interest, but is always careful to insert a number of papers upon words and texts.

THE latest number in Professor Moulton's *Modern Reader's Bible* contains in two volumes the gospel of Luke, the Acts of the Apostles, and the epistles of Paul, which last are inserted in their proper place in the narrative of the Acts. So far as the third gospel is concerned, the work of the editor consists almost entirely in breaking it up into sections and printing the words of Jesus in bold-faced type and quotations from the prophets in italics. The same is true in the case of Acts. Acts 17:21, however, is printed as a footnote. The Pauline letters, like Acts, are broken into paragraphs, with the quotations printed in italics. While it is true that the volumes of the New Testament series do not have the same novelty and suggestiveness as that of the Old Testament, they are bound to be serviceable in the hands of those who really wish to read the Bible.

WE have received from C. M. Heard, D.D., editor and publisher, seven numbers of the *Conference Examiner*, a magazine devoted to the service of the student ministers of the Methodist church and their examiners. The volume consists very largely of analyses of the books which the examining board has proposed for men who are being trained for the Methodist ministry, although the list of subjects is not at all limited to such volumes. Many of the articles are really outlines of study, with explanatory hints as to the best method, and are calculated to be helpful, although it appears as if, in several cases, abbreviation and condensation have injured intelligibility, but this is a difficulty which adheres in all such undertakings. Perhaps as satisfactory as any of these papers are those which are intended to show the student how to prepare a sermon. They are written with a certain colloquial directness which commands attention.

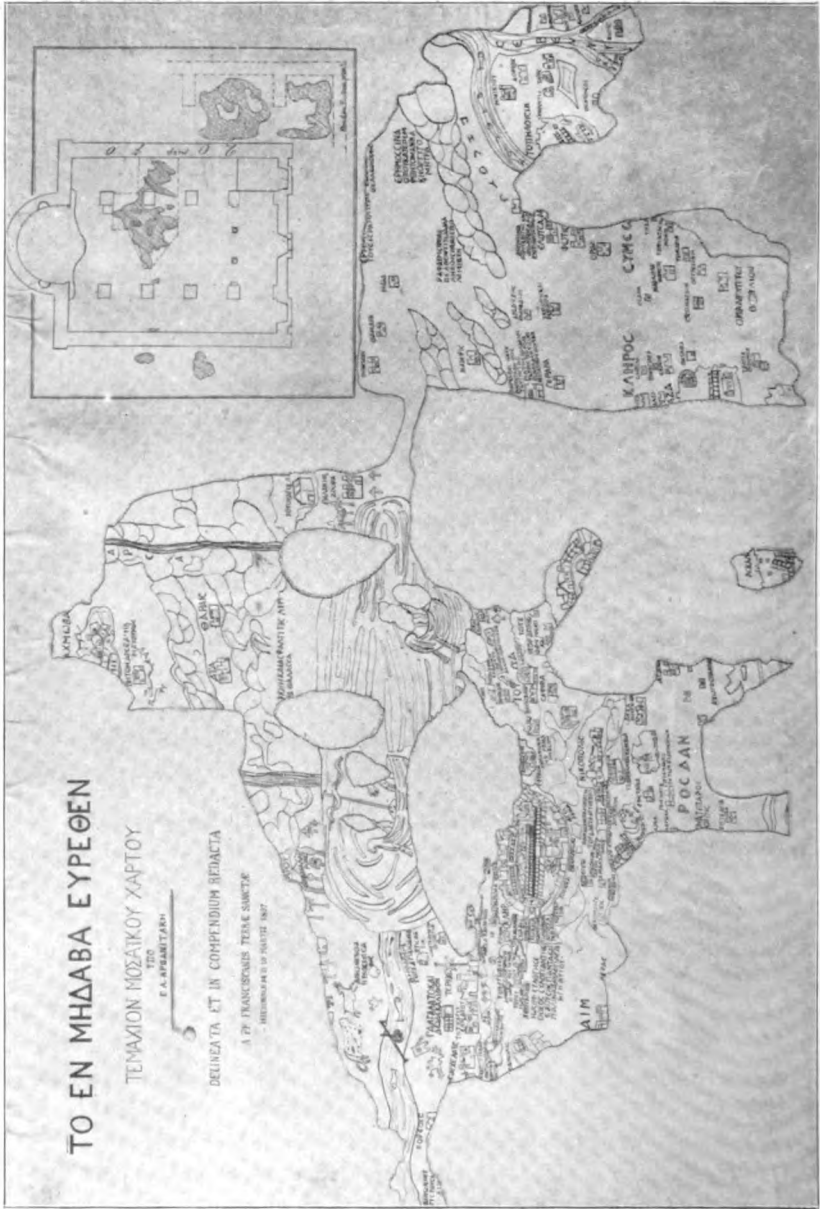


THE JORDAN

JERUSALEM

THE DEAD SEA

THE NILE DELTA



THE MOSAIC OF MĀDABA

TOGETHER WITH A SKETCH SHOWING ITS LOCATION IN THE CHURCH

# THE BIBLICAL WORLD

CONTINUING

*The Old and New Testament Student*

VOLUME XII

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NUMBER 4

ONE of the most interesting and vital questions connected with the entire matter of religious instruction has been recently opened by the report of the United States Commissioner of Education upon Sunday schools. If we understand it, the position taken in the report is that the pupils in the Sunday school should not be taught to investigate, but, with minds kept from all questions as to biblical difficulties and problems, be taught religion upon authority. Such a view as this, therefore, conceives of the relation of the teacher to the pupil as that of one who imparts truth to minds incapable of accepting truth on other grounds than that of the authority of the teacher or church.

**SHALL TEACHING  
IN THE SUNDAY  
SCHOOL BE  
"AUTHORITA-  
TIVE"?**

It is not difficult to appreciate the strength of such a position as this. Many of the pupils in our Sunday schools are but children, and to bring to them questions as to the authorship of Isaiah, or of the authorship of the epistle to the Hebrews, would be to confuse their minds without bringing them any information of special importance. Even in the case of older pupils it is still true that many of the problems connected with more technical biblical study are altogether unsuited for discussion in the ordinary Sunday-school classes. To bring to a young mind some of the problems with which the best scholars of the world are engaged would be to awaken doubt rather than interest, and,

**THE JUSTIFI-  
CATION OF  
AUTHORITY**



while it is not altogether true that doubt is the worst curse that can befall man, it is none the less advisable as far as possible to save a mind from doubts which are not likely to be answered.

It is also true that the Sunday school is not the place in which to instruct even adult classes in the detailed methods of criticism and exegesis, and, although there may be exceptional classes in Sunday school where such advanced methods are possible, as a general rule it must be held that the instruction given in the Sunday school must be unprofessional.

And yet, do these facts warrant the unmodified statement that the teacher is to base his teaching wholly upon authority?

*WHAT IS  
MEANT BY  
"AUTHORITY" ?* If one approaches the question from the narrower use of the word, it must be said that the percentage of teachers who are in any way qualified to express a decision upon these questions which it is not advisable to raise is small. Occasionally, it is true, the pastor of the church, or some instructor in a theological seminary or college, conducts a class for advanced investigation, but even in such cases it is not always true that the teacher has any such mastery of the details of the question as to warrant his speaking as an authority, whose words carry weight simply because it is he rather than any other person who utters them.

But if the word be taken in its more popular acceptance, and the meaning be that one is to insist that a thing is true because it is taught by some person who is supposed to represent the position of a church, then such a method of teaching seems to be even more questionable. What warrant has the teacher of the Sunday school for speaking as if he or she could infallibly express an opinion of even an infallible church? Since the Reformation it has hardly been true that authority has been everywhere recognized as legitimate in religious teaching, and certainly among those bodies of Christians who are chiefly interested in Sunday schools, to speak of authority on the basis of which a teacher may impart instruction, regardless of reasons, is an anachronism. Until the infallibility of the Sunday-school teacher is beyond dispute, we may well question whether,

instead of pronouncing one's self upon disputed matters as if one were infallible, it would not be better to avoid such discussions altogether, and limit religious instruction to that wide field in which appeal can be made, not merely to one's own opinion, but to the experience of others, and to those teachings of Jesus, and the other characters whose words have been preserved in the Bible, which are beyond misunderstanding. Here appeal to authority is legitimate—but it is in the way of proof, not in the way of enforcing teachings *ex cathedra*.

But, after so much concession has been made, the question remains: Is it the aim of the Sunday school only to impart authoritative religious instruction? Does not the proper conception of its duties embrace, beside the impartation of knowledge, the education of its members? At the same time that the claim is made that religious teaching must be authoritative to the exclusion of discipline, the tendency of pedagogical science is toward the recognition of the child's individuality and of the rightfulness of his claim to be allowed to investigate and to ask questions. It is very true that there are some questions in religion which a child can ask which an older person cannot answer in a way to satisfy a philosopher, but it is one thing to give reasons which satisfy a philosopher and another to give reasons which satisfy a child. An intelligent boy or girl who, five days in the week, is being trained to ask questions and to rest unsatisfied until he has obtained their answer, will not be long in detecting the difference between the instruction which deals with nature and that which deals with religion, if the latter be categorical merely. Why may not the pupil's mind be treated as if it were as rational in its search after God and truth as it is in its search after the explanation of other things?

And one may go farther. Even if it be granted that with the younger pupils a certain degree of *ex cathedra* teaching is advisable, must not some provision be made as rapidly as possible for developing these pupils' power of independent faith as they grow mature? If Paul hesitated to exercise lordship over

*SHOULD NOT  
THE SUNDAY  
SCHOOL EDU-  
CATE AS WELL  
AS INSTRUCT?*

the faith of the Corinthians, a teacher of a Sunday-school class may well follow his example. Some time in the pupil's life he must be able to stand alone within the circle of Christian teachings. It is the duty of the Sunday school so to train his mind that such independence may be intelligent and acquired without the painful processes of reconstruction.

This is not to say that the child may not occasionally be told frankly that, though there are reasons for certain teachings, they cannot be stated in a way that will satisfy him. There are plenty of teachings where reasons intelligible to the child can be given. We do not hesitate to tell a child that he is incapable of understanding certain things in mathematics and philosophy; why should we not be as frank in telling him that the same is true in the philosophy of religion, and in the explanation of God's dealings with men? And further, if the teacher is incapable of satisfying his own judgment as regards the matter, why should he not frankly tell the pupil of his difficulty, while at the same time calling attention to the fact that, notwithstanding his uncertainty as regards this specific matter, he believes in God and Christ on other good and appreciable grounds? A child that is being properly trained in school early learns that uncertainty and ignorance as to explanations are in themselves no hindrance to accepting statements. He thinks none the less of his teacher, because he has been told that a question which he has raised is unanswerable. Will he think less of his religious teacher for the same honesty?

Unless we mistake entirely, it is this assertive, authoritative teaching in the Sunday school on the part of men and women who, though ill-disciplined, are none the less sure of the truth which they do not undertake to substantiate, that has turned so many of our Sunday-school pupils, as they mature, away from Christianity as anything more than a mystical faith—a thing to be experienced, but not understood. If the minds of these persons

*HONESTY COM-  
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OF TEACHING  
INVESTIGATION*

had been from the very beginning trained to grapple with problems fearlessly and earnestly, in just the proportion their maturity made them capable of so doing; if they had been taught proper methods of study, looking toward the development of a power of independent judgment, it is hardly conceivable that they should have experienced such a reaction against Christianity as a rational thing. Once let the teacher in the Sunday school understand that his duty is not to enforce his own views authoritatively upon the pupil, but to enable that pupil to investigate and to recognize truth within limitations which its very nature has set upon complete understanding, the result will be that, while there may be fewer men and women who believe blindly the truths which as children they have received from someone else, there will be more who are believing intelligently and vitally the very heart of Christianity.

## GOD—INTERPRETED BY FATHERHOOD.

By AMORY H. BRADFORD, D.D.,  
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IN the childhood of the race the nature of the Deity was inferred from the manifestations of energy in the universe. Whatever produced instant and most intense terror was personified and supposed to be the mightiest of beings. Hence the first idea of the supreme Power (after that revealed through the family) was derived from winds, storms, earthquakes; from the sun, moon, and stars; from day and night, from sea and sky. Since the manifestations of force were many, and the fact of unity had not yet been discovered, belief in many gods naturally followed. They were interpreted by the effects which were produced on observers by natural phenomena. There was the god of the day and night, of the storm and the sea. The idea of unity succeeded, but there was no change in the method of interpretation. Nature was nearest to man; nature was vaster than man—therefore nature was worshiped, and men were awed by her storms and made glad by her splendors. But nature had many forms and moods, and no man could appreciate more than one of them at a time. Consequently belief in many gods, some friendly and some hostile, became common. But these many deities were themselves dependent on some primal power, called Fate, or by some other name. Gradually this method of reasoning gave place to another. The evolution of government forced itself into prominence, and without any distinctly marked period of transition the interpretation of the unseen power, or powers, by the energies of the universe gave place to one derived from governmental analogies. Then men began to think of the Deity as imaged in the institutions to which they were most directly responsible. Thus the universe came to be regarded as a huge kingdom or empire, of which God was the ruler, a king—awful and majestic, as became the monarch of such a realm.

Slowly these theories were supplanted by another which is the fruit of the scientific investigation of later times. A study of the things which are certified by the senses leads to the perception of unity, not as something demonstrable, but as something required by facts. No microscope is fine enough to detect a spirit in man or in the universe, and yet the presence of something mysterious and spiritual is almost universally acknowledged. Energy, wisdom, intelligence are believed to be omnipresent, but how they coexist is not known. We feel the pressure of the facts of life and history; we hear the voices that speak in the spaces and in the silences, but the message which they would communicate is indefinite and indistinct. And so we are told that the universe implies that the unknown and unknowable principle of unity is the Deity—if there be one. But when we ask, Does unity imply personality? no answer is forthcoming.

Among Christians a new reply is having wide acceptance. To trace the genesis of the school of thought to which I refer is difficult and not essential to my object; but one thing is evident—whether liberal or conservative, evangelical or Ritschlian, it is devotedly Christian. Two teachers more clearly than others whom I know in our time have given form to this answer—Herrmann, of Marburg, and Fairbairn, of Oxford.

Herrmann says: "The person of Jesus is the fact by which God communes with us."<sup>1</sup> When we know the person of Jesus, we know God, but we can know the person of Jesus only as we know his inner life. "Jesus becomes a real power to us when he reveals his inner life to us."<sup>2</sup> "We, for our part, become conscious of God's communion with us by the fact that the person of Jesus reveals itself to us through the power of his inner life."<sup>3</sup> "But his (the preacher's) chief aim should be to make visible and active that which alone can be the basis of faith in himself as well as in others. . . . Jesus only, the *inner life* of this man."<sup>4</sup> Thus Herrmann teaches that the only way to become acquainted with God is to know or realize the inner life

<sup>1</sup> *Communion of the Christian with God*, p. 56.

<sup>3</sup> *Ibid.*, p. 65.

<sup>2</sup> *Ibid.*, p. 62.

<sup>4</sup> *Ibid.*, p. 68.

of Jesus, and the only way to do that is by experience. That this is one way of knowing God all Christian thinkers will readily grant, but that it is the only one, or either the simplest or most elemental, I cannot acknowledge. God has spoken through many voices, and the revelation which began when Jesus was born was not the first, nor will it be the last. "The heavens declare the glory of God."

"The interpretation of God in the terms of the consciousness of Christ may thus be described as the distinctive and differentiating doctrine of the Christian religion."<sup>5</sup> The answers of Herrmann and Fairbairn are essentially the same: to know the nature of God one must know the inner life, or the consciousness, of Christ. But that is not easy. To know the inner life—to see into the consciousness—of any man is no simple task; thus to penetrate into the "inner life" of Jesus Christ, whom none now living ever saw, is a process, to say the least, exceedingly difficult. It would require careful definition and explanation. Who could know whether he was experiencing the inner life of the Christ without first knowing that life? And yet, to know it, we are told, requires experience. Thus we are started on a fatal circle of inquiry. Again, how are we to interpret in the terms of the consciousness of Christ? How may the possession of that consciousness be verified except by that consciousness itself? While they are not satisfactory, these answers contain much truth. He who has entered into the consciousness of Christ does know God. As a means of interpreting the divine nature this teaching is altogether inadequate. How should the subject be approached? Is not the answer of the Bible sufficient? Yes, when it is understood, but there is wide difference of opinion as to what the Bible really teaches. Moreover, with those who do not recognize the authority of the Christian Scriptures this reply would have no force. The Scriptures throw light on the subject; but they also must be interpreted.

All forms of idealism have answers to our question, but there is no means of testing their accuracy except by what is resident in the mind that speculates. The harmony between the imagi-

<sup>5</sup> FAIRBAIRN'S *Place of Christ in Modern Theology*, p. 388.

nation and its own product is the only standard of measurement which pure idealism possesses.

Another method of arriving at an answer to our inquiry as to the nature of the Deity is the inductive. From a study of the seen we rise to the unseen. From what the world and man are we infer what God is. But does not this reasoning lead to confusion? Are not the processes of history and the forces and activities of the universe double-faced? The light speaks of love; the darkness of gloom. The landscape, with its flowers and the songs of birds, suggests one kind of a being; storms, tidal waves, and earthquakes, with their wake of destruction and death, suggest an altogether different being. The European would have one conception of God, the African another. Environment modifies the mental concepts as well as the physical features. There is only one way to escape the force of this reasoning. We must find that which is most elemental in the life of man, and in it seek an answer to our inquiry concerning the nature of God. In order of time the first human relation, and the one which makes itself felt to the intelligence before anything else, is parenthood. Before a child thinks of storms or sunset splendors he looks into the depths of loving eyes; before he dreads clouds and darkness he shrinks from a frown on his parent's face. The first and most elemental of relationships, the nearest and most influential of all factors in the human environment, is covered by the word fatherhood, which really contains all that is signified by the word parenthood. From it are learned the earliest lessons of dependence, authority, responsibility, ministry. In short, all the God that a little child knows is embodied in his parents, and the larger vision of his later years is but the growth and expansion of what is made known through them. Everyone has a real, though perhaps dim, understanding of what fatherhood means. It is not only the primary, it is also the most universal, of human conceptions of the higher powers. Those who have experienced the inner life of Christ surely know God, but that experience is complex and not easily interpreted. Is there no natural way to reach that knowledge for those who have not had such an experience? Our answer is this: The



vehicle by which the first intimations of the essential Deity are conveyed, if it is universal, must always be trustworthy. Those earliest intimations come through parenthood ; therefore its voice is the most authoritative concerning the nature of God. Whatever that nature is, it is made known by fatherhood in proportion as it approaches what is commonly regarded as its ideal form. What reveals God once must always do so, although the contents of the revelation may broaden and deepen with years and experience. Thus we are prepared by what we know of man to find the holiest of human relations used as the medium of the most authoritative divine revelation. Instead, therefore, of saying that the nature of the Deity is disclosed only in the experience of the inner life of the historic Christ, I should say that it is always and everywhere revealed in fatherhood, and that the revelation approaches perfection in proportion as the father is worthy of the sacred name which he bears. Because the first idea of God always comes through the parent, we infer that ideal fatherhood is always a true revelation of the divine. Herrmann says, to know God, one must experience the inner life of Christ. But only a few do that—and men must know something of what God is before they can be expected either to fear or love him. All men through fatherhood receive their first lessons concerning God. Therefore, we say : In what your own heart tells you every father was intended to be multiplied by infinity, behold as clear a manifestation of the contents of the word God as can be conveyed to man.

But let us now inquire what is implied in fatherhood. The first thought is clearly that of identity of nature between two beings. The child and his parent are two personalities, and yet, what the father is the child is. The second inherits the peculiarities, the temperament, the characteristics, the tendencies, of the one from whom his being is derived. There is a vital connection between them. They are of the same substance and have the same nature, and yet they are two. The branch is not the vine, and yet it is the extension of the vine. The parental relation, when used to interpret God, necessitates the inference that man is of the very nature or substance of the Deity, and

yet that he is not Deity—as I am of the nature of my father, but am not my father. Identity of nature between parent and child is essential to the idea of fatherhood.

Mutual responsibility is also a part of the content of the revelation of fatherhood. By a kind of instinct the child feels his dependence and his responsibility. No formal rules compel a child to bow to the will of the parent; to do so is as natural and instinctive as for him to breathe. The feeling of responsibility in the child is manifest from the dawn of consciousness. Later we begin to understand that our parents are as truly responsible *for us* as that we are responsible *to them*. They determined our birth; in large part they made the environment into which we were born; in a certain real sense they are our creators. But for them we would never have been. Therefore they have duties to us which are evident, and which usually are joyfully acknowledged and assumed. We render to them loyal obedience—they give to us loving service; and no fidelity on the one side can in the least discharge the obligation which belongs to the other side. The child and the parent have mutual responsibilities. The same is true in the higher relation between man and the unseen power whom we call God. On the one hand worship and obedience are as instinctive as breathing and eating, and the obligation to obey is universal and apparently ineradicable. On the other hand, with the growth of years, the conviction is developed that he who allowed us to exist, who determined our heritage and our associations, has himself an obligation to us as real as ours to him. By every consideration of righteousness and justice, he is bound to seek to make existence for his creatures a blessing and not a curse.

Every child in every true home is born into an atmosphere of love. This is so much a matter of course that at first it is hardly appreciated. Childhood is the manifestation of love. A little child is at once the simplest and the profoundest example of what love requires and what it inspires. Even before reason is able to make an inference, love begins its unconscious ministries, and it never ceases; for even when death separates bodies, memory binds spirits in bonds which are deathless. Love also is

mutual. "We love him because he first loved us," is forever true. The parent pours his heart-wealth around his child; the child, almost before consciousness dawns, begins to return love with love. Thus the divinest fact of which we know is forever coming into new forms of manifestation. Fatherhood thrills with love; childhood responds to the appeal of love with love. And so the eternal poem is being written in terms of life, and loses none of its music as the years go by. To a child the divinest being known is his father, who shares his nature, yet whom he feels is above him. When we first approach the Unseen on whom we feel ourselves dependent, it is natural and inevitable to believe him to be like the one on whom we evidently depend, and to whom we already feel that we are responsible; and that reasoning leads straight to fatherhood, and therefore to love, which is without limit or bound and immortal.

Thus a study of the most nearly universal and elemental of human relations justifies the conviction that all men are of the same substance as the One who gave them being; that they are responsible to him and he to them; that he loves as naturally as the sun shines, and wins love as naturally as the gardens respond to the light.

Does the conclusion we have now reached harmonize with the teaching of Scripture? The harmony is complete. In the New Testament the name father is applied to Deity (chiefly by Jesus) 256 times. No other name has such frequent use. The only other often mentioned is God, and that on the lips of Jesus is usually associated with Father. In the Sermon on the Mount, as recorded by Matthew, "Father" appears seventeen times, and with almost equal frequency in other parts of the gospel. In Mark the name appears four times. In Luke's gospel, again, the word is often used; while it shines from every page of the gospel of John. In the Acts and the epistles "Father" does not so frequently appear. The very thought of God in the writings of Paul was overshadowed by his immense enthusiasm for Christ. He is so possessed by Christ that he seldom attempts to interpret God in any other term, but when the word Father is

used by him, it is in a peculiarly emphatic sense. In Rom. 15:6 he speaks of "the Father of our Lord Jesus Christ;" in 1 Cor. 8:6, in a significant passage, he uses the word as a term of definition, "One God, the Father;" in 2 Cor. 1:3 he writes "the Father of mercies;" in Eph. 1:17, "the Father of glory;" 4:6, "God and Father;" 5:20, "God, even the Father." The salutations in the Pauline epistles all refer to "Father," and the reference in those instances surely is general. In the membership of the early churches were many who could be called Christians only by courtesy, like the incestuous man at Corinth; but they were all included in the salutation. In the epistle to the Hebrews there are but two references to the "Father," and the epistle of James contains the word but twice. Peter uses it four times, and always in a general sense. When once more the writings of John are reached, the name emerges as prominent as before. In the epistles of John, "Father" has no limited meaning as if intended to apply only to a few. It is as wide as humanity. In 1 John 2:1 we read of the "Advocate with the Father." Advocate may be the possession of those who believe, but Father is a universal name. In the Revelation the word appears five times. A comparative study of the preceding references is instructive. Father is almost the only word used by Jesus when speaking of the Deity; it is almost the only word found in those books which contain an account of his life and teachings. Its use is equally frequent and characteristic by the apostle who is nearest to him and who best knew his mind. In the books most Christian it is found most frequently, while in those most colored by Judaism it seldom appears. James was the Jew among the New Testament writers, and in his letter the name is found but twice. The gospel of John is peculiarly the gospel of Fatherhood. That was written latest of all the books of the New Testament, and if John knew much of the writings of the other apostles, it is not an unwarranted inference that his peculiar and reiterated emphasis may have been intentional, in view of the fact that fatherhood did not have the place to which it was entitled in what may be called the Judaic epistles. Whether this hypothesis be correct or not, the fact that the idea

and name of Father dominate all the gospels, and the epistles of John, is beyond question.

But we are met with the assertion that, while the name Father is often applied to the Deity, he is represented in the New Testament as the Father of believers only. This may be answered in two ways. The essence of fatherhood is the giving of life. If all men owe their being to God, then he is their Father, and has upon him the responsibilities of fatherhood. But a careful examination of the circumstances attending the use of the word Father shows that it will allow no such narrow interpretation. The Sermon on the Mount may have been addressed to the disciples only, or to the multitude—that matters little. The disciples were not good enough at that time to be the especial favorites of the Almighty. There were quite as choice spirits outside that band as within it. James and John, who, even under the shadow of the cross, were to seek the rich offices in the kingdom; Peter, who was to deny him; and Judas, who was to betray him, were all alike taught to pray, "Our Father, which art in heaven." The nearest definition of God to which Paul ever came was, "One God, the Father." Because a Christian today speaks of "the Father," or "our Father," it does not follow that he means to be understood that he is the Father of Christians alone; and when the New Testament writers use the word, it has the largest meaning. It is not surprising that the epistles are less clear at this point than the gospels, for the former tell us concerning him of whom the apostles thought most, namely, the Master, Christ; while the gospels tell us of whom Jesus thought and talked most, namely, God the Father.

But the frequency with which the word Father appears is not so significant as the relations in which it appears. In the only form in which the doctrine of the Trinity has any expression "Father" always has the first place; baptism was always to be first in the name of the "Father;" when Jesus taught men to pray, it was to the "Father;" when he taught the doctrine of Providence, he said, "Your heavenly Father feedeth them;" when he taught the nature of God in the parable of the Prodi-

gal Son, he showed the Father in an act of forgiveness; when he unrolled the panorama of the judgment, he showed the Father in the midst of its terrors; when he first declared himself the Messiah, he spoke of the Father to a Samaritan women three times; the promise is that the Comforter shall come from the Father; the Advocate is with the Father; death is robbed of its sting when Jesus says, "In my Father's house are many mansions;" and Paul declares that when Christ at last shall give up his kingdom it will be into the Father's hands. Thus nearly all, if not all, the teaching in the New Testament which is most vital and fundamental is stated in terms of fatherhood. The reason for this is not far to find. The words "king" and "emperor" had horrible and cruel associations. The former suggested Herod, and the latter Cæsar, and both were hateful. The word God is meaningless; it suggests the infinite and everlasting, the nebulous and awful, but sheds no light on essential being. Jesus might have used any other word as well as God, for it only points toward the unknown. But the meaning of Father all understood then, and will forever understand. Its significance is as rich and evident to the peasant as to the philosopher. No other name at once so accurate and so easily comprehended, so simple, and yet so profoundly significant, could have been selected. If we may so speak, it is the natural and elemental name for the Deity. It is not easily misinterpreted when the human relationship even remotely suggests its ideal significance.

When fatherhood is associated with the Deity, it fittingly assumes the phrase of the Apostles' Creed, "God, the Father Almighty." Then it is no common or small word. It expresses more than sentiment. In its most limited meaning it implies the austere as well as the tender, the just as well as the loving. In this its largest use these qualities of being are expanded to infinity. At the heart of the universe, transcending it and yet pervading it, directing the affairs of men, and equally the sweep of the constellations; the governing principle of human history, and also of the cosmic energies in all the ages, is the essence of fatherhood, infinite, all-embracing, everlasting

—this is the truth bound up in that phrase, “the Father Almighty.”

The ideal fatherhood necessitates the attribute of holiness. When Jesus said, “Be ye perfect, as your Father which is in heaven is perfect,” he asserted the absolute holiness of the Father. Holiness is as essential to fatherhood as is love. A true father is as anxious to save his child from being wrong as from suffering. Justice and love are only opposite sides of the same attribute; they cannot be separated. Wrong and error put as heavy a burden on fatherhood as do sorrow and pain. The earthly father can long allow in his household where its presence may contaminate nothing which is evil or unjust without being untrue to himself; if it is tolerated at all, it will be only in order that it may be so removed as to cause the least friction; but go it must, and as soon as is consistent with all the interests which should be conserved. However its existence may be accounted for, the Almighty Father, because of his holiness, can permit sin and suffering only so long as may be necessary to accomplish the best purposes for the universe. As to when those purposes will be achieved, and by what methods holiness will be victorious, we may speculate, but with our present vision we may not know. The central and controlling motive in fatherhood is love—and love in proportion to its perfection is mixed with holiness. Fatherhood is always ethical as well as emotional. Omnipotence, holiness, love are three words which are bound together in any adequate description of the Heavenly Father.

The full content and significance of the Divine Fatherhood can be but dimly comprehended. Such knowledge is too wonderful for us. “Now we see through a glass darkly.” But this truth points toward an interpretation of the life of the individual, of the universe, of history, which is of inconceivable glory. It implies perfect holiness and perfect love in the hands of Omnipotence. The Father is the same yesterday, today, and forever. Therefore all the ages and all the events of the past have been directed by love toward holiness; therefore no creature has ever been outside the reach of his love or the sweep of

his holiness; therefore not only this world, but all worlds have been administered by love in the interests of holiness; therefore the one far-off divine event must be the sway of holiness in every creature and in every part of the universe.

But many objections are raised against these conclusions. All that has been said is acknowledged to be true, but it is claimed that the induction is incomplete. We are reminded that if the contents of fatherhood are to be learned from the human relationship, the fact can hardly be evaded that in the majority of homes fatherhood is not associated with holiness, and implies instinctive rather than intelligent and rational love. That is true. In humanity fatherhood is perhaps quite as often an accident as the result of choice. How can such grim facts be evaded? and, much more, how can they be explained? Moreover, there is another side to nature and history than the one thus far presented. Even if love and justice do dominate the household, by what fiction can they be said to rule in society? The state punishes the weak and unfortunate as if they were responsible for the acts for which they suffer. What element of justice is exhibited when a poor, frail woman who, in a fit of shame and desperation, has smothered a new-born child, is brought to punishment for what she would never have done if she had been in the circumstances of those who pass judgment? The violence in nature; the calamities which destroy thousands of lives in a moment; the pestilence; and, perhaps most of all, the principle of murder, by which man and beast alike are "red in tooth and claw"—how can these incontestable and terrible realities be reconciled with fatherhood at the heart of things? I do not at this time attempt to answer these questions, but I do not ignore them. They cannot be evaded; but whether they may be adequately answered is an altogether different question. This much at least may be said at this time: Neglect, cruelty, accidental fatherhood are not essential and elemental in the idea of fatherhood. Among the most barbaric peoples are found rudiments of holiness and love which, if they have opportunity, always grow and become sovereign. Even where these qualities are not found, they are recognized as essential to the true conception



of fatherhood. Ideals alone are prophetic of what ought to be and will be. The ideals of savages are often right when knowledge and ability to realize them are defective. A study of civilized and also of the less perfectly developed races shows that even among them, before natural phenomena inspire awe and worship, the sanctity of fatherhood is felt; that it is the nearest, the most elemental, and the most constant factor in the life of the child; that from it the first ideas of Deity are derived; that essential to it is a realization that parent and child have the same nature, although they are not identically the same beings, and that the feeling of dependence and responsibility on the part of the child is quickly followed by one of obligation on the part of the parent, because he is the author of the existence of his child. Thus we believe that men and God are the same in substance, though not identical as individuals; that they have reciprocal obligations—the one of obedience, and the other of service. So much results from a study of fatherhood in human life. These conclusions harmonize with the teaching of Jesus. Almost the only name he ever used when speaking of God was Father. Fatherhood, when applied to God, must signify the same that it does in human relations, or the word is meaningless. But while it signifies the same in both spheres, in the former its contents are multiplied by the distance between the finite and imperfect and the infinite and perfect. The perfect being must be perfectly holy and loving. In the human conception of fatherhood we have the clearest idea of Deity which it is possible for man to understand. As we better appreciate the prophecies of our own nature, we shall have a worthier conception of the grandeur and compassion, the holiness and love, of Him whose perfection may be forever approached, but never can be fully comprehended. It is easier and safer to try to understand the meaning and prophecy of fatherhood than to seek to experience the inner life of Jesus. The key which he used to unlock the most majestic of mysteries is the one which he would have his followers use.

My conclusion, then, is as follows: We may know God in his essential nature—what he is apart from the fact that he is—

by a realization of what is meant by the relation between parent and child. This knowledge is within the reach of all, since all are children or parents, or both. In short, the one phrase which may be fearlessly, constantly, and universally used is: Interpret God by fatherhood. The nearest and most elemental relation in humanity may be trusted when through it come revelations of the nature of Deity. This is the Christian method of investigation, because it was the one followed and sanctioned by the Christ. His message harmonizes with the results of a study of human life, and both emphasize what I believe should be the governing principle in all theology—interpret God by fatherhood.



THE HEAD OF ST. JOHN—RAPHAEL

## THE MÂDABA MAP.<sup>1</sup>

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THE readers of the BIBLICAL WORLD will remember the reference to the discovery of this interesting map of Palestine (the BIBLICAL WORLD, September, 1897, p. 221), and will be glad to receive a few details concerning it. Mâdaba is a town lying east of the Jordan in Moab (see Josh. 13:1), in the modern Turkish province "el Balka," about eleven hours distant from Jericho at the ordinary speed of tourists' horses. It answers also to the names Madeba, Medaba, Medeba, and Medba. In ancient times it was forever being taken and retaken. Mesa, on the so-called Mesa Stone, bewails the fact that the Israelites at that time were in possession of it and were using it as a stronghold against the Moabites. Under the Romans it was in the eparchate of Arabia Petræa. A bishop from Mâdaba sat in the council of Chalcedon. The last reference to it in early days appears to be in the geographical lexicon of Stephen of Byzantium, the *'Εθνικά*, in which it was assigned to Nabatene. The Persians destroyed it about at the beginning of the seventh century. The ruins, lying some six miles south of Heshbon, have long been famous for their architectural and sculptural ornaments. A number of references to it may be found in the *Revue biblique*, the organ of the professors of the Dominican monastery of St. Stephen at Jerusalem, printed at Paris; as, for example, 1892, p. 617, and especially two articles of Henri Lammens, his notes of travel, December 20, 1897, pp. 721-36, and January 5, 1898, pp. 44-61; Lammens left Jericho at 5 A. M. of June 3, 1897, and reached Mâdaba at 6 P. M., stayed there till June 7, and then went northward to Beirut; his journey only confirms what Professor Samuel Ives Curtiss is now telling us

<sup>1</sup> See frontispiece.

as to the feasibility of traveling in Palestine during the summer time.

The ruins, or rather the whole neighborhood, was ceded by the Turkish government in 1880 to Christian Bedouins from Karak, and three tribes of them now live in the new town, the 'Azaizat, the Ma'â'iya, and the Karâdsché. All of them belong to the Greek Catholic church, except about thirty Roman Catholic families of the 'Azaizat, but these are the leaders of the whole. The rivalry between the Greek and the Roman church shows itself very plainly in these Palestinian wilds. In the year 1896 the Greeks built a new church for their members there, placing it upon the ruins of an old basilica, an ancient church. The Greeks in Mâdaba, and above all the deacon Germanos, claim that they found traces of the map, and repeatedly asked in vain for advice about it from the Greek patriarch at Jerusalem. Be that as it may, although an old inhabitant, Suleiman Sunna, and some of the neighbors who understand Greek say that they read the names of Ephesus and Smyrna on the map years ago, the builders and whoever supervised the building of the church paid just as much attention to the map in mosaic of colored stones as if it had been a deserted potato field. They destroyed much of the map, and they covered parts of it with cement, to make a new pavement. If a scientific man had been on the field years ago, or even when the digging began in 1896, we might now have the whole map instead of mere fragments of it.

In December, 1896, the Greek patriarch at Jerusalem, or some one of the authorities there, appears to have sent out Cleopas M. Koikylides, the librarian of the congregation of the Most Holy Tomb, to inspect the east Jordan Greek churches, as, for example, at Saltion, Irmamin, Phches, the river Jabok, Gilead, and Heshbon. He reached Mâdaba on December 12, and found the mosaic on going into the church the next morning. According to his calculation, the fragments remaining contain about eighteen square meters, and the map originally covered 280 square meters. It now contains parts of Syria, Palestine, and Egypt, but if the older inhabitants mentioned above are

right, it certainly used to contain Asia Minor. The basilica was thirty meters long and twenty wide. Brother Cleopas, or Mr. Koikylides, published on the eighth of March, 1897, a little pamphlet called *The Mosaic and Geographical Map of Syria, Palestine, and Egypt in Mādabā*, at Jerusalem, written in Greek. A necessary accompaniment to this pamphlet is a photographic reproduction of a sketch of the map, by G. L. Arbanitakis, giving in the upper corner a rough plan of the old basilica. Mr. Koikylides communicated his notes to Mr. M. J. Lagrange, and the latter published an article about "The Geographical Mosaic at Mādabā," in the *Revue biblique*, Paris, April 1, 1897, pp. 165-84, and another on "Jerusalem according to the Mosaic of Mādabā," in the number for July 1, 1897, pp. 450-58, each article being illustrated. It is needless to say that the map has excited great interest everywhere and formed the subject for many discussions. Last winter, for example, Professor J. W. Kubitschek, of the University of Vienna, gave a discourse about it in the Geographical Society at Vienna.

Mr. Koikylides came to the conclusion that the map was made between the middle of the fourth and the middle of the fifth century, arguing from the fact that some cities are on it that could not have been given later, and that some are wanting that must have been given at a later date. Both cities and monasteries serve thus to date the map. It seems clear that the author of the map is presenting, not an ideal biblical map, but a map of the country of his day. Now, Stephen of Byzantium, who appears to be the last one to mention the city, is probably to be dated in the latter half of the fifth century. And no one would look for the building of a new church or basilica, and for the preparation and execution of such a map, at the time when the city was fading out. Therefore it is historically not unlikely that the geographer did his work at the date suggested by Mr. Koikylides. Lagrange agrees with him in naming the beginning of the fifth century. Perhaps the examination of the details will enable scholars to fix the time and the authorship more closely. One would be inclined to think that so singular and so interesting an ornament would have made the church famous far

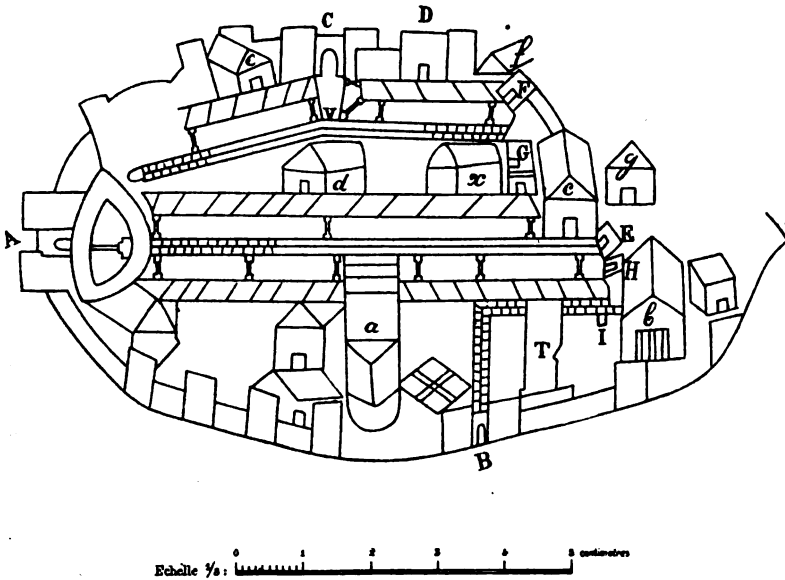
and wide and have brought it into some literary account of the day. A friend of Mr. Koikylides, the chief secretary Photius at Jerusalem, remembers having read something about this map in an old author at Mount Sinai, but it was so long since that he cannot recall the name of the author. Who will look it up? If Dr. Hort were alive, he would be almost sure to turn to the desired page in some patristic or Byzantine author and resolve our doubts.

It is not strange that the lines of the map, precisely like those of a much later date, the earlier charts, show the most curious deviations from the relations and projections of our maps; the most curious being the placing of the east at the top, the west at the foot, the north at the left, and the south at the right. The places must be studied piece by piece without too exact an endeavor to grasp the connection between distant points. The author has tried to give at one and the same time the political and physical geography, not to say also the flora and the fauna, of the lands touched. His way of portraying mountains reminds us of bread twists. The Dead Sea forms one of the great features of the fragment that is left. The water is denoted by thick streaks which are supposed to show the currents. Then there are upon it two ships, one with one sailor and two visible oars, the other and larger one with a mast having a yard at the top and something like a snake, which is doubtless meant for a sail, and apparently two sailors. The Jordan and the Nile are enlivened by fishes. A bridge stretches across the Jordan. Mr. Koikylides took this for an ax, for the ax lost by the prophet, or for the ax laid at the root of the tree, but I am sure he will now agree that it is a bridge. The scenery is further enlivened by palm trees, by a bird, by a lion chasing a stag, and by a large number of houses, castles, forts, and towns, among which Jerusalem, of course, holds the main place.

What is left of the map groups itself about Jerusalem and the Dead Sea, on the one hand, and about Upper Egypt, on the other. The names solve here and there questions about places, especially in church history. In two cases milestones appear to be noted, although it is not certain. "Modeeim, now Moditha ;

from this city were the Maccabees," seems, as Lagrange says, to confirm Clermont-Ganneau's identification of Medieh as Modin. The city Sykomazon was known as a bishopric, but no one knew until now where it was. The name Thavatha for the native town of Hilary confirms Clermont-Ganneau's spelling, but it must not be forgotten that the form with  $\beta$  instead of  $\nu$  presents the same sound.

The most interesting part of the whole map is the city of Jerusalem, with its walls, its colonnaded streets, its houses, churches, and other large buildings. Mr. Philippe Berger, the well-known coadjutor of Mr. Renan and his successor in oriental work in the Academy of Inscriptions and Belles-Lettres at Paris, the brother of the Vulgate scholar, Samuel Berger, read before that academy on April 14 and 23, 1897, two communications upon: "The Church of the Holy Sepulcher on the Geographical Mosaic of Mâdaba," published at Paris, 1897, in twelve pages, with two reproductions of the portrayal of Jerusalem. He compares the disproportionately large size of Jerusalem very happily with the advertisement pictures of some of the Paris shops, which make them look gigantic in comparison with their surroundings. He then says that of course the Church of the Holy Sepulcher should be on it, and he proceeds to pass through the plan of the city and to show us that church clearly as about the most prominent point of the whole, just as it would be supposed that it should be. That church, built by Constantine and dedicated in the year 336, was made up of a basilica on the alleged site of Golgotha, and a rotunda, in the middle of which was the tomb of Jesus, and scholars have put now one, now the other to the east. Philippe Berger, going to Eusebius' *Life of Constantine* for the description of the edifice, shows us that the mosaic places it before us. And he is inclined to think that the basilica was at the east and the rotunda at the west. Curious questions arise in connection with the whole matter of the orientation of churches. It is unnecessary to point to cases of the neglect of orientation, even in Rome. But the question arises: Why do the churches point to the east? Among the many reasons given by early church writers was the direction toward the Mount of



This diagram, taken from the *Revue biblique* for July, 1897, shows in outline the plan of Jerusalem as it is contained in the Mādaba mosaic. It should be remembered that the long colonnade through the center of the city runs from north to south, not east to west. In the accompanying explication the modern names, though given wholly as conjectures, are in most cases highly probable.

- A** North gate, flanked by two towers (Damascus gate).
- B** West gate, with two towers (Jaffa gate).
- C** East gate, with two towers (Stephen's gate).
- D** East gate (Golden gate).
- E, F, G, H** Gates in the inner wall of the city.
- T** Citadel (tower of David).
- a** Large church (Church of the Holy Sepulcher).
- b** Church of Zion or Coenaculum.
- c** Church of St. Mary (?). House of Caiphas (?).
- d** Church, prætorium (?).
- e, f, g** Churches.
- v** Arch of *Ecce Homo*.
- x** Uneclesiastical building.



Olives, and the direction toward the place of the crucifixion and of the resurrection. Another case: Mohammedans pray toward Mekka, toward the east. What do Mohammedans in India and China do? Do they pray toward the tomb of the prophet, or do they still pray toward the east? No one, of course, will be so absurd as to bring in the spherical shape of the earth here and say that, even eastward of Mekka, Mekka still lies to the east. If the orientation were pointed toward Jerusalem, it must become an occidentation to the eastward of Jerusalem. Now, the churches of Mādaba, well to the east of Jerusalem and known to be east of Jerusalem, are also oriented. Why? Did an architect of western custom determine their position? Did the Christians really not connect it with Jerusalem? Is it a turning toward paradise, toward the rising star, to the Sun of Righteousness that shall arise? Or is it simply a Christian acceptance of the heathen habit drawn from sun-worship, like the sun-praying at Rome forbidden by Leo I?

Mr. Koikylides adds to his little book six short inscriptions found in Mādaba, and Mr. Lammens gives a longer one, unfortunately much mutilated. The years 220 and 406 occur. Probably, as Mr. Lammens suggests, they refer to the era of Bostra, giving us, by adding 106, the years 326 and 512 after Christ.

It would be a great thing if American scholars could take up the archæological work at Mādaba and bring out the probably numerous monuments and inscriptions there lying buried.

# THE UTTERANCES OF AMOS ARRANGED STROPHICALLY.<sup>1</sup>

By WILLIAM R. HARPER,  
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## V. ISRAEL'S FAILURE TO UNDERSTAND DIVINE JUDGMENT,

4:4-13.<sup>2 3</sup>

1. Come to Bethel and transgress,  
To Gilgal and increase transgression ;  
And bring your sacrifices every morning,  
Every third day your tithes.
2. Burn of leavened bread a thank-offering  
And proclaim free-will offerings, publish them ;  
For so love ye to do, O sons of Israel,  
Saith the Lord Yahweh.
3. I also it was who gave to you  
Cleanness of teeth in all your cities,  
And lack of bread in all your places ;  
*But ye did not return to me, saith Yahweh.*
4. I also withheld from you rain,<sup>4</sup>  
And I caused it to rain upon one city

<sup>1</sup> See the *BIBLICAL WORLD*, August, 1898, pp. 86-9; September, 179-82.

<sup>2</sup> This piece, however different in movement and structure from any that has preceded, is none the less artistic. In its original form it consisted of nine strophes, each containing four trimeters. Of these the first and second strophes, which form the introduction, are closely connected; likewise the eighth and ninth, which form the conclusion. The third and the seventh strophes, each of which is introduced by a verb in the first person and characterized by the refrain, "but you did not return to me, saith Yahweh," make the body of the poem. The attempt of Professor David Heinrich Müller, of Vienna, to secure in this passage strophes of 5+4+3+2+1+refrain, that is, sixteen lines with the introduction of eight lines and a closing strophe of eight lines, is a failure.

<sup>3</sup> The changes of text involved in the reconstruction are as follows:

- (1) The rejection in 4:7a of the words, "when there were yet three months."
- (2) The rejection of 7b and all of 8, except the refrain, as a gloss.
- (3) The rejection of the gloss in vs. 10, "with the captivity of your forces."
- (4) The treatment of vs. 13 as a later addition.

<sup>4</sup> The phrase in vs. 7, "While yet there remained three months to the harvest," is an addition.

And upon another city I caused it not to rain ;  
*But ye did not return to me, saith Yahweh.*<sup>5</sup>

5. I smote you with blight and decay;  
 Your many gardens and vineyards  
 And your fig trees and olive trees, the locust devoured ;  
*But ye did not return to me, saith Yahweh.*
6. I sent among you pestilence, after the manner of Egypt ;  
 Your young men I slew with the sword,<sup>6</sup>  
 And I caused the stench of your camp to rise even into your nostrils  
*But ye did not return to me, saith Yahweh.*
7. I overthrew among you \* \* \* \*  
 Like the overthrow by God of Sodom and Gomorrah,  
 And ye were as a brand plucked out of the burning ;  
*But ye did not return to me, saith Yahweh.*
8. Therefore thus will I do to thee, O Israel ;  
 Yahweh, God of Hosts is (my ?) name ;  
 Because I will do this unto thee,  
 Prepare to meet thy God, O Israel.
9. [For lo it is he that formeth the mountains,  
 And telleth man what is his thought,  
 It is he that maketh the dawn darkness,  
 And walketh upon the heights of the earth.]

## VI. A DIRGE ANNOUNCING ISRAEL'S COMING DESTRUCTION

5 : 1-6 ; 8 : 9.<sup>7</sup>

1. Hear this word  
 Which I take up against you  
 For a lamentation, O house of Israel,  
 For thus saith the Lord Yahweh.<sup>8</sup>
2. She is fallen never again to rise,  
 The virgin of Israel ;

<sup>5</sup>The sentence in 7*b* and 8*a*, "One field was rained upon and the field whereupon it rained not withered ; and two or three cities staggered to one city for water to drink and were not satisfied," is an addition.

<sup>6</sup>The phrase in vs. 10, "And I have carried away your horses," is an addition.

<sup>7</sup>The original poem consisted of six strophes, vss. 1-6. To these were added by a later hand two strophes, each having four trimeters. Vs. 7 should be immediately connected with vs. 10, and belongs to the following poem. The addition is after the analogy of the insertion already noticed in 4 : 13. The second and third strophes are elegiac in movement, a shorter line, dimeter, and a longer line, trimeter.

<sup>8</sup>This line is transferred from vs. 3.

- She is cast down upon her land,  
There is none to raise her up ;
3. The city that goeth forth a thousand  
Having (only) a hundred left ;  
And that which goeth forth a hundred  
Having (only) ten left.
  4. For thus saith Yahweh  
To the house of Israel,  
Seek ye me and ye shall live,  
And seek not Bethel.
  5. Gilgal ye shall not enter,  
And Beersheba ye shall not pass,  
For Gilgal shall surely come into captivity  
And Bethel shall come to naught.
  6. Seek the Lord and ye shall live  
Lest he break out like fire  
In the house of Joseph  
And there be none to quench it in Bethel.
  7. \* \* \* \* \*  
[That made Pleiades and Orion  
And turneth the deep darkness into morning,  
And maketh the day dark with the night ;
  8. That calleth for the waters of the sea  
And poureth them out upon the face of the earth,  
That bringeth sudden destruction upon the strong,  
So that destruction cometh upon the fortress.]

VII. TRANSGRESSORS SHALL COME TO GRIEF, 5 : 7, 10-17.<sup>9</sup>

1. Ye who turn judgment into gall,  
And cast down righteousness to the earth ;  
And hate him that reproveth in the gate,  
And abhor him that speaketh uprightly ;
2. *Therefore*, because ye trample upon the lowly,  
And take from him exactions of wheat,—  
Houses of hewn stone ye have built,  
But ye shall not dwell in them ;

<sup>9</sup> This poem consists of three double strophes, each double strophe including one of four and one of six lines. The first part of each double strophe contains a characterization of the times. The second part, introduced by a "therefore," describes the calamity which is coming upon them as a punishment.

Pleasant vineyards ye have planted,  
But ye shall not drink the wine thereof.

3. Surely I know your transgressions as many,  
And your sins as grievous,  
Ye that persecute the righteous and take bribes  
And the needy in the gate thrust aside ;
4. *Therefore*, he that is prudent in such times  
Will be silent, for it is an evil time.  
Seek ye good and not evil,  
In order that ye may live ;  
And that Yahweh, God of Hosts,  
Shall be with you as ye say.
5. Hate evil and love good,  
And establish justice in the gate ;  
Perhaps Yahweh will spare,  
The God of Hosts, the remnant of Joseph.
6. *Therefore*, thus saith Yahweh,  
The God of Hosts, the Lord,  
In all broad ways shall be mourning ;  
In all streets they shall say, Alas ! Alas !  
And they shall call the husbandman to mourning,  
And to lamentations those who are skilled in wailing.<sup>10</sup>

#### VIII. THE DOOM OF CAPTIVITY, 5 : 18 — 6 : 14.<sup>11</sup>

##### PART I — 5 : 18-27.

1. Woe unto you that desire the day of Yahweh ;  
It is darkness and not light,  
As if a man did flee from a lion and a bear met him,  
Or went into a house and leaned his hand upon a wall and a serpent  
bit him ;  
Is not the day of Yahweh darkness and not light,  
Even very dark, and no brightness in it ?

<sup>10</sup>The sentence in vs. 17, "Yea, in all vineyards there shall be lamentation, for I will pass through the midst of thee, saith Yahweh," is an addition.

<sup>11</sup>This poem consists of three triple strophes, each strophe of the nine containing six lines. In each triple strophe the first presents a woe (in the third this woe becomes an oath); the second presents a phase of the wickedness of the situation, *e. g.*, (1) the utter formality of worship, (2) the luxury of life and apathy of feeling, (3) the pride and self-confidence; the third pictures the coming captivity, *e. g.*, (1) captivity beyond Damascus, (2) a captivity at the head of the captives, (3) the complete surrender of the country to a foreign enemy. The symmetry of the three divisions is almost perfect.

2. I despise your feasts and delight not in your festivals ;  
 For if ye offer me burnt offerings and vegetable offerings I am not  
 pleased ;  
 Away with the noise of your songs, and let me not hear the sound of  
 your viols ;  
 But let justice roll down as waters and righteousness as a living  
 stream.
3. Did ye bring me sacrifices and peace offerings  
 In the wilderness during forty years, O house of Israel ?  
 Ye have borne Sukkuth your king, even Chiun your star-god,  
 Images which you have made for yourselves ;  
*Therefore I will lead you captive beyond Damascus,  
 Saith Yahweh whose name is God of Hosts.*<sup>12</sup>

## PART II — 6 : 1-7.

1. Woe unto you who are careless in Zion,  
 And the reckless in the Mount of Samaria ;  
 The noted of the first of the nations  
 Unto whom Israel's house comes,  
 Who put far away the day of evil  
 And cause the seat of violence to come near.<sup>13</sup>
2. Who lie on ivory couches,  
 And stretched upon their divans,  
 Who eat lambs from the flocks,  
 And calves from the midst of the stall ;  
 Who twitter to the note of the psaltery ;  
 Like David they devise instruments for themselves.
3. Who drink wine from basins,  
 And with the first of oil anoint themselves,  
 And are not grieved on account of Joseph's affliction ?  
 Therefore they shall go into captivity at the head of the captives,  
 And the shout of the banqueters shall cease,  
 Saith Yahweh, God of Hosts.

<sup>12</sup> The sentence in vs. 22, "The peace offerings of your fatlings I regard not," is an addition.

<sup>13</sup> Vs. 2 is an addition, viz.:

Pass ye into Calneh,  
 And from thence go ye to Hamath the Great,  
 Then go down to Gath of the Philistines.  
 Be they better than these kingdoms,  
 Or is their border greater than your border ?

## PART III — 6:8-14.

1. The Lord Yahweh hath sworn by himself :  
 I abhor the glory of Jacob,  
 And his palaces I hate ;  
 And I will give over the city and its contents ;  
 And the great house shall be smitten with breaches  
 And the little house with clefts.<sup>14</sup>
  
2. Can horses run upon the rock ?  
 Can one plow the sea with oxen ?  
 That ye have turned justice into gall,  
 And the fruit of righteousness into wormwood,  
 Ye that rejoice in a thing of naught,  
 Ye who say, have we not taken to us horns by our strength ?
  
3. Surely I will raise up against you,  
 O house of Israel, a nation ;  
 And they shall oppress you,  
 From the entering in of Hamath,  
 Unto the valley of Arabah,  
 Saith Yahweh, God of Hosts.

<sup>14</sup> Vss. 9, 10, and 11 $\alpha$  are an addition, viz. : And it shall come to pass that if there remain ten men in one house they shall die, and when a man's uncle shall take him up, even he that burneth him, to bring the bones out of the house, and shall say unto him that is in the innermost parts of the house, is there any with thee, and he shall say no. Then shall he say hold thy peace, for we may not make mention of the name of the Lord. For, behold, the Lord commandeth.

# THE STORY OF HOSEA, THE PROPHET, AS IT MIGHT HAVE BEEN TOLD IN CONTEMPORARY CHRONICLES.

By REV. HUGH ROSS HATCH,  
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IN imagination let us go back about twenty-seven hundred years, and take our stand near the beginning of the second half of the eighth century before Christ. In a small village among the hills of Samaria is the home of Hosea ben-Beerī. On a certain day of the year—let us say—745 B. C. this village shows unusual signs of excitement. Eager for any gossip, the people push and jostle one another in the gates. Today the interest is not diplomacy, religion, or trade, but social scandal touching one of their most respected neighbors. On inquiry we learn that the news of the day is to be found in the last publication of the *Annals of Jeroboam II.*

## CHRONICLE OF THE YEAR 745 B. C.

*Story of Hosea ben-Beerī. Great scandal in village life. Gomer bath-Dibblaim, wife of the well-known and highly honored citizen, Hosea ben-Beerī, has run away with a paramour, leaving her husband and her children to shift for themselves in bitter sorrow and disgrace. Report of an interview with the deserted husband, in which he told his story somewhat as follows:\**

“Ten years ago I met Gomer bath-Dibblaim, a maiden full of gracious promise, with a comeliness of person only surpassed by the charm of her mental qualities and the loveliness of her character. We loved each other,

\*Several theories have been propounded to explain the narrative sections of Hosea, chaps. 1 and 3. The arguments have centered about the expression “woman (wife) of whoredoms” (Hos. 1 : 2). Is it literal or figurative? The supporters of a figurative meaning for the phrase hold that it denotes “an idolatrous woman.” The command, then, would mean something like this: “Take a wife from the daughters of the land. She will be an idolater, inasmuch as the whole land has departed from Jehovah.” But the objections to a strictly literal view are valid against this view also; for idolatry and whoredom were interchangeable terms as early as Hosea’s time, if not earlier.

The strictly literal view is repugnant both to our conception of God and to our thought of his prophet. There is a modified literal view—called the experience



and in great hope for the future we were married.<sup>2</sup> For a while our home life only strengthened our love for each other, and our joy in each other. Into our home a son was born, whom we called Jezreel ('God sows'). Then it was that there came to me the faintest rumor that Gomer was beginning to worship in our groves, a rumor which grew with each week and month. Then a daughter was born, and I named her Lō-Ruhamah ('Uncompassioned'),<sup>3</sup> because of the suspicions which racked my heart. Soon thereafter another son was born; but now the mother's unfaithfulness was a matter of public report, and I called him Lō-Ammi ('Not-my-people'),<sup>4</sup> a name which sprang spontaneously to my heart and lips when he was born. After Lō-Ammi's birth, the temper of Gomer rapidly crystallized into open infidelity, and she left my home with a paramour. My children are still left to me; and though in utmost tenderness I have reared them, teaching them to walk, carrying them in my arms when tired, nursing them when sick; though I have endeavored to bind them to God, virtue, and myself, by the most devoted love; though I have borne their burdens, suffered with their suffering, and rejoiced in their joys, yet are they children of their mother, and I can only regard their future with great fear at heart.<sup>5</sup> I love her still, the wife of my youth, and, moreover, she is not altogether to blame for her disgrace. The whole land is drunk with sensuality. Truth there is not, nor mercy, nor knowledge of God. The priests, the appointed dispensers of the knowledge of righteousness, are a snare for an easily duped people.<sup>6</sup> Our king, though a brilliant conqueror, is grinding the people with the iron heel of militarism.<sup>7</sup> There

theory—which has much in its favor, and but little against it. This view supposes that at the time the phrase "woman of whoredoms" is used of Gomer—*i. e.*, *post eventum*—she is all that the phrase signifies. Certainly, if Hebrew idiom counts for anything, the expression refers to actual character, rather than to disposition or inclination; and the attempts to soften the harshness of the phrase are due, it seems to me, to the hypothesis that this command of Jehovah was some objective word or message which came to Hosea prior to his taking a wife, and that he must actually look about for a harlot to take into his bosom and bear him children, in order to fulfil God's will. The position of Hosea in time, with reference to the event, is overlooked. Whatever else may be said, when Hosea relates his call to be a prophet, this event and the others, mentioned in Hosea, chaps. 1 and 3, are past. The real character of Gomer and her children is well known—at least to Hosea. Of this experience theory it may be said: (1) It takes a natural and the *prima facie* view of the narratives in chaps. 1 and 3. (2) It involves no grave moral objections. (3) It gives force to the symbolism of chaps. 1 and 3. (4) It lends itself, therefore, to the best understanding of these chapters.

<sup>2</sup> Hos. 1:3.

<sup>4</sup> Hos. 1:9.

<sup>3</sup> Hos. 1:6.

<sup>5</sup> These statements are based upon the hypothesis that Hos. 11:1-4 reflects Hosea's love and tenderness as touching his own children. Cf. Hos. 1:2, the expression "children of whoredom."

<sup>6</sup> Hos. 4:1, 2, 8-10.

<sup>7</sup> Cf. Hos. 1:7; Am. 2:15, 16.

is seeming prosperity. Wool and flax, bread and oil, corn and wine, gold and silver are abundant.<sup>8</sup> Our people are religious, but the worsnip, though conducted in Jehovah's name, is the grossest idolatry.<sup>9</sup> The hour is dark with evil, and swift and certain destruction is in store for Israel."

Pausing in our reading, and reflecting thereon, we are led to make a careful examination into the condition of things in Israel.

We are near the close of the brilliant reign of Jeroboam II. Success had followed his footsteps. Early in his career he had carried the arms of Israel to the gateway of Hamath on the north, and to the Euphrates on the east.<sup>10</sup> Now the kingdom is enjoying the fruits of victory. The people are giving themselves to agriculture, to architecture, to commerce, and to religion, as never before. Merchants from Nineveh on the east, from Thebes on the south, from Phœnicia and the isles of the sea are jostling one another in the gates of Samaria. Costly stores of all sorts find ready market. Rich magnates build houses of ivory and of hewn stones. In winter they crowd the capital; in summer's burning heat they flee to cottages and pleasant vineyards situated on hillside or by lake.<sup>11</sup> They fare sumptuously every day, reclining on "silken cushions;"<sup>12</sup> and on "ivory couches" they loll to the sound of viols, or sleep drunken with wine.<sup>13</sup> But all this "ease in Zion" had been gained at great cost. The poor had been sold for silver, and the needy for a pair of shoes. The Sabbath is wished past, that operations of trade may go on. The ephah is made small, and the shekel great, and the balances deceitful.<sup>14</sup> The judges take bribes, and there is no one to plead the cause of the needy and just. Religion is without heart, but the people meet regularly to perform their sacrifices. Bethel, Gilgal, and Samaria are centers of religious life and ceremony. Offering after offering is offered to deity, but they delight not the God of Israel, who, through Amos of Tekoa, had said, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me

<sup>8</sup> Hos. 2: 5b, 8, 9.

<sup>9</sup> Hos. 1: 2c; cf. 4: 12-14.

<sup>10</sup> 2 Kgs. 14: 25-28.

<sup>11</sup> Cf. Am. 3: 15.

<sup>12</sup> Am. 3: 12

<sup>13</sup> Am. 6: 4-6.

<sup>14</sup> Cf. Am. 2: 6; 8: 4-6.

your burnt offerings and meal offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts."<sup>15</sup> In short, any idea of spiritual or practical religion has disappeared or is fast disappearing. The case of Hosea, when we consider the social life of the people, is representative. Husbands may well look with suspicion at their wives, and wives at husbands; brothers at sisters, and sisters at brothers.<sup>16</sup> A man's foes are they of his own household. The trouble is inbred in priest and layman, prince and peasant, man and woman, alike. Desire, education, and practice all are one in the abominations which are rife in the land.<sup>17</sup>

CHRONICLE OF THE YEAR 745 B. C.—*continued.*

Reign of Jeroboam, fortieth year, month Tammuz, second day. Three months have now passed since we informed our readers of the desolation of Hosea's home, caused by the desertion of his wife. During this time matters have developed rapidly with Hosea. He has been touched by the divine spirit and has become filled with prophetic intuition. Only yesterday, as the people were gathered within the sacred precincts of Bethel, worshipping, as they supposed, according to the customs of their fathers, the God of high heaven, Hosea appeared among them, and in a startling manner interpreted to them his experience as the call of God to be a prophet. Because that experience was almost universally known, his words had all the more weight. Among other things he said: "My countrymen,<sup>18</sup> I have no need to detail to you my home desolation and my heart's grief, through which Jehovah has been leading me. As I meditated upon that experience, in the twinkling of an eye God flashed upon me the meaning of it all. The impulse to marry Gomer was of God, the beginning of the steps by which Jehovah has been making his will known unto me. Bitter, indeed, have been these years of domestic trial and unhappiness, yet through them there has come to me the thought of God as touching myself and as touching you, my brethren. While brooding over my great affliction, a voice as from heaven came to me, saying: 'Hosea, your desolate hearthstone is but a type of other hearthstones similarly desolated. The impurity in your home has its counterpart in the homes of scores of your brethren. This calamity has overtaken you in order that you may be furnished for the work of communicating Jehovah's mes-

<sup>15</sup> Am. 5 : 21, 22.

<sup>16</sup> Hos. 4 : 11-14.

<sup>17</sup> Cf. Hos. 7 : 1-7. While Hosea, chaps. 4-14, are later than 745 B. C., we must suppose that the conditions described in these chapters antedate 745 B. C.—at least in many of their elements.

<sup>18</sup> This sermon of Hosea's may be found in substance in Hosea, chaps. 1-3.

sages to Ephraim. Your love for Gomer still lives. She, a type of Israel, the bride of Jehovah, can be brought back to your home and heart and redeemed from her uncleanness. Go out after her, show her practical love, surround her with your protecting care; then go preach to my people Israel of my forgiving, redeeming, protecting love.' The voice ceased speaking; but I was not unmindful of the heavenly command, and accordingly I went out in search of Gomer. I found her in utter degradation and great misery. I bought her to me for fifteen silverlings and ten bushels and a half of barley. I brought her back to my home and said to her: 'Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be any man's wife: sō will I also be toward thee.' The result already promises a new betrothal, a remarriage. On the ashes of our old love has sprung up 'a bright and pure flame.' All this, O my brothers, is but the providential way of leading me to see the great forgiving love of Jehovah for you. You are the unfaithful wife. You go after your lovers, and while Jehovah has continued to love you, and bless you with wool and flax, corn and wine, gold and silver, you, on your part, have been serving Baal with them, all the time imagining yourselves to be true Jehovah worshipers. You say, *Jehovah-Baal*, but in reality you degrade Jehovah and confuse his religion with the sensual nature-worship. The time is surely coming when you will become conscious of your wrong-doing and of God's love. 'You shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim.' But in your time of distress Jehovah will speak to your heart. The valley of Achor will become the door of hope. There you will learn wisdom and true service of Jehovah, and, at last, you shall repent and seek Jehovah, your God, . . . and shall come with fear unto the Lord and to his goodness. Jehovah will betroth you to himself 'afresh in love and trust.' He will make a covenant for you with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground. He will break the bow and the sword and the battle out of the land, and you shall dwell securely. Then shall you know who it is that gives to you the corn and the wine and the oil; him shall you serve, and he shall be your God."

Here our report stops,<sup>49</sup> and the file of the *Annals of Jeroboam II* is broken. What happened, how the worshipers received the messenger and his message, would be matters interesting to know; but we are left to conjecture. That the feeling on the part of the people was one of patronizing indifference requires no stretch of the imagination to believe. Sure it is that no permanent practical results were produced, for when a little later

<sup>49</sup>That Hosea, chap. 4, is separated from chap. 3 by several years at least is recognized by all students of Hosea.

other annals continue the narrative of Hosea, the blackness of Israel's moral obliquity is set forth in language that cannot be mistaken.

CHRONICLE OF MENAHEM.

No patriotic man can review the record of the past year without shame and great fear. Seven months ago our great king Jeroboam II died, and with his death departed the strength and military glory of Israel. His son, Zechariah, succeeded him, only to reign six months, when he fell the victim of the conspiracy and assassination of Shallum; and the dynasty of Jehu ben-Nimshi ended. Of Shallum the less said, the better. He had hardly seated himself on the throne, when he, too, became the victim of conspiracy and expired, to give place to Menahem ben-Gadi, a man of some intelligence, but of great energy and shrewdness.<sup>20</sup>

\* \* \* \* \*

Hosea again has come before the people, and his message was full of withering denunciation. We herewith give a brief outline of his thought: (1) Israel is utterly corrupt in morals. Swearing and breaking faith, killing and stealing, murder and adultery deluge the land like a mighty flood. The oppression of the nobles, the selfish ambitions of the priests, the licentiousness of the princes, the debauchery of the grandees he passionately described. The crowning feature of all this moral pollution is the abominable nature-worship, the most characteristic feature of which is the prostitution of our women in the name of religion—a religion of consecrated lust, completely subversive of purity in family life, and the producer of moral death.<sup>21</sup> “Like the (baker's) oven their heart is ready. . . . All night their lust smoulders, but in the morning it burneth like a flaming fire. They are all become hot as the oven, and they devour their judges.”<sup>22</sup> (2) In close connection with the foregoing thought is another, namely, the dissolution of law and order in the kingdom. Anarchy is rife; the nobles override the peasants; the princes delight the king with their schemes of wickedness. The country is torn with the petty jealousies of rival political factions. King follows king in quick succession.<sup>23</sup> In the midst of such a seething whirlpool of iniquity the man of God prays that Ephraim may have “a miscarrying womb and dry breasts,” so that there may be no fresh victims for calamity and misery.<sup>24</sup> (3) Again, Hosea denounces the national foreign policy. It is a mad, wild-ass policy. No one knows what will happen next. The leader of one party now from Asshur, or the boss of the other faction now from Egypt, seeks help, osten-

<sup>20</sup> Cf. 2 Kgs. 14 : 29—15 : 16.

<sup>23</sup> Cf. Hosea, chaps. 7—10.

<sup>21</sup> A careful reading of Hosea, chaps. 4—7, will make it clear that these statements are not exaggerated.

<sup>22</sup> Hos. 7 : 6, 7a.

<sup>24</sup> Hos. 9 : 14.

sibly for the nation's benefit, but really for personal aggrandizement.<sup>25</sup> All this means the forsaking of Jehovah, whose name the people lightly take in their oaths and in their religious ceremonies. The prophet calls us back to Jehovah, back to truth, back to virtue, back to brotherly union; for in these things alone is there peace and safety.

CHRONICLE OF THE YEAR 738 B. C.

Reign of Menahem, king of Israel. This day our king,<sup>26</sup> to establish himself more firmly in the royal power, has entered into treaty relations with Tiglath-Pileser, king of Assyria. When we reflect on the conditions of this alliance, we conclude that the advantage is all on the side of the Assyrian and that we are simply vassals. But of this humiliation an insensate king and people take no notice. That this has been done in the face of the wisest counsel is clearly seen by the attitude of Hosea, the prophet. It has been his voice which has advocated a manly and straightforward course, and has condemned in scathing terms the policy of our nobles and rulers. In fact, the prophet's personal safety has been in great danger. A fowler's snare has been in all his ways. The rage and spite of the officials have found vent in scurrility. "The prophet's a fool," they say, "the man of the Spirit is crazy."<sup>27</sup> Certain it is that Hosea has had enough to make him insane; for his heart beats with an inextinguishable love for his fellow-countrymen, and while he must denounce their sins, yet he yearns for them as a father must yearn for his wayward child. In a recent sermon his tenderness reached heights hitherto unreached by any messenger of God to man.

"How shall I give thee up, Ephraim?  
 How shall I deliver thee, Israel?  
 How shall I make thee as Admah?  
 How shall I set thee as Zeboim?  
 My heart is turned within me,  
 My compassions are kindled together.  
 I will not execute the fierceness of my anger,  
 I will not return to destroy Ephraim:  
 For I am God and not man;  
 The Holy One in the midst of thee.

\* \* \* \* \*

They shall come trembling as a bird out of Egypt,  
 And as a dove out of the land of Assyria:  
 And I will make them to dwell in their houses,  
 Saith Jehovah."<sup>28</sup>

<sup>25</sup> Cf. Hos. 7:8, 9, 11; 8:9, 10; 12:1, *et al.*

<sup>27</sup> Cf. Hos. 9:7, 8.

<sup>26</sup> 2 Kings 15:19, 20.

<sup>28</sup> Hos. 11:8 f.

## CHRONICLE OF PEKAH.

Reign of Pekah, king of Israel. Recent events have been of great interest to the righteous remnant in Israel. Of far more importance than the political intrigue which is carried on in our capital is the death of Hosea, the man of God, through the treacherous plottings of a lecherous priesthood and a debauched nobility. So the man of God suffers death in behalf of the people's good.<sup>29</sup>

Hosea's was an unselfish character. His experience was the saddest man could have; yet in it Hosea recognized that his own lot was but a part of a wider experience. And while he knows the burden of his own heart, he understands the sorrow of his countrymen. Accordingly, the sympathy of his great love sends him to preach to a hardened and licentious people a message which made him the butt of coarse jests, the object of evil machinations, and a martyr for the cause of truth and righteousness.

Again, Hosea was a man of tender, noble human love. It would be difficult to find in the annals of men another such heart, or a more noble example of the devotion of the human spirit to the ties involved in home and country. Hosea loved Gomer, and his sensitive heart must have been wrung with severest torture by the disgrace she brought him and by the desolation of his life, when his ideal of womanhood was shattered. But he continued to love her—surely in obedience to nothing less than a divine impulse—and he forgives and restores.

Next, commensurate with this love in the prophet's heart was a courage that endures all things for its sake. Nothing less could have sustained Hosea in the midst of the snares, and the contumely, and the mockings of his countrymen, as he laid bare to them his own life and gave them the message of God. Alone he stood, save for her whom his heart cherished in love, and the God whom he adored, alone in the midst of Israel's darkest hour of sin and impending doom; but unflinchingly he delivered his message of warning and of love.

<sup>29</sup> In view of the conditions in the midst of which Hosea lived, and of the antagonism which he must have aroused, a martyr's death does not seem an improbable ending for his life.

Lastly, Hosea was an optimist. He had large faith in God, and a corresponding hope for Israel. He does not seem to have despaired of the final outcome. God's invincible love must triumph, even though the road to that triumph lay for Israel through poverty, bloodshed, dissolution of state by foreign conquest, and exile in a far country. In the end God must speak comfortably to his erring beloved. Jehovah cannot give Ephraim up. And the prophet who knew accurately and well the situation of the kingdom of Israel; who, too, was fully aware that there were no natural grounds on which to base his hopes, preached ultimate peace and blessing. His faith saw between God and Israel a relation of the closest and most intimate character—a relation, too, which, once entered upon, can never be wholly severed. "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall blossom as the lily. . . . They shall revive as the corn and blossom as the vine. . . . Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir tree; from me is thy fruit found." <sup>30</sup>

<sup>30</sup> Hos. 14: 4-8.



## THE ORIGIN OF ACTS 9: 1-19.

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ACTS 9: 1-19.

ACTS 22: 3-21.

ACTS 26: 9-20.

- 1 But Saul, *yet breathing threatening and slaughter against the disciples* of the Lord, went unto the high priest, and asked of him letters to Damascus unto the *synagogues*, that if he found any that were of the Way, whether men or women, he might bring them bound to
- 2 Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:
- 3 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou
- 4 and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest
- 5 thou me? And I
- 6 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the *synagogues*, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all

ACTS 9: 1-19.

- 6 persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.
- 8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.
- 9 And he was three days without sight, and did neither eat nor drink.
- 10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold,
- 11 I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold,
- 12 he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his

ACTS 22: 3-21.

- answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And
- 13 one Ananias, a devout man according to the law, well reported of by all the jews that dwelt there, came unto me, and standing

ACTS 26: 9-20.

- fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou
- 16 persecutest. But arise, and stand upon thy

ACTS 9: 1-19.

- 13 sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:
- 16 for I will shew him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

ACTS 22: 3-21.

- by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him.
- 14 And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.
- 15 For thou shalt be a witness for him unto all men of what thou hast seen and heard.
- 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him

ACTS 26: 9-20.

- feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them

ACTS 9:1-19.

ACTS 22:3-21.

saying unto me, Make  
haste, and get thee 19  
quickly out of Jerusa-  
lem: because they  
will not receive of  
thee testimony con-  
19 cerning me. And I  
said, Lord, they them-  
selves know that I 20  
imprisoned and beat  
in every synagogue  
them that believed on  
20 thee: and when the  
blood of Stephen thy  
witness was shed, I  
also was standing by,  
and consenting, and  
keeping the garments  
of them that slew him.  
21 And he said unto me,  
**Depart: for I will send  
thee forth far hence  
unto the Gentiles.**

ACTS 26:9-20.

that are sanctified by  
19 faith in me. Where-  
fore, O king Agrippa,  
I was not disobedient  
unto the heavenly  
20 vision: but declared  
both to them of Da-  
mascus first, and at  
Jerusalem, and  
throughout all the  
country of Judea, and  
also to the Gentiles,  
that they should re-  
pent and turn to God,  
doing works worthy  
of repentance.

An examination of the portions printed in black-faced type (which indicates matter in a general way common to Acts 22:3-21 and one or both of the other two accounts) makes it altogether probable that the speech of Paul in Jerusalem was essentially the same as in 26:9-20 (except that 26:17, 18 = 22:17-21). Was it also the source of the narrative in chap. 9? There is nothing added in the latter account except (1) the time during which Paul was blind, neither eating nor drinking, and (2) the details of the visit of Ananias. Among these details is to be noted an exact description of the residence of Paul (9:10), both as regards street and house, which recalls the equal precision as regards Peter's address at Joppa (Acts 10:6, 32); the home of the mother of Mark in Jerusalem (Acts 12:10-12); the various hosts of Paul: (Lydia, Acts 16:15; Jason, 17:5; Titius Justus, 18:7; Philip, 21:8). It is to be noticed further that the words of Ananias to Paul, as found in the narrative (9:17, 18), are hardly other than those of 22:14-16, and the words heard by Ananias in his vision (19:15, 16) are similar to those reported by Paul as having been spoken to himself by God (22:17-21). Thus the dependence of the narrative in chap. 9 upon the account of Paul in chap. 22 has even a stronger case than is shown by the type. In vs. 9:2 "synagogues" is clearly the same as "brethren" of 22:5 and may have been used to avoid the

ambiguity attaching to the latter word. It is wonderfully in keeping with the historical situation in chap. 22 for Paul to speak of the Jews as brethren and to make Jewish opinion the credentials of Ananias in 22 : 12, but in the case of a narrative like that of chap. 9 it would have been quite otherwise. It should be noticed further that there is the same topical sequence in 9 : 7 and 22 : 9, although the details in the narrative are somewhat changed after the fashion of an author who desires to be understood by his readers. The fact that the speech itself is left unmodified is precisely in accordance with the devotion shown by the writer of the third gospel (who was also, as is generally admitted, the author of Acts) when using sources reporting the words of a speaker—a devotion that does not extend to the narrative portions of the gospel in which Luke works up his own account from older material. A very probable illustration of such a process is to be seen in 9 : 13-16, where there are, very naturally, ascribed to Ananias the same thoughts and the same divine reply as were Paul's in 22 : 17-21—an experience to which the *narrative* of Acts never refers.

It thus appears that it is possible to account almost completely for the editorial narrative of 9 : 1-19. Its origin is Paul's own speech, as, doubtless, heard and reported by the author of the "we" section—*i. e.*, Luke (*cf.* the "we" in Acts 21 : 17, 18)—in Jerusalem. As to whether it was written by Luke or by a later hand, or as to whether the details as regards Ananias were not added by another than Luke, can be answered only after a detailed criticism it is not possible now to present. It is enough at present to call attention to what, if one takes the only tenable ground that the speech is more likely the older material, seems almost a demonstrated conclusion: Acts 9 : 1-19 is simply the speech of 22 : 3-21 rewritten, with a few trifling editorial changes and additions, in the form of a narrative told in the third person.

The relations existing between the two speeches do not now come into consideration. That the speech of 26 : 9-20 has influenced the narrative of 9 : 1-19 is probable from the material printed in italics.

## Notes and Opinions.

**The Synoptic Problem and the Life of Jesus.**—Professor Sanday, in a lecture delivered some time since upon the “Logia” by Messrs. Grenfell and Hunt, says: “If we could only find the true Logia of St. Matthew, either in Greek or in Hebrew, that most difficult of problems, the origin of the synoptic gospels, would at one stroke be solved, or be put on the high road to solution; and we should at the same time have our materials for the Life of Christ carried back one step nearer to the Life itself.” The same thought is put from a little different point of view in George A. Gordon’s *Christ of Today*: “Behind the critical activity concentrated upon the New Testament is the deep-seated desire to move through apostolic opinion and idiosyncrasy, through evangelistic prepossession and habit, through every likely or possible accidental accretion, as close as can be to the pure and august word of the Lord. Those who fail to discern this longing as the controlling force in all the nobler New Testament scholars will be sure to misunderstand their spirit and misjudge their work.” It is the recognition of this need of coming directly to the words and person of Jesus himself that has given such an astonishing impulse of late to New Testament study. Men are beginning to see that from our gospels it is possible to get, not only the writer’s impression or interpretation of Jesus, but also the practically uncolored report of his thought. The greatest need in the process of discovering this original apostolic material is a mind unprejudiced by a dogmatic position or by some thesis that must be proved at all costs. And it is encouraging to see that the recent work along these lines shows an increasing effort after intellectual honesty and balance.

**Was St. Paul the Evangelist of France?**—The Abbé Fouard, in his recent volume on *St. Paul’s Last Years*, very naturally interprets the well-known statement of Clement of Rome (1 Ep. 5) that Paul preached “unto the goal of the West” as implying that the apostle preached in Spain. But recalling, with other writers, that a voyage to that country might have been by way of some coasting vessel that would put in at Marseilles and other ports in Gaul, he proceeds to say that Paul thus

became the founder of the church in France. His reasons are simply that Paul must have preached at the ports in Gaul at which his vessel must have stopped. There is, of course, no absolute impossibility in such a conclusion, and it is one of a class that is called brilliant. Brilliant it may be, but it is not history. There are too many conditions to be fulfilled, no one of which is necessary for the evangelization of Spain — itself a very questionable matter. A concatenation of uncertainties never can give a certainty, and the one thing just now needed in the historical treatment of the apostolic age is not brilliancy, but a straightaway method that shall not mistake guesses for facts, nor hold that a hypothesis is proved merely because it has not been disproved. If Paul evangelized France, because vessels sailing from Italy to Spain stopped at Marseilles, why might he not have evangelized Sicily or Africa for some similar reason? We know something about the early church in Gaul, but nothing that would lead us to take this clever conjecture of Abbé Fouard seriously.

**Paul's Conception of the Supernatural.** — In the September number of the *New World* Dr. Orello Cone has grouped together a great number of references to Paul's belief in the supernatural element of Christianity. After having discussed the matter in great detail, Dr. Cone concludes as follows:

A fellowship with Christ which is ethical instead of supernatural, an atonement which is only a reconciliation, a baptism which is a mere outward form, an eschatology which is an historical evolution without a celestial dénouement, and a spirit which works according to law, constitute an emasculated Paulinism. The indomitable tendency of modern thought toward these ideas denotes our departure from the greatest of the apostles, and indicates the transient elements in a teaching which for ages swayed the thought of Christendom.

There is no little truth in these statements. Paul's conception of the relation of the believer and Christ is certainly more than that of moral sympathy and likeness. He is "*in* Christ." But, at the same time, the impression made by the entire article needs considerable supplementing and correcting. It is a fair question whether "the indomitable tendency of modern thought" is precisely toward a Paulinism of this sort. It is, of course, difficult to be very exact about "the" tendency of modern thought; but it has seemed to us as if a tendency was toward a recognition of the very "supernatural" element Dr. Cone describes. It may not claim Paul's visions or charismata, but such things are not his

essential supernatural elements. If there is anything that is the core of Paulinism, it is the dependence of goodness in men upon goodness in God. Wherever he enters the region of the "supernatural," it is that he may make more emphatic this fact. To make him a mere dealer in wonders, visions, and magical baptisms is not only to misinterpret him, but to stumble in the first steps of a biblical theology — it is to make central something that Paul himself made peripheral. To restate his thought of the interrelation of morals and religion is not to leave out the "supernatural," but to reinstate the "supernatural." The eternal glory of Paulinism is its emphasis of just this: A God revealed and made knowable in a loving, suffering Christ is not a distant abstraction, but an ever-present Savior—a source of new moral impulses and powers and graces.

Is the tendency toward such a Paulinism a tendency toward its true or its accidental supernaturalism? And is it an eddy, or is it the main current?

In this connection it is worth noticing the position on this matter, so different from that of the words quoted, by Rudolph Eucken in an article, "Die Stellung der Philosophie zur religiösen Bewegung der Gegenwart," in the *Zeitschrift für Philosophie und philosophische Kritik* for August, 1898.

**The Letter of the Thessalonians to Paul.** — Professor J. Rendel Harris, in *The Expositor* for September, has an exceedingly interesting paper, entitled "A Study in Letter Writing." In it he shows how an examination of the numerous papyri which have been recently discovered shows that the letter writing of the ancient world abounded in conventional phrases. Many of these phrases are to be found in the letters of Paul, and, accordingly, being formal, are hardly to be taken as involving any very great meaning. First Thes. 1:2, Rom. 1:9, Eph. 1:16, for example, contain phrases of this character, all paralleled in papyri letters. But the most important element of the paper is probably Professor Harris' attempt to reconstruct a letter which the Thessalonians had written to Paul, and to which 1 Thessalonians is an answer. From the fact that in the papyri letters the method of answering other letters is that of repeating their thought or expression, Professor Harris maintains that it is possible to discover such expressions as imply a sort of quotation from the letter of the Thessalonians themselves. By a combination of the passages which is discovered, Professor Harris constructs the following letter:



The church of the Thessalonians to the beloved Paul, greeting: We give thanks to God on thy behalf continually, and have an unceasing remembrance of thee in our prayers, desiring earnestly to see thy face, for thy entrance to us hath not been in vain; but thou hast spoken to us the words of God in truth, without flattery and without covetousness, and we remember thy labour and thy toil on our behalf.

And we have turned from the worship of dead idols to serve a true and living God, and to wait for the return of His Son from heaven. And we have become imitators of thee and of the churches of God in Judea, and of thy patience and of theirs in those afflictions whereunto we are appointed. And thou hast been to us as a nursing father, even as Moses carried the people in the wilderness, exhorting us to walk worthily of the kingdom and glory of God. And even as thou didst declare to us that we should suffer for the kingdom of God, so it came to pass.

But we desire to know concerning them that are fallen asleep before the coming of the day of God, and what will be their portion when that day cometh suddenly as a thief upon the inhabitants of the earth, etc., etc.

All our friends salute thee.

One cannot help admiring the ingenuity with which this work of reconstruction has been carried on; but, at the same time, one is not altogether convinced of its accuracy. The mere fact that Paul seems to emphasize a personal pronoun of the first person can be hardly said to imply that it introduces a reiteration of some similar expression in the Thessalonian letter. At the same time, the discovery of the polite conventional phrases in the papyri letters is a distinct addition to the interpreter's material, an honor which Professor Harris generously shares with Professor Deissmann's *Bibel-Studien*.

## The Council of Seventy.

The professional reading courses announced by the Institute to commence October 1 have met with a warm welcome from ministers in all parts of the country. Already a large number are enrolled and ready for work.

The selection of books for the course has been a difficult task. About forty members of the Council recommended lists, and from these a committee made the final selection. So far as possible, the committee was governed by the following considerations: (1) the course must be comprehensive, embracing historical background and all the phases of the subject necessary to a general view; (2) the volumes upon a single course should not exceed ten in number; (3) in subjects upon which there is controversy both sides should be represented by their best exponents; (4) the books should be in the English language, and not too technical to be interesting; (5) each book should be such a one as a minister would find of permanent value in his library.

With these principles in mind, the following books have been chosen tentatively. There may be a few changes or omissions in the list, but substantially they will remain.

### 1. THE HISTORICAL AND LITERARY ORIGIN OF THE PENTATEUCH.

Green: *The Higher Criticism of the Pentateuch.*

\*Driver: *Introduction to Literature of Old Testament.*

Kuenen: *The Hexateuch.*

Briggs: *The Higher Criticism of the Hexateuch.*

W. Robertson Smith: *The Old Testament in the Jewish Church.*

Bissell: *The Pentateuch; Its Origin and Structure.*

Robertson: *Early Religion of Israel.*

Kittel: *History of the Hebrews, Vol. I.*

Vos: *The Mosaic Origin of the Pentateuchal Codes.*

### 2. THE OLD TESTAMENT PROPHECY.

W. Robertson Smith: *The Prophets of Israel.*

Orelli: *Old Testament Prophecy.*

Kirkpatrick: *The Doctrine of the Prophets.*

\* Necessary for all Old Testament courses.

2. THE OLD TESTAMENT PROPHECY — *continued.*

- Briggs: *Messianic Prophecy.*  
 Cornill: *The Prophets of Israel.*  
 George Adam Smith: *The Book of the Twelve Prophets.*  
 Riehm: *Messianic Prophecy.*  
 Elliott: *Old Testament Prophecy.*  
 Kuenen: *Prophets and Prophecy in Israel.*  
 Delitzsch: *Messianic Prophecies in Historical Succession.*

## 3. THE ORIGIN AND GROWTH OF THE HEBREW PSALTER.

- Cheyne: *The Origin and Religious Contents of the Psalter.*  
 Perowne: *The Psalms.*  
 Davison: *Praises of Israel.*  
 Murray: *Origin and Growth of the Psalter.*  
 Delitzsch: *Commentary on the Psalms.*  
 Wellhausen: *Translation of the Psalms* (in the Polychrome edition of Haupt).  
 Kirkpatrick: *The Psalms* (Cambridge Bible).  
 Binnie: *The Psalms; Their Teaching and Use.*

## 4. THE LIFE OF THE CHRIST.

- Wendt: *Teaching of Jesus.*  
 Edersheim: *Life and Times of Jesus.*  
 Andrews: *The Life of Our Lord.*  
 Weiss: *Life of Christ.*  
 †Stevens and Burton: *A Harmony of the Gospels.*  
 Fairbairn: *Studies in the Life of Christ.*  
 Stapfer: *Palestine in the Time of Christ.*  
 Seeley: *Ecce Homo.*  
 Muirhead: *Times of Christ.*

## 5. THE APOSTOLIC AGE.

- McGiffert: *The Apostolic Age.*  
 Weizsäcker: *Apostolic Age.*  
 Ramsay: *St. Paul, the Traveler.*  
 Conybeare and Howson: *Life and Letters of Paul.*  
 †Burton: *Records and Letters of the Apostolic Age.*  
 Sabatier: *The Apostle Paul.*  
 Neander: *The Planting and Training of the Christian Church.*  
 Schaff: *Church History*, Vol. 1.

† Or a good modern Harmony.

‡ Text of the Acts and epistles historically arranged, with notes, etc.

## 6. THE PROBLEMS CONNECTED WITH THE GOSPEL OF JOHN.

Abbott, Peabody, and Lightfoot: *The Fourth Gospel*.

Westcott: *Introduction to Commentary*.

Watkins: *Bampton Lectures 1890*.

Sanday: Articles in *Expositor*, November–May, 1891–2.

Schürer: Articles in *Contemporary Review*.

Gloag: *Introduction to the Johannine Writings*.

Luthardt: *St. John the Author of the Fourth Gospel*.

## 7. CHRISTIANITY AND SOCIAL PROBLEMS.

Henderson: *Social Elements*.

Abbott: *Christianity and Social Problems*.

Gladden: *The Christian Pastor and the Working Church*.

Westcott: *The Social Aspects of Christianity*.

Freemantle: *The World as a Subject of Redemption*.

Mathews: *The Social Teachings of Jesus*.

Brace: *Gesta Christi*.

Hodges: *Social Service and Christianity*.

## 8. THE PREPARATION OF SERMONS.

Phelps: *Theory of Preaching*.

Broadus: *Preparation and Delivery of Sermons*.

Beecher, H. W.: *Yale Lectures on Preaching*.

Watson (Ian Maclaren): *The Cure of Souls*.

Brooks, Phillips: *Lectures on Preaching*.

Phelps: *English Style in Public Discourse*.

Burton, N. J.: *Yale Lectures on Preaching*.

These lists will be published in final form, with prices, about October 1. They will there be arranged in the order in which the books are to be read.

“The Foreshadowings of the Christ” is the topic to be used in the Outline Bible Study work this year. The work in this course also begins October 1, and over one thousand students are ready to commence on the very day. As there is nothing else published which arranges all the Scripture bearing upon this subject in the line of the development of the Messianic idea in connection with the history of which it was a part, this course presents a rare opportunity. Of course, it is arranged for popular work, but it is none the less on a scholarly basis.

A special offer is made to ministers whereby, by the distribution of three hundred of the announcements of this particular course, the material comprising it is sent to them free of charge.

## Synopses of Important Articles.

A HISTORICAL COMMENTARY ON THE EPISTLE TO THE GALATIANS. IV.

By PROFESSOR W. M. RAMSAY, in the *Expositor*, September, 1898.<sup>1</sup>

(18) Foolish Galatians. This expression is especially forcible when it is seen to include the inhabitants of the southern portion of the Roman province. The "men of the province Galatia" were desirous of education, had shaken off the native superstitions, and laid claim to *noesis*. There is, accordingly, a telling innuendo in *ἀνόητοι Γαλάται*—"you who are showing yourselves devoid of *noesis*." The expression concentrates into two words the sting that lies in the whole paragraph 3: 1-5.

(19) The two stages. The Galatian Christians clearly have been led astray by a theory of lower and higher stages in Christianity, thus following an idea of their pagan days. Such a theory had evidently been communicated to them by the Judaizing emissaries who accepted the apostolic decree (Acts, chap. 15), but interpreted it differently from Paul. They did not, indeed, any longer claim that the Gentile Christian needed to be circumcised to be saved, but plausibly argued that Christians who really were strong ought to go on from the observance of the four conditions to bearing the whole burden of the law. Convinced of the force of this argument, the Galatians had come to regard Paul as their enemy (Gal. 5: 11), because he was endeavoring to keep them in the lower stage.

(20) The marvelous powers, 3: 25. Paul undoubtedly believed in the communication of superhuman powers to many of his converts. He therefore appeals to the memory of the Galatians' own experience, not needing to state the facts in detail, and asks them if, after having thus experienced the power of the Spirit, they are seeking a more perfect stage of Christian life through physical ceremonies and acts.

(21) The teaching of Paul. In succeeding sections an attempt will be made, not to discuss Paul's doctrines from a theological and philosophical point of view, but to determine historically what thoughts and feelings Paul's words aroused in the Galatians. We shall thus be

<sup>1</sup> See the *BIBLICAL WORLD*, July, 1898, pp. 54-5; August, pp. 117-19; September, pp. 204-6.

helping to form a judgment as to what Christianity accomplished in the Roman world during the first century.

(22) The message to the Galatians. Paul had set before the Galatians from the first the spiritual life as the perfect Christianity, and his method had been to set forth openly before their eyes Jesus Christ crucified. In so doing he had stepped onto a new plane in the development of thought, and his gospel to this effect had been always the same, whether in preaching to the Galatians or rebuking Peter. The idea had come to Paul through revelation, and his mind was undoubtedly recalling the circumstances of his conversion. When he saw that he was a sinner before the law, he entered upon a new life through his belief in Jesus as the living God. Had he been able to attain through law this new life, Christ's death would have been useless. Paul was himself the living proof to the Galatians of the truth of this gospel. Those who would be saved must go through the same process, first through law, being conscious of sin, then actually experiencing the power of faith in Christ to lead them into a new life. To reverse this process, as the Galatians were endeavoring to do, would be irrational, and their experience of the spirit would be in vain and useless, and perhaps a positive disadvantage to them.

(23) Sons of Abraham, 3 : 6-9. The process of becoming sons of Abraham through faith would certainly be understood by the Galatians as referring to the legal process of adoption. Such a process has to be understood, not merely in the light of Roman law, but according to the Greek modification of that law. This modification, as expressed in the terminology of Syria, would be that the heir is the son, that the family of the deceased lives on in the heirs. Especially does the adopted heir succeed to all the religious obligations and position of the deceased. Conversely he who succeeds to the religious position of any man is his son. This Greek idea is used by Paul. He who succeeds to the faith of Abraham is the son of Abraham. Abraham's faith could not be attained in any other way than through becoming his son. Such a thought (as found in 3 : 7) is abhorrent to Hebrew feeling, and shows how far Paul was removed from the way of Jewish thinking.

Professor Ramsay has here contributed something of importance in his treatment of adoption. It cannot be denied there is much to be said in favor of such a view, but as a matter of interpretation we are obliged to dissent from it. The argument of Paul in the third chapter, so far from being un-Jewish, seems to be thoroughly rabbinical. The promise was made to Abraham and his seed, that is, Christ. Believers,

becoming, as they do, one with Christ, become one with the seed of Abraham, and are therefore his sons and heirs. Nothing could be simpler than Paul's formal argument in this particular. But here, as always, a purely formal argument is supplemented by one which is real and essential to Christianity. For in the process of becoming thus formally the sons of Abraham men have become the sons of God. However much light an archæological discussion of adoption may throw upon the thought in Romans, it seems unrelated to this portion of the thought of Paul in Galatians.

S. M.

THE LORD'S SUPPER UNDER A NEW OR AN OLD ASPECT.—The primary associations connect the Lord's Supper with the Passover, but it is also connected with other early religious usages in Israel, and above all with the ancient custom; found also among the Egyptians, Chinese, and Romans, of making offerings for the dead. Such offerings were certainly in use among the Jews until the exile, and probably after the return (Hab. 9 : 4 ; Deut. 26 : 14 ; Jer. 16 : 6 ; Ezek. 24 : 17, 22 ; Eccus. 7 : 33 ; 30 : 18). Among Semitic peoples there is always some sense of a bond of fellowship formed between persons who share a common meal. The "offerings for the dead" were acts of communion intended to cement friendships with the dead. The relation of this custom to the Lord's Supper is at once apparent, and it gives meaning to Mark 14 : 19, where Jesus speaks of drinking the wine in the kingdom of God. Some confirmation of this view of the Supper may be seen in the fact that in the fourth century it was celebrated at the graveside. Yet such a view must always be subsidiary to that which joins the Supper to the Paschal feast.—E. P. BOYS-SMITH, in the *Expository Times*, September, 1898.

THE BOOK OF JOB.—Omitting chaps. 32–37, as a probable addition, we have in chaps. 3–42 the controversy in which Job silences his three friends and is, in turn, silenced by God. The subject of the controversy is the reason for Job's sufferings, his friends maintaining that they result from Job's sins, Job himself showing that the wicked are sometimes prosperous, and that there is great disparity between his character and his condition. But though their position is destroyed, the positive explanation of Job's sufferings is still lacking. Even in God's answer the difficulty is not met, though Job is reduced from pride to humility. The prologue also fails to answer the question in considering that his sufferings are to test and prove his righteousness, for (1) the epilogue contains no reference to such a test, and (2)

prologue and epilogue are not at one with the body of the poem in their presentation of Job's attitude. For in the poem Job is hardly a perfect man. These phenomena lead to the following theory as to the origin of the book: There was current a story of Job, including for substance our prologue and epilogue, with something between them differing from our chaps. 3-42. This lost material represented the sufferings of Job as a test of his piety, and the attitude of Job was one of submission. This story was taken up by the poet who wrote our present Job. His chief effort is not to set forth Job's perfection, but the great moral problem of suffering on the part of good men. But he cannot wholly solve his problem, though sure of two things: (1) the superficial orthodoxy of the three friends is wrong, and (2) the right attitude for the sufferer is one of humble submission. He could not go farther, because in his age there was no complete explanation attainable. Possibly the germ of such an explanation lies in 19: 26, 27. Further, the answer, though intellectually imperfect, is spiritually sufficient, and in the process to which Job is submitted the perfect loyalty of the prologue is tested and tempered by discipline.—FRANCIS BROWN, in *The Outlook*, September 17, 1898.

THE CONFESSION OF NATHANIEL, JOHN 1:45-49.—The expression "king of Israel" is a simple Jewish Messianic designation. It is so used by Nathaniel, who, with Simeon and the author of the seventeenth of the Psalms of Solomon, probably belonged to the "devout" people. But his confession does not imply that he had an adequate appreciation of Messiahship as Jesus conceived it. There is no contradiction between such an early confession and that of Peter later. Nathaniel confessed at once a Lord who seemed to fit his ideas, little knowing the questions and perplexities which were in store for him. Peter spoke from a long fellowship with a master who contradicted many cherished hopes, but was none the less a Messiah. The two confessions differ as to the utterances of simple hope and of at least partial knowledge.—RUSH RHEES, in the *Journal of Biblical Literature*, 1898, Vol. XVII, Part I.



## Work and Workers.

THE Bible Normal Class at the Northern New England Chautauqua Assembly, August 2-20, studied "The History of Israel from the Disruption to Jeroboam II." The study included the Introduction to Amos and Kings.

THE Theological Society of the Pacific Theological Seminary will discuss, during the year 1898-9, "The Authority of the Scriptures." Such topics as "The Result of Modern Higher Criticism which may be Considered as Settled," "The Claims of Jesus and His Apostles to be Authoritative," and "The Authority of the Bible," are in the programme of this year.

It may be taken for granted that Dean Farrar is always at work upon some new book which is destined in the near future to increase his already long list of useful religious writings. At present he is engaged in the preparation of a volume which will be a kind of commentary on difficult texts. Such an undertaking is well chosen, and Dean Farrar has many qualifications for its performance.

THE Macmillan Co. announces a series of New Testament handbooks, edited by Professor Shailer Mathews, of the University of Chicago. In these volumes an effort will be made to set before the general reader the result of modern theological study, together with sufficient scientific apparatus to enable him to continue independent of other works. The volumes will be something more than mere compends, and each will possess an independent value of its own. The publishers announce a preliminary list as follows:

*The History of the Textual Criticism of the New Testament*, Professor Marvin R. Vincent, Union Theological Seminary; *The History of the Higher Criticism of the New Testament*, Professor Henry S. Nash, Cambridge Divinity School; *Introduction to the Books of the New Testament*, Professor B. Wisner Bacon, Yale University; *The History of New Testament Times in Palestine*, Professor Shailer Mathews, the University of Chicago; *The Life of Paul*, Professor Rush Rhees, Newton Theological Institution; *The History of the Apostolic Age*, Dr.

C. W. Votaw, the University of Chicago; *The Teaching of Jesus*, Professor George B. Stevens, Yale University; *The Biblical Theology of the New Testament*, Professor E. P. Gould, Protestant Episcopal Divinity School, Philadelphia; *The Teaching of Jesus and Modern Social Problems*, Professor Francis G. Peabody, Harvard University; *The History of Christian Literature until Eusebius*, Professor J. W. Platner, Harvard University.

A NEW journal of promising future is the *Archiv für Religionswissenschaft*, edited since the beginning of the present year by Dr. Th. Achelis, of Bremen, and published by the house of Mohr, of Leipzig and Freiburg. It aims to be a depository of the discussions and researches of the specialists, not only of Germany, but also of other countries, in the department of ethnology, especially in the connection of this department with linguistic facts and theories. The special departments are Greek mythology, Roman mythology, Slavic mythology, Germanistics, Romanistics, Egyptology, Sanskrit, old Persian (Avesta), Assyriology, Semitic mythology, modern Persian, Christian mythology, mythology and religion of the uncivilized peoples, folklore, philosophy of religion. More than three hundred scholars have promised their aid, quite a number of them non-Germans. America, too, is represented. The *Archiv* is published in four quarterly parts, the whole volume costing fourteen marks.

SINCE the early eighties there has been held at Giessen an annual meeting of ministers in the district and the professors of the university. Some of the papers read at these meetings were published in a series—comprising now fourteen numbers—called “Lectures of the Theological Conference at Giessen” (*Vorträge der theologischen Konferenz in Giessen*). Topics suggested were handled by eminent specialists, in a semi-popular language, notes being added to the printed lecture for the use of students. The whole list, of interest, no doubt, to most readers of the BIBLICAL WORLD, is as follows: 1. Diegel: *Theological Science and the Practical Ministry*; Baudissin: *The Present Status of Old Testament Research* (1884); 2. Sell: *The Historical Development of the Church in the Nineteenth Century and her Present Task*; Heinrici: *Recent Discussions on the Pauline Epistles* (1886); 3. Herrmann: *The Meaning and Conception of Revelation*; Müller: *Report on the Present Status of Researches in the Domain of pre-Reformation Church History* (1887); 4. Sachsse: *On the Possibility of Knowing God* (1888); 5. Eibach:

*On the Scientific Treatment and Practical Application of Holy Writ*; Schürer: *On the Present Status of the Johannean Question* (1889); 6. Ehlers: *The New Testament and Baptism* (1890); 7. Kattenbusch: *From Schleiermacher to Ritschl: Information concerning the Present Condition of Dogmatics* (1893); 8. Reischle: *Sohm's "Ecclesiastical Law" and the Discussions on the Relation of Law and Church* (1895); 9. Flöring: *The Old Testament in Religious Instruction* (1895); 10. Walz: *Distraction and Dissipation of Energies: the Chief Peril for the Right Work in the Ministry of the Present Time* (1896); 11. Mirbt: *German Protestantism and Foreign Missions in the Nineteenth Century*; 12. Deissmann: *The Linguistic Research in its Relation to the Greek Bible, its Present Status and its Tasks* (1898); 13. Rade: *Religion and Morality* (1898); 14. Krüger: *Recent Finds in the Domain of Early Church History* (1898).

Nos. 12 and 14 (which are noticed more in detail in the October issue of the *American Journal of Theology*) are especially interesting for students of the Old and New Testaments, and apostolic history. Both writers, Deissmann and Krüger, are among the foremost scholars in their line of work, and we heartily recommend these latest additions to this extremely valuable and interesting series. The price for the whole series is not more than \$4.50; the single numbers varying from M. 0.60-1.60. The typography and the whole make-up are very pleasing to the eye. (Giessen: J. Ricker'sche Verlagsbuchhandlung.)

## **Book Reviews.**

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**The Hope of Immortality.** By REV. J. E. C. WELLDON, Head Master of Harrow School. New York: The Macmillan Co., 1898. Pp. 350. \$1.50.

This book is written by one of the most learned and pious of the leaders of the English church. Since its publication he has shown evidence of his devotion to his faith by giving up his honorable and lucrative position as head master of Harrow, one of England's greatest public schools, to accept the bishopric of Calcutta, a post less well paid and involving great labor, responsibility, and trial. The book treats a lofty and vital theme of religion with dignity, candor, and deep religious feeling. Passages of fervor and of insight enhanced by a certain stateliness of style, not unlike that of his favorite Bishop Butler, as well as sentences of epigrammatic force and brilliancy, show that the author has long brooded over his theme and has brought to his task a pen trained in the best classic schools. We could hardly expect less from the master of Harrow and the translator of Aristotle.

And yet the book is disappointing. Why? It is hard to explain why. Perhaps it is because one expects more than is given, than it is fair to expect. Would we not all hail a series of invincible proofs for immortality! Do we not long, to be sure, of the life beyond death! Yet, this is precisely what the author does not furnish, does not even proffer. It is a "hope," a "belief" for which there is "reasonable probability."

But, to go deeper and utter a paradox — has not Mr. Welldon overestimated our interest in the problem of immortality? Has not the very demand which he makes on us by his claim of the overwhelming importance of his subject recoiled on himself because of our failure to respond? There is in reality no very strong interest today in the problem of immortality in itself, in spite of the recent hysterics of the *British Weekly*, and, to speak frankly, we do not regard this as altogether blameworthy. For of the three reasons explaining this curious situation two at least carry no blame with them. These three reasons are briefly (1) the old materialistic spirit which denies the existence of aught but matter; (2) the new spirit of social service which empha-

sizes the duty of the true man to give himself here and now for the uplifting of those about him; (3) the old teaching of the New Testament, now being more clearly seen and accepted, that eternal life is a state of soul which is to be sought and found now in Christ—a “communion with the eternal righteousness and the eternal blessedness.”

It is, of course, clear that on the first basis there is no room for immortality, as there is no place for God and the soul. But is it not equally clear that, the more the two latter positions are taken, the importance of immortality as a vital and central doctrine dwindles? When, also, we reflect that the bulk of the Old Testament is silent as to the life beyond, and that Jesus Christ never argues for it, but everywhere assumes it, may we not wonder whether it is not a mistake thus to isolate and push forward a theme which may, after all, be an inference, a corollary, an adjunct, of some deeper, wider, truer reality?

And what is that reality? It is God—for us Christians it is Jesus Christ. Mr. Welldon says as much when, after he has defined what immortality is, and the value of the belief in it, and the evidences, external and internal for it, he declares: “Upon the whole I see no convincing argument (in spite of much probability) for the soul’s immortality apart from the sublime belief in Him” (p. 367). Just so, and therefore the true point from which to attack the subject is to stand in the presence of Jesus, to study him, to learn the secret of his life, to receive his spirit into the heart. This first—not relegated, as Mr. Welldon has done, to a final chapter, however eloquent and inspiring that chapter may be. Jesus is the evidence and ground of immortality—there or nowhere will you accept it.

There are other weaknesses which might be pointed out in this book, such as its confusion as to just what is meant by immortality, its antiquated psychology, its strange argument in behalf of prayers for the dead, its utilitarian ethics—but it is sufficient to put the reader on his guard.

Yes, it is true, one cannot help disappointment as he closes the book—but it is disappointment at the totality, at the meager resultant, at the weakness of many of the special conclusions resting on uncertain premises, not dissatisfaction with the spirit of the author, nor with much that he urges, nor with the dignity and splendor of his theme.

G. S. G.

## LITERARY NOTES.

IN his *Social Elements* (New York: Charles Scribner's Sons; \$1.50 net) Professor Charles R. Henderson has produced an exceedingly serviceable volume introductory to the study of sociology. In it he discusses the various factors in social life, laying special emphasis upon the psychological side of society, yet it is all done so clearly and so concretely that the unprofessional reader for whom it is intended will gain an admirable idea of the entire field which sociology covers, together with a clear presentation of the problems and forces of social reform. A somewhat unusual feature of the book is its generous quotation from literature, especially poetry.

DODD, MEAD & Co. have published a collection of short essays which originally appeared in the *Sunday Magazine*, under the title *In Answer to Prayer* (\$0.75). Among the contributors are Hugh Price Hughes, Dr. J. Clifford, Dr. Theodore Cuyler, Dr. R. F. Horton. Dr. John Watson also contributes a short paper, which, however, does not bear upon the subject of the title directly. As the volume is said to be by "Ian Maclaren" and others, it is to be regretted that this is the case. The volume as a whole is of no special scientific value. It is interesting, and will doubtless serve to confirm the faith of those who already believe in the answer to prayer. Its great merit is its soberness, and its avoidance of "answers" which are palpably merely coincidences.

IN *Javan Ben Seir, a Story of Olden Israel*, by Walker Kennedy (New York: F. A. Stokes Co.; pp. 291), another biblical novel is offered to the public. The scene is laid in the stirring period of the Disruption, and deals with the love affairs of a maid and soldier of Shiloh. To our mind the justification of a historical novel consists in its throwing light on the life and thought of the times in which it is laid. Mr. Kennedy is quite unfitted to do anything of this sort, as he seems to know nothing beyond the most ordinary facts of the history. Crude anachronisms disfigure his presentation, which makes an attempt at "orientalism" by the employment of the language of the English Bible. The love-making is quite correct and in the most approved modern fashion.

LITTLE, BROWN & Co., Boston, have published the fourth volume of the English translation of Harnack's *History of Dogma* by Neil

Buchanan, completing the second volume of the original. The editor of the series in which it appears, Professor Bruce, states that three volumes will be required for the translation of Harnack's third volume. The present volume covers the exceedingly interesting period of the early councils and the great heresies of the early church. Specially to be noticed is its presentation of Harnack's well-known views as to the relations of the Lord's Supper to the mysteries. The translation of the work seems to improve as the translator becomes more acquainted with the author's style, and in the present volume, although dealing with intensely difficult matters, is clear and idiomatic.

B. HERDER, St. Louis, Mo., publishes a commentary upon the gospel according to St. Matthew, by Rev. A. J. Maas, S.J., professor in Woodstock College, Maryland. The volume is marked by frequent citations from the Fathers, whose opinions have been grouped in the extensive footnotes which constitute the commentary. The introduction prefixed to the gospel is also well filled with references to literature, but it does not at all discuss the relations of Matthew to the other synoptists. In discussing the authenticity of the gospel, the author has used the passages in patristic literature, and holds that the first gospel is to be identified with the Hebrew gospel of St. Matthew. The present Greek translation, he holds, must have been made in the apostolic age, but probably by a person of high authority. Some attempt is also made at textual criticism. The volume, as a whole, is marked by great learning, although we cannot agree with its point of view and its indifference to modern investigations. (Pp. 318, large 8vo; cloth, \$3.50 *net.*)

# THEOLOGICAL AND SEMITIC LITERATURE

## A BIBLIOGRAPHICAL SUPPLEMENT

TO THE AMERICAN JOURNAL OF THEOLOGY, THE AMERICAN JOURNAL OF SEMITIC LANGUAGES  
AND LITERATURES, AND THE BIBLICAL WORLD

BY W. MUSS-ARNOLT

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ABBREVIATIONS.

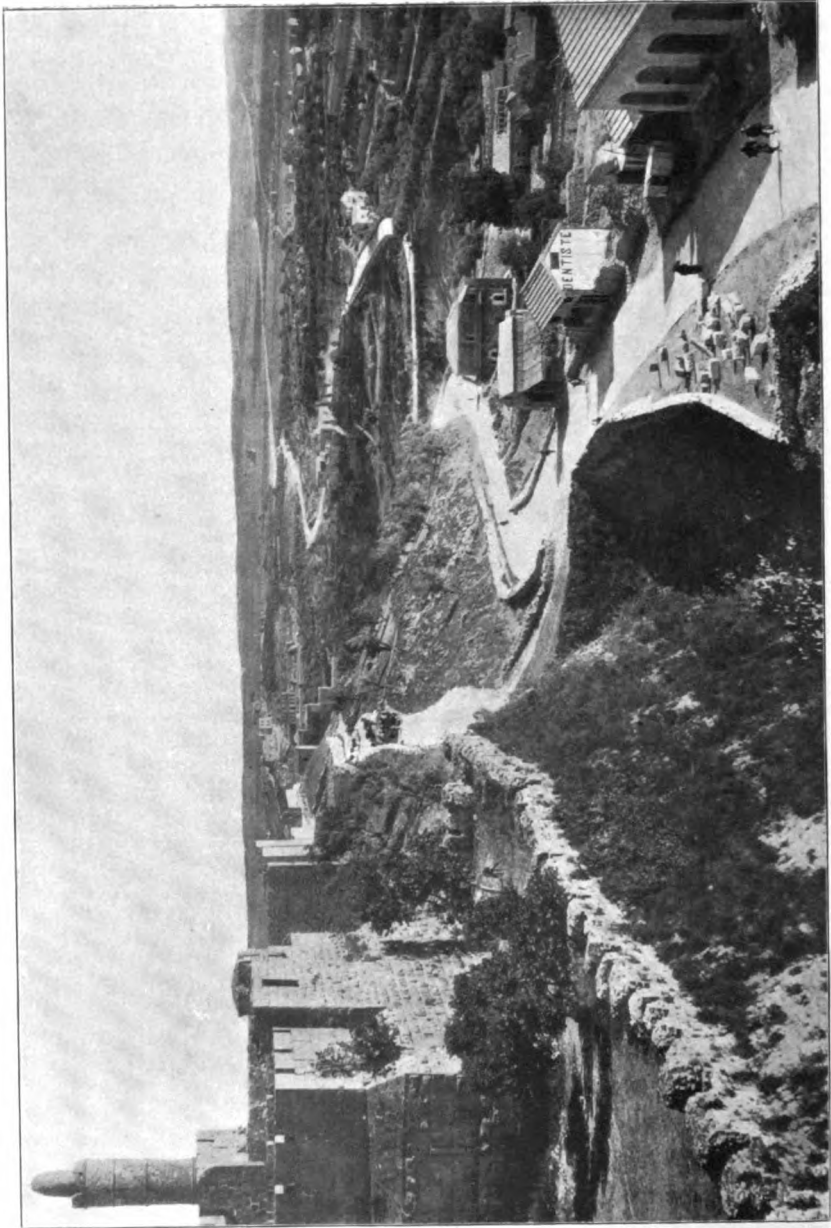
*Place of Publication:* B. = Berlin; Bo. = Boston; Br. = Breslau; Chi. = Chicago; Cin. = Cincinnati; Ed. = Edinburgh; F. = Freiburg i. Br.; Fr. = Frankfurt a. M.; G. = Göttingen; Gi. = Giessen; Go. = Gotha; Gü. = Gütersloh; Hl. = Halle; Kö. = Königsberg; L. = Leipzig; Lo. = London; M. = München; N. Y. = New York; P. = Paris; Ph. = Philadelphia; St. = Stuttgart; Tü. = Tübingen; W. = Wien.

*Prices:* \$ = dollar; M. = Mark; f. = franc; L. = lira; s. = shilling; d. = pence; fl. = florin. Prices quoted are usually for volumes bound in cloth in case of American and English books, in paper in the case of all others. Bd. = bound.

*Months:* Ja., F., Mr., Ap., My., Je., Jl., Ag., S., O., N., D.

- PERIODICALS.
- AA. = Arena.
  - AC. = L'association catholique.
  - ACQ. = American Catholic Quarterly Review.
  - AER. = American Ecclesiastical Review.
  - AGPÅ. = Archiv f. d. Geschichte der Philosophie.
  - AJSL. = American Journal of Semitic Languages and Literatures.
  - AJTh. = American Journal of Theology.
  - AKKR. = Archiv für katholisches Kirchenrecht.
  - AMZ. = Allgemeine Missions-Zeitschrift.
  - ARW. = Archiv für Religionswissenschaft.
  - BAZ. = Beilage zur Allgemeinen Zeitung, München.
  - BBK. = Beiträge zur bayr. Kirchen-Gesch.
  - BG. = Beweis des Glaubens.
  - BS. = Bibliotheca Sacra.
  - BU. = Bibliothèque universelle.
  - BW. = Biblical World.
  - BZ. = Byzantinische Zeitschrift.
  - CR. = Contemporary Review.
  - ChOR. = Charity Organization Review.
  - ChQR. = Church Quart. Review.
  - ChR. = Charities Review.
  - ChRk. = Christliches Kunstblatt.
  - ChrL. = Christian Literature.
  - ChRQ. = Christian Quarterly.
  - ChrW. = Christliche Welt.
  - D-A. = Deutsch-amerik. Zeitschrift f. Theologie u. Kirche.
  - ZTK. }
    - DEBl. = Deutsch-evangelische Blätter.
    - DR. = Deutsche Revue.
    - DZKR. = Deutsche Zeitschrift für Kirchenrecht.
    - EHR. = English Historical Review.
    - EKKZ. = Evangelische Kirchenzeitung.
    - EMM. = Evangelisches Missions-Magazin.
    - ER. = Edinburgh Review.
    - Et. = Études.
    - ET. = Expository Times.
    - Exp. = Expositor.
    - F. = Forum.
    - FR. = Fortnightly Review.
    - GPr. = Gymnasialprogramm.
    - Ha. = Halte was du hast.
    - HN. = L'humanité nouvelle.
    - HR. = Homiletic Review.
    - HSR. = Hartford Sem. Record.
    - HZ. = Historische Zeitschrift.
    - IAQR. = Imperial Asiatic Quarterly Review.
    - ID. = Inaugural-Dissertation.
    - IER. = Indian Evang. Review.
    - IJE. = International Journal of Ethics.
    - Ind. = Independent.
    - IThR. = Internat. Theol. Review.
    - JA. = Journal asiatique.
    - JBL. = Journal of Biblical Literature.
    - JM. = Monatsschrift für Geschichte u. Wissenschaft des Judenthums.
    - JQR. = Jewish Quarterly Review.
    - JRAS. = Journal of the Royal Asiatic Society.
    - JTVI. = Journal of Trans. of Victoria Institute.
    - Kath. = Der Katholik, Zeitschr. f. kath. Wissenschaft u. kirchl. Leben.
    - KM. = Kirchl. Monatschrift.
    - KT. = Kyrklig Tidskrift.
    - KZ. = Katechetische Zeitschrift.
    - LChR. = Lutheran Church Review.
    - LQ. = Lutheran Quarterly.
    - LQR. = London Quarterly Review.
    - M. = Muséon.
    - MA. = Mittheilungen der Akademie der Wissenschaften, e.g., Berlin, München.
    - MCG. = Monatshefte der Comenius-Gesellschaft.
    - MGAk. = Monatsschrift f. Gottesdienst u. kirchl. Kunst.
    - Mi. = Mind.
    - MIM. = Monatsschrift für innere Mission.
    - M&N } = Mittheilungen und Nachrichten des Deutschen Palästina-Vereins.
    - DP-V. }
      - Mo. = Monist.
      - NA. = Nuova Anthologia.
      - Nath. = Nathanael.
      - NC. = Nineteenth Century.
      - NCR. = New Century Review.
      - NkZ. = Neue kirchl. Zeitschrift.
      - NW. = New World.
      - OLZ. = Orientalistische Literatur-Zeitung.
      - Ow. = Outlook.
      - PEFQS. = Palestine Exploration Fund; Quarterly Statement.
      - PhM. = Philosophische Monatshefte.
      - PhR. = Philosophical Review.
      - PQ. = Presbyterian Quarterly.
      - Pr. = Protestant.
      - PrM. = Protestantische Monatshefte.
      - PRR. = Presbyterian and Reformed Review.
      - PSBA. = Proceedings of the Society of Bibl. Archaeology.
      - QR. = Quarterly Review.
      - RAAO. = Revue d'assyriologie et d'archéologie orientale.
      - RB. = Revue biblique.
      - Rbd. = Revue bénédictine.
      - RChR. = Reformed Church Review.
      - RChr. = Revue chrétienne.
      - RChrS. = Revue de christianisme sociale.
      - RdM. = Revue des deux Mondes.
      - REJ. = Revue des études juives.
      - RHLR. = Revue d'histoire et de littérature religieuses.
      - RHR. = Revue de l'histoire des religions.
      - RQ. = Römische Quartalschrift f. christl. Alterthumskunde u. f. Kirchengeschichte.
      - RS. = Revue sémitique d'épigraphie et d'histoire ancienne.
      - RTA. = Revue théologique.
      - RTPh. = Revue de théologie et de philosophie.
      - RTQR. = Revue de théol. et des quest. relig.
      - SA. = Sitzungsberichte der Akad. d. Wiss. e. g., Berlin, München, etc.
      - StKr. = Theol. Studien und Kritiken.
      - StWV. = Stemmen voor Waarheid en Vrede.
      - ThQ. = Theologische Quartalschrift.
      - ThR. = Theologische Rundschau.
      - ThSt. = Theologische Studien.
      - ThT. = Theologisch Tijdschrift.
      - UC. = L'Université catholique.
      - UPr. = Universitätsprogramm.
      - VwPh. = Vierteljahrsschrift für wissenschaftliche Philosophie.
      - WZKM. = Wiener Zeitschrift für Kunde des Morgenlandes.
      - ZA. = Zeitschrift für Assyriologie.
      - ZÄg. = Z. für ägyptische Sprache u. Alterthumskunde.
      - ZATW. = Z. für alttestamentliche Wissenschaft.
      - ZDMG. = Z. d. Deutschen Morgenl. Gesellsch.
      - ZDPV. = Z. d. Deutschen Palästina-Vereins.
      - ZrRU. = Z. für den evangelischen Religions-Unterricht.
      - ZKG. = Z. f. Kirchengeschichte.
      - ZkTh. = Z. f. kath. Theologie.
      - ZMR. = Z. f. Missionskunde und Religionswissenschaft.
      - ZPhKr. = Z. f. Philosophie und philos. Kritik.
      - ZprTh. = Z. f. prakt. Theologie.
      - ZSchw. = Z. f. Theol. aus d. Schweiz.
      - ZTK. = Z. f. Theologie u. Kirche.
      - ZwTh. = Z. f. wissenschaftl. Theologie.





THE ROAD TO BETHLEHEM

# THE BIBLICAL WORLD

CONTINUING

## *The Old and New Testament Student*

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THE preacher who wishes to preach authoritatively, who wishes to be a prophet to his age, must speak with the authority of the Scriptures. In other words, his sermons must be, in the broadest sense of the word, expository. Now, the difficulties which lie in such preaching are various, but the two which may be said to be fundamental are, first, the unwillingness or inability of the preacher to discover the precise meaning of his text, and, second, his inability to enforce that scriptural teaching and that alone.

Nothing is more difficult than for human beings to interpret each other's words. Even in conversation, where one has the advantage of accent, facial expression, and even gesture, the liability of being misunderstood is so great that few men are content to leave important matters to unwritten contracts. It is believed, and with justice, that not only is memory liable to fail in its reproduction of some agreement, but that the agreement itself may not have been distinctly understood by both parties. Now, if this be true of conversation, it is even doubly true of words spoken by men long since dead. The circumstances under which they were spoken, the general personal equation of their authors, indefinable changes in the meaning of terms, all combine to make such interpretation a matter of greatest difficulty.

Yet this difficulty can be to a considerable extent overcome by one who will deliberately undertake to meet it. The man who would understand another's words must rigidly exclude from his mind any meaning which he thinks those words *ought* to possess, or which he would *like* to find in them; and with a self-sacrificing honesty seek to discover exactly that which the writer meant, and nothing else. For it is within an easy range of possibility that such a meaning not only must but can be obtained, and without the range of possibility that there can be a second meaning. The ideal of interpretation is a certainty. The thought itself may be false—about that there may always be questions. But there can be absolutely no question that, when the meaning of the author is gained, interpretation has reached finality, and the work of the interpreter, as such, is complete.

And this brings one face to face with the moral element in a preacher's use of texts. The fact that a final meaning can be reached lays him under moral obligation to find it. The fact that such certainty as yet is lacking in many passages of the Scripture is no ground for him to arrogate to himself the license of understanding a passage in any way that he sees fit. There can be but one meaning to a passage, and, sooner or later, that meaning is to be found, providing, only, that the text itself is not corrupt. To use a passage in any other way than that justified by well-recognized methods of interpretation is as dishonest as it would be in reporting a saying of a friend to give it a different meaning from that which it really possessed. No novelty, no depth of spirituality, no attempt to defend or modify a biblical teaching, can justify any other use of a passage of Scripture, and the preacher who, in his desire to get interesting and novel themes for his pulpit discourses, uses a passage of Scripture in any other than its original meaning is exposing himself to the charge of dishonesty—a charge to be avoided only when he expressly declares his purpose to use the text in an accommodated meaning. But he should remember that in such an open avowal of

his desertion of the meaning of the Scripture he makes himself an essayist. So far as the text in question is concerned, he is not a preacher. Essayists are valuable, but the pulpit is strong in the same proportion as its words are something other than its own. The preacher must know what a passage means—and then preach that meaning, not something suggested by that meaning.

And here lies the second difficulty. How shall a man, after he has once gained possession of the exact thought of Jesus, or prophet, or apostle, apply it to the needs of his hearers? In other words, how shall the transition be made from mere interpretation to preaching? Unless we mistake greatly, many ministers fail utterly at this point. Having obtained the meaning of the text, instead of preaching it, they preach about it. The sermon becomes a collection of epigrams, stories, poetry, miscellaneous truth, but not the development and the application of the text itself. It may be magnificent, but a melange of truths will have little influence in stimulating or educating the Christian spirit. But, more unfortunate still, such a habit induces an intellectual strabismus that makes it easier to see a thought suggested by a text than to see the real meaning of the text. And when such a habit has been formed, a preacher's influence becomes increasingly dependent upon intellectual eccentricity.

And yet it is no easy matter to translate the thought of one age into moral dynamics for another. To accomplish it the preacher must know not alone what a text means in itself, but what it meant in the circumstances under which it was uttered. Historical knowledge and a keen perception of historical relations are indispensable. A call to live in tents, a rebuke for longings for Egyptian leeks and onions, a promise to make fishermen into fishers of men, each in itself is intelligible, but as applicable to modern life is somewhat remote. Yet, if it be accurately understood in its historical setting, each is seen to contain truths that are full of present-day value. And the same is true of much



less simple texts. Once let a man accurately understand them and their relation to their historical setting, and the transition is made almost unconsciously.

Only, a man must meditate. Extemporaneous thought is worse than extemporaneous speech.

All this is not to say that a man may not preach truly and effectively by the use of teachings other than those of his text.

*THE FUTILITY OF  
SUBSTITUTES FOR  
EXPOSITORY  
PREACHING* Many great preachers have done this. But in their case the matter has simply changed its location, for if the text be used to suggest a subject, the sermon is built up by the careful study of other passages.

Yet even here one cannot help thinking there is a loss of the authoritative element. There are few phases of religious truth that will not be found explicitly taught in the Scriptures, when once search is made for them, and a preacher gains influence by speaking directly from an inspired teaching. And so, even in this apparent exception, we are led back to that upon which we have insisted. Preaching, to be effective, must accurately discover and apply scriptural truth. To disregard either duty is to emasculate the preacher's message. To attempt to replace an honest and, if need be, painstaking effort, after such meaning and application, by advertising, rhetorical or oratorical graces, sensational subjects, or organizations with banners and cheers, is to publish the pulpit's death warrant, and for the preacher himself is a tacit avowal of intellectual dishonesty or indolence.

## “WITHIN THY GATES, O JERUSALEM.”

By HON. SELAH MERRILL, D.D., LL.D.,  
Jerusalem.

“WITHIN thy gates, O Jerusalem.” Multitudes have adopted this language as their own and exclaimed with a thrill of joy that “at last the dream of a lifetime is fulfilled and we are permitted to visit the Holy City.” The rough and unlettered but devout pilgrim from darkest Russia feels his heart beat with pride as he draws near to this sacred spot, and even the critical Bible student from western lands rises, for a time at least, above the unemotional stupor of his life, when he actually reaches the city where David reigned, where his Lord Christ was crucified. If any place built by human hands can stir the emotions, it is Jerusalem. That heart must be dead that is not powerfully moved by the associations of this ancient city. These stirrings of soul are not matters of merchandise; they do not pass from one to another by inheritance; they constitute a rare phase of experience gained only by each individual for himself, and which, once gained, cannot be imparted to another.

“Within thy gates, O Jerusalem”—where everything is wonderful! No other city has a similar place in history, no other has an equally tenacious hold on the heart of the world. Jews, Mohammedans, and Christians, numbering many millions of our race, peoples widely differing in every other respect, alike turn their eyes thither with peculiar affection. Of such an honor neither Rome nor Mecca can boast. A city may be venerable with age and still the mention of its name awaken no special interest of any sort whatsoever. Such is not the case with Jerusalem. It has antiquity, for monumental records do not reach back to the date of its origin. It has never sunk into obscurity or oblivion; on the contrary, it has always played a conspicuous part in human affairs; and many enthusiastic souls of our

own time think they have reason to predict for it a glorious future.

Why should this particular ancient city receive such marked attention? How is it that these ruins of many centuries, these vast heaps of rubbish, this isolated mountain town, should appeal so strongly and strangely to a well-nigh universal feeling of reverence? What is the wonderful charm that attracts thither every year thousands of busy men and women from every part of the globe? Such a pilgrimage costs time and money, it is attended with many hardships; yet ten thousand people annually visit that distant shrine, and the number of those that would gladly do the same, but are prevented, cannot be told. People talk with enthusiasm about Jerusalem; and why should they not? If one spot on earth enlists universal attention, if its name awakens universal reverence, if men's thoughts of it are universally elevated and often idealized, there must be a reason for it. Three thousand years ago it was spoken of as "beautiful for situation," "the joy of the whole earth;" and to the last of these expressions certainly there has always been and still is a universal and approving response.

Jerusalem, as we study it, presents, unlike other cities, a strange blending of sentiment and fact, the one as sad and humiliating as the other is lofty and inspiring. The traveler leaves his pulpit or his Bible class in America, and turns his face to the far East whither his heart has gone before him. He crosses a great ocean, a broad continent, "the Great Sea;" he touches Egypt, but is not long detained by its splendid monuments, temples, and tombs; he gives a glance at Jaffa the "beautiful," rising from a wilderness of green; his eye sweeps over Sharon, with its miles of flower-covered fields; he climbs the mountains of Judea, and at last reaches the spot where centers so much that is sacred in history, so large a part of all that is tender and spiritual in his own religious experience and hopes. It is a proud moment of his life, and little does he realize that he is about to undergo, almost immediately, a sort of faith-trial. Great pleasure awaits him, but also much pain, for the Jerusalem of today is far from being the Holy City of his religious dreams.

Before he reaches the gates his disappointment begins. The signs of even a mediocre prosperity are wanting. Ruins are abundant on every hand. Houses look uncomfortable, if not actually dilapidated and forbidding. Animals seem ill-fed and



JAFFA GATE

wretched, while many of the dogs are starving. The streets are crowded with all sorts and conditions of men, to say nothing of beasts, and the noises are disagreeable and confusing. The people are poorly clad, some of them are in rags, and beggars are numerous. Evidences of oppression, ignorance, superstition, degradation, poverty, filth, are overwhelming and offensively apparent, revealing a state of things very different from what he had hoped to find. The struggle for existence under the most adverse conditions seems to be going on before his eyes in a way that he has never seen in happy America and never thought could be possible anywhere. This is our friend's first glance at the city, and he thinks that possibly or, perhaps,

certainly he is deceived. But a second glance, even a minute inspection, has the same result; he finds that Jerusalem is a small, dilapidated Turkish town, remarkable for its narrow streets and filth. Moreover, the country about it is everywhere rough and neglected, a sad relic of a land once "flowing with milk and honey." Domestic animals are sure to attract his attention. No societies exist for their protection, and their condition excites the greatest pity. Dogs are kicked by everybody, while horses, donkeys, and camels are underfed, overworked, and beaten with sticks and clubs in the most cruel manner.

Furthermore, he is almost bewildered by the strange people that crowd the streets, and among whom he has frequently to elbow his way; their costumes and features, their manners, their speech—it is a motley crowd, it is a Babel of noises, something which words cannot describe. Over forty languages are spoken among Jerusalem's fifty thousand souls. The nationalities and races represented it would be difficult to count. They make insignificant the long list of the Day of Pentecost.

He is particularly interested in their occupations: shoemakers and other petty artisans in the open street; barbers wielding razors in the midst of jostling crowds; auctioneers, money changers, drink vendors, and buyers and sellers of every description. Women come in laden with wood and vegetables to be sold for a pittance in the market. The market place is full of noisy dickerings, shouting, screaming, and fighting, for the street quarrels that arise over so small a thing as the value of half a cent are numberless. White-turbaned Mohammedans sit in the streets about the coffee shops, where one pays a cent for a tiny cup of coffee and smoke included. Processions of priests, monks, or nuns pass to and fro. Jews "keep shops," do white-washing, "tinker," and sell poor *arak*, the worst kind of a tangle-foot intoxicant.

Our friend soon learns that the arts of deception have here reached their full development. Dishonesty in mild or flagrant form is practiced by everybody. Great crimes are certainly wanting; banks are not robbed, but the poor and helpless, widows, orphans, peasants, and the like, are constantly defrauded.

Profanity is a universal habit; profanity and vulgarity are mingled with the speech of the common people to a degree unknown among any other people on earth. In this respect the state of things is simply shocking. Untidy homes and uncleanly



THE MOUNT OF OLIVES

personal habits are the rule. Sanitary matters are neglected, and over the disgusting consequences a veil must be drawn. Like every other visitor from civilized lands, our friend repeats the exclamation of surprise that this city is not visited by the plague.

This, then, is the place that he has come to visit—the Jerusalem that he loves—where out of the hearts of men and women the ordinary feelings of humanity have been crushed, where the position of woman in the social scale is low, where men are cruel, where rulers are oppressors—in a word, where "sin abounds."

This phase of Jerusalem is, as we have said, sad and humiliating, but it was necessary to look at it if our study of the place was to be an honest one. These facts are certainly dark,

but as we advance we shall find other phases that are pleasanter to contemplate.

Within twenty-five years past there have been changes in this old city which indicate a certain kind of progress. In that time the population has nearly doubled. Then it was not safe to live outside the walls; now a large section north and west of the city is covered with new buildings. Then the largest dry-goods store in Jerusalem measured ten feet by twenty, and a good part of that space was occupied by counters; now there is a considerable number of respectable shops, and the variety of goods is correspondingly large. Ten years ago there were here (in the country) no carriage roads except the rough cart path to Jaffa; now the Jaffa road is a good thoroughfare, and so is that to Bethlehem and Hebron, and the one leading to Bethany and Jericho. Just now another has been completed, leading from the city north and northeast, by way of Scopus, to the Mount of Olives, "built," it is said, "for the German emperor." Formerly everybody went about on foot or on donkeys; now even the poorest ride in carriages, since the usual price for a ride is two cents. In the same time the number of hospitals has greatly increased; there are now no less than a dozen large hospitals, besides half as many small ones, affording accommodation of this kind out of all proportion to the number of inhabitants. If we add poorhouses, asylums, pilgrim houses, convents, and the buildings of the many religious orders, we have a city unusually provided with means for a certain class of the needs of its population. Churches and schools have likewise multiplied, and some of the latter are deserving of the highest commendation. Great predictions were made respecting Jerusalem when, in 1892, the railroad between it and Jaffa was opened; it was thought that the city would become at once a center of vast commercial importance. The road is certainly a great convenience for travelers and pilgrims, but the small income from this source does not insure dividends; does little, in fact, toward lifting the road from hopeless bankruptcy. Fifty-four miles of railroad cannot alone make a place a mart of commerce.

It is true that the city has paved streets, carriages outside

the walls, one railway "limited" in many senses, hospitals, and schools, and many other buildings erected and maintained by foreign capital; and there are many conveniences and signs of life which did not exist a quarter of a century ago. On the



DAVID STREET

other hand, the wealth of the leading families has been dissipated, the number of poor people has increased out of all proportion to the growth of the city, the taxes are more burdensome, beggars are more numerous and just as persistent; the place has no water supply and no proper sewerage, for no sewer can be flushed; the unbearable dust of summer becomes the unspeakable filth of the rainy season; and one hundred and fifty liquor saloons are doing their work, while a bookstore or a newspaper does not exist.

With our earnest Christian friend from America we have



studied Jerusalem as it is, and find its condition very backward and, in some respects, quite mediæval; the signs of misrule, ignorance, poverty, and sin being evident everywhere. At the same time we note with pleasure that during the past twenty-five years there have been decided changes for the better. But after all the favorable things that can be said of the city, it is still totally unlike our friend's ideal Jerusalem.

What a wonderful place his ideal Jerusalem would be! A beautiful city, with broad, clean streets and abundant shade; neat, attractive houses, with gardens and fountains of water; the climate delightful, and a perfect sky always looking down upon a lovely earth; everybody truthful and unselfish, sincere, thoughtful, and reverential; a place of great quiet and peace; a place where spiritual life was developed in its most symmetrical form and in the highest degree.

No doubt this seems extravagant, but the writer, after having conversed with thousands of visitors to the Holy Land and asked what opinion they had previously formed of Jerusalem, feels that he has the strongest ground for asserting that in the minds of some, possibly of many, persons only the ideal city exists.

Was this picture ever true? Does any part of it correspond to historical reality? The fact is that Jerusalem was never a quiet city; nearly every chapter of its annals has chronicled bitter factional strifes or terrible wars and endless bloodshed. There certainly exists a feeling, more or less prevalent, that because Christ lived and died in Palestine it ought now to be a land of holiness and peace; that if its people do not exemplify the highest type of Christianity, there is some defect in Christianity itself. This is quite gratuitous. Christ's being crucified in Jerusalem did not regenerate the city. It was unfriendly to him before his death, and it continued to be so after that event. The idealist constantly thinks of Jerusalem as the place that accepted Christ, whereas the contrary is true.

Above the ruins of the city, above the stones and filth of the streets, above the sufferings of man and beast and everything that disturbs us, there is a Jerusalem made famous by some of the most memorable deeds in history, by the lives of some of

the noblest men that have ever lived. Here we find a vast array of realities of quite another character than those that first arrested our attention. As with our friend we overlook this *other* city, what a world-panorama is unfolded before us! Splen-



GENERAL VIEW OF JERUSALEM

did eras of political power, stores of uncounted wealth, commerce that reached the most distant seas, long catalogues of famous men, and social life and royal pomp that attracted the queens of the earth; all the nations of antiquity pass by—Assyrians, Babylonians, Persians, the wild Parthians, Egyptians, Syrians, the cultivated Greeks, and the warlike Romans; kings and their armies cover these sacred hills; we are in the presence of the last resting place of millions upon millions of men. There is the plain of Rephaim, where David beat back the invading Philistines; there is the Bethlehem road, along which rebellious Absalom passed to usurp the throne of his royal father; there is the valley of Hinnom, with its horrid rites; yonder the valley of Jehoshaphat, with its myriads of graves; and there the

Mount of Olives, lifting itself in quiet majesty and beauty toward the sky. There is the road where marched the army of Titus ; there is the spot where the Tenth Legion, once Cæsar's own, encamped ; there stood the palace of Herod, with its beautiful fountains and gardens ; and there is the pavement over which Christ walked when he was led away from Pilate's presence. We stand on the hill where rose the temple in its magnificence ; we touch the altar-rock where ran of old the streams of sacrificial blood ; we visit the place where died the first glorious martyr of our faith ; we go down into the valley where Christ prayed in agony ; we kneel with prayerful lips and throbbing hearts on Calvary, where our Lord was crucified ; we pause on the gentle mountain slope whence he ascended to heaven. It is with reason that we exclaim : "What a place is Jerusalem," "what a wonderful past," "what a marvelous blending of events sacred and profane !"

Our friend is soon to return to his home, to meet again his Bible class, to tell of the many places he has visited and of all that he has learned. He will tell them that no other place on earth presents such contrasts as Jerusalem ; on the one hand the deepest misery and sin, and on the other the blessed presence, the death, and resurrection of Christ. He will tell them that this contrast is a source of inspiration. Jerusalem is a type of the world that Christ came to redeem. The world cannot be saved by rejecting Christ, but by accepting him. He will tell them how his sense of the need the world has of Christ has been quickened ; how his conviction of the futility of trying to redeem the world by any other means than the great atonement has been intensified ; how his view of the importance and value of missions has been enhanced ; that his eyes have seen some of the great things that have been accomplished in the name of the Master, and that the future is full of hope ; how also his idea of the nobility of all Christian work has been exalted. We feel sure that our friend, after his visit to Palestine and Jerusalem, will teach Christ and him crucified as never before.

AND THEY WENT OUT ONE BY ONE.

JOHN 7:53—8:11.

By PROFESSOR CASPAR RENÉ GREGORY,  
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THE story of the adulteress in an old manuscript has a curious change in one of the sentences. It gives the whole story a new coloring. It changes the spirit of the dream of the men who had brought the woman before the new judge. The scribes and the Pharisees prove to be hypocrites, without any need of a name spoken by Jesus. The scene becomes to a high degree dramatic.

It is early morning. Jesus has spent the night on the Mount of Olives. He has slept in a small house. He has slept in a rude booth put up for the overflowing guests of Jerusalem. He has, perhaps, been stretched in prayer under some old olive tree. He has striven in the silence of the night watches to learn what God has in store for him. Now he comes back to the world and to men and to the temple. He is in church, we may say; he is in the porch of the church. The people come to him. One asks him a question, then another. A group is ready to hear what he says. He sits down and teaches them. He is not full of art. He is not full of fire. No one forces him to give up his calm speech. There is no foe striking at him.

Maybe one is coming. There is a stir outside of the group. The people turn their heads. Scribes and Pharisees draw near. They have charge of the Bible of that day. They have charge of the religion, that is, of the morals, of that nation. They have often pitted themselves against Jesus. Many a hard word has fallen on each side. The people look for a new stroke.

Behind the first few scribes and Pharisees a servant leads a woman fair to see. Then come other scribes, and then the idlers who wish to know what is going on. The group around Jesus opens. The ones in front nearest to him step back and to

the side. The scribes come up, fine men, with flowing beards and keen faces, men used to thought. They greet Jesus. They point with stately gesture to the woman: "Teacher, this woman hath been taken in adultery, in the very act. Now, in the law Moses bade us stone such. What then sayest thou of her." The people do not trust their ears. The scribes call Jesus "teacher." They call him teacher in the temple. They put a case before him for trial. It is not chance. They have brought the woman to him. These heads of the nation seem to own Jesus as a judge. They even put him above Moses. "Moses, it is true, told us what to do. But yet we are not sure. You know a great deal. It may be you can tell us what we really should do. You can say a word that will make all clear." That is news.

But the sharp eyes of the people see the glances passing from scribe to scribe. The scribes are at their tricks again. The foxes are trying to grasp their prey. The question is only a snare. And the people hold their breath. The people who had come to him at the first, thought well of him. What could he now say? Could he cause this fair one to be stoned? The scribes had brought her without her veil. So bad a woman needs no veil. And they glutted their eyes on her face and her heaving breast, while they thought: "Now we have caught him. He will agree with Moses, and then the people will rage at his cruelty. Or, he will have mercy on her, and then we can bring him into court as speaking against the law." Jesus fixed his quiet eyes on them as they spoke. Nothing opened his thoughts to their eyes. They had done. Now he should speak. Now they would win.

Jesus let his eyes fall to the ground. He stooped down, and with his finger wrote on the ground. That made them easy. "Now we have him. He does not know what to say. The game is up." One scribe turns to another, one Pharisee to another, with glances that speak their thoughts. They whisper to each other: "That was a lucky plan. How keen we are. Press him to speak. Do not let him get out of it in that way. Go ahead." So they go on. Their words become more pressing. One tries to coax him to speak. Another thinks to force him to it. At last they see his head slowly rising. They stop

speaking. They think their hour of triumph has come. They are right in part. Their hour has come. "He that is without sin among you, let him first cast a stone at her." This he speaks with the calm, sure, unchanging voice of a judge. And again he stooped down, and with his finger wrote on the ground.

There is a pause. They do not feel sure of their ground. Some of them say: "That will not do. That is no answer. Without sin? Why, of course, we are without sin. We are the scribes and the Pharisees. We know our law by heart. We have made a hedge of new laws around the old law. We tithe mint and anise and cummin. We are as good as good can be. He has made a mistake this time." Others begin to doubt: "What does that mean? What is he aiming at? Is that good law or not? Is he for Moses or against Moses?" They stand still. They glance at each other. Jesus writes on the ground. "Let him write. That is only to hide his fear of us."

One of the first hearers of Jesus, one who was there early, and who had stayed at his right side when the scribes came up in front, looked down at the ground. He nudged his neighbor and whispered to him. They looked across to the foremost of the people at the left. The people all began to try to look at what Jesus wrote. The scribe in front, the leader of the case, the old man who had planned the ruse, saw the people thrust their heads forward: Soon after he looked down, too. His name was Eldad. He read: "Eldad stole a house from Joram's widow." He knew that it was so. He had forgotten all about it. Nobody else knew it. He had done it under the form of law. But it was true. He could not stone the woman. He might as well go home. And he went out. Jesus swept his hand over the sand and began to write again. He wrote swiftly, for the next scribe had eagerly begun to read. His name was Nahum. He read: "Nahum slew Azidad in the desert." And the days long gone by came back to him. He saw his staff fall upon his friend when no one was there to see. And he went out. Jesus wrote faster and faster, and the scribes read faster and faster, and they went out faster and faster. One had done violence to a maid, and had been able to hinder her from accusing him. Another had seen his neighbor's wife in

her bath, and had forced her to commit adultery with him. Another had stolen money from the temple. Another had profaned the sacred house. Another had used for himself the money of the orphans that had been put into his care. One had done one sin, another another. All had sinned and gone astray. There was none that had done good; no, not one. And, however much they had prided themselves on their high place, it was all false. Their hedge about the law was a veil to cover their sins. They strained out gnats so as to be able to swallow camels. "And they, *when they read it*, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman in the midst."

Only the scribes and Pharisees have gone out, threading their way silently through the groups of hearers. The woman had kneeled before her latest judge. She still kneels in the midst, and around her is the empty place filled a moment ago by those proud, bitter scribes and Pharisees. The plain words of Jesus and his tracings in the sand have put her foes to flight. What will he do with her? He has spoken of stoning. Will he himself lead her out and, in spite of the Roman decree, before the witnesses set by law, himself dash stones against her head, her breast, her back, until she falls and dies, a bruised and bleeding mass? She shivers at the thought. She raises her eyes and tries to read his will from his bent frame. At last he looks up. His face does not seem to be stern. He speaks: "Woman, where are they? Has no one condemned thee?" Strange words for a judge. They had condemned her as far as they were in question. They went by the law of Moses, and they had put forth the law's word about her case. Where are they? Where, indeed? They are gone, gone anywhither, to think of their sins and to wish that they had not brought that woman to Jesus.

She answers simply: "No one, sir." But her heart beats with hope. His voice is too gentle for a judge bent on the letter of the law. She is right. "Neither do I condemn thee. Go, and from now on sin no longer." And she went out. Not as the scribes and Pharisees did. They went in shame and in wrath. She went in trembling hope of a new life. She went with her heart full of thanks to her new friend.

## THE BUDDHA'S PATH OF SALVATION.

By JAMES T. BIXBY, PH.D.,  
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IN the religion of Buddhism there is a bizarre mixture of subtle rationalism with rank superstition; of paralyzing pessimism with martyr-like consecration and activity, which lend it a curious fascination. In the classic legend of the Buddha's life and adventures (as the author or authors of the *Lalita Vistara* developed it and our common English accounts present it) there are manifold and detailed prodigies of the most romantic and supernatural order, and strange resemblances to the wonders and teachings of Jesus, as given in the gospels, that form a problem of the most puzzling character.

Beneath this highly colored legendary robe (into whose texture not a few sun-myths and poetic fancies doubtless have entered) careful critics find only a small kernel of historic truth. It was in the kingdom of Oude, somewhere near the year 556 B. C., that Siddartha Gautama was born. His father was hardly a king, but merely a powerful landowner of the military caste. Married while still a youth, the sight of the misery and death in the world soon disgusted him with life. He became a wandering ascetic, and first sought light and peace for his soul in the Brahman ceremonies; next, in severe penances and mortifications of the flesh. At length, under the famous fig tree, he made the discovery in consequence of which he took the name of Buddha—the Enlightened One; viz., that the path to peace and the escape from transmigration and all the ills of rebirth are to be attained only by the absolute suppression of all desire and interest in life.

For fifty years he journeyed up and down the land, preaching his new doctrine, founding and extending his orders of monks. When nearly eighty years of age, having incautiously eaten a bit



of young pork, his death agonies drew on. His last words were : "Everything that cometh into being passeth away. Strive without ceasing to enter into Nirvana." Then his spirit, it is said, rose through one state of ecstasy to another, until it passed into the unchangeable rest.

Such are the main facts in the life of Gautama, the Buddha.

What, then, was this famous doctrine of his, by which he solved the problem of the universe ?

The Buddha's doctrine was not what we should call a religious doctrine. It was an intellectual solution of a philosophical difficulty. It was partly a reaction from the current Brahmanic doctrine, partly a further and subtler development of it. The basis of Buddhism was the doctrine of the transmigration of the soul. To satisfy the moral instinct which demands retribution to the successful evil-doer and reward to the unfortunate righteous man, and to explain, consistently with justice, the frightful inequalities to which the Hindu system of castes led, Brahman faith had developed the doctrine that the soul is reborn after death, in a new body and earthly lot, corresponding to its conduct in its preceding life. Why should one soul be born in a palace, and endowed with all intellectual and moral advantages, while another soul is born as an outcast, a pig, or a tiger ? It must be, said the Brahmans, because the first had lived virtuously, the second had lived badly, in its previous existence.

Now Gautama seems to have accepted without question this law of ceaseless rebirth and moral retribution.

But the Brahman pantheism that accompanied it he had completely outgrown. He had come to adopt, in general, the Sankhya philosophy—as it was called—a kind of skepticism very much like that of Comte's "positive philosophy" or John Stuart Mill's empiricism. The idea of substance, either material or spiritual, was entirely dismissed. Beneath the properties of flesh or stone, of rarest gas or densest adamant, there is nothing that is permanent. It is only a collection of qualities, soon to fall apart, like a mass of foam that forms for a moment on the rushing brook and then vanishes. In the same way, in connection with our sensations, perceptions, or mental faculties, there

is no permanent mind nor spiritual substance. The idea of a personal self or individual soul is a mirage of fancy. To believe in it was distinctly declared a heresy—one of the three primary illusions that must be abandoned by him who entered the "noble path" that leads to Nirvana. All that exists is a ceaseless succession of changes, an endless series of appearances, bubbles which one after another rise and burst on the ocean of time. There is no abiding reality anywhere or any-when. The existence of gods and angels, in great numbers, was, to be sure, not denied. But their lives were all, like human lives, mortal and transitory. At the end of the Kalpa, or great epoch, heaven as well as earth was destroyed. The god, as a god, perished and began life again on earth in some other form, perhaps as a deer or a pigeon, a prince or priest, according to his desert, as determined by his conduct in previous lives. Everywhere this pitiless law of birth, decay, death, and rebirth ground on with its incessant changes, like an inexorable fate. "To prevent the enfeeblement of age, decay, death, and rebirth, this," says Buddha (Oldenberg, p. 217), "can no Brahman nor any god, neither Mara (the Hindu satan), nor Brahma (their highest deity), nor any being in the universe bring about."

Having accepted such an atheistic and skeptical philosophy, it was not strange, then, that the unhappiness of the world should weigh upon the Buddha like a nightmare. This universal suffering of every creature is the constant burden of Gautama's preaching. As soon as he sees his auditors ready to listen seriously to the "revelation of the Buddha," he begins to impress upon them the rayless darkness of life, the universality of sorrow. His first sermon at Benares, which corresponds, in the Tripitikas, to Christ's Sermon on the Mount, in the gospels, opens with an exposition of the sacred truth of suffering. Birth is suffering, old age is suffering. Sickness, death, the clinging to anything fleshly or earthly, all is suffering.

Tossed about, then, as men are, like evanescent drops of spray on this interminable Niagara rapids of change, constantly pouring into the gulf of woe and separation—how can man find peace and comfort for himself?

The Brahman confided in sacrifices and prayers to the gods, and especially in the knowledge of Brahma. These rites secured the pious Brahman entrance to the heaven of Brahma, and if he had gained the mystic knowledge of the supreme spirit, which the Upanishads taught, he became absorbed into that divine spirit.

But to Gautama this was unsatisfactory. Brahma, like the other gods, he said, came to an end as divine, at the end of the Kalpa, and must be born again on earth and be subject to all earthly sufferings. To become a god is an evil, for it is a path that encourages one to cling to life and brings the soul back to earth and its sufferings. None of these ceremonies nor this knowledge of Brahma could then give final and permanent deliverance.

Our Christian method of salvation would have seemed equally illusory to Gautama. For to the Buddhist there is no eternal God, no eternal heavenly life; all, the highest and the lowest alike, are transitory. How, then, can we escape from that endless chain whose inevitable revolution brings us back, sooner or later, to wretched human life?

From Buddha's point of view, it was a remarkable quandary, a most knotty dilemma in which he had tied himself up.

And his method of untying the snarl was equally remarkable.

The origin of all this suffering, he said, is in desire; the desire for pleasure and power, and the craving for continued existence. The way to extinguish suffering is to extinguish all craving for enjoyment or feeling or perception; completely annihilate all interest in life or in our own individual being, and, especially, abandon all thought or wish for continued existence. Joy is to be banned, as the fatal temptation. As a flame, to use a favorite Buddhist figure, by sucking up to itself the inflammable oil in the bowl, keeps itself burning, and communicates its fire to other objects and creates new fires, so is it with the soul that has desire for earthly gratifications and a continued existence. But when this desire is extinguished, and we reduce ourselves to the holy state of absolute indifference to everything human; when we reach the conviction that all life is a bursting

bubble, and by a peculiar meditative absorption we divest our consciousness of all feeling and thought and bring ourselves to a complete apathy and motionless stillness of soul—then the oil of life is emptied from the lamp of the body, the wick ceases to draw to itself new fuel, no new soul-spark is transmitted to any unfortunate successor, and the flame of existence goes out forever; the enlightened one, that is, has abdicated personal existence and entered the “blessed Nirvana.”

As to the precise nature of this “blessed Nirvana” there has been much discussion among European scholars.

One school would interpret it as simple annihilation. Another school declares that it is irrational to think that annihilation could be so attractive to millions of human souls, and that the Nirvana is a state on which we enter before death, and is, therefore, to be understood as an inexpressible calm and purity of being, more or less similar to the Christians' idea of heavenly peace.

The conclusion of the profoundest students of Buddhism, however, is as follows:

(1) The Nirvana is a state, not to be entered upon hereafter, but while here on earth and in the body. Indeed, this inestimable blessing can *only* be obtained by men, and, therefore, it is the desire of all other souls, not only those of animals, but of the highest angels and gods, to be reborn as men, so that they may become monks and thus enter Nirvana. (2) Nirvana is that condition of absolute calm and freedom from all wish, will, or feeling in which we crave nothing, not even rest; in which pleasure and pain are the same to us, and we learn to look on space, matter, intelligence, ideas—even the denial of ideas—as none of them real or true. By beginning to practice perfect purity, righteousness, and pity, and then proceeding to various higher stages of meditation, trance, and insensibility, man may be rewarded by escaping rebirth. (3) But now, supposing a man has thus become a Buddha—a perfect one—and is not reborn—what becomes of him? It is evident that he no longer continues to have personal existence; for this is the very thing from which it is the merit of Nirvana to deliver him. With that

exalted conscious bliss, that holy activity, that over-flowing love, reunion with the beloved gone before, and continued spiritual life which constitutes the Christian heaven, the Buddhist Nirvana has absolutely nothing in common. Text after text shows that the result of entering Nirvana is to bid an eternal farewell to individual existence. Nor can the one who has entered Nirvana be supposed to be absorbed into deity, nor to have found rest in some higher heaven; for Buddha recognized no permanent Divine; no eternal heaven. All the gods and all the heavens are transient and doomed to return to suffering. The Nirvana, in his view, was a state more abiding and more secure than the lot of any god. All else was transitory; Nirvana alone permanent.

Is, then, the result of Nirvana simply annihilation? This is a question not only vehemently discussed by modern scholars, but which Gautama's own disciples more than once debated and asked the master himself to solve. The only reply which they got from the Buddha was a rebuke for putting such an impractical question. When King Pasenadi puts to the nun Khema, a female disciple of Buddha renowned for her wisdom, the question, "Does the Tathagata (*i. e.*, the perfected one who has entered Nirvana) exist after death or not?" the nun declared that the Exalted One, the Buddha, has not in any wise declared. After, in various ingenious ways, trying to get the nun to either affirm or deny it, or, if she would not do that, then affirm simultaneously both propositions, or deny simultaneously both propositions; and having been unable to so corner the nun as to get her to commit herself to any of these subtle statements, the king, astonished, asks: "What is the reason, venerable lady, on account of which the Exalted One has not revealed this?" "Permit me," answers the nun, "now to ask thee a question, O great king. Hast thou an accountant, or a treasurer, who could measure the water in the great ocean, who could say, 'there are therein so many measures of water or so many hundreds or thousands or hundreds of thousands of measures of water?'" "No, venerable lady, I have not." "And why not?" "The great ocean is deep, immeasurable, unfathomable." "So, also, O

great king, if the existence of the Perfect One be measured by the predicates of corporeal form. These predicates of the corporeal form are abolished in the Perfect One, their root is severed, they are hewed away like a palm tree and laid aside, so that they cannot germinate again in the future. Released, O great king, is the Perfect One from this, that his being should be gauged by the measure of the corporeal world. He is deep, immeasurable, unfathomable as the great ocean. To say, 'the Perfect One exists after death,' this is not apposite. To say, 'the Perfect One does not exist after death,' this also is not apposite. To say, 'the Perfect One at once exists and does not exist after death,' this also is not apposite. To say, 'the Perfect One neither does nor does not exist after death,' this also is not apposite."

To our surprise we read that the questioner received this mystifying answer "with satisfaction and approbation, bowed reverently, and went away."

As far as I am able to understand such an answer, I suppose it means that Nirvana is a mystery, so profoundly inscrutable that no words nor thoughts of men at all apply to it. Nirvana may be likened to a fourth dimension of space or a fifth dimension of mystery, where no earthly language or conceptions have any sense; even the very idea of existence or the idea of non-existence, for that matter, has no propriety in reference to it. Buddhistic truth is not merely the negation of all reality, but the negation of its own negations, the doubt of its own doubts. As agnostics, these early Hindus left our modern agnostics, such as Huxley and Spencer, a thousand miles astern.

But how was it possible that such subtle speculations and sweeping skepticisms could attract such multitudes as Buddhism has, we know, attracted to it? It makes one almost think Renan's advice to the man who would like to found a new religion, not a paradox, but eminently good counsel, viz.: that the prophet should "make his religion very difficult, that it might be all the more attractive, and very absurd, that it might the more readily be proclaimed as of divine origin."

But when we examine the rest of the Buddhist system and

the history of its growth, we find that it was not these metaphysical theories, but something much more human, that gave it its wide influence.

To explain the favorable reception which the missionary efforts of Buddha and his disciples received, we must look not so much at his speculative teachings as at the spiritual life that was exhibited. It is never so much the theories of a religion that attract adherents as the spirit and example of its professors. The secret of the success of Buddhism was its lofty and tender morality. To put away lying and deceit, to give up all earthly ambitions and worldly self-seeking, this (Buddha proclaimed) was a better offering than milk or honey or any priestly rites. The pure, meek, and righteous life which the man who aspired to enter Nirvana must lead recommended the Buddhists to the reverence and esteem of the people. Their ten commandments forbade taking life, robbery, lying, drinking intoxicating liquors, and licentiousness. These five commandments are obligatory on all, monks and laity. The monks must also abstain from dancing, singing, and stage plays; and, lastly, give up the use of gold or silver. If a monk ventured to accept money, not merely must it be handed over to the order, as in Christian monastic brotherhoods, but whatever was beyond the immediate needs of the brotherhood must be thrown away. The regulations in regard to celibacy were unusually strict. Not only must he who hopes to obtain Nirvana live a single life, but he must shun the very gaze of women.

In accordance with this strict ideal, the Buddhists exhibited a self-devotion which knew no limits. It made gold to them as chaff. It hesitated at no martyrdoms; it turned almsgiving into suicide. The devoted zeal and self-sacrifice, the unresisting gentleness and immovable benevolence of these indomitable missionaries, match that of the noblest Christian disciples and have tamed the heart of some of the fiercest and rudest races on the globe.

As a man, Gautama was one of the most remarkable men who have ever lived. For he united the keenest and the subtlest of intellects with the most compassionate of hearts in an unparalleled degree.

His teaching was most commendable, in the first place, in emancipating men from the oppressive yoke of Brahman ceremonialism. In place of its deadening and demoralizing ritual, he taught the intrinsic nature of salvation. It is not a thing to be obtained by the magic of any outward acts, but by the purification and self-control of a man's own thoughts and feelings.

Secondly, the gentleness, universal charity, and tender pity that Buddhism has inculcated are admirable. Buddhist princes have been distinguished for their tolerance. The early Buddhists established hospitals and abolished capital punishment. In teaching loving kindness and forgiveness of injuries no other religion can be compared with Buddhism, except Christianity. And in pity and reverence for the lower forms of life they quite surpass us, it being considered a sin to put out of existence even a flea or a mosquito. The savage hordes of the north and center of Asia that were formerly the scourge and terror of the continent, under the influence of Buddhism, have become pacific, gentle, and exceedingly hospitable. The general testimony is that crime is less frequent, chastity better maintained, and the natural moralities better observed in the countries under the sway of Buddhism than anywhere else in the East.

Thirdly, Buddhism did a grand work in the way of social liberation and reform. As women as well as men were permitted to enter on the path of salvation and join the religious orders, their importance was increased and their condition considerably elevated and ameliorated.

Of especial service, at that time, was the work of Buddhism in breaking down the sacerdotal tyranny of the Brahmans and removing the iron barriers of caste. Whoever became a disciple of Buddha renounced the privileges of his birth. The Brahman who had become a Buddhist monk must no longer have any of that pride that feared contamination with one of lower caste. Buddhism welcomed the Sudra equally with the haughty priest or warrior. The prince and the beggar, when once they had donned the yellow robe, were on a footing of entire equality. This democratic element in Gautama's new church was undoubtedly one of the great causes of its rapid spread. Throughout



the East the faith of Buddha became the welcome apostle of liberty, equality, and fraternity.

Such is some of the good work that the doctrine taught by Gautama has performed. But, on the other side, when we come to write of it from the religious point of view, we see at once its radical defect. It was not a religion at all. It had no god; it recognized no soul; it knew no worship, and, in the early days, no prayer. The only approach to spiritual or devout rites that it possessed originally was meditation and the confession of sins. Ardent admirers have sometimes called it the Christianity of the East; but it was a Christianity without a deity or a heaven. It was, in its origin, simply a utilitarian morality and a metaphysical expedient to escape future suffering. However beautiful the moral excellence that a Buddhist might attain, that was not regarded as having any virtue, sacredness, or authority, in itself, or being any ultimate end; but it was merely a stepping-stone to the extinction of the man's own suffering. Noble and heroic as Buddhist ethics seem at first glance, they are, therefore, essentially selfish. They have no basis in duty, nor in a divine will. They have no sacred sanction, derived from eternal truth and right, but are simply a subtle scheme for dodging the endless misery, inseparable from human existence, by plunging into the bottomless pit where personal existence is no more.

A second grave defect in Buddhism is that alienation from the life that God has given to us which is of its very essence. From the start it was a monasticism, a company of those who abjure the good things of nature and human society. It is not, therefore, a gospel fit for this working world in which God has set man. It encourages idleness; it sanctifies beggary. It checks industrial and commercial progress. It fosters unmanly apathy in political and social life, and gives free rein to all high-handed tyranny. If its principle of living only as celibates and on alms supplied by others could be rigorously and universally carried out all over the globe, it would bring all the human race in a single century very literally into the non-existence of Nirvana, by the simple means of the starvation and childlessness that would ensue.

Lastly, every healthy nature and every believer in a good creator must condemn the dark and sweeping pessimism of the system.

Wholesale pessimism, like universal skepticism, refutes itself. For if, as the pessimists hold, man's whole nature and existence are full of discord, illusion, and evil, how can the pessimist's own reason avoid being tainted by the general inharmony, error, and hallucination? He may not admit this and may look on his pessimism as the very proof of his clear-sightedness; but to every healthful mind it is, on the contrary, the proof of the disease within him—the smoked glass through which he looks. The true wisdom looks, not at the dark side of existence, but at its bright side. It meditates, not on death, but on life. It escapes evil and pain, not by yielding to it, as the effeminate Hindu does, but, by ingenuity and will, conquering it and transforming it into higher good. Even if there be evil in the world, Buddha's remedy is worse than the disease. It is not only the enthusiastic apostle that says to the world, "Rejoice evermore, and again I say rejoice," but the most logical of modern philosophers gives this sober judgment: "It is superstition," says Spinoza, "that makes sadness a good and every source of joy an evil. God would be a spiteful being, if he rejoiced in my weakness and my suffering. The truth is that the greater joy we feel, the greater perfection we attain, and the more fully do we partake of the divine nature."

There is not only more faith, but also more sound philosophy, in that than in any dozen of the Buddha's best expositions of the path of salvation.

## THE NEW BIRTH.

### A SUGGESTION AS TO THE STRUCTURE OF JOHN 3:1-21.

#### THE INCIDENT.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

#### THE COMMENT OF THE EVANGELIST.

*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

## THE INCIDENT.

Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

## THE COMMENT OF THE EVANGELIST.

*We speak that we do know, and bear witness of that we have seen; and ye receive not our witness.*

*And no man hath ascended into heaven, but he that descended out of heaven, even the Son of Man, which is in heaven.*

## THE JOHANNINE DOCTRINE.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth may in him have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For everyone that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

## EXPOSITORY PREACHING.

By W. H. P. FAUNCE, D.D.,  
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### III.<sup>1</sup>

THE best encomium on the Bible is the use of it. Vain are our elaborate compliments and eulogies, if in the practical work of creating and developing Christian character we use the Bible only as a collection of disjointed texts, rather than as the record of an actual divine unfolding in the lives of breathing, struggling men and women. The strictest theories of inspiration have often been held by men who in preaching showed no vital acquaintance with the "holy men who spake from God, being moved by the Holy Ghost." On the other hand, a mild doctrine of inspiration is frequently held by such men as Maurice, A. P. Stanley, and R. F. Horton, who have yet insisted that the only solution of present problems is the exposition of the great principles of righteousness which emerge at every stage in Israel's history.

But an advance in this matter is certainly to be discerned in the last twenty-five years. The preachers of the preceding generation had not felt the influence of the historic method, and history was to them a panorama, not a progress. Israel's story was to them a series of wax figures divinely modeled, rather than an evolution divinely inspired. Canon Liddon sometimes made the dome of St. Paul's ring with genuine exposition, but he was most at home when, dropping all drapery, he demonstrated and applied the truth. Beecher was, of course, a law unto himself, and if he expounded, it was an exposition of the marvelously varied life of the Plymouth pastor. Horace Bushnell did not attempt expository preaching—the whole temper of his mind was against it.

<sup>1</sup> See the *BIBLICAL WORLD*, February, 1898, pp. 81-90; May, pp. 319-24.

But in our own time almost all our most efficient prophets have relied largely on exposition. Phillips Brooks is a conspicuous exception. He stayed with the text just long enough to extract its kernel, and then mounted into the sky, like the lark "that singing still doth soar and soaring ever singeth." When he announces as his theme "The Beautiful Gate of the Temple," we think surely we are to have a study in the apostolic age at last. But lo, the "beautiful gate" turns out to be an allegorical representation of childhood, and a secondary poetic suggestion of the text is preferred to its primary meaning. This method he pursues with all his rich resources and exhaustless imagination, but it is a method possible only for a true poet, and ever verging toward the fanciful and the fantastic.

But Wm. M. Taylor's substantial volumes on Daniel, Joseph, etc., show on what strong meat his great congregation was fed, while Henry Drummond's *Greatest Thing in the World* was only a luminous exposition of a single New Testament chapter. The great religious conferences and conventions of our time are largely meetings for scriptural study, and the devotional literature of our day is chiefly spiritual exposition. When the multitude is reached today, it is not by some brilliant sacred oration, but by some such patient unfolding of the Scripture as Meyer's *Shepherd Psalm* or Andrew Murray's *With Christ in the School of Prayer*.

Such a method of study and of presentation will counterbalance the critical habit necessarily fostered in the ministry by modern educational methods. Creative impulse is often repressed by microscopic investigations, and the student loses the forest in the trees. The student can dissect verses and assign them easily to component documents, but often he cannot make a historic character real to himself or anybody else. He understands the record, but not the men or movements behind the record, and the Bible is to him as a stained-glass window—he looks *at* it instead of looking *through* it. Hundreds of men can appreciate the experience of Dr. R. S. Storrs, who affirms that he could preach better when he went into the seminary than when he came out of it. He had become critical and self-

distrustful, and to some extent lost the creative power which was his native gift. Hundreds of students can prove the existence of two Isaiahs, but have never felt the thrill of real contact with either of them. Hundreds of men are like Browning's "Grammarians":

He settled *Hoti's* business — let it be!  
 Properly based *Oun* —  
 Gave us the doctrine of the enclitic *De*,  
 Dead from the waist down,

but they have never reached the Grammarian's final resting place,

. . . . where meteors shoot, clouds form,  
 Lightnings are loosened;  
 Stars come and go!

Let us glance at a few examples of modern exposition, to catch, if possible, their secret and method. The foremost textual preacher of our age is, of course, Alexander Maclaren. Every sermon is saturated in scriptural thought and phraseology, and a lifetime of habitual Bible study lies behind every sermon, as mountain snows lie behind brooks in the spring. Not often, however, does he make a historical character, or period, or movement the subject of a sermon. When he does, the result is admirable. Witness the sermon entitled "A Death in the Desert."

Introduction: A picture of aged, lonely Moses as he breasted Nebo's mountain, and went up to be seen no more. We see:

1. The penalty of transgression. The loftiest saint does not escape the law of retribution.
2. The withdrawal, by a hard fate, of the worker on the very eve of the completion of his work. A great unfinished life, nobler than a completed one that has realized all its petty, shabby purposes.
3. The solitude and mystery of death. No assurance of immortality. Contrast the tomb and death of Jesus.
4. The uselessness of dead leaders to a generation with new conflicts. Christ alone is never antiquated.

Here is not merely admirable arrangement of thought, but historic sympathy, power to make the past live again, and fine insight into the meaning of an event which marked the changing of the old order "giving place unto the new."

Joseph Parker's gigantic work *The People's Bible* is familiar to us all, and is truly a work of great suggestiveness and of original power. At times it rises to sustained eloquence, and it is never dull. But it belongs to the second order of an exposition, not the first, *i. e.*, it is really a running commentary, full of brilliant gleams and sudden vistas and apostrophe and pathos, but constantly "going off at a word," and losing the main current of the history in the fascinating eddies along the shore. It is most stimulating and fertilizing, but it shows us the landscape by lightning flashes rather than by the clear light of noonday. In this respect Dr. Parker is at the farthest remove from Frederick Robertson. Compare, for example, the treatment of the old age of Solomon by those two preachers. "Solomon's Backsliding" is the title of Dr. Parker's sermon. The thought of the exposition runs thus :

Solomon's strange wives; his sinful religious toleration; his outward pomp and its dangers; the way in which one sin leads to another; the perils of old age; "various suggestive expressions;" the complexity of the human heart; the divine anger; the divine compassion.

Such a treatment is redeemed from being desultory and heterogeneous only by the genius of the preacher, which is able to fuse discordant materials into an effective discourse. But Robertson has taken up the same theme under the title of "Solomon's Restoration" :

Introduction : The perennial interest in biography.

- I. The wanderings of an erring spirit.
  1. Partnership with foreigners, brilliant, dazzling, accomplished.
  2. Unrestrained pursuit of pleasure.
  3. Absorption in commercial enterprise.
- II. The guidance of that spirit, amidst all its wanderings, by God's love.
  1. Weariness of existence (assuming him to be the author of Ecclesiastes).
  2. The chastisement of doubt.
  3. Through sin he was led to "the conclusion of the whole matter," spiritual manhood.

Thus we see how, out of our own doubt and difficulty, may come blessing; and we learn the perseverance of the divine love.



No one can read such a sermon without becoming acquainted with King Solomon; with the salient events in his career; the marked traits in his character; the significance of his place in Israel's story, and the abiding lessons of his life. It is such thorough work as this that led Phillips Brooks to say of the few sermons of Robertson left to us: "In all the best qualities of preaching they stand supreme among the sermons of our time."

If one wishes to see how Robertson focused the biblical narratives on problems of the present, let him turn to "An Election Sermon," delivered on the eve of a parliamentary election, when popular interest was at fever heat. Resolving to express no opinion as to the merits of either candidate, the preacher proceeds to expound the election of Matthias to the apostleship:

- I. The object of the election—to elect a bishop of the universal church, not to secure a party triumph.
- II. The mode of the election—popular suffrage, overruled by divine guidance; appeals to chance *vs.* appeals to God.
- III. The spirit of the election.
  1. Religious— $\frac{1}{4}$  they prayed as they voted.
  2. Conscientious—a spirit which makes bribery impossible.
  3. Unselfish—personal interests should be forgotten as we exercise the sacred right of suffrage.

Such a sermon not only makes the past live again; it gives to the problems and petty procedures of a town election all the dignity and grandeur with which centuries have invested the hasty election of Matthias. It is instructive to compare Joseph Parker's treatment of the same event—the light flashes all around the horizon, but leaves no unified impression. In the same way we might compare Robertson's memorable discourse on "The Character of Eli" with Dr. Parker's on "The Causes of Eli's Overthrow." But both preachers agree here. They are intensely modern, keenly alive to impending issues, political and social, and both of them find that the best way to preach patriotism without partisanship, and to rebuke social wrongs without per-

sonal denunciation, is to expound the immortal narratives of the Old Testament.

Quite a different style of treatment, with a far greater wealth of scholarship, yet just as deep sympathy with current events, is to be found in George Adam Smith's "Isaiah." Take, for example, his study of "Israel in Exile." The thought is as follows :

The probable route which the captives followed, from Jerusalem to Babylon; famous sites in history; at last the Euphrates' "rolling greatness" contrasted with Israel's "uncertain brooks;" the country a monotonous level from which the homesick people "lifted up their eyes unto the hills;" description of the land, climate, population; how Israel settled down; the despair of it; yet captivity gave them leisure for literature, fifty years of study of their scriptures, and a taste for commerce; developed sense of sin and suffering; thus Israel became a people with (1) a conscience, (2) a great hope, (3) a great opportunity, and (4) confidence in the divine Word.

In the presence of such examples no true minister can be content to leave untried the vast possibilities of expository preaching. It is not the only method, not the best method for every man, but it is a method which will develop unsuspected resources, save from narrowness and routine, and bring a man at the same time into touch with the noblest history and the latest of current events.

It now remains only to suggest certain passages which easily lend themselves to such treatment. The list will be indefinitely extended by anyone who really tries the method. We may classify the passages as follows :

**Narratives :** The call of Isaiah (the voice, the volunteer, the consecration).

The call of Hosea (through domestic tragedy, understood long after).

The early failure of Moses (angered by industrial chasm between Egyptian and Israelite, and smiting Egyptian in useless rage).

The meeting of Cornelius and Peter (the enlargement of both).

**Addresses :** Paul to the elders at Miletus (a train of thought rather than course of events).

Paul at Antioch (his use of the Old Testament).

Christ's first recorded sermon (his method of exposition).

**Characters :** Saul (development of complex personality).

Barnabas (an almost forgotten apostle).

Nicodemus (his three appearances in the gospels).

Mary, the mother of Jesus (her real *vs.* her ecclesiastical character).

The obscure men of the Bible (*vide* Maclaren's "Quartus, a Brother").

Songs: The Song of Deborah (Israel attaining consciousness of national unity through repelling a common foe).

Psalm 15 ("Who shall abide in thy tabernacle?").

The Magnificat (*vide* Canon Liddon).

Subjects: Paul's collection for the saints (cause, method, principles).

The administration of the Spirit in the apostolic church.

The epistle to Philemon (light on Paul's character, on sociology of the New Testament).



MADONNA AND CHILD—MURILLO

## THE PROPHET AS A POET.

By PROFESSOR EDWARD B. POLLARD, PH.D.,  
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“ORIGINALLY,” says De Quincey, “whilst man was in his primitive condition of simplicity, it must have been deemed an unnatural, nay, an awkward thing to speak in prose.” It cannot be doubted that the causes which first led to public speech were the impassioned motives of religion, and that in the early times the poet and the prophet were the same person. It is among the later developments that we find what to the modern is so familiar — written poetry and spoken prose.

That the Hebrew prophets were commonly poets is a fact well known. Almost without exception they gave forth their prophetic utterances in the common Hebrew measure; which was, of course, not our modern word-rhyme, but sense-parallelism, or “rhyme of idea,” in balanced clauses.

The ancient prophet, however, was by no means a mere verse-maker. As a recent critic has said of one of our nineteenth-century poets, so, with greater force, may be said of the Hebrew prophet: “He often seems roused into speech by the intensity of his spiritual conviction, rather than by the subtle incitements of poetic sensibility.” The old prophet would smash a distich, if it could not worthily bear the “burden of the Lord.” The prophet, like the true poet, must have inspiration; and, while not striving after form, yet, seeing clearly and feeling deeply, he must sing. When truth is fired with feeling, poetry is inevitable. Just as the poet’s thoughts must be touched by emotion, so the prophet’s words are energized by a divine human enthusiasm. Having seen the heavenly vision, his tongue is touched by a live coal from the altar. This enkindlement is fanned by the divine on-breathing, and the prophet’s whole frame is aglow with warmth, and the very fiber of his being

vibrates with music nobler than that of Memnon, when there fell upon him the first rays of the rising sun.

The early orator—and ancient prophets were primarily speakers and not writers—used poetic forms. Canon Farrar well says: “The character of all eastern oratory is rhythmical; the eloquence of an oriental always has some type of poetry in it.” That the Latins called both their poets and their prophets *vates* gives evidence of the early kinship of the two. Plato calls poets the “prophets of the Muses.”

In several respects are poet and prophet one.

Each is concerned with truth. The poet is not one who deals in fancies merely. Real poetry is the expression of that which is deepest and truest in life. He deals with the sublimely real. Imagination is not fancy, but is twin to faith. “Fancy plays like a squirrel in its circular cage and is happy,” says Ruskin, “but Imagination is a pilgrim on the earth, and her home is in heaven.” The philosopher reasons, coördinates; the poet is, by insight, both theologian and philosopher. He melts his own soul into the truth; he sees and pours it forth in new and glowing forms. Poetry is the very soul of philosophy, vivified and energized by the breath of a heaven-given inspiration.

So the prophet, grasping the inner truth of things, in the midst of a perverse generation, brings that truth home to men's business and their bosoms. He is, therefore, a preacher as well as one who perceives truth. To erring men he speaks the truth of God. And just as a preacher is not, etymologically, a *predicter*, but a *præ-dicter* (German *Prediger*), so the prophet was not a *before-speaker*, but a *for-speaker*. He spoke for God the truth of God.

Both poet and prophet, then, are seers. In the book of Samuel we are told that one who in the writer's day would be called *nābhi*, “prophet,” in earlier times was called *ro'eh*, “seer” (Sam. 9:9). If this be the earlier, it is the better name, for the prophet is one who sees, and not simply one who utters, under the influence of bubbling emotion. While the poet sees, and pours forth the thoughts of his heart, the prophet sees, and

says to the world, "See," and "See thou do it." Both the Greeks and the Saxons called their poets "makers" (*ποιητής* and *scop*). The prophet, however, is more than an artist; he aims at the making of character.

This power to see truth which characterizes both poet and prophet calls for a certain intuitive, childlike simplicity. "He who could become a great poet must become a little child," says Macaulay. And as to the prophet — what can give stronger evidence that Moses was called to be a prophet to his people than that he could say with sincerity, "Who am I, that I should go?" (Ex. 3:11), or that in Jeremiah lay latent the true prophet, since he could reply to the divine voice: "Ah, Lord God, I cannot speak, for I am a child"?

Further, the poet and the prophet each has to do with the universal, the ideal. They both see beneath the particular and temporary into the essential and permanent. It is they who best see the relations of the concrete to the universal. For this reason both poet and prophet have been reformers before reformations, having caught a glimpse of existing tendencies in their inevitable relations to the coming days. The most marked feature of the old Hebrew prophet was that he could see what the present meant in the light of eternal principles. Beyond the evils and catastrophes of the hour, he saw the eternity and the indestructibility of the true; above the din and even triumph of wrong, he saw an infinitude of power that is ever making for righteousness.

We may sometimes wonder why poet, as well as prophet, has been so often able to anticipate the thought and events of subsequent ages. Yet this is not strange, for both poet and prophet express some aspect of absolute truth in the language of the concrete and temporal; and since truth is the property of all ages, they inevitably hit the mark. These glimpses of the eternal always involve inspiration. The commonplace and temporary can never be the motive — though sometimes the occasion — of poetic and prophetic utterance. It is the ideal and eternal that stir the soul. So it is the ideal and eternal that purify the character, whether personal or national.

Standing on the dead level of realism, it is impossible for one to lift his people. Materialism has never produced either poet or prophet. And while both have ever laid themselves open to the charge of being "visionary," their idealism has pointed men "ever out and up."

It is not simply truth about the future that the prophet sees, and about which he speaks. Predicting was but a small part of his work. In the past and in the present life of his people he reads eternal issues. Hence true prophecy is, indeed, timeless. In a sense, the prophet deals with the philosophy of history. And "History is poetry, could we tell it aright," says Emerson. The Hebrew prophet interpreted to the people their own history, and, telling it aright, became a poet. For this reason, the prophets used the very best methods of teaching truth; that is, the metaphoric and poetic, rather than the systematic style of the theologian. Had Isaiah written "systematic theology," his book would be well-nigh worthless today. But as Isaac Taylor well says: The prophet's teaching "is not a crude theology, but ultimate theology." Thus the true prophet is ever provokingly in advance of his age; and is stoned by his contemporaries. But, like the true poet, he lives forever, because he has seen eternal truth, and has spoken the universal language.

While the priest represented religion, the prophet stood for spirituality. The true poet does not deal with merely outward forms of beauty, but rather is spiritual verity his province. The world's most spiritual utterances have been poetic, and the most poetic have been spiritual. Whenever the spiritual, in religion or in culture, has given way to a cold naturalism, to a lifeless legalism, or to a dull materialism, poetry has yielded to prose, the prophet to the scribe, and the poet to the scribbler. Thus we see why the best index of the spiritual life of a people is so frequently embodied in its hymns. Here we have enshrined the most spiritual sentiments and ideals of the heart. Though there be many theologies, the hymns of the world are the property of all, because they express those spiritual verities which must underlie all theologies.

The prophets became poets, because their themes were sublime. Hegel, in his *Philosophie der Religion*, calls Judaism the religion of sublimity, as contrasted with the Greek religion of beauty. The Hebrew poet never praises nature. For him there was One above nature, who moved it grandly, sublimely at his will. The Syrians were, in a sense, correct, for Israel's God is a "God of the hills." Above all was he transcendent in his sublime majesty. The Greeks grasped the fact of the divine immanence. The Hebrew looked beneath the outward manifestation of nature, into its spiritual heart, from nature to nature's God; hence the sublimity—a sublimity of spiritual power, and not a beauty of external form.

It is a fact worthy of note that poet and prophet have both been lovers of freedom. Both are restless under unjust laws, or the tyranny of dead and meaningless customs; and each is a law unto himself. The prophet has always refused to be bound by narrow conventionalities and merely temporary standards. His perception of the universal makes him the citizen of all ages and all lands, the partisan of none. It is not strange that the so-called "Priest's Code" is less poetic than that of the prophet. A formal religion and an empty dogmatism—for which the priest has, alas, too often stood—are foreign to the prophet's poetic soul, which loves to be free in the spirit and not bound in the letter. Legalism and formalism have everywhere been condemned by the poet, as well as the prophet. He must breathe the air of freedom. Both have always been protest-ants—protesting against any authority which stifles and blights, be it custom, priest, or king. Great outbursts of poetic fire have ever been contemporaneous with a liberty-loving spirit—from Isaiah who stood for emancipation from Assyrian and Egyptian vassalage, to that coterie of prophet-poets which made the eighteenth century bequeath to the nineteenth a glorious heritage of freedom in England and in France.

Finally, the prophet of old, in the midst of the darkest clouds of impending doom, always saw through a rift the rays of a joyous hope. Rising above a shattered empire, a more glorious kingdom was ever visible. After fiery devastation and a sowing



with salt, he could see the desert yet rejoicing, and blooming as the rose. Jahweh would still comfort Zion and

Make her wilderness like Eden,  
And her desert like the garden of the Lord.  
Joy and gladness shall be found in her,  
Thanksgiving and the voice of melody.

The true poet, also, has always been a man of hope. Out of the broken segments he sees the perfect arc. Pessimism and despair do not make poets. Pessimism lacks vision, and cannot set men's hearts to vibrating. To the poet, "A sun will pierce the thickest cloud earth ever stretched."

Herein the Hebrew prophet showed himself ever a true poet. The best was always yet to be. For he held up as the world's ideal, not some ancient, of the distant past— not Abraham celestialized, nor David idealized, nor Moses spiritualized, but One still to come who should be at once David, Moses, and Abraham. For He should be the perfection of kingly power, the fulfilment of the law, and the end of faith. It is this that makes the Scriptures, from protevangelium to "Lo I come quickly," a book of promises, a charter of eternal hope.

# THE UTTERANCES OF AMOS ARRANGED STROPHICALLY.<sup>1</sup>

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## VIII. THREE VISIONS OF DESTRUCTION, 7:1-9.<sup>2</sup>

### 1. Thus the Lord Yahweh shewed me :

And behold, he formed locusts

In the beginning of the shooting up of the latter growth.<sup>3</sup>

And it came to pass when they had finished

Eating the grass of the land,

I said, O Lord God, forgive, I beseech thee :

How can Jacob stand ? for he is small.

Yahweh repented concerning this ;

It shall not be, saith Yahweh.

### 2. Thus the Lord Yahweh shewed me :

And behold, he was calling to contend

By fire, the Lord Yahweh.

And it devoured the great deep

And had begun to devour the field,

And I said, O Lord God, cease, I beseech thee.

<sup>1</sup> See the BIBLICAL WORLD, August, 1898, pp. 86-9; September, pp. 179-82; October, pp. 251-6.

<sup>2</sup> The second portion of the book of Amos begins with three visions of destruction : (1) a vision of devouring locusts, the destruction stayed by the interposition of Yahweh's hand ; (2) a vision of devouring fire, the destruction stayed again by the interposition of Yahweh's hand ; (3) a vision of a plumb line, the destruction this time permitted to become complete.

It would seem that this section, like those that have preceded it, is a poem. The form and style are, in many respects, similar to those found in the first piece, chaps. 1 and 2. The poem consists of three stanzas of nine trimeters each. These stanzas present in common a remarkable symmetry, each falling logically into three subdivisions. The first and second are strictly parallel throughout. The third stanza is, from its nature, essentially different, and yet the difference is one of thought rather than of form.

<sup>3</sup> "And lo, it was the latter growth after the king's mowings" is a gloss.

How can Jacob stand? for he is small.  
 Yahweh repented concerning this,  
 This also shall not be, saith Yahweh.

3. Thus he shewed me :

And behold, the Lord standing  
 By a plumb wall with a plumb line in his hand.

And the Lord said, behold, I am putting a plumb line  
 In the midst of my people, Israel ;  
 I will not again pass by them any more.

And the high places of Israel shall be desolate,  
 And the sanctuaries of Israel shall be laid waste,  
 And I will rise up against the house of Jeroboam with a sword.

IX. AN ACCUSATION AND A REPLY, 7 : 10-17.<sup>4</sup>

1. Then sent Amaziah the priest of Bethel

To Jeroboam king of Israel, saying,  
 Amos hath conspired against thee,  
 In the midst of the house of Israel ;  
 The land is not able  
 To contain all his words.

For thus saith Amos :

Jeroboam shall die by the sword,  
 And Israel shall surely be led away captive out of his land.

<sup>4</sup>This passage has always been taken as a piece of historical prose thrown in between the first and second groups of visions. It is clearly an episode growing out of former utterances of Amos. At first sight it would seem to be prose, and yet mere prose would scarcely be expected even in an episode, if we remember (1) the very early date of the work of Amos and the tendency at this early date to describe all events in poetry; (2) the fact that Amos in his introductory address, which was very prosaic and monotonous, nevertheless adopted the poetic form and worked out the various statements in so careful a manner as to make them seem almost artificial. If, now, we note (1) the many plain cases of synonymous and antithetic parallelism which the passage contains; (2) the logical division into two parts (vss. 10-13 and 14-17); (3) the triple division of the first part, namely, vs. 10, six lines; vs. 11, three lines; vss. 12 and 13, six lines; (4) a similar triple division of the second part, namely, vss. 14 and 15, six lines; vs. 16, three lines; vs. 17, six lines; (5) the measure of the first part, regular trimeter, and that of the second, regular tetrameter, we have sufficient data for supposing that this was intended to be poetry. The artistic skill which put the accusation in the trimeter movement and the strong and terrible reply in the heavier and statelier tetrameter is characteristic of Amos. The symmetry throughout is extraordinary, and the arrangement of the piece, as thus reconstructed, is as given in the text.

Then said Amaziah unto Amos :  
 O seer, go, flee thee away to the land of Judah  
 And eat bread and prophesy there.  
 And in Bethel thou shalt no longer prophesy,  
 For it is the sanctuary of the king,  
 And it is the house of the kingdom.

2. Then answered Amos and said to Amaziah :  
 I am no prophet, neither am I a prophet's son.  
 But I am an herdman and a dresser of sycamore trees,  
 And Yahweh took me from following after the flock,  
 And Yahweh said unto me :  
 Go, prophesy unto my people Israel.

Now therefore hear thou the word of Yahweh :  
 Thou sayest, prophesy not against Israel  
 And drop not thy word against the house of Isaac.

Therefore, thus saith Yahweh :  
 Thy wife shall be an harlot in the city,  
 And thy sons and thy daughters shall fall by the sword,  
 And thy land shall be divided by line ;  
 And thou thyself shalt die in a land that is unclean,  
 And Israel shall surely be led away captive out of the land.

#### X. A FOURTH VISION OF DESTRUCTION WITH AN EXPLANATORY DISCOURSE, 8 : 1-14.<sup>5 6</sup>

1. Thus shewed me the Lord Yahweh :  
 And behold a basket of summer fruit  
 \* \* \* \* \*  
 And said unto me Yahweh,  
 The end is come upon my people Israel ;  
 I will not again pass by them any more.

<sup>5</sup>This section is a logical unit. Its structure is composed of seven strs., trimeter movement, each of six lines. Each str. represents a step in the progress of the thought. Str. 1 (vs. 1), the vision that the end has come ; str. 2 (vss. 4-6), an appointed arraignment of those who stand accused ; str. 3 (vss. 7, 8), the threat of wrath ; str. 4 (vss. 9 and 3), the darkening of the sun, the slaughter of the multitude ; str. 5 (vs. 10), there shall be deep and universal mourning ; str. 6 (vss. 11, 12), the abandonment of his people by Yahweh ; str. 7 (vss. 13, 14), despair, confusion, and destruction.

<sup>6</sup>The most important modifications of the texts are the following : (1) the omission of vs. 2a, the question and answer ; a gloss after the style of Zechariah ;

2. Hear this, O ye who swallow up the needy  
And cause the poor of the land to fail, saying,  
When will the new moon be gone, that we may sell corn,  
And the sabbath, that we may set forth wheat ?  
Making the ephah small and the shekel great  
And dealing falsely with the balances of deceit.
3. Yahweh hath sworn by the excellency of Jacob,  
Surely, I will never forget any of their works.  
Shall not the land tremble for this,  
And everyone mourn that dwelleth therein ?  
Yea, it shall rise up wholly like the River,  
And it shall be troubled and sink again like the river of Egypt
4. And it shall come to pass in that day, saith the Lord Yahweh,  
I will cause the sun to go down at noon,  
And I will darken the earth in the clear day.  
And the songs of the temple shall be howlings in that day,  
Saith the Lord Yahweh ; the dead bodies shall be many ;  
In every place shall they cast them forth with silence.
5. And I will turn your feasts into mourning,  
And all your songs into lamentation ;  
And I will bring up sackcloth upon all loins,  
And baldness upon every head ;  
And I will make it as the mourning for an only son,  
And the end thereof as a bitter day.
6. And I will send a famine in the land,  
Not a famine for bread, nor a thirst for water,  
But of the hearing of the words of the Lord.  
And they shall wander from sea to sea,  
And from the north even to the east they shall run to and fro,  
To seek the word of Yahweh and shall not find it.
7. In that day shall faint for thirst  
Fair virgins and young men ;  
They who swear by the sin of Samaria  
And say, As thy God, O Dan, liveth ;  
And as the way of Beersheba liveth,  
Even they shall fall and never rise up again.

(2) the transposition of vs. 3 to follow vs. 9 ; (3) the omission of vs. 6, which consists of the repetitions with slight change of chap. 2:6b, and of the phrase, "we may sell the refuse of the wheat;" (4) the omission of certain stereotyped phrases in vs. 11a.

XI. A FIFTH VISION OF DESTRUCTION WITH A DESCRIPTION  
OF THE RUIN, 9:1-8a.<sup>7</sup>

1. I saw the Lord standing beside the altar:  
And he said, smite the chapiters, that the thresholds may shake;  
And break them in pieces on the head of all of them;  
And I will slay the last of them with the sword.  
There shall not one of them flee away,  
And there shall not one of them escape.
2. Though they dig into hell,  
Thence shall my hand take them;  
And though they climb up to heaven,  
Thence will I bring them down.  
And though they hide themselves in the top of Carmel,  
Thence will I search and take them out.
3. And though they be hid from my sight in the bottom of the sea,  
Thence will I command the serpent and he shall bite them.  
And though they go into captivity before their enemies,  
Thence will I command the sword and it shall slay them;  
And I will set mine eyes upon them,  
For evil and not for good.
4. Are ye not as the children of the Ethiopians unto me,  
O sons of Israel? saith Yahweh.  
Have not I brought up Israel from the land of Egypt,  
And the Philistines from Capthor, and the Syrians from Kir?  
Behold, the eyes of the Lord are upon the sinful kingdom,  
And I will destroy it from off the face of the earth.<sup>8</sup>

<sup>7</sup> This includes (1) a vision of the downfall of the altar and the ruin of the votaries; (2) the vivid expression of the thought that escape is impossible; and (3) the assurance that Israel, because of her sins, will be treated like other nations. The structure of this section is composed of four str. of six lines each. The movement for the most part is tetrameter, although occasionally, for the sake of more vivid description, it falls into the trimeter. The more important modifications of the text are (1) the treatment of vss. 5 and 6 as a later interpolation on the same grounds as were assigned for 4:13, 5:8, 9; (2) the omission of vs. 8b, which was inserted by a later hand to modify the absolute assertion of destruction, and as a connecting link to the section of promise which was added likewise by the same hand.

<sup>8</sup> Vss. 5 and 6 are from a later hand and are as follows:

The Lord Yahweh of hosts

Is he that toucheth the land and it melteth,  
And all that dwell therein shall mourn.

XII. A LATER VOICE OF PROMISE, 9:86-15.<sup>9</sup>

Saving that I will not utterly destroy the house of David,

1. For, lo, I will command,  
And I will sift the house of Israel among all the nations,  
As corn is sifted in a sieve :  
Yet shall not fall the least grain upon the earth,  
All the sinners of my people shall die by the sword,  
Which say, evil shall not overtake nor prevent us.
2. In that day will I raise up the tabernacle of David that is fallen,  
And close up the breaches thereof and raise up his ruins.  
And I will build it as in the days of old ;  
That they may possess the remnant of Edom and all the nations,  
Which are called by my name,  
Saith Yahweh, that doeth this.
3. Behold, the days come, saith Yahweh,  
That the plowman shall overtake the reaper,  
And the treader of grapes him that soweth seed ;  
And the mountains shall drop sweet wine,  
And all the hills shall melt,  
And I will bring again the captivity of my people of Israel.
4. And they shall build the waste cities and inhabit them,  
And they shall plant the vineyards and drink the wine thereof,  
And they shall make gardens and eat the fruit of them.  
And I will plant them upon their land,  
And they shall no more be plucked up out of their land,  
Which I have given them, saith Yahweh thy God.

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And it shall rise up wholly like a river  
And shall sink like the river of Egypt.  
It is he that buildeth his chambers in the heaven  
And hath founded his vault upon the earth ;  
He that calleth for the waters of the sea and poureth them out  
Upon the face of the earth ; Yahweh is his name.

<sup>9</sup> This contains (1) a modification of the prophetic utterance concerning the exile, making it a source of discipline rather than a doom (vss. 86, 9, 10); (2) a description of the lifting up of David's hut now fallen (vss. 11, 12); and (3) a picture of restoration of prosperity and strength (vss. 13-15). This section is composed of three str. of six lines each. The movement is tetrameter. This section, although placed here side by side with the other, is, in all probability, the production of a prophet of later times. Str. 1 is introduced by the transition clause, "Saving that I will not utterly destroy the house of David."

## SERMON OUTLINE.

ACTS 2:42:

"And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

Acts 6:3:

"Look ye out therefore, brethren, from among you seven men of good report, full of the spirit of wisdom, whom we may appoint over this business."

Subject: THE FUNCTION OF THE CHURCH AS AN ASSOCIATION OF CHRISTIANS.

These scriptures give us a comprehensive view of the spiritual character and social activity of the apostolic church. They record (1) its teaching, (2) its fellowship, (3) its breaking of bread, and prayers, and (4) its administration of benevolence.

There is here indicated a fourfold function, which may well be an example and a model, in a general way, for the corporate mission of the church in all time. Arranging the order in logical sequence, we have as the fourfold function of the church:

I. *Worship*.—The breaking of bread, and prayers, indicate, in part, the devotional service of the early church. The life of the church must always begin with worship—"the practice of the presence of God"—in the name and in the spirit of Christ.

II. *Fellowship*.—The brotherliness and the *esprit de corps* of its devotion made the apostolic church a model of fraternity and equality. It was the family function which must ever characterize all true church life. But this is not the genius of a cloistered club; it is rather the nucleating force of an expanding social circle.

III. *Teachership*.—The "apostles' teaching" was the prophetic function of the early church. The church stood then, and must always stand, for the teaching of the gospel of Jesus, and for instruction in the principles of all righteousness, individual and social. The demand is always for an "educational church."

IV. *Stewardship*.—The early church organized itself for the administration of helpfulness. Certain great missionary and "institutional" services must ever engage the thoughtfulness and zeal of the church that seeks to be the "body of Christ," carrying his love to the world.

The standard of church membership should never fall below the apostolic simplicity and comprehensiveness; and a pure, devotional,



fraternal, educational, and benevolent discipleship should go before all consideration of creeds and ceremonies.

#### CRITICISM.

This plan is to be commended for the varied material which it contains. Every one of its four chief divisions is weighty, and every one is clearly distinguished from the others, so that the sermon grows in interest as it proceeds. Yet it is not without faults.

One of these arises from the effort of the preacher to build his four points into a symmetrical structure, to secure unity. He seeks to do this in two ways: First, he announces that he is going to discuss "the function of the church as an association of Christians," and this use of the singular leads us to expect that only one function will be presented. A little later he tells us that the function to be considered is a "fourfold function." This strong assertion of unity would be well only if it were justified by what follows.

I must, therefore, examine the second method of securing unity. It is the rearrangement, the inversion, of the clauses of the first of the two texts, so as to cast them into what the writer calls "a logical order." If this new arrangement secured an order in which the first point led obviously to the second, and the second to the third, unity would be favored by it. But this does not seem to me to be the case. On the contrary, the unaltered order of the text seems to me more logical than the altered, since "the apostles' teaching," which it places first, was the authoritative source of the fellowship, the breaking of bread, and the public prayers.

The order of a text should never be changed without a cogent reason, which does not exist here. This effort to secure unity by reversing the order of the text is not successful, and hence the strong assertion of unity in the announcement of the subject, and in the introduction, fails of any effect. The hearer comes to the conclusion, as the sermon closes, that he has been led to consider four functions, and not simply one.

In any case there is no need of these expedients to secure unity. It would be secured if the closing remarks should remind the hearer that all these four functions belong necessarily to the church. They would be brought together, thus, as essential to our conception of the church.

But perhaps the greatest fault of this plan is found in the closing statement that the four functions of the church "should go before all considerations of creeds and ceremonies." But "the breaking of bread" mentioned in the first text is a ceremony, and ought to have been presented as such in the sermon. Moreover, the very verse from which this text is taken assures us that only those were embraced in the church who "received the word" spoken by Peter, and "were baptized." That is, they first accepted the essential creed of Christendom and observed the initiatory ceremony of Christendom, and then went on to perform these four functions of a Christian church.

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## Notes and Opinions.

**Jesus and the Organization of the Church.**—In *Neue kirchliche Zeitschrift* of September Pastor Bernhard Rische discusses the “Foundation Principles for the Constitution of the Church according to the New Testament.” While his study has especial reference to Lutheranism, he has treated the matter so independently and in such a historical spirit as to make his conclusions worthy of careful consideration. This is especially true, perhaps, of his views as to the teaching of Jesus. Distinguishing between the kingdom of God as “the community of life bound up through faith and love, with and in Jesus,” and the church as the visible form of that kingdom upon the earth, he holds that Jesus established no offices or ranks, and that, therefore, neither the office of the preacher nor preachers themselves as a class were historically established by Jesus, although the existence of the latter is doubtless according to his will. Such a position is opposed to the view that the office of preachers is an outgrowth of the apostolate. Such a position, Rische holds, would establish a new law and justify the episcopacy of the Roman church—the latter an argument that accords ill with a purely historical method. The apostolate was by the intention of Jesus to have no successors. Nor did he intend that something answering to the apostolate should exist in the church. The preaching office was shared by all. The sending of the Seventy for the foundation of the sacraments did not establish an order in the church. In the same way the office of administration of the church is not from Jesus. Even in Matt. 18:17 the reference to the “church” is not to any organization or office, but to a body of believers no more official than the “one or two” of the context. The real power of punishment lies in the hands of the one Master. Yet in all these particulars, Rische holds, there lay general principles that might very easily be worked out into formal organization of the apostolic church—of necessity and legitimately, but not finally. They must cease when the circumstances which necessitated them cease.

This appreciation of the foresight of Jesus is a proper foundation on which to build an ecclesiastical polity. It throws the question where it properly belongs—into the apostolic age, and there it is that any

Christian can find more or less justification for that form of church organization which seems to him best adapted to express the religious aspect of the kingdom Jesus founded. Thus the question becomes at once historical and practical.

In this connection it may not be without service to mention a recent treatise on *The New Testament Church* by Rev. W. H. H. Marsh, in which the whole matter is discussed from a new point of view and in an able manner.

**The Climate of Palestine.**—In the September number of *Études*, published by the Fathers of the Company of Jesus in Jerusalem, H. Lammens, S.J., gives a great amount of information as regards the climate of Syria, and especially of Palestine. His conclusion is particularly interesting as regards the question as to whether or not the climate has changed since the time when the country was much more densely inhabited than today. According to M. Lammens the diminution in the fertility of the region is due to the neglect of cultivation, the decrease in the population, and to administration. It is man, not nature, he maintains, who has ruined the country, and it is, therefore, human energy that can, when it wills, bring it back to its former prosperity. Such a conclusion is especially striking in view of the current belief that the great difficulty with the country lies in the destruction of the forests and in the diminution of the rainfall. M. Lammens holds that in olden times, as today, the water supply was insufficient unless it were reinforced by cisterns and by aqueducts. The facts which he has brought together in this article make his opinion exceedingly probable, and confirm the conclusions to be drawn from results of the Jewish colonies in the Jordan valley.

**The Bible and Soldiers on the Field.**—The wonderful wealth of the Scriptures in texts applicable to all phases of life has a striking illustration in the recent volume of Dr. H. Clay Trumbull, *War Memories of a Chaplain*. The texts used by him on the field are singularly appropriate, and in almost no case approach "accommodation." Thus Dr. Trumbull preached on Thanksgiving spent at the front from Ps. 23:5, "Thou preparest a table before me in the presence of mine enemies;" during a time of disaster, from Ps. 60:12, "Through God we shall do valiantly; for he it is that shall tread down our enemies;" in which he gave a careful interpretation of the psalm's title; in a time of discontent and complaint, from Num. 32:6, "Shall your brethren go to

war, and shall ye sit here ? ” in which more than a third of the sermon (which was printed by request of the regiment's colonel for distribution) was simply explanatory of the text and its surroundings. Such homiletical insight as these sermons indicate is in a large way open to any man who is truly a student of the Bible. How vastly superior and effective is such a genuinely scholarly method to the cheap sensationalism that chooses texts as mottoes and trusts to novelty rather than truth !

**Isaiah and Jesus.**—An otherwise carefully written Sunday-school lesson quarterly explains Isaiah's prophecies by the statement that it was necessary for the people of his day “to know about Jesus.” Such a statement is an illustration of either carelessness or ignorance. Either is deplorable in a publication intended for the instruction of those who are to teach Sunday schools.

## The Council of Seventy.

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The following items concerning the *personnel* of the Council may be of interest to other members of the body :

Of the ten volumes in the "Series of New Testament Handbooks," to be published by the Macmillan Co. and edited by Professor Shailer Mathews, the following are assigned to members of the Council : *Introduction to the Books of the New Testament*, Professor B. W. Bacon ; *The History of New Testament Times in Palestine*, Professor Shailer Mathews ; *The Life of Paul*, Professor Rush Rhees ; *The History of the Apostolic Age*, Dr. C. W. Votaw ; *The Biblical Theology of the New Testament*, Professor E. P. Gould.

Professor Ernest D. Burton has been working continuously for some months upon his *Commentary on Galatians*, to be published by Charles Scribner's Sons in the "International Critical Commentary." Professor Burton has also recently brought out the third edition of his *New Testament Greek Moods and Tenses*.

Professor George S. Goodspeed is again at his work in the University of Chicago, after a year spent in study in Europe. Professor Goodspeed is giving, in addition to his regular university lectures, the first division of a special course on "The Atonement" from the point of view of (1) the ancient religions, (2) the Old Testament, (3) the New Testament, (4) church history, (5) dogmatics, (6) homiletics. The second and third of these topics are to be treated by Professors William R. Harper and Ernest D. Burton, respectively.

Professor Samuel Ives Curtiss is represented in the *Independent* and other papers by interesting articles upon Palestinian life, written from Beirut, where he is spending the summer.

Professor Willis J. Beecher is providing the "Critical Notes on the International Sunday-School Lessons" for the *Sunday School Times*.

Professor W. D. Mackenzie has assumed the responsibility of the New England Congregational Church in Chicago, and has already set in motion a plan for making his church a center for Bible study for all the North Side of the city. This plan will be described in detail in a later issue.

Professor H. L. Willett is to spend the year in Europe, where he will engage in Semitic study in Berlin. Professor Willett's relation to the School of Christian Workers at Springfield has been previously noticed.

Professor Andrew C. Zenos is represented in the *Homiletic Review* by a paper upon "The Accredited Results of the Higher Criticism," and Professor Rush Rhees in the *Journal of Biblical Literature* by papers upon "The Confession of Nathaniel" and a "Striking Monotony in the Synoptics."

At the Baptist Congress to be held in Buffalo, N. Y., November 15 to 18, Professor Lincoln Hulley will speak upon the topic, "Upon what Grounds shall we Accept Biblical Books as Our Bible?" Professor George B. Foster upon the question, "How Far can the Truths of Christianity be Stated in Terms of Naturalism?" and Professor Shailer Mathews upon "State Help versus Self-Help," or "Fraternalism in Government."

Among single addresses which have been delivered by members of the Council are Professor Shailer Mathews' before the Baptist State Convention, Beloit, Wis., "Jesus and His Times;" also before the Rhode Island Baptist Social Union at Providence, R. I., "The Church and Social Movements." Professor Ernest D. Burton spoke at the Indiana State University on "Interpretative Bible Study," and before the Baptist Association of Iowa upon the same topic. Professor D. A. Hayes addressed the academy students of Northwestern University on "The Importance of Bible Study," and the college students of the same institution on "The Indispensable Text-Book." He also gave a paper at the Divinity Conference in connection with the convocation of the University of Chicago on "The New Dangers Confronting the Minister of Today," and a series of lectures before the Upper Iowa Conference on "The Preacher and His Bible."

The Institute desires to acknowledge the services of the following members of the Council in the preparation of the first reviews in connection with the new professional reading courses: Professors Andrew C. Zenos, George S. Goodspeed, Frank K. Sanders, Shailer Mathews, C. W. Votaw, Charles F. Bradley. Two hundred ministers are already at work upon these courses.

## Synopses of Important Articles.

THE COMPOSITION OF THE BOOK OF DANIEL. By PROFESSOR GEORGE A. BARTON, in the *Journal of Biblical Literature*, Vol. XVII, Part I (1898), pp. 62-86.

Since Porphyry at the end of the third century advanced the theory that the book of Daniel was composed by a Palestinian Jew in the days of Antiochus Epiphanes, this book has been the center of much discussion. With hesitation do I present the results of a comparatively comprehensive study of the questions clustering about this unique production.

"That Daniel is an apocalypse and not a prophecy is now so generally accepted as to need no proof. That it is a product of the Maccabæan and not of the exilic age has been so abundantly demonstrated by others that it may pass without further discussion." But attempts to mark differences of authorship in Daniel have not met signal success. During the last two centuries scholars have occupied two camps on the unity and non-unity of the book of Daniel, though most scholars today hold firmly to the unity of the book. Modern scholars, with the exception of Bertholdt, base the analyses of Daniel on the difference of form which appears when chaps. 1-6 are compared with chaps. 7-12. Chaps. 1-6 speak of Daniel in the third person, while chaps. 7-12 are visions which Daniel himself recounts in the first person. Bertholdt has come nearer than any other scholar, unless it be Lagarde, to an appreciation of the real character of the book, though he was in error in assigning widely different dates to different parts and in finding the work of too many authors in the book. On the whole, the best explanation of the presence of two languages is that now accepted by several scholars, who hold that it was written in Hebrew, and that then the author, or some friend of his, issued an Aramaic edition. Later, after a part of the Hebrew edition was lost during a persecution, the deficiency was supplied from the Aramaic version. This duality of language cannot, therefore, be urged in favor of a duality of authorship.

The analysis of the book presents many fine problems. Chap. 1 is a preface to the rest of the book. Chap. 2 recounts Nebuchadnezzar's

dream of the great composite image—representative of the history of the successive empires down to the Ptolemaic and Seleucid kingdoms. These latter kingdoms are to be conquered by the Jewish people, symbolized under the figure of the stone cut out of the mountain. Chap. 3 (Aram. vss. 1-30) narrates how Shadrach, Meshach, and Abednego were cast into a burning fiery furnace for refusing to worship the great image set up by Nebuchadnezzar, their deliverance, a decree in favor of their God, and their promotion. This chapter is distinguished from the rest of the book by the unaccountable absence of Daniel. Indeed, one is strongly tempted to believe that this little story originated independently of the Daniel stories and formed part of a somewhat different cycle of tradition. But we hold our judgment in suspense. Chap. 4 (Aram. 3: 31-4: 34) contains Nebuchadnezzar's dream of the tree cut down by divine decree, and Daniel's interpretation of the dream. This chapter bears the stamp of the same literary mint as chap. 2. Chap. 5 describes Belshazzar's feast, the handwriting on the wall, Daniel's interpretation, and the destruction of Belshazzar's kingdom. Chap. 2 was supposedly written when the onslaught of Antiochus was first made; chap. 4, when some lull in the contest gave Israel hope that the heart of the persecutor might be humbled; chap. 5, when the contest was renewed again, and it was evidently a fight to the death. Chap. 6 transports us to the reign of Darius the Mede, and recounts the story of Daniel and the lions' den. While the setting of chap. 3 is Babylonian, that of chap. 6 is Median—the two chapters represent independent parallel traditions.

Chap. 7 takes us back to the reign of Belshazzar and a dream of Daniel, and, like chaps. 2, 4, and 5, gives us a Babylonian environment, and, as in chaps. 2 and 4, employs the device of an apocalyptic dream. Chap. 8 contains Daniel's vision of the ram, who is overcome by the he-goat with the notable horn between his eyes. This vision, like those of chaps. 2, 4, and 7, is embodied in weird imagery unlike anything in Daniel outside of these chapters. Chap. 9 tells of Daniel's vision, in which Jeremiah's seventy years are interpreted as seventy weeks of years, and the events of the last half are made known to him in some detail. "The formal beginning of this chapter, its Median setting, and its unique dependence upon and use of other parts of the Old Testament lead me to believe that it came from an author different from the author of any other chapter except 6: 2-29." The last three chapters form a continuous vision, of which chap. 10 is the introduction. Daniel, fasting by the banks of the Tigris in the third year of Cyrus,



is visited by a heavenly messenger, who unfolds to him the history of the future. The subsequent history of Persia is passed over in a sentence. The author evidently knew of but four Persian kings, probably those who happen to be mentioned in the Old Testament. The Syro-Egyptian history he knows quite thoroughly, and gives it in chap. 11 in great detail. In chap. 12 he tells how Michael shall appear, many dead shall be raised, and the long-expected time of blessedness begin.

As results of our investigation I would mention nine complete episodes after the first chapter. Seven of these are apocalyptic in character, while two (2, 6) are stories for the times. Chap. 1 is but an introduction to these stories. It is clear that such a book can have little unity of plan. These separate and complete episodes, concerning so many reigns, were once, as Lagarde suggested, independent pamphlets. Several of them must be successive efforts of the same author, though they cannot all be from the same pen. This view is confirmed by the fact that every known apocalypse, unless Daniel be an exception, is composite in structure. Each episode of our book fits the great crisis through which the Jews were passing during the years 168-165 B. C.

On a close examination of the book we find in Daniel the work of three, and possibly of four, authors besides an editor. We shall call this editor A. He wrote the pamphlets embodied in chaps. 2, 4, 5, 7, and 8. Possibly on the ground of style and coloring chap. 3 should be ascribed to him also. Another writer (B) conceives of Daniel as living in the reign of Darius the Mede. This author produced pamphlets embodied in chaps. 9 and 6. A third (C) conceives of Daniel as living under Cyrus, and produced the apocalypse chaps. 10: 1-12: 4. Possibly chap. 3, which, on grounds of style, accords with the writings of A, should be assigned to a different writer. We might provisionally call him A<sup>2</sup>.

These writers produced their pamphlets contemporaneously, or nearly so, in different centers for the comfort of their brethren. Soon after the struggle was over, or during its later stages, some editor gathered these pamphlets together, hastily wrote chap. 1 as a preface, inserted a few editorial notes here and there, and appended 12: 5-10, 13 as a conclusion. The editor's plan was to group the narratives about his heroes.

Whatever objections can be urged against the theory here proposed vanish in the presence of facts, of current methods pursued in the investigation of other biblical literature, and of recognized principles of literary criticism.

## A HISTORICAL COMMENTARY ON THE EPISTLE TO THE GALATIANS. V.

By PROFESSOR W. M. RAMSAY, in the *Expositor*, October, 1898.<sup>1</sup>

(24) Greek law in Galatian cities. Paul's teaching as to adoption and heirship implied that the people to whom he wrote lived in a region in which the old native condition of society had been replaced by Roman civilization. Paul must, therefore, have been addressing churches situated in cities and not in the rural portion of Asia Minor. Further, the people whom he addressed were familiar with Greek rather than Roman procedure, a fact which implies that the country must have been one in which Greek law must have formerly ruled. This could not have been true of Galatia proper, where Roman principles of organization were superinduced directly on the old social customs without an intervening Greek period. It becomes evident, therefore, that the epistle was not addressed to people of Gallic origin, but to the Greek cities of eastern Asia.

(25) The metaphor in Romans 4:11. The objection will perhaps be made that the figure in Rom. 4:11, addressed to the people living in Rome, implies that the similar figure in Galatians should be addressed to those who lived under Roman law. But the analogy between the language of Galatians and Romans here is only apparent. Paul attempts to express the same idea in both letters in different ways. The metaphor in each case is chosen to suit the reader: for the Galatians a metaphor founded on Greek law, for the Romans one founded on the customary wide (Roman) usage of the word *pater*, in the sense of chief, master, leader.

(26) "Those of faith." This phrase and the opposite, "those of circumcision," can be traced until they gradually hardened into almost technical terms and badges of two opposite parties. Evidently Paul had used these sayings in his former preaching to the Galatians, for they are quoted as familiar. He must already, therefore, have insisted on the distinction between justification by faith and by the works of the law. In Romans he is more engaged in setting forth the gospel to those not already familiar with these terms. He is especially concerned in proving that faith is not merely *one* element in the reception of righteousness, but the essential and the only element. Both Paul and the Judaizers were Christians. The difference between them was that the latter held that the law and circumcision were indispensable to the fullest stages of righteousness. By the time that the Acts was

<sup>1</sup> See the BIBLICAL WORLD, July, 1898, pp. 54-5; August, pp. 117-19; September, pp. 204-6; October, pp. 278-80.

written its author understood the two opposing parties were clearly understood by the two names.

(27) Galatians 3:15-18. An illustration from the ordinary facts of society as it existed in the Galatian cities here stated. *διαθήκη* is used in the sense of a will, not a mere covenant. In this sense it is found in many inscriptions. But this does not mean a will as understood in modern law. It was rather an arrangement by which the testator sought to maintain a family with religious obligation, and if it included bequests of money to the state, it was for the sake of the honor and the privileges of the testator and his family. Such a will, when it had been once duly executed, could not be revoked by a subsequent act of the testator. The appointment of an heir was the adoption of a son, and was irrevocable in Galatian territory. In Roman law such a will had been abandoned, but in Greek law and in Galatian law its character was retained. The Græco-Syrian lawbook exactly lays down principles that a man can never put away an adopted son, although he could put away a real son upon good ground. But with this sense the northern Galatia could hardly have been acquainted. The use of the term in Romans is not the same as that in Galatians. It is to be noticed that in vs. 15 Paul does not say that a supplementary will cannot be made, but that it cannot interfere or invalidate the old will. For the inheritance is not merely a claim to property, but was the right to take the father's place in all his relations to the gods and the state, and two or more sons could take the father's place jointly, each being an heir.

The archæological discussion of *διαθήκη* is of the greatest importance and deserves careful consideration, even if at first glance it may seem as if Professor Ramsay were arguing a bit too ingeniously in his distinction between Galatians and Romans. If his position should be correct, it would remove many difficulties now connected with Paul's thought at this point. It does not, however, compel the adoption of the interpretation of the *σπέρμα* argument concerning which doubts were expressed in the October number of this journal.

S. M.

THE ACCREDITED PRINCIPLES OF THE HIGHER CRITICISM. By A. C. ZENOS, D.D., in the *Homiletic Review*, October, 1898, pp. 300-306.

In considering this subject, the first question to be answered is: How are principles accredited? This is a matter of growth. Such principles emerge through a process of instinctive selection, causing the worthless to be set aside and the true to be disengaged. While for

complete accrediting universal acceptance is required, yet sporadic and isolated exceptions, rising usually out of eccentricity, do not invalidate these principles. The universally accepted principles of the higher criticism are difficult to disengage, because of the greatness and complexity of the literature involved. Another difficulty lies in the fact that these principles are being worked out by controversy instead of by friendly investigation of all parties. Still, the following principles can be regarded as accredited: (1) The literary features of a document may be employed as criteria of its origin. This can be done only under given conditions and certain limitations. (2) The historical setting of a document can be employed to identify the origin of a document. The critic, however, should pay due regard to the demand that what he calls historical facts and factors shall not be simply inventions of his own imagination. (3) The religious thought characterizing a document may be used as a criterion of its origin. This is based on the fact of development. The danger here is from the temptation to impart some unphilosophic theory of evolution. (4) The corroboration and support given by the union of these principles are of such value that, if they stand together in opposition to tradition, it may be fairly assumed that tradition is in error.

This is a cautiously worded article, which, however, reveals with sufficient clearness the logical basis of criticism. It is desirable, in emphasizing the validity of criticism, to place in the other scale the dangers to which it is liable. The judicial mind of Professor Zenos has done this admirably, and the reader cannot but receive the impression that, while criticism is a thoroughly scientific affair, it would better be left to the library and laboratory of the trained scholar, and not be invited into the pulpit, or dabbled in by every half-baked student.

G. S. G.

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A "STRIKING MONOTONY" IN THE SYNOPTIC GOSPELS.—The historical picture of the synoptists and that of John are not mutually exclusive in their portrayal of Jesus' Messianic claim and its recognition. The Johannine monotony which makes Jesus, when in conflict with the religious leaders, resort to unqualified self-assertion from the beginning to the end of his ministry has its counterpart in the synoptics whenever Jesus appears in similar circumstances.

In the synoptics the more mature and enlightened confession of Peter at Cæsarea Philippi (Mark 8:27-30) marks the turning-point in the ministry. But the synoptics do not indicate that Jesus arrived late at the knowledge of his own Messiahship. This self-seclusion

may have been adopted to induce men to form an opinion of him on the basis of his works alone. The multitudes early tried to classify Jesus (Matt. 12:23), but were estranged by his refusal to meet their gross idea of the kingdom (John 6:15, 66).

The synoptics record increasing conflict with the religious leaders from the very beginning (Mark 1:21 ff.; 2:1—3:6), and in this conflict we have the same self-assertion and exalted claim on the part of Jesus that John records for him under similar circumstances. Is this "conflict group" (Mark 2:1—3:6) chronologically out of order? Apparent artificialness, and the statement of Papias, "The presbyter said: 'Mark having become the interpreter of Peter wrote down accurately, though *not indeed in order* (οὐ μέρτοι τάξει), whatsoever he remembered of the things said or done by Christ,'" indicate that topical arrangement may have controlled. But this cannot be admitted for the rest of Mark, and the kernel of this group must have some natural connection with the incidents in the midst of which it is placed. Ripe grain (Mark 2:23) indicates that the first Sabbath controversy was in the spring, *i. e.*, a year before the Passion, and if Mark 6:39 (ἐπὶ τῷ χλωρῷ χόρτῳ) sustains the statement of John 6:4 that the feeding of the five thousand was at a Passover season, then this Sabbath controversy took place the second spring before the Passion; or, denying this, a reason for the dislocation of this incident from Mark 7:1—23 must be given.

At least the cure of the paralytic, the call of Levi, and the first Sabbath controversy are correctly placed; and it is certain that Jesus' early Galilean activity met official opposition, such as called forth his self-assertion and high personal claims. The title "Son of Man" (Mark 2:28) must have some of the exalted conception that it had in the older Hebrew and later Syriac, and that distinguished it from "Man." Note this same exalted self-assertion in Mark 2:10. His personal consciousness of his mission was clear from the time of his baptism and temptation at least.

The failure of the people at large to grasp the Messianic meaning of the title "Son of Man," as used by Jesus, may have been due to the contradiction between their transcendental concept of the term and the humble life of the Nazarene; or, the multitudes may not have been familiar with the Messianic import of the title. To those who understood it Jesus was a profound problem. Thus the early self-assertion and claim are not contradictory to the development up to a definite self-declaration at the close of the Galilean period. He endeavored

to suppress the heralding abroad of his cures in Galilee, lest there should be a fanatical zealot uprising. Conclusions: (a) The positive aspect of the Galilean ministry was the preaching of the kingdom by word and deed; the negative, the growing opposition of the religious leaders. (b) In relation to the multitudes he hid behind his message, that men might draw their conclusions about him as soon as they reached a just idea of his conception of the kingdom. (c) Whenever opposed by the religious leaders he met the opposition with uncompromising self-assertion and exalted personal claim. (d) Under similar circumstances Jesus assumes the same attitude in the synoptics and fourth gospel.—RUSH RHEES, in *Journal of Biblical Literature*, 1898, Vol. XVII, Part I.

THE AID OF CRITICISM IN THE INTERPRETATION OF THE PSALMS.—The advantages of biblical criticism are nowhere so numerous and so manifest as in the interpretation of the Psalms. For modern criticism the "I" of the Psalms is "a personification of the congregation of the pious, or a pious man who speaks in the name of all the pious." This view is made possible by dating the greater part of the Psalter after the advent of Jeremiah; and by thus bringing them into connection with the thoughts and feelings of the later Israelites, the Psalms become much clearer and deeper.

*Psalm 8.*—A guide to the true interpretation is furnished by the emphasis laid upon the national thought at the beginning and the end of this psalm ("our Lord"). The author's purpose is not philosophical, but practical, viz., to strengthen his people's faith in Israel's destiny. Israel had been vanquished and despised by great nations, but through all its reverses it still hoped to assume lordship over the rest of the world. So it is in nature: man in comparison with the heavens is insignificant, yet he stands like a god in the rest of the world. This interpretation brings the psalm into close relation with Isaiah, chap. 53, and sheds much light on the use of it in Heb. 2: 6 ff.

*Psalms 2 and 18.*—In Ps. 2 the anointed of the Lord cannot be a foreign king, nor one of the Hasmonean line, nor a pre-exilic king; against this latter view are the Aramaic language of the song and its freedom from any definite historical setting. Nor is the psalm Messianic, for nowhere else is the Messiah represented as speaking. It has, rather, a historical motive, as is seen by the possibility presented to the heathen of saving themselves from the judgment of God. It is post-exilic and designates Israel itself as the anointed of the Lord. It

thus joins on to other passages in which the people appears as heir of the Davidic kingship (Isa. 55; Ps. 89; 84:10; Hab. 3:13). It is again, as in Ps. 8, a question of world-dominion. The case is the same with Ps. 18. Davidic authorship cannot be maintained in view of vss. 21 ff. Thought of world-dominion crops out in vss. 44 ff. However, no definite historical motive is revealed; it is a purely ideal picture with which to arouse the enthusiasm of the pious.

*Psalms 1, 19, and 24.*—These and similar psalms presuppose the existence of the written law, and lay much stress upon its moral and religious elements. The ceremonial regulations are symbols of religious thought and so furnish the pious with a fruitful field of study. The law is a spiritual world into which the pious may plunge and there find rest from the fearful pressure of the external world, while others are overcome and lose faith in a just God. The contribution of such psalms to the history of post-exilic Judaism is invaluable.

*Psalm 15.*—This is the picture of a true Israelite, as he was conceived of at the time Psalms were written. An instructive comparison may be instituted between this and ideals held up by other Old Testament writers, *e. g.*, Ezek. 18:5 ff.; Job 31; Isa. 33:15; Ps. 24:4.—FRANTS BUHL, in the *American Journal of Theology*, October, 1898.

THE PROPHECY OF MALACHI.—It may be assumed that the prophecy is anonymous. It may fall into two main divisions: (1) a rebuke addressed to the priests (1:2—2:9); (2) a series of oracles addressed to all the people, consisting mainly of charges brought against priest and layman alike (2:10—3:21). In addition to other features, this brief, and at first sight not altogether attractive, composition gives us in small compass a many-sided view of the religious conditions in which the writer lived. As for the date of Malachi, this much seems certain that it was written at some time in the Persian period (allusion to the "governor" in 1:8) after the completion of the temple (3:10)—possibly in the first half of the fourth century. The diction of Malachi is pure; the style vigorous, though often prosaic and awkward. Originality and earnestness are marked characteristics of the book in all its parts.—C. C. TORREY, in *Journal of Biblical Literature*, Vol. XVII, pp. 1-16.

## Work and Workers.

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PRINCIPAL EDWARD CAIRD has retired from the principalship of Glasgow University.

DR. GEORGE R. BERRY, instructor in Semitic languages at Colgate University, is advanced to a professorship.

MR. JAMES HARDY ROPES, instructor in New Testament criticism and interpretation at Harvard University, is advanced to the position of assistant professor.

THERE are three Jewish theological seminaries in the United States, of which the Hebrew Union College at Cincinnati is the oldest, being established about twenty years ago.

MESSRS. HOUGHTON, MIFFLIN & Co. will soon publish in a volume the studies in *The Life and Letters of Paul the Apostle*, by Dr. Lyman Abbott, which have been recently appearing in the *Outlook*.

DR. MORRIS JASTROW, JR., professor of Semitic languages at the University of Pennsylvania, and for several years assistant librarian of the university, has been appointed librarian by the trustees. The office is additional to his professorship.

THE Christian Literature Co., of New York, after continuing for fourteen years, has been dissolved by the voluntary action of the stockholders. The business of the company has been transferred to the publishing house of Chas. Scribner's Sons.

THE MACMILLAN CO. is about to publish a new work by Dr. Orello Cone, author of the two important books entitled *Gospel-Criticism and Historical Christianity* and *The Gospel and Its Earliest Interpretations*. The new volume is entitled *Paul, the Man, the Missionary, and the Teacher*.

REV. JOHN E. MCFADYEN was installed as professor of the Old Testament literature in Knox College, Toronto, in place of Professor Robinson, who has recently been called to McCormick Theological Seminary. His inaugural lecture was entitled "The Place of the Old Testament in Faith and Teaching of the Church."



REV. JOHN H. GILLESPIE, formerly of the Western Seminary of Holland, Mich., has been recently installed in the office of professor of Hellenistic Greek and New Testament exegesis, at the Dutch Reformed Theological Seminary, New Brunswick, N. J. Professor Gillespie succeeds Dr. James F. Riggs, who resigned to accept the pastorate of the Brick Presbyterian Church at East Orange, N. J.

AN interesting account is given in the September (American edition, October) number of the *Expository Times* of Professor S. R. Driver, D.D., the famous Oxford scholar of the Old Testament. A list of the larger writings is appended. The description of Dr. Driver and his work is too brief to satisfy, but awakens again the admiration and gratitude of countless Bible students who have "entered into his labor."

IN the Berkeley Temple School of Applied Christianity, Boston, Mass., Rev. Lawrence Phelps conducts the Bible department. Its method of study is threefold: to seek answers to these questions: (1) what is the book? (historical); (2) what is in the book? (analytical); (3) what to do with the book? (ethical and doctrinal). The course of three years may be extended to four. The first year the class studies the Old Testament, the second year the New Testament, the third year prophecy and the ethical teaching of Christ.

A RECENT volume by Sir Richard F. Burton, published posthumously, contains his study of the Jews, which had been anticipated for some years. Captain Burton was consul at Damascus during the years 1869-71, and it was at this time and under these circumstances that the greater part of his material for this study was collected. His intimate knowledge of eastern races and languages, his sympathy with oriental habits, and his extended and careful investigation gave him an unusual qualification for writing upon the Jews as they appear in ancient and modern history.

UNDER the title of *Beiträge zur Förderung christlicher Theologie* a series of special and detail researches in the biblical and theological field is being issued by the house of Bertelsmann and edited by Professors Schlatter and Cremer, acknowledged as the leading representatives of theological conservative thought at the universities of Germany. Practically all of the contributors belong to this school. The series is now in its second year, the latest contribution being one *Heft* of 141 pages on the *Charisma* and its significance for practical theology, by M.

Lauterbach ; a résumé of Paul's theology, by Professor Schmidt, of the University of Breslau ; and an investigation, covering 125 pages, of the church at Jerusalem from 70-130, by Professor Schlatter. The whole series aims at original research and maintains a high type of scholarship.

PROFESSOR KARL BUDDE, of the University of Strassburg, gave the first course of lectures which he is delivering under the auspices of the "American Lectures on the History of Religions" at the University of Chicago, October 5-11. The course was entitled "The Pre-exilic Religion of Israel," and the separate topics are: (1) "Origin of the Religion of Yahweh," (2) "Yahweh and His Rivals," (3) "Priests, Prophets, and Kings, the Champions of Yahweh," (4) "Foreign Powers, and the Written Prophecy of the Northern Kingdom," (5) "The Similar Conflict in the Southern Kingdom," (6) "Judah's Collapse and the Bases of Its Re-establishment."

AMONG the works which Messrs. Hodder & Stoughton announce for publication in the near future is a volume by Principal A. M. Fairbairn, D.D., LL.D., on *The Person of Christ and the Philosophy of Religion*; and another, by Professor W. M. Ramsay, D.C.L., LL.D., entitled *Was Christ Born at Bethlehem?* Two biographies also of some interest, *The Life of Henry Drummond*, by Professor G. A. Smith, D.D., LL.D., and *The Life of Dr. R. W. Dale*, by his son, A. W. W. Dale. The studies which are now appearing in the *Expositor*, by Professor Th. Zahn, in "The Articles of the Apostles' Creed" will be published in book form as soon as they are completed in the magazine.

ONE of the recent additions to the popular *Universal-Bibliothek* published by Reclam, of Leipzig, probably the most widely spread series of general literature published in Germany, is a new version of the New Testament, by Pastor Curt Stage. The title declares that it has been translated "*in die Sprache der Gegenwart*," and the object has been to render the text of the New Testament books into the language current now, and to embody in this version the results of the best modern scholarship. The Greek text used is, on the whole, that of Westcott and Hort. The version presents a remarkable contrast to that of Luther, but is an excellent piece of work and an earnest effort to popularize the results of recent biblical criticism, as far as possible. In this feature lies the difference of the work from Weizsäcker's, the person the translator has in eye being not the special Bible scholar but the general reader of the best literature.

PROFESSOR CASPAR RENÉ GREGORY, of the University of Leipzig, having completed his two courses in the University of Chicago, sails for Germany October 22. His presence in America has been highly appreciated, and he has been called upon to give a large number of lectures. From October 3 to 11 he spoke at the University of Pennsylvania upon "New Testament Criticism." During the coming year Professor Gregory is to write a paper for the *Sunday School Times* upon "Tischendorf," and for the *Outlook* upon "The Religious Life of German Universities." AS the prospectus of the BIBLICAL WORLD will show, he is also to prepare sketches of several prominent German scholars for this journal.

IN the Gordon Memorial Theological Seminary, Tung-Chou, China, the instruction is given by Rev. Henry Kingman and Miss M. E. Andrews. The first class of the seminary was organized in the autumn of 1876, but it was not until the autumn of 1897 that the regular class in theological studies was formed. It consisted of nine students, six of them graduates of the North China College, while the other three, though not graduates, had been students for a number of years in the same institution. The instruction is largely biblical. In the New Testament the first year is devoted to the study of the gospels in harmony; the second year to the study of the Acts and epistles in harmony, together with the exegesis of Romans and Hebrews; the third year to the exegesis of the epistles. In the Old Testament the first year is devoted to the prophetic books, and the third year to the interpretation of the Psalms and a more detailed study of the prophetic books.

NOT a few of the leading publication houses in Germany confine their literary products to works of a certain theological tendency, so that seeing the imprint of these firms on the title page is sufficient indication of the character and the trend of their publications. In recent years the house of Mohr, originally in Freiburg, in Baden, but now also in Leipzig, has become the main concern for theological works of a pronounced liberal type, and it also issues the *Christliche Welt*, the organ established especially for the purpose of popularizing modern theological thought. The house of Mohr has issued several series of commentaries and theological handbooks, prepared by such men as Harnack, Kaftan, Holtzmann, Cornill, and others, which present in a compact and solid form the methods and results of the best liberal research in all of the various branches. Some of these series, as, *e. g.*,

Jülicher's "Introduction to the New Testament," are exceptionally fine. On the other hand, the house of Bertelsmann, in Gütersloh, is now the leading conservative publishing concern in Germany, sending forth not only the products of German scholarship, but also translations of foreign conservative writings, *e. g.*, the Old Testament works of Professor Green. In former years the house of Dörffling & Franke was the leading conservative concern, but, since the death of Delitzsch, Kahnis, and men of that class, it has given its attention chiefly to new editions of standard conservative volumes. At times it adds to its list of publications of this kind, as it did when it recently sent out Luthardt's new popular *Dogmatics*.

THE interesting announcement is made by Messrs. Chas. Scribner's Sons of their arrangement to publish a series of volumes in biblical history under the general title of *The Historical Series for Bible Students*. The series is edited by Professor C. F. Kent, Ph.D., Brown University, and Professor F. K. Sanders, Ph.D., Yale University. The aim is to make the books "non-technical, and yet scholarly and reliable guides to the study of the history, literature, and teaching of the Old and New Testaments;" or, in other words, they will "give a complete and connected picture of the social, political, and religious life of the men and peoples who figure most prominently in the biblical records." The ten volumes announced are as follows: (1) and (2) *History of the United Kingdom, History of the Divided Kingdom*, by Professor C. F. Kent, Ph.D. (these volumes are already published); (3) *The Babylonian, Persian, and Greek Periods*, by Professor C. F. Kent, Ph.D.; (4) *The Maccabean and Roman Periods*, by Professor J. S. Riggs, D.D.; (5) *The Egyptians*, by Professor J. H. Breasted, Ph.D.; (6) *The Babylonians and Assyrians*, by Professor G. S. Goodspeed, Ph.D.; (7) *The Life of Jesus*, by Professor Rush Rhees; (8) *The Apostolic Age*, by Professor G. T. Purves, Ph.D., D.D.; (9) and (10) *From Earliest Times to the Captivity, From the Exile to 200 A. D.*, by Professor F. K. Sanders, Ph.D. (the last two volumes being outline studies).

## Book Reviews.

**St. Paul's Conception of Christ; or, The Doctrine of the Second Adam.** The Sixteenth Series of the Cunningham Lectures. By REV. DAVID SOMERVILLE, M.A., Roseburn Free Church, Edinburgh. Edinburgh: T. & T. Clark, 1897; imported by Chas. Scribner's Sons, New York. Pp. xvi + 331. \$3.

We have here a strong, clear, and inspiring exposition of Paul's ideas of Jesus. The arrangement of the material is excellent. The style, though prolix, is lucid and energetic. The author has an insight into the problems involved and an understanding of the modern critical attitude toward Paul. The work shows maturity of study and judgment.

The book is a defense of Paulinism. Its primary interest is to vindicate the Pauline conception of Christ. Its character, therefore, is apologetic rather than strictly biblical-theological. But the method of the book is right, and the author is familiar with the extensive recent literature on the Pauline theology. He acknowledges admiration for and indebtedness to the principles of Ritschlianism. Modern interpretations of Paul are candidly presented and often sympathetically considered, even though uniformly rejected at the end.

There are three elements in the book: (1) the origin and content of Paul's conception of Christ; (2) the relation of the Pauline Christ to the historical Jesus; (3) the validity of Paul's conception of Christ for modern theology. The origin of Paul's conception of Christ is treated in chap. 1, the content of the conception is given in chaps. 2-6, and chap. 7 treats of the Christ of history and the Pauline interpretation. Throughout the exposition of Paul's ideas of Jesus the effort is made to show the permanent truth and validity of the apostle's teaching.

As to the source of Paul's conception of Christ, it was the experience of the new divine life which he found in living union with his Lord. His Christology is the account of that experience in the terms suggested by thought and reflection upon it. It was not a philosophical conception, nor did he receive it from others, but directly from Christ himself (pp. 14, 15).

The apostle's idea of Jesus is briefly this: "He is at once the Pneumatic or Spiritual Man, in whom the Holy Spirit of God is operative as the very principle of his personality; and the Man who is the Son of God, the embodiment, through his full participation of the life of the Father, of the filial relation of man to God" (p. 35). Jesus realized in himself the human ideal, and through him others are enabled to do the same. But this perfection of Christ was not reached until his exaltation, and only then—not during his earthly life—did he become the dispenser of spiritual energy to men (p. 41).<sup>2</sup> Therefore the apostle makes no use of the Jesus of history, but deals with him in the risen state.

This power to recreate humanity Christ obtained by his death, "because of the representative character which attaches to his personal act in dying for men, by which he determined human life and destiny toward God and righteousness, even as the act of the first Adam had determined it toward sin and death" (p. 73). His death was "something more than a revelation of the love of God, it was an accomplishment as well, an offering to God, a deed that effected the redemption of men. . . . God redeems us by the death of Christ, and so reveals his love. Redemption is an objective benefit that has been obtained for us by the death of his Son" (p. 77). That is to say, there was a *theological* necessity, aside from the historical necessity, that Jesus should die.

But why this theological necessity? Mr. Somerville thinks that Paul has given no certain answer to this question, that he never formulated his views on the atonement (p. 80). But he is sanguine enough to believe that he can discover the apostle's explanation of the necessity, and is sure that it does *not* lie in the idea of sacrifice as elaborated in the legal system of the Jews. "The language is borrowed from that ceremonial cultus which prescribed animal sacrifice as a means of propitiation," but "it would be unwarrantable to apply it to the death of Christ, for we degrade his offering by regarding it as a sacrifice of that sort" (p. 85). Here the defender of Paulinism overpowers the interpreter of Paulinism. It is true that it is very difficult to persuade the modern mind that Jesus had to die because of, and in order to consummate, the sacrificial system of Judaism. But it may be quite confidently held that Paul, the Jew, read the death of Jesus in

<sup>2</sup> How can this be harmonized with the statement on p. 61 that Jesus in his earthly life originated and exemplified a new type of character, the heavenly ideal, which had in it the power to create a new humanity?

exactly that light. The common view of the Jewish-Christians was voiced by the writer of the epistle to the Hebrews when he says that "apart from the shedding of blood there is no remission" (Heb. 9 : 22; cf. Lev. 17 : 11). This is the most reasonable explanation (even after Professor McGiffert's carefully elaborated theory, *Apostolic Age*, pp. 125-9, 139) of the fact that the death of Christ figured so largely in the Pauline theology, and, for that matter, in the Petrine and Johannine theology also. Further, Mr. Somerville says: "Paul's view of the death of Christ in relation to atonement and forgiveness rests on the position that death in the world is the consequence and penalty of sin, a judicial infliction by God. . . . In this light it is viewed by the moral consciousness of humanity" (pp. 88, 89). He is well aware of the fact, however, that this is not the modern scientific view, according to which physical death is a feature of the physical universe for all living things, human beings included, and a necessary stage in their development. And, to provide against disaster in case this view should prevail, he adds that even then "the value of the death of Christ to faith remains," and "its significance will lie in its being the supreme revelation both of human sin and of divine love" (p. 89). This would involve, as the writer says, the giving up of the specific Pauline interpretation. But the truth of the gospel as taught by Jesus would still be intact, and perhaps, in fact, would be rendered more effective because freed from theological entanglements.

To the question how Christ transforms men into the ideal humanity, Paul is understood to reply that Christ's death destroyed sin, that his death was "in its very nature a death inflicted on the principle of sin that characterises the flesh of ordinary human nature, a slaying of it in its very principle of self-will, a bringing to an end its ascendancy over the flesh of man" (p. 100). This, of course, though characteristically Pauline, is densely theological, and is bound up with the previous considerations of Paul's view of Christ's death. But, further, "the power of Christ to dwell in his people and to communicate his own spiritual life to them was an aspect of his glory that the apostle could not make enough of; it was everything to him" (p. 130). So we have the familiar Pauline conception of a mystical union of the believer with Christ and the identification (or confusion?) of the Holy Spirit with the spirit and person of Christ (pp. 116-27). In Paul's view "the real significance of Christ for man's salvation belongs to his heavenly and not to his earthly life" (p. 236). Then, it is only the dead, risen, and immanent Christ who effectively influences men.

And what becomes of the historical Jesus, with his matchless teaching concerning God, man, duty, and the meaning of life ; his illustration of this teaching in deeds of goodness and mercy; and the embodiment of this teaching in his own ideal life ? All this the apostle ignores. On one page (p. 244) Mr. Somerville thinks that the earthly life of Jesus was the scaffolding by means of which Paul constructed his view of the heavenly Christ, a scaffolding which he then removed and henceforth counted unnecessary. But on a later page (p. 256) he concludes that the apostle's "reserve in regard to the earthly life of Jesus, which, as we have seen, is so characteristic of his epistles, proceeded, one is almost disposed to think, from a lingering feeling in his mind of the incongruity between the two pictures." Yes. Then are we to hold to the historical Jesus, or, ignoring him, to accept the Pauline Christ ? We have substantial historical evidence of the former; what evidence have we for the latter ? Is the idea which springs from an individual experience more trustworthy than the testimony of historical facts ? Many find it difficult to forgive Paul for ignoring the historical Jesus, on the ground that in Jesus' teaching by word, by deed, and by example we have the gospel, and all *essential* Christian truth. In it is contained the explicit teaching that Jesus will spiritually survive his physical death, and will continue to be with his disciples. We have a living Christ, our Teacher and Leader, then and now. But this does not make the historical Jesus unnecessary. On the contrary, it is in Jesus' teaching by word, deed, and example that we gain the knowledge and the inspiration to lead the Christ-life. Mr. Somerville's words are desperately misleading (or else untrue) when he says : "Jesus' own work was primarily not to teach, but to live the Life; not to say something, but to be and do something" (p. 10). But let it be considered that "living the Life" *was teaching* — teaching by example, the clearest, most effective, and most inspiring method of teaching. "To be and do something" is to teach truth by illustration and embodiment. But we need also the teaching by word. And who will presume to deny that the words of Jesus contained in the gospels are the supreme religious possession of the world ? We might do without Paul— how could we do without the historical Jesus ? He is our supreme teacher of religious truth. His message, clothed in his words and embodied in his deeds and his life, is the means made effective by the divine power for the realization in men of the human ideal.

Mr. Somerville attempts to justify Paul's indifference to the historical Jesus by saying that Paul would have failed "had he been content to be



the expounder of Christ's words, had his preaching been simply the recital of the Sermon on the Mount, or the proclamation of such truths as the fatherhood of God, and the brotherhood of men, and the glory of service. The question that really interested men was, whether God had spoken and made accessible to them a new life, including forgiveness, power over temptation, victory over death" (pp. 249, 250). Now, it was the mission of Jesus to show, and the whole purpose of his message to declare, that in him and through him God *was speaking* to men certain fundamental religious truths. It was he who made known to men that "a new life was accessible to them, including forgiveness, power over temptation, victory over death." Of course men were really interested in these things, but Paul was not the first to give this information. Jesus was before him with it. And the resurrection of Jesus was not first taught by Paul; Jesus himself first taught it, before the event itself and after the event. The fact is, Paul did not have a new message; he simply chose his own way of presenting a message already given by Jesus. And one may readily arrive at the conclusion that Jesus knew better than Paul how his message ought to be presented to men. Paul's presentation was rendered one-sided, and therefore to that extent weakened, by his disregard of the historical Jesus. There are reasons which cannot here be mentioned why he ignored the earthly life of Jesus; but they only explain, they do not justify, the omission. It was not because Paul disregarded the Jesus of history that he succeeded; rather, it was in spite of this fact. The intense devotion of the Christians, always and everywhere, to the teaching and earthly life of Jesus, as transmitted in the gospel tradition, was what made Paul's success possible. So also it was not the peculiar theology of Paul concerning the law, the death of Christ, and the mystical union, which created Paul's success. Mr. Somerville himself admits this, for he says: "While Paul's views on the free grace of God and the universal destination of the Gospel quickly gained ground and prevailed" —points, be it noted, on which he simply reiterated the teaching of Jesus—"there is no evidence that his Christology made any deep impression at the time, or that it was in favor in those circles from which the Gospels in their present form emanated" (pp. 225, 226). Exactly.

One significant feature of the book remains to be noticed. It is the repeated affirmation of the author that Paul's statements about Christ are religious and not metaphysical. Thus he says (p. 35) that Paul's interpretation of Christ "is a religious interpretation, and takes account not of the metaphysical nature of Christ's person, but of his

significance for the moral and religious life of man." Similarly p. 213. Also, "the language in which the union between Christ and his people is described is not to be understood in a metaphysical sense; . . . it is the language of religious feeling and experience, and is not to be taken as psychological truth" (p. 128). So God and Christ are generally discriminated, but are sometimes spoken of as to the religious consciousness one (p. 141). And Christ is sometimes identified with the Holy Spirit (pp. 119, 120). The term "Fulness of God" by which Christ is characterized in the Colossian epistle is not metaphysical, but expresses the religious truth that in him there is a full endowment of life by the Spirit of God which answers to all the religious needs of human nature (p. 158). Christ is the proper object of worship, because he stands for men in the place of God, in him men see God manifested in a human form, in him God comes to us, appeals to us, works upon us (pp. 145, 146). So in his presentation of Paul's teaching upon the pre-existence of Christ (p. 193) the author raises the question whether we are to "take as literal truth the things that are said of him in that prior life, or may we regard this language as simply expressing, in the forms of theological thought natural to that age, the profound sense Paul, in common with the other writers of the New Testament, entertained of the greatness of their Master and his superiority to all others." A long discussion follows, in which he seems (pp. 213, 214) to take the second view, although he maintains (p. 218) that there is a "difference of metaphysical being between Christ and all others." But this metaphysical truth is theoretical and secondary, and "our faith in the divinity of Christ is based, not so much on isolated passages in the apostle's writings that teach his pre-existence and his transcendental relations to God and the universe, as on that practical experience of the supremacy and all-sufficiency of Christ for the wants of the higher life of man, that finds abundant expression in the epistles and that forms the burden of the apostolic testimony" (p. 219). "The divinity of Christ in the apostolic writings is a truth on which the soul rests from the experience of his divine power, and the satisfying character of the revelation of God that is conveyed in his person and character. It is defined in terms that are supplied by the experience of the new life of which he is the author. It is the soul's confession of the supremacy of its Lord in the region of the moral and spiritual life" (p. 220).

The distinction here drawn between religious valuation and ontological revelation is a recent discrimination of the greatest value in the clarifying of theological thought. Ecclesiastical theology has always

regarded Paul's characterization of Christ as ontological revelation. The conceptions and definitions of the person of Christ which have constituted orthodoxy from the fourth century to the present time unquestionably rest upon the assumption that Paul's statements about Christ reveal the metaphysical truth as to his person. The question now raised is twofold: (1) Did the apostle suppose that he was revealing metaphysical facts about Christ? (2) Was he, in fact, doing so? To the first question Mr. Somerville says no; to the second he says yes.\* The modern school of criticism would reverse these answers. As religious valuation Paul's statements about Jesus can be appreciated and accepted, as ontological revelation they might be rejected. Yet it is quite possible that the apostle regarded them as the latter. So fine a discrimination belongs to the nineteenth century, not to the first. Those who create a theology are firm believers in it. Mr. Somerville, by adopting the value-judgment interpretation of Paul's language, accepts the premises which may conduct one to a radical departure from traditional theology. But he himself does not pass on to any new conclusions. If he has at times raised the reader's hope of a relief from ecclesiastical dogma about Christ, he intends at the end to leave him traditionally orthodox.

But the book is one of unusual value, for the clearness with which it presents the problems involved, the candor with which opposing views are considered, and the scholarship which make the discussions notable. It will be given close attention by those who are students of Paulinism, and, indeed, the general reader would find it interesting and helpful.

The typography of the book is excellent. The appendix contains many useful notes, and the indexes are sufficient. The author's list of errata might be extended. Accents are omitted from many Greek words (pp. 87, 189, 200, 293, 294, 300, 309, and elsewhere), or misprinted (pp. 293, 296). A Greek word is misspelled on p. 294. The German is sometimes inaccurate, e. g., pp. 212, 309. On p. 99 Bruce's work should be entitled *The Pauline Conception of Christianity*, and on p. 325 Cone's work should be entitled *The Gospel and Its Earliest Interpretations*. An important comma is omitted on p. 296, l. 5. On p. 300 "Origines" is probably intended for Origenes, commonly given as Origen. The English rendering of 2 Cor. 5:16, on p. 265, is not good. The interchangeable use of "historic" and "historical" throughout the book seems a defect of style. And the profuse use of capital letters is not in accord with present taste.

C. W. VOTAW.

\* This seems to be the case, since the author says that Christ is metaphysically different from all men (p. 218), and no other source than Paul is cited for this information.

**The Women of the Old Testament.** By ROBERT F. HORTON, M.A., D.D. New York: E. R. Herrick & Co.; Chicago: American Baptist Publication Society. No date. Pp. xii + 292. \$1.

The pen of Dr. Horton dips into many kinds of ink. This "Studies in Womanhood" is apparently a collection of discourses on about twenty of the most interesting female characters in the Old Testament. About each character, or group of characters, the author has woven the threads of a sermon or paper. The narrative is replete with historic information, with brilliant imagination, and with sensible exhortation. There is also an attempt to present some of the critical results of these times. These often divert the reader's mind from the wholesome influence and force of the main thoughts. We find also that the author persists, in contradistinction to Dr. Driver in his *Introduction to the Literature of the Old Testament*, in spelling the divine name *Yahweh*, instead of the popular form, *Jehovah*.

Some of the statements of the author will challenge the minds of the thoughtful readers as rather dogmatic, in view of the possibilities of discovery in our day. For example, he says (p. 276): "The story [of Esther] is fictitious, but the inspiration is real." One is constrained to ask how the author knows whether either statement is correct. No proof of either is given, and the careful reader may challenge both.

The critical positions assumed by the author are substantially those adopted in his *Revelation and the Bible*, published in 1892. As a collection of homiletic and hortatory discourses, this volume may do good but, to achieve the best results among those for whom it seems to be prepared, its critical boughs should be severely pruned.

PRICE.

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**A Handbook of Bible and Church Music.** By J. ASTON WHITLOCK, M.A., Society for Promoting Christian Knowledge. New York: E. & J. B. Young & Co., 1898. Pp. 134.

This small handbook of music is made up of two parts. The first treats of "Patriarchal and Hebrew Musical Instruments and Terms; The Temple Service; Headings of the Psalms." The second part is "A Short Sketch of Ecclesiastical Music, from the Earliest Christian Times to the Days of Palestrina and Purcell." In Part I the author labors under the disadvantage of having no treatise on ancient Hebrew or oriental music. He is obliged to rely on scanty and meager sources

of information, and even on tradition, while in the second part there is a firmer and more established set of principles which have been current in the history of the music of the Christian church. The author claims to provide merely a compilation of material gathered from all available sources.

The first part furnishes the reader with a very brief classification of musical instruments, and a mention of the occasions on which music was used. The temple arrangements for music and temple music subsequent to David's day receive little more than a mention. Chap. viii presents a valuable general summary of the occasions when music was used. The musical terms found in the superscriptions of the Psalms receive very fair but brief notice, based on the statements of Semitic scholars, as presented in technical and semi-popular commentaries.

Part II crystallizes for us our information on music in apostolic and sub-apostolic times, and has a bright chapter on the music under the great church fathers. The charming musician of the sixteenth century, Palestrina, receives a beautiful tribute at the hands of the author; while Henry Purcell's contribution to ecclesiastical music in England is celebrated in very appreciative terms. We find also brief summaries of the principal dates, both foreign and English, connected with different epochs and persons noted in the musical world. An appropriate chapter is devoted to "Music as an Influence," in which notable instances of the power of music in the past are cited. Several appendices on musical notation and other themes conclude this useful, but all-too-brief little volume on the universal art.

PRICE.

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#### LITERARY NOTES.

*The Liturgy of the Nile* is the title of a Palestinian Syriac text, edited, with a translation, introduction, vocabulary, and two photolithographic plates, by Rev. G. Margoliouth, M.A., and published by David Nutt, London. Price 5s., net.

*Figures of Speech Used in the Bible: Explained and Illustrated*, is a new work prepared by Rev. E. W. Bullinger, D.D., and issued from the press of Messrs. Eyre and Spottiswoode, of London. It is to appear in twelve parts at 2s. each, and is to be sold by subscription only.





“JESUS, DER KINDERFREUND”

See p. 398

*From painting by F. Kirchbach*

# THE BIBLICAL WORLD

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## MESSIAHSHIP AS CONCEIVED BY JESUS.

By PROFESSOR A. B. BRUCE,  
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JESUS claimed to be an innovator. A piece of *new* cloth and a *new* vintage were the emblems he chose to denote the significance of the religious movement of which he was the originator. In reference to the amount of initiative to be ascribed to him, on the whole or in detail, two tendencies prevail. One is to reduce it to a minimum; to find in his teaching just a grain of novelty, just one step in advance of previously current thought. This view wears a scientific aspect, and seems to be in harmony with the spirit of evolutionary philosophy. The other tendency is to magnify the initiative of Jesus, to find in his teaching and in his whole religious attitude an amount of novelty which goes far to justify the application to his ministry of the words, "Behold I make all things new." This view is not so unscientific as it may at first appear, for even the theory of development recognizes the occasional occurrence of large variations.

My sympathies are with the second of these opposite tendencies. Jesus has ever appeared to me a great innovator, one who brought in, and gave currency to, a new religious spirit, and a whole group of new religious ideas. He used old words and gave them a new meaning, whereby it came to pass that



Israel's stock of religious ideas in his hands underwent *transformation*. His conceptions of God, man, the world, righteousness, the kingdom of God, Messiahship, are all more or less completely transformed conceptions, the transforming influence being throughout the same, so that the new ideas are all in harmony with each other.

Of course, the novelty is not absolute. All new views, however startling, have been more or less prepared for in human thought. There is always a dawn before sunrise. But the dawn of the day ushered in by Jesus must be sought, not in contemporary Jewish legalism, which was a dark winter night, but in some pregnant thoughts of Old Testament prophets. Christ's transformations were for the most part reversions to prophetic oracles which had not previously received due appreciation, such as Jeremiah's oracle of the new covenant, with its law written on the *heart* (not merely on stone tablets) and God revealing himself directly to the individual spirit, and the still more remarkable oracle of the later Isaiah concerning the redemptive suffering of the righteous for the unrighteous.<sup>1</sup>

These two oracles constitute a great advance on earlier Hebrew thought on God, his kingdom, and his providence. The ancient ideals of devout Israelites were very simple and naïve. Their *pium desiderium* was a righteous nation, and they believed that such a nation must needs be happy and prosperous within and safe from all molestation or domination from without, under the government of a wise, righteous, God-given hero-monarch. This hope and this faith found expression in earlier Messianic prophecy. A kingdom of Israel in which all the people should be righteous, therefore happy, was the Messianic kingdom, and a king worthy of it to reign over such a people was the Messianic king. But what hope of ever seeing such a people and such a king? Where were they to come from? It was such despair that gave birth to Jeremiah's idea of the law written on the *heart*, and to the deuterо-Isaiah's idea of the righteous servant of Jehovah suffering redemptively for the unrighteous. The latter conception, of course, implied the total breakdown

<sup>1</sup> *Vide* note at the end of this article.

of the primitive theory of providence : given righteousness, happiness follows. A righteous nation *ipso facto* prosperous within, independent toward all without ; the righteous people the greatest sufferers—what an acute antagonism !

In the formula, "an elect people righteous, therefore happy," the prophets, with their passion for righteousness, placed the emphasis on the epithet "righteous." The common tendency, of course, was to take the righteousness for granted and to accentuate the happiness. But both prophets and ordinary men were agreed in this, that their hope for the future was the nation of Israel fulfilling covenant duties, and enjoying covenant blessings, under a king whose supreme wish was the felicity of his people—a hero-king like *David*. Their Messianic hope was national, secular, materialistic.

Very different was the Messianic idea of Jesus. Nationalism disappears, and in its room comes humanity. A people is no longer the unit, but the individual human soul. God's kingdom is within, realizing itself, not in a righteous nation, but in a community of regenerated spirits. Universalism is implicit in the conception—it is the complement of the new individualism. Jesus, doubtless, was sent to the lost sheep of the house of Israel, but his personal ministry among his own countrymen is simply the appropriate first stage of a world-wide movement. Even righteousness undergoes transformation. It is inward, personal, spiritual ; Jeremiah's law written on the heart ; a right spirit ; true, pure affection ; trust in God ; reverence for the good ; love for men, friends and foes alike. All kinds of social righteousness will flow from it, but as a stream from the fountain of a pure heart, the primary thing. The true Christ is he who brings in this new type of righteousness by teaching, example, and personal influence through sympathy with the sinful and through the tragic experience of crucified love.

The originality of Christ's thought concerning Messiahship and kindred topics can be conveniently and strikingly verified by contrasting him with John the Baptist, who, in his mode of thought and life, revived the more ancient prophetic tradition. John appears to have inherited the primitive Hebrew theory of

the inseparable connection between righteousness and happiness, with its concomitant conception of God as simply a moral governor, rendering to every man according to his works, strict to mark iniquity, therefore visiting an unrighteous people, such as Israel was then, certainly, inexorably, pitilessly with condign punishment for her sin. Hence his conception of Messiah's function as chiefly judicial, punitive. He that was coming was to come as an impersonation of the fury of Jehovah, with sifting fan and hewing ax in hand, scattering the ungodly like chaff driven by the stormy wind, and consuming them as a devouring fire. "He will baptize you with the *wind* (of judgment) and with fire." Such is the John of the synoptical gospels, whose presentation must be accepted as historical. John's Messianic idea was *legal*.

How different the thought of Jesus all along the line!

First he rises entirely above the legalistic conception of God as purely and simply the divine administrator of retributive justice. Very characteristic from this point of view is the saying in the Sermon on the Mount (Matt. 5: 45): "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Compare with this the conception of the providential order embodied in a text from Deuteronomy (11: 13-15): "It shall come to pass if ye shall hearken diligently unto my commandments . . . that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in the fields for thy cattle, that thou mayest eat and be full." In the light of this earlier prophetic utterance we see that the saying of the preacher on the hill, which to us now may appear very commonplace, was then no commonplace, but nothing less than the proclamation of *a new theory of providence*, viz., that in large areas of human experience (sunshine and rain—how much they represent!) there is no fixed, invariable connection between conduct and lots, and that the reason of this is not that there is no God, nothing but blind laws of nature, or that God is indifferent to moral interests, but that the highest supreme attribute of God is not, as men of old thought, retribu-

tive justice, but benignant, gracious love; whence it comes that he deals not with men after their sins, but is good to all, even to the unthankful and evil; not merely loving them that love him and keep his commandments, but loving even his enemies. Truly a great, original, pregnant piece of insight into the everlasting fact which men, blinded by theories, had hitherto for the most part failed to see, though not wholly, as that sentiment in the Psalter, "he hath not dealt with us after our sins," suffices to attest. This flash of direct vision into the heart of things means much—a new idea of God and of his whole relations to the children of men, God a magnanimous, benignant being, patient with the bad, preferring the policy of mercy to that of judicial rigor as the means of fostering piety in accordance with the deep thoughts of another psalm, "then is forgiveness with thee *that thou mayest be feared.*" A new idea I call it; but the fact is as old as the creation, for God's relation to man was never purely legal, but inside Eden and outside ever gracious; he always benignantly giving, men always thankfully or unthankfully receiving. We expect to find that this saying about the sun and the rain is more than an *obiter dictum*, that the idea it expresses is central in the thought of Jesus, and that it will determine the character of his whole public ministry.

The fact corresponds to our expectation. Jesus deemed it fitting that Messianic activity should reflect the benignity of the Father in heaven, and the best evidence that he was himself the Messiah is the fidelity and enthusiasm with which he worked out the programme of patient, gracious love. In connection with the former of these two statements it is interesting to note the prophetic oracles on which his Messianic idea seems to have been modeled. To two, more than all, belongs this place of honor: Isa. 42: 1-4, beginning, "Behold my servant whom I uphold—mine elect in whom my soul delighteth; I have put my spirit upon him;" and Isa. 61: 1-2, beginning, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek." These texts are prominent in the gospel narratives. There are echoes of the former—indeed, I may say of both—in the preternatural

phenomena connected with the baptism of Jesus—the descent of the spirit on him and the voice from heaven pronouncing him God's well-beloved. The first evangelist quotes the earlier oracle at length as giving a faithful picture in prophetic language of the real Jesus as opposed to the Jesus of a distorted pharisaic imagination (12:17–21). Luke gives the second oracle as the text of Christ's discourse in the synagogue of Nazareth (4:18). Some critics might be disposed to find in these facts simply evidence that it was such a benignant Christ the apostolic church discovered in Jesus. That they certainly are at the least. But why doubt that these prophetic oracles helped to shape the Messianic idea and consciousness of Jesus? The post-baptismal phenomena, however objective, answer to a subjective mental state of the recipient of the experiences. Jesus, that is to say, was consciously filled with the spirit of divine patience and pity, and he was assured that, so filled, he was the well-beloved of the Father. That spirit had impelled him to leave Nazareth for the scene of John's baptism, and in its stirring within his breast he recognized the voice of God summoning him to a Messianic vocation, for the fulfilment of whose tasks the chief requisite was fervent, passionate, self-devoted love. Jesus' Messianic idea was *evangelic*.

Jesus was faithful to the ideal suggested to him by his own heart and happily expressed in the above-cited prophetic texts. His public life was the outflow in word and deed of his "enthusiasm of humanity." Anyone who watched his career could see that he had not come to judge, or to be the executor of divine wrath. The Baptist saw it and was disappointed. Hence his doubt if the man of Nazareth whom he had baptized some months ago was, after all, "he that should come." That doubt is a hard fact not to be explained away, and it is conclusive evidence as to the wide gulf which separated John from Jesus in their respective conceptions of Messiahship. For John the Messiah is the agent of retributive justice under a system of purely legal relations between God and men; for Jesus he is the minister of divine mercy under a benignant sign of grace. *Hinc illæ lacrymæ*. Hence that stumbling of a noble man over benefi-

cent events wherein he should have rejoiced, to which Jesus made pathetic allusion when he said: "Blessed is he whosoever shall not be offended in me." John had expected a bad world to be catastrophically destroyed and a good world to be brought in by a multitudinous repentance inspired by panic fear of the judgment day. Messiah had come, it was fondly hoped, but not the judgment; not the catastrophic method, but activities of which the fit emblems were not the swift-working wind, fire, fan, and ax, but the gentle, noiseless, gradually efficient forces of light and leaven, producing not hasty, superficial reform, but radical regeneration. How surprising to the stern representative of the old régime of law, and legal rigor, and pitiless strictness to mark iniquity! Blessed the man who is not surprised or scandalized! He is the child of a new time, a citizen of a new kingdom of heaven. He lives in the new, happy era of *grace*.

There were some such men—a few who did not share John's doubts, and who gathered around Jesus as disciples. Some of them, according to the account in the fourth gospel, intrinsically credible, had been disciples of the Baptist first, and we can well believe that they were glad to make the change of masters. For there was a great difference between the two companies. In the one reigned gloom, in the other gladness. The John circle fasted, the Jesus circle feasted. Jesus compared his company to a wedding party for which fasting and sadness were impossible. It is a word full of meaning in reference to the difference between the religious thought of Jesus and that of the Baptist. It throws us back on the question: Why was the prevailing temper of the two societies so diverse? The answer must be: Because the masters were different in their spirit and teaching; the one gloomy and despairing, the other bright and hopeful; the one austere and severe, the other genial and gentle; the one preaching a gospel which was no gospel, not *good* news but *awful* news of doom and destruction, the other preaching a gospel indeed; the one telling disciples of a divine Lawgiver with his law written on tables of stone and demanding obedience under dire penalties, the other ever speaking to disciples of a

divine Father who loves enemies and strives by patience and pity to make them friends and sons.

In the school of Jesus, in short, we are in a different world, and while using old phrases, for convenience, learn to put on them new meanings. Having used the Baptist as a foil to make this point clear, we may now forget him and pass to one or two other considerations which confirm the view now offered as to the nature of Christ's Messianic idea.

Not without a bearing on the matter in hand is the relation of Jesus to the proscribed classes of Jewish society, the "publicans and sinners" of the gospels. His intensely sympathetic attitude toward them revealed the advent of a new religious spirit, harmonizing with the new doctrine about God as before all things benignant. It also implied on the part of Jesus a universalist outlook, a conviction that his work concerned not Jews only, but humanity, and that his ultimate sphere of influence was the wide world. To the religious Jew a publican was as a heathen — "as a heathen man and a publican" was a byword. Yet Jesus, fully aware of this, treated publicans as comrades and brethren worthy to be called to Messiah's feast and capable of becoming good citizens of the kingdom of heaven. Thereby he said in deed what he also said in word: "Many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." It foreshadowed a Gentile Christendom, the near approach of the time when the "isles" should wait for Messiah's law. The divine kingdom of Jesus is no mere petty kingdom of Israel, nor is his Messiah a merely Jewish Messiah. Nationalism has become a thing of the past; humanity is now the watchword. The human soul is God's throne, and the meanest of men, Gentile dogs and degenerate Jews alike, may sit in heavenly places. Such deep significance lay in that festive meeting of Jesus with publicans and sinners in Capernaum.

Of similar import was the habitual use by Jesus of the title "son of man." It said all in a name, summed up his whole Messianic idea and message in a word. To understand its import one would almost need to have heard Jesus pronounce it, care-

fully noting accent and emphasis. Sometimes there would be a stress on the word "man," hinting antithesis to some other, more pretentious title—son of *man* versus son of *David*; *e. g.*, son of David was the popular name for Jesus among the multitudes who followed and admired him. Jesus heard them use it, said nothing by way either of acceptance or rejection, simply kept calling himself with the slightest possible declinatory emphasis "son of *man*." He was not proud of the name, son of *David*. He attached no vital significance to it. He did not believe that to be a literal descendant of David was a necessary qualification for Messiahship. It was enough to be equipped with Messianic charisms, to be filled with God's spirit of love, and so to be the well-beloved of God. That one might be who was not a lineal descendant of David; one of whom that could be said was at least a son of David in spirit. "If ye be Christ's, then are ye Abraham's seed," said Paul. "If one be spiritually fit to be a Christ, then is he a son of David," would have said Jesus.

If we are to attach due importance to the foregoing statement, we must know the precise value to be assigned to the genealogy of Jesus in the gospel of Matthew. It is of no vital importance to *our* faith in Jesus as the Christ. To think otherwise would be to place ourselves on the level of Jewish Christianity, with its conception of Messiah as necessarily a descendant of David, as God's messenger mainly, if not exclusively, to Israel, and as God's agent in restoring the kingdom to Israel, and therefore extending it to Gentiles only in case the restoration of the national theocratic kingdom were found to be impracticable. Matthew's genealogy is a part of the primitive Christian apologetic for the benefit of Jewish Christians entertaining such a Messianic idea. From that point of view it is legitimate. For the sake of Jewish Christians who needed such a staff to lean upon it was worth while showing, if it could be done, that, as a matter of fact, Jesus was a descendant of King David. The genealogy is the attempted proof, and that it stands at the beginning of the first gospel, an interesting monument of service rendered in the apostolic age to the weak faith of a section of the infant church, can do us no harm if we understand to take it just for what



it is worth. That Luke understood its value to be only relative we can see from the manner in which his genealogy is constructed. It runs back, away past David and Abraham, to Adam and thence up to God. The effect is to render Davidic descent insignificant to faith, and lay the emphasis on son of Adam or *man*, and son of *God*; to make Davidic sonship, like the moon seen in the sky in daytime, lusterless and useless in presence of the sun. Luke, doubtless, knew what he was doing: that "son of David" concerned Jews, and that "son of man and son of God" was what concerned Gentiles.

How far Jesus himself was from entertaining current Jewish ideas of Messiahship we may learn from his discourse to his disciples on the Mount of Olives concerning the impending destruction of Jerusalem. That discourse teaches two things of present concern to us. One is that, while proclaiming a benignant Father, who in his grace and magnanimity treats, to a large extent, evil and good alike, Jesus fully believed in the reality of an inexorable retributive order. Jerusalem destined to destruction for the sins of her children—behold a signal instance of that order! The discourse further teaches us that in the view of Jesus the destruction of Jerusalem and of the Jewish state was to have for its principal cause a *false Messianic hope*. "Many shall come saying I am Christ." There were men who said that in effect by stirring up the people to revolt against Rome, in the name of the Messianic idea, and, Josephus being witness, this was the cause of the national overthrow. With such hopes and aims Jesus had absolutely no sympathy. "Believe them not," said he to his disciples. Not national independence, but something far deeper and more precious, was what he offered to his countrymen. If they had listened to him, they would have been saved, not merely from political annihilation, but from greater evils. They might have remained subject to the yoke of Rome, but they would have been freed from the yoke of rabbinism, of legalism, of legal ideas of God, and of a religion of fear and of routine. Under the guidance of their true Messiah they would have passed into the liberty and joy of sonship, and become worshipers in spirit and in truth of their divine Father, the one Father of all.

It may seem as if in the mind here given Messiahship were sublimated into nothing, and that Jesus in our view can have used the term "Christ" only prudentially, as Dr. Baur, indeed, maintained he did use it. Not so. What is a Christ? The bringer in of the *summum bonum*, the fulfiller of the highest human hopes. That is the essence of the matter. In common with all Jews Jesus earnestly believed that such a Christ would come. Where he differed from all, John the Baptist not excepted, was in his conception of the *summum bonum*, and consequently of Messiah's spirit and function, as embodied in his doctrine of the kingdom of God.<sup>2</sup>

\*I have read the critical remarks of "C. W. V." in the September number of the BIBLICAL WORLD on my article "The Easy Yoke" in the *Expositor* for August. Readers of the present article, written as it now appears before the BIBLICAL WORLD for September reached me, will see how entirely I agree with the view that Christ's ideas "were substantially those of the greatest Old Testament prophets." My assertion of the novelty of Christ's ideas in the paper commented on had, of course, reference, mainly, to the legalism of later Judaism, and it seemed to me worth while in that connection to make it strongly. But I must add that the assertion has its truth and importance even with reference to the prophets and psalmists. They were only a dawn. And it was an abortive dawn, if I may so express myself. The prophetic utterances were not epoch-making. Jeremiah's oracle of the new covenant remained dormant and forgotten for seven centuries. Only when revived by Jesus did the evangelical words of the Old Testament become at last a mighty power. As spoken by him they created a new religion, a new era, a new world.

## THE SUPREME FACE OF THE CHRISTIAN CENTURIES.

By JOHN POWELL LENOX,  
Chicago, Ill.



FRESCO FROM CATACOMBS OF  
SS. ACHILLI E NEREO, ROME

See p. 384

SCHOLARS have said that the infinite chaos of lost things in literature contains no greater treasure than the forgotten writings of the great Greek tragedians, and one writer has added: "More valuable surely would be some authoritative record that would fill the many vacant spaces in the accounts we possess of Him who was perfectly human as well as supremely divine." So, too, the heart has clamored for some objective representation, some pictured semblance, of Him whom it enshrines as its highest and holiest ideal, the Man of all men who "was

made flesh and dwelt among us." That venerable authority, St. John of Damascus, argued that, as the Lord took upon him the form of a man and chose to be observed as such by others, he did not forbid representation of himself and the scenes of his life. "Paint all these things," he said, "in colors as well as in books."

As there are four records of our Lord's life and words in literature, so in art he is depicted by four gospels of representation—fresco, mosaic, painting, and sculpture. They, too, show that the Prince of the chosen people is become the Desire of all Nations.

If there could be gathered in one volume a representative collection of the pictured Christ, one striking and interesting fact would be made prominent, namely, the stamp of individual nationality upon the work of the artists.

Besides this diversity of representation, another impressive

fact would be a surprising unity of resemblance, making the identity of the Christ face a comparatively easy matter despite its varying garb of nationality and setting.

The ages of art as well as the ages of men have caught up Pilate's peroration, investing it with a depth of meaning he never



FRESCO FROM CATACOMB OF S. CALLISTO, ROME  
See p. 384

dreamed of, proclaiming everywhere, "Behold the Man!" Thus, as has been beautifully said, "One face appears in all the centuries of Christian history and in the art of every European nation as the picture of the world's Beloved, who unites in one all the nations of the earth and links humanity to heaven by the splendor of his everlasting name." Whence came the contour of this countenance? What gave to it such a marked individuality? Was it due to the dream of a painter supremely favored above his fellows, or the exalted vision of a sculptor who had seen with more than mortal eyes? Let us examine without prejudice, if possible, the testimony which is supplied by the record of art.

As Rome has preserved to history in lasting marble and

bronze the portraits of her rulers and statesmen, so within the catacombs of the Eternal City, the writer believes, were hidden for centuries the earliest portrayals of the face of Christ which have established what is known as his "likeness" in the world.

Sir Wyke Bayliss, president of the Royal Society of British Artists, than whom there is no higher authority upon the subject, thus defines what is meant by the term: "By the 'likeness of Christ' I do not mean the 'likenesses' nor any one of them in particular, but the verisimilitude common to them all, which was not invented by any one of the great masters, but was adopted by them from earlier records. The likeness that painters and sculptors in all ages have had before their mental vision when they attempted to portray His image; the likeness that is known throughout the world, sometimes more perfectly, sometimes less perfectly rendered, to which we all unconsciously appeal when we think of our Lord in any act of his ministry; the likeness that enables us to recognize in any group of figures the face that is intended to represent the face of Christ. . . . It is common to every form of art and to every country in the world. Art is the one universal language that has never been confounded, and on this subject it speaks the same word to every people. Even the evangelists who carry Christianity to savage tribes have no need to translate the likeness of Christ as they have to translate his words. It is at all events today a fixed type. No painter would dream of altering it, nor of claiming it as an invention of his own." The catacombs have been called the Diploma Gallery of the early Christian painters, and served as hiding places for the Roman Christians at a time when the art of portraiture was a marked characteristic of the age. Sir Edward Poynter and Mr. Percy Head in their *Text-Book on Classic and Italian Painting* state that "From the time of Augustus to the time of Diocletian was the period during which Roman art, such as it was, chiefly flourished. Portrait painting engrossed the energies of the most capable artists, and pictures or statues of eminent men were multiplied in public places and private collections." The earliest frescoes of the catacombs date back to the apostolic age and the century fol-

lowing, and were undoubtedly the work of Roman artists who bore the name of Christians.

Paul found in Rome waiting to give him hearty welcome a Christian church which he strengthened and enlarged by two



MOSAIC FROM BASILICA OF SS. COSMA E DAMIANO, ROME  
See p. 386

years of preaching and teaching. Many of its members he calls affectionately by name, and among the brethren were men of position and means. It seems inconceivable that none of these should have any knowledge of the personality of Christ, either from eyewitnesses or from others to whom those who had seen

the living Lord had given description of his appearance. Again, it is unlikely that they would allow representations of him to be perpetuated which were manifestly untrue.

The most beautiful, as well as one of the earliest, of the catacomb frescoes of Christ is the famous Callistine medallion portrait from a chapel in the cemetery of S. Callisto, Rome.<sup>1</sup> It should be borne in mind that this catacomb was closed by Pope Damasus about 365. The fresco is assigned to the second century, and its antiquity is evidenced by the entire absence of symbolic imagery and its association with other works in the same chamber that are among the oldest in the catacombs.

The portrait is life-size and was originally executed in color, but rock damp and the smoke from candles of visitors have so obscured and marred the work that little more than a shadowy outline now remains of the nobly beautiful face. It has suffered much also by misrepresentation through common and carelessly executed wood cuts that bear scarcely any resemblance to the original. The reproduction used here is from a facsimile carefully made from the original fifty years ago, before smoke and damp had all but effaced the fresco, by Mr. Thomas Heaphy, himself a portrait painter, an expert copyist of works of this character, and an ardent and devout student of the subject. The long hair parted in the middle and falling upon the shoulders, the divided beard, straight nose, and wide, intellectual forehead, full, solemn eyes, and sensitive mouth combine to make a cast of countenance elevated and spiritual in expression.

Three other frescoes noteworthy in this connection are two representations of Christ from the catacombs of SS. Achilli e Nereo, and a third from a picture of the Last Supper now in the Vatican library, all bearing a common resemblance. The reproduction of one of the faces from the catacombs of SS. Achilli e Nereo<sup>2</sup> impresses the beholder, not as an imaginary picture, but as the work of an artist who was striving for the portrait of a person who had been described to him and of whose face he had seen other copies. For some reason it was left unfinished by the artist. These four faces are master links in

<sup>1</sup> See p. 381.

<sup>2</sup> See p. 380.

that golden chain which is the glory of Christian art. They belong to the group which might be called the keynote of that unique and impressive symphony of delineation having for its theme the portrayal of the Christ countenance. So distinctive



See p. 388

CHRIST AS A PILGRIM

*From fresco by Fra Angelico*

and universal has been their influence that in this prolific age of pictorial reproduction the child of the intelligent Christian household rarely fails to recognize the face of Christ, however varied its environment or expression. After the dark and perilous night of persecution under the reign of the cruel Diocletian there dawned for the church early in the fourth century, when Constantine came into power, a new era of deliverance and freedom. Stately basilicas and churches richly adorned took the place of underground caverns and chambers, and upon their domes and walls was emblazoned in still enduring mosaic the same face of the Redeemer which had looked down upon the resting places of their martyred dead. It was the same face, also, that had been brought in mosaic and enamel from Byzantium,



the face engraved on medallions of glass with portraits of the apostles, and sometimes outlined upon the linen face cloths of the dead. As the design in mosaic composition is purely mechanical, the work of a copyist who followed it by rote, the



DETAIL OF "CHRIST IN BENEDICTION"

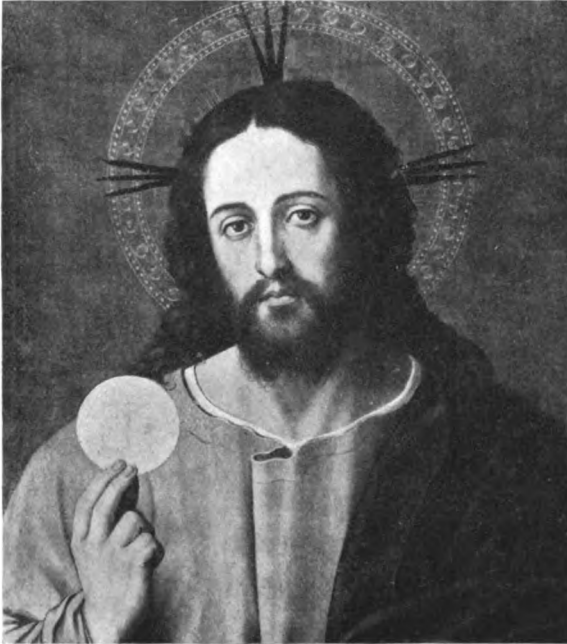
See p. 389

*From painting by Cima*

representations of Christ now became stereotyped, in most instances showing little or no attempt at any expression of thought or feeling. The earliest of these mosaics dating from the fourth century are in the Baptistry of Constantine and the Basilica of "St. Paul without the Wall." A notable example of a sixth-century mosaic, also in Rome, is a majestic full-length figure of Christ in the Church of SS. Cosma e Damiano in the Forum.<sup>3</sup> The figures of the composition, which occupies the dome, are twelve feet in height, and the subject represented is

<sup>3</sup>See p. 383.

from the second chapter of Revelation: "These things saith the Son of God who hath his eyes like to a flame of fire and his feet like fine brass. . . . He that overcometh and keepeth my works unto the end, to him will I give power over the



See p. 391

DETAIL OF "LAST SUPPER"

*From painting by Juanes*

nations, . . . and I will give him the morning star." From the deep blue sky Christ descends with the "scroll of truth" in his left hand, and addresses the saints and apostles grouped below him. He is clothed in a garment of gold, representing the "flame of fire," which is most effective against the transparent ultramarine of the background.

Although in the centuries following there were frequent forms of a debased type, these mosaics of the basilicas preserved the likeness through the long period of the dark ages to the early days of the Renaissance.

Then came a change. To the "passionless simplicity of

portraiture" expression, feeling, and significant action were added. Under the hands of the early Italian artists Cimabue, Giotto, Fra Angelico, Christ began to be pictured, not as a glorified Redeemer coming in the clouds of heaven, but in the events of



DETAIL OF "CHRIST AND THE WORD OF LIFE"

See p. 391

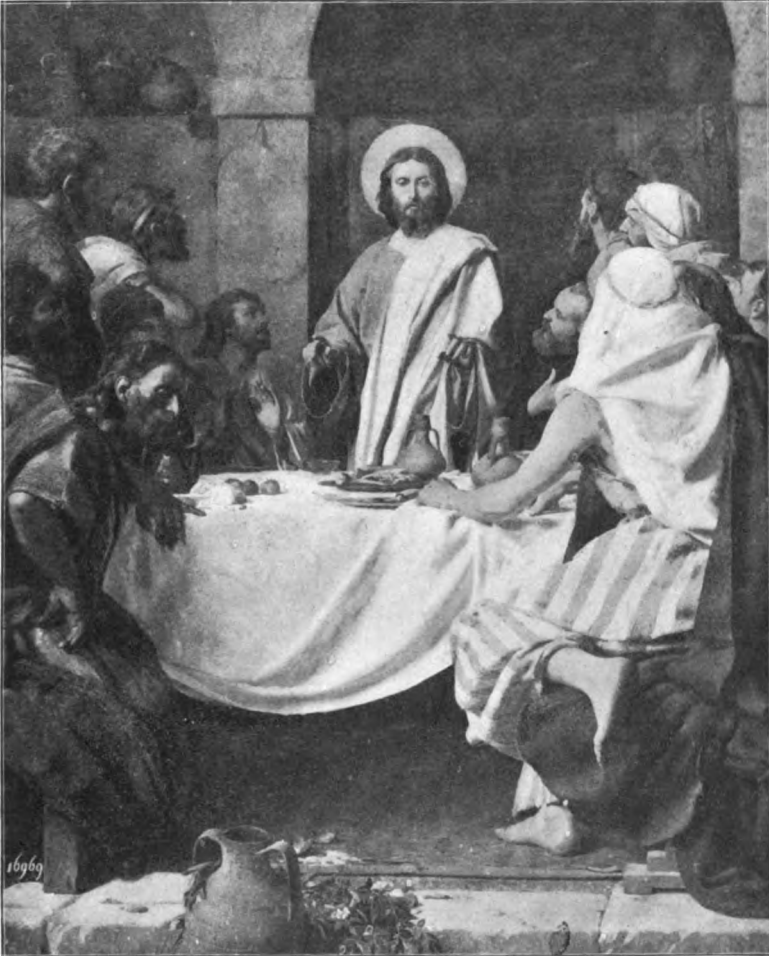
From painting by Vladimir Makovsky

his daily life upon earth. In the mind of the painters, reverence and imagination united to illuminate the theme, if not with the finish and more perfect execution of later periods, at least with a sincerity of purpose that cannot be doubted. A favorite old fresco, the colors of which are still surprisingly preserved, is that which the sweet-souled and devout Angelico painted over a doorway leading into the hospice where strangers were entertained in the Monastery of San Marco at Florence. The "Walk to Emmaus" it is commonly called, but is more correctly "Two Dominican Brothers Receiving the Lord as a Pilgrim."<sup>4</sup> The picture will serve as an illustration of the early Italian type of Christ.

One of the gems of that model gallery of art, the Dresden,

<sup>4</sup> See p. 385.

is "Christ in Benediction,"<sup>5</sup> a majestic full-length figure of the Savior for a long while wrongfully attributed to Gian Bellini,



THE LAST SUPPER

See p. 390

By Giacomo Martinetti

but now known to be the work of Cima, who was a follower, not a pupil, of Bellini. He shows in this brilliantly finished work a mingling of the severity of the Paduan with the

<sup>5</sup> See p. 386.

softness and lustrous coloring of the Venetian school. The figure of Christ, with its sharp features, abundant dark hair and beard, may be cited as an example of the mediæval Italian type.

Showing the modern Italian type we have Giacomo Marti-



See p. 392

SUPPER AT EMMAUS

*From painting by Rembrandt*

netti's painting of the "Last Supper" in the Church of the Savior at Jerusalem.<sup>6</sup> Christ has risen from his seat, and, with sorrowful, downcast glance that gives no hint of him whose heart is false, utters the fateful words: "And one of you shall betray me." Some of the disciples have started to their feet in excitement and press close to their Lord, while all faces, except one, in anxious inquiry seek His. So deep is their concern that not one of them notices the unhappy Judas who sits in the foreground. The face of Christ is serious, dignified, and contemplative. The picture is well balanced, and the close grouping of the intelligent-looking disciples admirably managed.

<sup>6</sup> See p. 389.

In the Prado Palace at Madrid hangs a representation of the Savior by Juanes—a gentle, earnest man, we are told, who, like many other Spanish artists, dedicated his life to the service of the church. The illustration is a detail from one of his cele-



“CHRIST AND MARY THE SINNER”

See p. 393

*From painting by Edelfelt*

brated “Last Suppers,” showing a tender spiritual conception of the face of Christ thoroughly Spanish in type.<sup>7</sup>

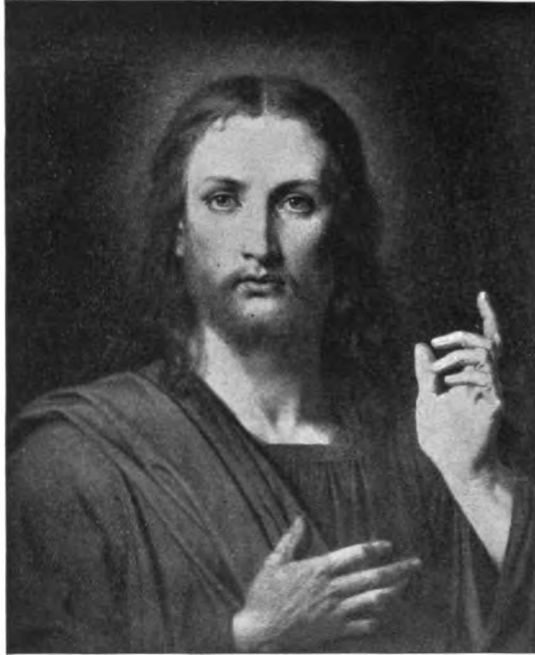
The history of Russia is shadowed by much sorrow and suffering; naturally it is more or less reflected in her art. From the brush of Vladimir Makovsky is the picture “Christ and the Word of Life.”<sup>8</sup> The text, painted in old Russian upon the open pages of the Bible, is: “In my Father’s house are many mansions. If it were not so I would have told you. I go to

<sup>7</sup> See p. 387.

<sup>8</sup> See p. 388.

prepare a place for you." The original is a panel picture in the Cathedral of Kazan, St. Petersburg.

In Rembrandt's "Supper at Emmaus"<sup>9</sup> Christian art treasures a small but impressive picture, now in the Louvre, affording an



"OUR SAVIOR"

By kind permission of D. H. McAlpin, Esq.

*From painting by Hugues Merle*

example of the Dutch type. The charm of the work lies in its simplicity and naturalness. Mrs. Jameson says of it: "Rembrandt took the subject of the 'Supper at Emmaus' and baptized it in the pure waters of the gospel. We have before us a countenance pale and tender, meek and lowly of heart, adorned only with holiness and glorified life; with eyes of unfathomable pathos needing no theatrical upcasting, for they see God everywhere."

One of the Champs de Mars pictures of several years ago is shown in "Christ and Mary the Sinner," by Edelfelt. The

<sup>9</sup> See p. 390.

white-clad figure, severe in its plainness, carrying an alpenstock, so useful in that rocky country, a glimpse of which we catch in the thinly wooded shore, is a Finnish Christ.<sup>10</sup> We have the same national lineaments repeated in the features of the kneel-



DETAIL OF "CHRIST THE CONSOLER"

*From painting by Carl Bloch*

ing woman, half shrinking lest she may hear again the hated old taunt and cruel reproach, but surprised in her sorrow by the gracious words of love and helpfulness that fall from the lips of her forgiving Lord.

A work that has impressed many as an inspiration of the highest order, standing out alone in its noble individuality, is a half figure of Christ by the late Hugues Merle, a French artist. He was a pupil of Coignet, and was noted for the excellency of the eyes he put into his portraits, giving to them a depth and brilliancy that were remarkably life-like.

Carl Bloch, in his noted painting "Christus Consolator," has given a noble conception of the subject in a Scandinavian

<sup>10</sup>See p. 391.



setting. The illustration is a detail from the original. It is a remarkable countenance, which expresses in no small degree those exalted qualities which give it a large measure of consonance with the words of that incomparable invitation painted



HEAD OF CHRIST

*By Dante Gabriel Rossetti*

below the picture: "Come unto me all ye that labor and are heavy laden and I will give you rest."

Illustrating an English type is an interesting and highly finished study of the head of Christ, now in the possession of Mr. Moncure D. Conway. It is by Dante Gabriel Rossetti, which he made for his picture "Mary Magdalene at the Door of Simon the Pharisee." The scene is laid in a village street at the time of a festival. Surrounded by a throng of gay companions, Mary is passing. Looking out upon her from a window in Simon's house is the face of Christ. By a sudden impulse she is moved to break away from the band of revelers. Passion-

ately she tears from her hair the flowers of frivolity, and, resolutely putting aside restraining hands, she strives to enter where Christ sits, receiving the hospitality of his host "with a gracious self-possession and exquisite simplicity of mien." No words



"THE VEIL OF THE TEMPLE WAS RENT IN TWAIN"

*From study by Simeon Solomon*

can more fittingly describe the *motif* of the picture than Rossetti's own, which he gives to the repentant Mary :

" Oh, loose me ! seest thou not my Bridegroom's face  
That draws me to him ? For his feet my kiss,  
My hair, my tears, he craves today : and Oh !  
What words can tell what other day and place  
Shall see me clasp those blood-stained feet of his ?  
He needs me, calls me, loves me, let me go."

An English artist much talked about in London these days, whose sketches and drawings are making him famous, is Simeon

Solomon. A characteristic work he has entitled "The Veil of the Temple was Rent in Twain." In the significant and unique thought of the artist, no more shall the temple veil enshroud the mystery of the Divine Presence, for through its rent folds



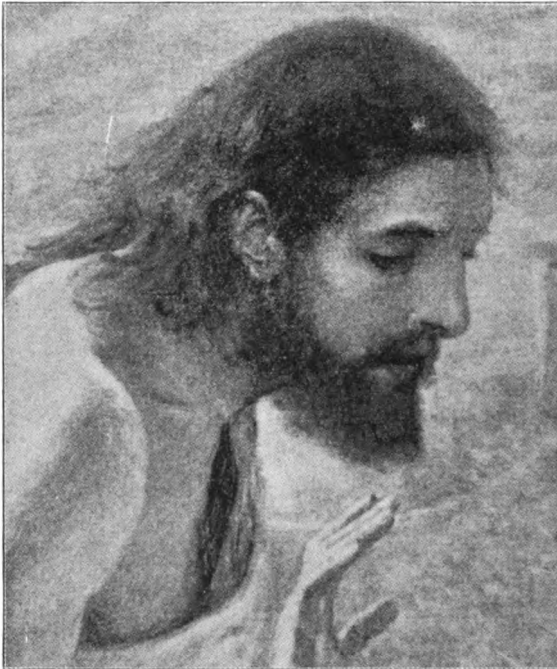
BUST

*By Thomas R. Gould*

there hath appeared the radiance of the New Shechinah, Immanuel manifest in the flesh to "shine in our hearts to give the light of the knowledge and the glory of God in the face of Jesus Christ." The charm of the conception is in its beautiful simplicity and spiritual freshness, pervasive as the fragrance of a flower—none other than that face which is the "White Rose of the paradise of God." With few but telling strokes of his pencil the artist has suggested a countenance striking in effect and yet elusive like a face in a dream, leaving in a masterful way the completion of the portrait to the devout fancy of the beholder. Contemplating the picture one is reminded of what Alexander Dickson has said about the many different representations of Christ: "The fascinating theme far transcends our

highest thoughts, and although we cannot hope to do it justice, we may come modestly behind our Saviour and through the press of his perfections touch the hem of his garment."

In the Athenæum library at Boston, cherished as the work of



DETAIL OF "CHRIST APPEARING TO MARY"

*From painting by Fritz von Uhde*

one of her talented sons, is a colossal marble bust of Christ by Thomas R. Gould, who was born in 1818 and died in Florence in 1881. Jarves pronounces it "one of the finest felt and conceived idealisms in modern sculpture, Shaksperian in force of personality." By the same sculptor was an opposing conception of Satan, in which intellect is the paramount quality, as love is in his Christ.

If the celebrated pictures of modern years illustrating the life of Christ could be hung in one gallery, that depiction of him most widely admired and accepted would seem to have impressed itself upon the imagination of German genius. After a sojourn

among that religious art of the old schools which shows a wearisome repetition of harrowing *Ecce Homos*, *Pietas*, and *Crucifixions*, to meet with the intellectual and conscientious work of these artists is like coming out of the depressing gloom and chill



"GETHSEMANE"

*From painting by Kunz Meyer*

of a long-used prison into a place of pure air and bright sunshine, and thus to be reminded that our Savior's mission among men was to help and heal and comfort, as well as to suffer.

To such men as Professor Hofmann, Plockhorst, Zimmerman, Meyer, Kirchbach," and the soldier-painter Fritz von Uhde is largely traceable the marked revival of interest in sacred art within the past decade.

" See frontispiece.

Among the works of the modern Germans one seldom sees anything that is irreverent, trivial, or carelessly treated. There is always a dignity befitting the theme. Expressing, perhaps, the national characteristics more strongly than some other representations, is Kunz Meyer's tender, impressively rendered "Gethsemane."

"O human face where the celestial gleam  
Lingers. O, still to Thee the eyes of men  
Turn with mute, questioning worship, seeing there,  
As in a mirror, the Eternal Light,  
Caught from the shining of the Central Soul,  
Whence came all worlds and whither shall return."



**SKETCH OF HEAD OF CHRIST**  
*Leonardo da Vinci*

Showing a departure from the traditional (bearded) likeness,  
probably under the influence of Greek art

# ISRAEL'S MESSIANIC HOPES.

Arranged by GEORGE S. GOODSPEED,  
The University of Chicago.

## I. THE PRE-MOSAIC AGE.

### 1. THE IDEAL CONCEPTION OF MAN AND HIS DESTINY.

And God said, Let us make man in our image, after our likeness ;  
And let them have dominion over the fish of the sea, and over the fowl  
of the air, and over the cattle,  
And over all the earth, and over every creeping thing that creepeth upon  
the earth.

And God created man in his own image,  
In the image of God created he him,  
Male and female created he them.  
And God blessed them ; and God said unto them,  
Be fruitful and multiply, and replenish the earth, and subdue it ;  
And have dominion over the fish of the sea, and over the fowl of the air,  
And over every living thing that moveth upon the earth.—*Gen. 1 : 26-28.*

### 2. THE HOPE OF VICTORY OVER SIN.

And the Lord God said unto the serpent,  
Because thou hast done this, cursed art thou  
Above all cattle and above every beast of the field ;  
Upon thy belly shalt thou go,  
And dust shalt thou eat all the days of thy life ;  
And I will put enmity between thee and the woman,  
And between thy seed and her seed ;  
It shall bruise thy head,  
And thou shalt bruise his heel.—*Gen. 3 : 14, 15.*

### 3. THE HOPE OF JEHOVAH'S INDWELLING IN SHEM.

And he said,  
Cursed be Canaan ;  
A servant of servants shall he be unto his brethren.  
And he said,  
Blessed be the Lord, the God of Shem ;

And let Canaan be his servant.  
 God enlarge Japheth,  
 And let him dwell in the tents of Shem ;  
 And let Canaan be his servant.—*Gen. 9:25-27.*

#### 4. THE HOPE OF THE NATIONAL HOME AND GLORY.

##### a) *In Abraham.*

Now the Lord said unto Abram,  
 Get thee out of thy country,  
 And from thy kindred and from thy father's house,  
 Unto the land that I will shew thee,  
 And I will make of thee a great nation,  
 And I will bless thee, and make thy name great,  
 And be thou a blessing ;  
 And I will bless them that bless thee,  
 And him that curseth thee will I curse ;  
 And in thee shall all the families of the earth be blessed.

—*Gen. 12:1-3.*

And the Lord said unto Abram, after that Lot was separated from him,

Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward ; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it ; for unto thee will I give it.—*Gen. 13:14-17.*

##### b) *In Isaac.*

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, O Lord God, what wilt thou give me, seeing I go childless, and he that shall be possessor of my house is Dammesek Eliezer? And Abram said, Behold to me thou hast given no seed; and lo, one born in my house is mine heir. And behold, the word of the Lord came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to tell them; and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.—*Gen. 15:1-7.*



c) *In Jacob.*

And he came near, and kissed him ; and he smelled the smell of his raiment, and blessed him, and said,  
 See, the smell of my son  
 Is as the smell of a field which the Lord hath blessed,  
 And God give thee of the dew of heaven,  
 And of the fatness of the earth,  
 And plenty of corn and wine:  
 Let peoples serve thee,  
 And nations bow down to thee :  
 Be lord over thy brethren,  
 And let thy mother's sons bow down to thee :  
 Cursed be every one that curseth thee,  
 And blessed be every one that blesseth thee.—*Gen. 27 :27-29.*

## 5. THE HOPE OF A COMING VICTORIOUS RULER.

And Jacob called unto his sons, and said : Gather yourselves together, that I may tell you that which shall befall you in the latter days.

\* \* \* \* \*

Judah, thee shall thy brethren praise ;  
 Thy hand shall be on the neck of thine enemies ;  
 Thy father's sons shall bow down before thee.  
 Judah is a lion's whelp ;  
 From the prey, my son, thou art gone up ;  
 He stooped down, he couched as a lion,  
 And as a lioness ; who shall rouse him up ?  
 The sceptre shall not depart from Judah,  
 Nor the ruler's staff from between his feet,  
 Until Shiloh come ;  
 And unto him shall the obedience of the peoples be.  
 Binding his foal unto the vine,  
 And his ass's colt unto the choice vine ;  
 He hath washed his garments in wine,  
 And his vesture in the blood of grapes :  
 His eyes shall be red with wine,  
 And his teeth white with milk.—*Gen. 49 :1, 8-12.*

The first page of the Old Testament revelation presents man as destined by both divine creation and divine command for fellowship with God and authority over the world. This destiny, in spite of disobedience to the will of the Creator, involving bitter punishment and sore suffering, is still, according to

Jehovah's promise, through struggle with sin, to be achieved. It is to be accomplished through the divine selection of the family of Shem. In this family Jehovah will come to dwell. From it he selects yet a smaller body, and reveals himself to Abraham, whom he calls out from his people. Promises are made to him, involving the possession of the land of Canaan, the building up of a great people, and the ultimate blessing of the whole world. These promises and hopes narrow themselves to Isaac and to Jacob, from whose twelve sons Judah is chosen, and his victorious achievements assured. Thus the beginning is made of an organic development of the divine purposes of salvation, and therefore of the history of redemption, in which Jehovah is the source of power and blessing. Moral issues are predominant. A process of divine selection opens up a splendid future for the people of Israel in the chosen land of promise.

## II. THE MOSAIC AGE.

### 1. THE ROYAL NATION.

I see him, but not now ;  
 I behold him, but not nigh ;  
 There shall come forth a star out of Jacob,  
 And a sceptre shall rise out of Israel,  
 And shall smite through the corners of Moab,  
 And break down all the sons of tumult.  
 And Edom shall be a possession,  
 Seir also shall be a possession, [which were] his enemies ;  
 While Israel doeth valiantly.  
 And out of Jacob shall one have dominion,  
 And shall destroy the remnant from the city.— *Num. 24: 17-19.*

### 2 THE ROYAL INSTITUTION.

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein ; and shalt say, I will set a king over me, like as all the nations that are round about me ; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose : one from among thy brethren shalt thou set king over thee ; thou mayest not put a foreigner over thee, which is not thy brother. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses ; forasmuch as the Lord hath said unto you,

Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of [that which is] before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.—*Deut. 17: 14-20.*

### 3. THE PRIESTLY NATION.

And Moses went up unto God, and the Lord called unto him out of the mountain, saying:

Thus shalt thou say to the house of Jacob,  
 And tell the children of Israel,  
 Ye have seen what I did unto the Egyptians,  
 And how I bare you on eagles' wings,  
 And brought you unto myself.  
 Now, therefore, if ye will obey my voice indeed  
 And keep my covenant,  
 Then ye shall be a peculiar treasure unto me from among all peoples;  
 For all the earth is mine;  
 And ye shall be unto me a kingdom of priests and an holy nation.

—*Ex. 19: 3-6.*

### 4. THE PRIESTLY ORDER.

Wherefore say, Behold, I give unto him my covenant of peace; and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel.—*Num. 25: 12, 13.*

### 5. THE PROPHETIC ORDER.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever

will not hearken unto my words which he shall speak in my name, I will require it of him.— *Deut. 18: 15-19.*

#### 6. THE NATIONAL HERITAGE.

Do ye thus requite the Lord,  
 O foolish people and unwise ?  
 Is not he thy father that hath bought thee ?  
 He hath made thee, and established thee.  
 Remember the days of old,  
 Consider the years of many generations ;  
 Ask thy father, and he will shew thee ;  
 Thine elders, and they will tell thee.  
 When the Most High gave to the nations their inheritance,  
 When he separated the children of men,  
 He set the bounds of the peoples  
 According to the number of the children of Israel.  
 For the Lord's portion is his people ;  
 Jacob is the lot of his inheritance.  
 He found him in a desert land,  
 And in the waste howling wilderness ;  
 He compassed him about, he cared for him,  
 He kept him as the apple of his eye.— *Deut. 32: 6-10.*

In the Mosaic age the process of divine guidance has brought the nation Israel into being. On this basis the promises and hopes are built. The nation is to be a conquering people, whose seat and sway have been predetermined of Jehovah. At its head is to be a king, the servant of Jehovah, pure and simple, free from pride, upright and just, whose sway shall be eternal. The nation is to occupy its ruling position in the world, not merely by force of conquest, but as the mediator between humanity and its God, performing a priestly office which sanctifies the entire people. Among them this function is to be specifically the part of a priestly order which shall forever offer up pure sacrifice to Jehovah. A third function of the nation is to be realized in the prophets who, like Moses, the interpreter of Jehovah's will to his people, will stand as the mouthpiece of God. Such hopes are specific and external, but are the limited realization of the pre-Mosaic expectations. Yet in limiting the horizon they open up a more definite future. The chosen nation,

through its special, divinely appointed, and well-organized functions, is made capable of achieving its magnificent destiny, of realizing its splendid promise, and thus of forwarding the history of human redemption.

### III. PERIOD OF THE UNITED KINGDOM.

#### I. DAVIDIC PROMISES AND HOPES.

##### a) *The Covenant with David.*

Moreover, the Lord telleth thee  
 That the Lord will make thee an house  
 When thy days be fulfilled,  
 And thou shalt sleep with thy fathers,  
 I will set up thy seed after thee  
 Which shall proceed out of thy bowels, and I will establish his kingdom.  
 He shall build an house for my name,  
 And I will establish the throne of his kingdom forever.  
 I will be his father,  
 And he shall be my son ;  
 If he commit iniquity I will chasten him  
 With the rod of men and with the stripes of the children of men ;  
 But my mercy shall not depart from him,  
 As I took it from Saul, whom I put away before thee,  
 And thine house and thy kingdom shall be made sure forever before  
 thee ;  
 Thy throne shall be established forever.— 2 Sam. 7 : 11-16.

##### b) *The Future of David's House.*

David the son of Jesse saith,  
 And the man who was raised on high saith,  
 The anointed of the God of Jacob,  
 And the sweet psalmist of Israel ;  
 The spirit of the Lord spake by me,  
 And his word was upon my tongue.  
 The God of Israel said,  
 The Rock of Israel spake to me ;  
 One that ruleth over men righteously,  
 That ruleth in the fear of God,  
 He [shall be] as the light of the morning, when the sun riseth,  
 A morning without clouds ;  
 [When] the tender grass [springeth] out of the earth,  
 Through clear shining after rain.

Verily my house is not so with God ;  
 Yet he hath made with me an everlasting covenant  
 Ordered in all things, and sure ;  
 For it is all my salvation, and all [my] desire,  
 Although he maketh it not to grow.

But the ungodly shall be all of them as thorns to be thrust away,  
 For they cannot be taken with the hand ;  
 But the man that toucheth them  
 Must be armed with iron and the staff of a spear ;  
 And they shall be utterly burned with fire in [their] place.

—2 Sam. 23 : 1-7.

## 2. ROYAL SONGS OF PROMISE.

### a) *The Warrior King.*

The Lord saith unto my lord, "Sit thou at my right hand,  
 Until I make thine enemies thy footstool."  
 The Lord shall send forth the rod of thy strength out of Zion ;  
 "Rule thou in the midst of thine enemies."

Thy people offer themselves willingly in the day of thy power ;  
 In the beauties of holiness, from the womb of the morning,  
 Thou hast the dew of thy youth.

The Lord hath sworn, and will not repent,  
 "Thou art a priest forever  
 After the order of Melchizedek."

The Lord at thy right hand  
 Shall strike through kings in the day of his wrath.  
 He shall judge among the nations,  
 He shall fill [the places] with dead bodies ;  
 He shall strike through the head in many countries.  
 He shall drink of the brook in the way ;  
 Therefore shall he lift up the head.—*Psalm 110.*

### b) *The Enthroned King.*

Why do the nations rage,  
 And the peoples imagine a vain thing ?  
 The kings of the earth set themselves,  
 And the rulers take counsel together,  
 Against the Lord, and against his anointed, [saying,]  
 "Let us break their bands asunder,  
 And cast away their cords from us."

He that sitteth in the heavens shall laugh ;  
 The Lord shall have them in derision.  
 Then shall he speak unto them in his wrath,  
 And vex them in his sore displeasure ;  
 " Yet I have set my king  
 Upon my holy hill of Zion."

" I will tell of the decree ;  
 The Lord said unto me, ' Thou art my son ;  
 This day have I begotten thee.  
 Ask of me, and I will give [thee] the nations for thine inheritance,  
 And the uttermost parts of the earth for thy possession.  
 Thou shalt break them with a rod of iron ;  
 Thou shalt dash them in pieces like a potter's vessel.' "

Now therefore be wise, O ye kings ;  
 Be instructed, ye judges of the earth.  
 Serve the Lord with fear,  
 And rejoice with trembling  
 Kiss the son, lest he be angry, and ye perish in the way,  
 For his wrath will soon be kindled.  
 Blessed are all they that put their trust in him.—*Psalm 2.*

c) *The Royal Bridegroom.*

My heart overfloweth with a goodly matter ;  
 I speak the things which I have made touching the king ;  
 My tongue is the pen of a ready writer.  
 Thou art fairer than the children of men ;  
 Grace is poured into thy lips ;  
 Therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O mighty one,  
 Thy glory and thy majesty.  
 And in thy majesty ride on prosperously,  
 Because of truth and meekness [and] righteousness ;  
 And thy right hand shall teach thee terrible things.  
 Thine arrows are sharp ;  
 The peoples fall under thee ;  
 [They are] in the heart of the king's enemies.  
 Thy throne, O God, is for ever and ever ;  
 A sceptre of equity is the sceptre of thy kingdom.  
 Thou hast loved righteousness, and hated wickedness ;  
 Therefore God, thy God, hath anointed thee  
 With the oil of gladness above thy fellows.

All thy garments [smell of] myrrh, and aloes, [and] cassia ;  
 Out of ivory palaces stringed instruments have made thee glad.  
 Kings' daughters are among thy honorable women ;  
 At thy right hand doth stand the queen in gold of Ophir.  
 Hearken, O daughter, and consider, and incline thine ear ;  
 Forget also thine own people, and thy father's house ;  
 So shall the king desire thy beauty ;  
 For he is thy Lord ; and worship thou him.  
 And the daughter of Tyre [shall be there] with a gift ;  
 Even the rich among the people shall intreat thy favor.  
 The king's daughter within [the palace] is all glorious ;  
 Her clothing is inwrought with gold.  
 She shall be led unto the king in broidered work ;  
 The virgins her companions that follow her  
 Shall be brought unto thee.

With gladness and rejoicing shall they be led ;  
 They shall enter into the king's palace.  
 Instead of thy fathers shall be thy children,  
 Whom thou shalt make princes in all the earth.  
 I will make thy name to be remembered in all generations ;  
 Therefore shall the peoples give thee thanks for ever and ever.

—*Psalms* 45.

d) *The Royal Benefactor.*

Give the king thy judgments, O God,  
 And thy righteousness unto the king's son.  
 He shall judge thy people with righteousness,  
 And thy poor with judgment.  
 The mountains shall bring peace to the people,  
 And the hills, in righteousness.  
 He shall judge the poor of the people,  
 He shall save the children of the needy,  
 And shall break in pieces the oppressor.  
 They shall fear thee while the sun endureth,  
 And so long as the moon, throughout all generations.  
 He shall come down like rain upon the mown grass ;  
 As showers that water the earth.  
 In his days shall the righteous flourish ;  
 And abundance of peace, till the moon be no more.

He shall have dominion also from sea to sea,  
 And from the River unto the ends of the earth.  
 They that dwell in the wilderness shall bow before him ;



And his enemies shall lick the dust.  
 The kings of Tarshish and of the isles shall bring presents ;  
 The kings of Sheba and Seba shall offer gifts ;  
 Yea, all kings shall fall down before him ;  
 All nations shall serve him.  
 For he shall deliver the needy when he crieth ;  
 And the poor, that hath no helper.  
 He shall have pity on the poor and needy,  
 And the souls of the needy he shall save.  
 He shall redeem their soul from oppression and violence ;  
 And precious shall their blood be in his sight ;

And they shall live ; and to him shall be given of the gold of Sheba ;  
 And men shall pray for him continually ;  
 They shall bless him all the day long.  
 There shall be abundance of corn in the earth upon the top of the  
 mountains ;  
 The fruit thereof shall shake like Lebanon ;  
 And they of the city shall flourish like grass of the earth.  
 His name shall endure for ever ;  
 His name shall be continued as long as the sun ;  
 And men shall be blessed in him ;  
 All nations shall call him happy.—*Psalm 72.*

e) *Jehovah, the King in Zion.*

Lift up your heads, O ye gates,  
 And be ye lift up, ye everlasting doors ;  
 And the King of glory shall come in.

Who is the King of glory ?

The Lord strong and mighty,  
 The Lord mighty in battle.

Lift up your heads, O ye gates ;  
 Yea, lift them up, ye everlasting doors ;  
 And the King of glory shall come in.

Who is this King of glory ?

The Lord of hosts,  
 He is the King of glory.—*Psalm 24 : 7-10.*

The kingdom founded by David and made splendid by Solomon became the center of Israel's expectation in this age. On the one hand, Jehovah is glorified as the supreme ruler under

whose fatherly blessing the Davidic royal line is to endure forever. He comes in person to dwell in the royal city. The Davidic king, on the other hand, is to realize under divine guidance a splendid destiny. Clothed in righteousness he will judge; endowed with power he will rule by divine right; invested with an immemorably ancient priesthood he will mediate between Jehovah and the people. He will be gracious and glorious. His land will be prosperous beyond compare. His people will be many, happy, and holy. As Jehovah's son his sway will extend the world around. All enemies will disappear before him, and universal peace will bless the earth throughout all generations. Thus these splendid utterances concentrate in the royal line of Israel hopes and promises which have hitherto been concerned with the fathers, the tribes, and the incipient nation.

#### IV. TIMES OF THE TWO KINGDOMS.

##### I. REPENTANT ISRAEL RESTORED.

O Israel, return unto the Lord thy God; for thou hast fallen by thy iniquity. Take with you words, and return unto the Lord; say unto him,

Take away all iniquity, and accept that which is good: so will we render  
[as] bullocks [the offering of] our lips.  
Asshur shall not save us; we will not ride upon horses;  
Neither will we say any more to the work of our hands, [Ye are] our gods;  
For in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely: for mine anger is  
turned away from him.

I will be as the dew unto Israel;

He shall blossom as the lily, and cast forth his roots as Lebanon.

— *Hos. 14: 1-5.*

##### 2. ISRAEL'S RESTORATION AFTER DEATH.

Come, and let us return unto the Lord;

For he hath torn, and he will heal us; he hath smitten, and he will bind  
us up.

After two days will he revive us; on the third day he will raise us up,  
And we shall live before him.

And let us know, let us follow on to know the Lord;

His going forth is sure as the morning ;  
 And he shall come unto us as the rain, as the latter rain that watereth the  
 earth. — *Hos. 6: 1-3.*

3. FUTURE PROSPERITY, PURITY, AND PROTECTION.

In that day shall the branch of the Lord be beautiful and glorious, and  
 the fruit of the land shall be excellent and comely for them that are  
 escaped of Israel.

And it shall come to pass that he that is left in Zion, and he that remaineth  
 in Jerusalem,

Shall be called holy, even every one that is written among the living in  
 Jerusalem ;

When the Lord shall have washed away the filth of the daughters of  
 Zion,

And shall have purged the blood of Jerusalem from the midst thereof,  
 by the spirit of judgment, and by the spirit of burning.

And the Lord will create over the whole habitation of Mount Zion, and  
 over her assemblies,

A cloud and smoke by day, and the shining of a flaming fire by night ;  
 For over all the glory [shall be spread] a canopy. And there shall be a  
 pavilion

For a shadow in the day-time from the heat, and for a refuge and for a  
 covert from storm and from rain.— *Isa. 4: 2-6.*

4. IMMANUEL THE SIGN OF DELIVERANCE.

And the Lord spake again unto Ahaz, saying, Ask thee a sign of the  
 Lord thy God ; ask it either in the depth, or in the height above. But  
 Ahaz said, I will not ask, neither will I tempt the Lord. And he said,  
 Hear ye now, O house of David ; is it a small thing for you to weary  
 men, that ye will weary my God also ? Therefore the Lord himself shall  
 give you a sign. Behold, a virgin shall conceive, and bear a son, and shall  
 call his name Immanuel. Butter and honey shall he eat, when he knoweth  
 to refuse the evil and choose the good. For before the child shall know to  
 refuse the evil, and choose the good, the land whose two kings thou abhor-  
 rest shall be forsaken. The Lord shall bring upon thee, and upon thy  
 people, and upon thy father's house, days that have not come, from the  
 day that Ephraim departed from Judah ; [even] the king of Assyria.

— *Isa. 7: 10-17.*

5. THE DELIVERER IS BORN.

The people that walked in darkness have seen a great light ;  
 They that dwelt in the land of the shadow of death, upon them hath  
 the light shined.

Thou hast multiplied the nation, thou hast increased their joy ;

They joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

For the yoke of his burden, and the staff of his shoulder,  
The rod of his oppressor, thou hast broken as in the day of Midian.  
For all the armor of the armed man in the tumult, and the garments rolled in blood,

Shall even be for burning, for fuel of fire.

For unto us a child is born, unto us a son is given ;  
And the government shall be upon his shoulder ;  
And his name shall be called, Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Of the increase of his government and of peace there shall be no end,  
Upon the throne of David, and upon his kingdom,  
To establish it, and to uphold it with judgment and with righteousness,  
From henceforth even for ever,  
The zeal of the Lord of hosts shall perform this.— *Isa. 9 : 2-7.*

6. THE RIGHTEOUS KING OF UNIVERSAL PEACE.

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit ;  
And the spirit of the Lord shall rest upon him,  
The spirit of wisdom and understanding, the spirit of counsel and might,  
The spirit of knowledge and of the fear of the Lord ;  
And his delight shall be in the fear of the Lord ;  
And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears ;  
But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth ;  
And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked ;  
And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.  
And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid ;  
And the calf and the young lion and the fatling together ; and a little child shall lead them.  
And the cow and the bear shall feed ; their young ones shall lie down together ;  
And the lion shall eat straw like the ox.  
And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den.  
They shall not hurt nor destroy in all my holy mountain ;  
For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.— *Isa. 11 : 1-9.*

## 7. THE RULER COMING FROM BETHLEHEM.

But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the residue of his brethren shall return unto the children of Israel. And he shall stand, and shall feed [his flock] in the strength of the Lord, in the majesty of the name of the Lord his God: and they shall abide; for now shall he be great unto the ends of the earth. And this [man] shall be [our] peace.—*Micah 5:2-5a.*

## 8. JEHOVAH THE SAVIOR AND KING OF PURIFIED JUDAH.

The sinners in Zion are afraid; trembling hath surprised the godless ones.

Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

He that walketh righteously, and speaketh uprightly;

He that despiseth the gain of oppressions, that shaketh his hands from holding of bribes,

That stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil;

He shall dwell on high; his place of defence shall be the munitions of rocks;

His bread shall be given [him]; his waters shall be sure.

Thine eyes shall see the king in his beauty; they shall behold a far stretching land.

Thine heart shall muse on the terror; where is he that counted, where is he that weighed [the tribute]?

Where is he that counted the towers?

Thou shalt not see the fierce people,

A people of a deep speech that thou canst not perceive; of a strange tongue that thou canst not understand.

Look upon Zion, the city of our solemnities;

Thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed,

The stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken.

But there the Lord will be with us in majesty,

A place of broad rivers and streams;

Wherein shall go no galley with oars, neither shall gallant ship pass thereby.

For the Lord is our judge, the Lord is our lawgiver, the Lord is our king ;  
he will save us.

Thy tacklings are loosed ;

They could not strengthen the foot of their mast, they could not spread  
the sail ;

Then was the prey of a great spoil divided ; the lame took the prey.

And the inhabitant shall not say, I am sick ; the people that dwell therein  
shall be forgiven their iniquity.— *Isa. 33 : 14-24.*

9. JEHOVAH'S FOUNDATION STONE IN ZION.

Wherefore hear the word of the Lord, ye scornful men, that rule this  
people which is in Jerusalem ;

Because ye have said,

We have made a covenant with death, and with hell are we at agree-  
ment ;

When the overflowing scourge shall pass through, it shall not come unto us ;  
For we have made lies our refuge, and under falsehood have we hid our-  
selves ;

Therefore thus saith the Lord God,

Behold, I lay in Zion for a foundation a stone, a tried stone, a precious  
corner [stone] of sure foundation ;

He that believeth shall not make haste.

And I will make judgment the line, and righteousness the plummet ;

And the hail shall sweep away the refuge of lies, and the waters shall  
overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement  
with hell shall not stand ;

When the overflowing scourge shall pass through, then ye shall be trodden  
down by it.— *Isa. 28 : 14-18.*

The stone which the builders rejected

Is become the head of the corner.

This is the Lord's doing ;

It is marvelous in our eyes.— *Psalms 118 : 22, 23.*

10. ZION THE CENTER OF THE WORLD'S FEDERATION.

But in the latter days it shall come to pass, that the mountain of the  
Lord's house shall be established in the top of the mountains, and it  
shall be exalted above the hills ;

And peoples shall flow unto it.

And many nations shall go and say,

Come ye, and let us go up to the mountain of the Lord, and to the house  
of the God of Jacob ;

And he will teach us of his ways, and we will walk in his paths ;  
For out of Zion shall go forth the law, and the word of the Lord from  
Jerusalem.

And he shall judge between many peoples, and shall reprove strong  
nations afar off ;

And they shall beat their swords into plowshares, and their spears into  
pruninghooks ;

Nation shall not lift up sword against nation, neither shall they learn war  
any more.

But they shall sit every man under his vine and under his fig tree ; and  
none shall make them afraid ; for the mouth of the Lord of hosts hath  
spoken it.

For all the peoples will walk every one in the name of his god, and we  
will walk in the name of the Lord our God for ever and ever.

— *Micah 4:1-5.*

#### 11. THE REMNANT GATHERED UNDER THE BRANCH OF RIGHTEOUSNESS.

Woe unto the shepherds that destroy and scatter the sheep of my  
pasture! saith the Lord. Therefore thus saith the Lord, the God of  
Israel, against the shepherds that feed my people : Ye have scattered my  
flock, and driven them away, and have not visited them ; behold, I will  
visit upon you the evil of your doings, saith the Lord. And I will gather  
the remnant of my flock out of all the countries whither I have driven  
them, and will bring them again to their folds ; and they shall be fruitful  
and multiply. And I will set up shepherds over them which shall feed  
them : and they shall fear no more, nor be dismayed, neither shall any be  
lacking, saith the Lord.

Behold, the days come, saith the Lord, that I will raise unto David a  
righteous Branch, and he shall reign as king and deal wisely, and shall  
execute judgment and justice in the land. In his days Judah shall be  
saved, and Israel shall dwell safely : and this is his name whereby he  
shall be called, The Lord is our righteousness. Therefore, behold, the  
days come, saith the Lord, that they shall no more say, As the Lord  
liveth, which brought up the children of Israel out of the land of Egypt ;  
but, As the Lord liveth, which brought up and which led the seed of the  
house of Israel out of the north country, and from all the countries whither  
I had driven them ; and they shall dwell in their own land.

— *Jer. 23:1-8.*

#### 12. JEHOVAH'S NEW COVENANT.

Behold, the days come, saith the Lord, that I will make a new cove-  
nant with the house of Israel, and with the house of Judah : not according  
to the covenant that I made with their fathers in the day that I took them  
by the hand to bring them out of the land of Egypt ; which my covenant

they brake, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord : I will put my law in their inward parts, and in their heart will I write it ; and I will be their God, and they shall be my people : and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and their sin will I remember no more.

— *Jer. 31 : 31-34.*

The age of the prophets witnessed the gradual decline and final destruction of Israel. This fact colors all the Messianic utterances of the time. Jehovah's hand was recognized as the source of all the sad experiences of the state, but thereby his relation to it was essentially changed, and the conception of his character and purposes profoundly deepened. His righteousness, now apprehended in its absolute character, is seen, on the one hand, to be the promise of deliverance, and, on the other, to be the assurance of punishment. It is Isaiah who emphasizes the certainty of deliverance because Israel's enemies are enemies of righteousness. Yet it is to be deliverance of a remnant who, moved by the exhibition of Jehovah's power and justice, will turn repentant unto him and be purified. This deliverance is to be achieved through the presence of Jehovah with his people, yet mediated through a king who from childhood up is destined to be the savior. Because of the divine presence Jerusalem will stand forever, and, in connection therewith, its permanent prosperity will extend on every side, universal peace will ensue, and the nations of the world will come to Zion to learn the true religion.

On the other hand, the recognition of Jehovah's avenging righteousness, manifested in the punishment of his own people, led to the splendid hope of ultimate forgiveness. Jehovah loves while he punishes, and, because he loves, he will redeem his people even from death. Such are the hopes of Hosea and Jeremiah, the latter of whom ascribes to Jehovah the justification of His redeemed people by a new covenant which shall be written upon their hearts, and the terms of which will be expressed in the words: "Jehovah our Righteousness."



Thus the expectations of this age, while they remain national in their looking forward to the recovery of the nation, the reestablishment of the kingdom, and the continuation of the worship, are yet spiritualized in the clearer apprehension of Jehovah's ethical character and the higher thought of his unquenchable love, and also are individualized both in the thought of a new relation to Jehovah, which is that of heart to heart, and in the person of the last and greatest prophet, who beheld the hopes of Israel narrowed to himself. The promised redemption of Israel, based on the forgiving love of God, becomes the hope of a world's redemption.

## V. PERIOD OF THE EXILE.

### I. JEHOVAH GATHERS AND RENEWS ISRAEL.

And the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, [are they] unto whom the inhabitants of Jerusalem have said, Get you far from the Lord ; unto us is this land given for a possession : therefore say, Thus saith the Lord God : Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. Therefore say, Thus saith the Lord God : I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you : and I will take the stony heart out of their flesh, and will give them an heart of flesh : that they may walk in my statutes, and keep mine ordinances, and do them : and they shall be my people, and I will be their God. — *Ezek. 11 : 14-20.*

### 2. UNITED ISRAEL RESTORED IN ETERNAL COVENANT WITH JEHOVAH.

Thus saith the Lord God : Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land : and I will make them one nation in the land, upon the mountains of Israel ; and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all : neither shall they defile themselves any more with their idols, nor with their detestable

things, nor with any of their transgressions : but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God. And my servant David shall be king over them ; and they all shall have one shepherd : they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt ; and they shall dwell therein, they, and their children, and their children's children, for ever : and David my servant shall be their prince forever. Moreover I will make a covenant of peace with them : it shall be an everlasting covenant with them : and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them ; and I will be their God, and they shall be my people. And the nations shall know that I am the Lord that sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

— *Ezek. 37 : 21-28.*

3. THE SUFFERER CALLS UPON JEHOVAH AND BEHOLDS HIS KINGDOM.

My God, my God, why hast thou forsaken me ?

[Why art thou so] far from helping me, [and from] the words of my roaring ?

O my God, I cry in the day-time, but thou answerest not ;

And in the night season, and am not silent.

But thou art holy,

O thou that inhabitest the praises of Israel.

Our fathers trusted in thee :

They trusted, and thou didst deliver them.

They cried unto thee, and were delivered :

They trusted in thee, and were not ashamed.

But I am a worm, and no man :

A reproach of men and despised of the people ;

All they that see me laugh me to scorn :

They shoot out the lip, they shake the head, [saying,]

Commit [thyself] unto the Lord ; let him deliver him :

Let him deliver him, seeing he delighteth in him.

But thou art he that took me out of the womb :

Thou didst make me trust [when I was] upon my mother's breasts.

I was cast upon thee from the womb :

Thou art my God from my mother's belly.

Be not far from me ; for trouble is near ;

For there is none to help.

Many bulls have compassed me :

Strong bulls of Bashan have beset me round.

They gape upon me with their mouth,  
 [As] a ravening and a roaring lion.  
 I am poured out like water,  
 And all my bones are out of joint :  
 My heart is like wax ;  
 It is melted in the midst of my bowels.  
 My strength is dried up like a potsherd ;  
 And my tongue cleaveth to my jaws ;  
 And thou hast brought me into the dust of death.

For dogs have compassed me :  
 The assembly of evil-doers have inclosed me ;  
 They pierced my hands and my feet.  
 I may tell all my bones ;  
 They look and stare upon me :  
 They part my garments among them,  
 And upon my vesture do they cast lots.

But be not thou far off, O Lord :  
 O thou my succor, haste thee to help me.  
 Deliver my soul from the sword ;  
 My darling from the power of the dog.  
 Save me from the lion's mouth ;  
 Yea, from the horns of the wild oxen thou hast answered me.

I will declare thy name unto my brethren :  
 In the midst of the congregation will I praise thee.  
 Ye that fear the Lord, praise him ;  
 All ye the seed of Jacob, glorify him ;  
 And stand in awe of him, all ye the seed of Israel.  
 For he hath not despised nor abhorred the affliction of the afflicted ;  
 Neither hath he hid his face from him ;  
 But when he cried unto him, he heard.  
 Of thee cometh my praise in the great congregation :  
 I will pay my vows before them that fear him.  
 The meek shall eat and be satisfied :  
 They shall praise the Lord that seek after him :  
 Let your heart live for ever.  
 All the ends of the earth shall remember and turn unto the Lord :  
 And all the kindreds of the nations shall worship before thee.

For the kingdom is the Lord's :  
 And he is the ruler over the nations.  
 All the fat ones of the earth shall eat and worship ;  
 All they that go down to the dust shall bow before him,

Even he that cannot keep his soul alive.  
 A seed shall serve him ;  
 It shall be told of the Lord unto the [next] generation.  
 They shall come and shall declare his righteousness  
 Unto a people that shall be born, that he hath done it.—*Psalm 22.*

4. THE SUFFERER OBEYS JEHOVAH'S CALL AND TRUSTS.

I waited patiently for the Lord ;  
 And he inclined unto me, and heard my cry.  
 He brought me up also out of an horrible pit, out of the miry clay ;  
 And he set my feet upon a rock and established my goings.  
 And he hath put a new song in my mouth, even praise unto our God :  
 Many shall see it, and fear,  
 And shall trust in the Lord.

Blessed is the man that maketh the Lord his trust,  
 And respecteth not the proud, nor such as turn aside to lies.  
 Many, O Lord my God, are the wonderful works which thou hast done,  
 And thy thoughts which are to usward :  
 They cannot be set in order unto thee ;  
 If I would declare and speak of them,  
 They are more than can be numbered.  
 Sacrifice and offering thou hast no delight in ;  
 Mine ears hast thou opened :  
 Burnt offering and sin offering hast thou not required.  
 Then said I, Lo, I am come ;  
 In the roll of the book it is written of me :  
 I delight to do thy will, O my God ;  
 Yea, thy law is within my heart.  
 I have published righteousness in the great congregation ;  
 Lo, I will not refrain my lips,  
 O Lord, thou knowest.  
 I have not hid thy righteousness within my heart ;  
 I have declared thy faithfulness and thy salvation :  
 I have not concealed thy lovingkindness and thy truth from the great  
 congregation.  
 Withhold not thou thy tender mercies from me, O Lord :  
 Let thy lovingkindness and thy truth continually preserve me.  
 For innumerable evils have compassed me about,  
 Mine iniquities have overtaken me, so that I am not able to look up ;  
 They are more than the hairs of mine head, and my heart hath failed me.  
 Be pleased, O Lord, to deliver me :  
 Make haste to help me, O Lord.

Let them be ashamed and confounded together  
 That seek after my soul to destroy it :  
 Let them be turned backward and brought to dishonor  
 That delight in my hurt.  
 Let them be desolate by reason of their shame  
 That say unto me, Aha, Aha.  
 Let all those that seek thee rejoice and be glad in thee :  
 Let such as love thy salvation say continually,  
 The Lord be magnified.  
 But I am poor and needy ;  
 [Yet] the Lord thinketh upon me :  
 Thou art my help and my deliverer ;  
 Make no tarrying, O my God.—*Psalm 40.*

5. JEHOVAH'S SERVANT DELIVERED FROM DEATH.

The Lord is the portion of mine inheritance and of my cup :  
 Thou maintainest my lot.  
 The lines are fallen unto me in pleasant places ;  
 Yea, I have a goodly heritage.  
 I will bless the Lord, who hath given me counsel :  
 Yea, my reins instruct me in the night seasons.  
 I have set the Lord always before me :  
 Because he is at my right hand, I shall not be moved.  
 Therefore my heart is glad, and my glory rejoiceth :  
 My flesh also shall dwell in safety.  
 For thou wilt not leave my soul to Sheol ;  
 Neither wilt thou suffer thine holy one to see corruption.  
 Thou wilt shew me the path of life :  
 In thy presence is fulness of joy ;  
 In thy right hand there are pleasures for evermore.—*Psalm 16 : 5-11.*

6. JEHOVAH'S SERVANT AND HIS MISSION TO HIS PEOPLE.

The spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening [of the prison] to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations.

And they shall repair the waste cities, the desolations of many generations.

And strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers.

But ye shall be named the priests of the Lord ; men shall call you the ministers of our God ;

Ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves.

For your shame [ye shall have] double ; and for confusion they shall rejoice in their portion ;

Therefore in their land they shall possess double ;

Everlasting joy shall be unto them.

For I the Lord love judgment, I hate robbery with iniquity, and I will give them their recompense in truth, and I will make an everlasting covenant with them.

And their seed shall be known among the nations, and their offspring among the peoples ; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

I will greatly rejoice in the Lord, my soul shall be joyful in my God ;

For he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,

As a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth ;

So the Lord God will cause righteousness and praise to spring forth before all the nations.—*Isa. 61 : 1-11.*

#### 7. JEHOVAH'S SERVANT AND HIS MISSION TO THE WORLD.

Behold my servant, whom I uphold ; my chosen, in whom my soul delighteth ;

I have put my spirit upon him ; he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench ;

He shall bring forth judgment in truth.

He shall not fail, nor be discouraged, till he have set judgment in the earth ; and the isles shall wait for his law.

Thus saith God the Lord, he that created the heavens, and stretched them forth ;

He that spread abroad the earth, and that which cometh out of it ;

He that giveth bread unto the people upon it, and spirit to them that walk therein ;

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house. I am the Lord ; that is my name ; and my glory will I not give to another, neither my praise unto graven images. Behold, the former things are come to pass, and new things do I declare ; before they spring forth I tell you of them.—*Isa. 42 : 1-9.*

#### 8. JEHOVAH'S SERVANT SUFFERING FOR THE WORLD.

Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high.

Like as many were astonished at thee,

(His visage was so marred more than any man, and his form more than the sons of men.)

So shall he sprinkle many nations ; kings shall shut their mouths at him ;

For that which had not been told them shall they see ; and that which they had not heard shall they understand.

Who hath believed our report ? And to whom hath the arm of the Lord been revealed ?

For he grew up before him as a tender plant, and as a root out of a dry ground.

He hath no form nor comeliness ; and when we see him, there is no beauty that we should desire him.

He was despised, and rejected of men ; a man of sorrows, and acquainted with grief ;

And as one from whom men hide their face he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows.

Yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities ;

The chastisement of our peace was upon him ; and with his stripes we are healed.

All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.

He was oppressed, yet he humbled himself and opened not his mouth ;

As a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb ;

Yea, he opened not his mouth.

By oppression and judgment he was taken away ; and as for his generation, who [among them] considered that he was cut off out of the land of the living ? for the transgression of my people was he stricken.

And they made his grave with the wicked, and with the rich in his death ;

Although he had done no violence, neither was any deceit in his mouth,

Yet it pleased the Lord to bruise him ; he hath put him to grief ; when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, [and] shall be satisfied ; by his knowledge shall my righteous servant justify many ; and he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he poured out his soul unto death, and was numbered with the transgressors.

Yet he bare the sin of many, and made intercession for the transgressors.—*Isa. 52 : 13—53 : 12.*

#### 9. JEHOVAH'S EVERLASTING COVENANT.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ;

Yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread ?

And your labor for that which satisfieth not ? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me ; hear, and your soul shall live ;

And I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.

Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee,

Because of the Lord thy God, and for the Holy One of Israel for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near ; let the wicked forsake his way, and the unrighteous man his thoughts ;

And let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.



For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;

And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—*Isa. 55 : 1-13.*

#### 10. THE GATHERING OF THE PEOPLES TO ZION.

Also the strangers, that join themselves to the Lord, to minister unto him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast by my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all peoples.—*Isa. 56 : 6, 7.*

#### 11. ISRAEL'S FINAL GLORY.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, darkness shall cover the earth, and gross darkness the peoples;

But the Lord shall arise upon thee, and his glory shall be seen upon thee.

And nations shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see; they all gather themselves together, they come to thee;

Thy sons shall come from far, and thy daughters shall be carried in the arms.

Then thou shalt see and be lightened, and thine heart shall tremble and be enlarged;

Because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; they all shall come from Sheba; they shall bring gold and frankincense, and shall proclaim the praises of the Lord.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee ;

They shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows ?

Surely the isles shall wait for me, and the ships of Tarshish first,

To bring thy sons from far, their silver and their gold with them,

For the name of the Lord thy God, and for the Holy One of Israel, because he hath glorified thee.

And strangers shall build up thy walls, and their kings shall minister unto thee ;

For in my wrath I smote thee, but in my favor have I had mercy on thee.

Thy gates also shall be open continually ; they shall not be shut day or night ;

That men may bring unto thee the wealth of the nations, and their kings led [with them].

For that nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together ; to beautify the place of my sanctuary, and I will make the place of my feet glorious ;

And the sons of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ;

And they shall call thee the city of the Lord, the Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man passed through thee,

I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the nations, and shalt suck the breast of kings ;

And thou shalt know that I the Lord am thy savior, and thy redeemer, the Mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver,

And for wood brass, and for stones iron ;

I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land,

Desolation nor destruction within thy borders ;

But thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee ;

But the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down, neither shall thy moon withdraw itself ;

For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Thy people also shall be all righteous, they shall inherit the land for ever ;

The branch of my planting, the work of my hands, that I may be glorified.

The little one shall become a thousand, and the small one a strong nation.

I the Lord will hasten it in its time.—*Isa., chap. 60.*

## 12. THE NEW WORLD.

For, behold, I create new heavens and a new earth : and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hundred years old, and the sinner being an hundred years old shall be accursed.

And they shall build houses, and inhabit them ; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit ; they shall not plant, and another eat ;

For as the days of a tree shall be the days of my people,  
And my chosen shall long enjoy the work of their hands.

They shall not labor in vain, nor bring forth for calamity,

For they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass that, before they call, I will answer, and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together,

And the lion shall eat straw like the ox ; and dust shall be the serpent's meat.

They shall not hurt nor destroy in all my holy mountain, saith the Lord.

— *Isa. 65 : 17-25.*

The exile emphasized and expanded the hopes of Israel as they were cherished by Hosea and Jeremiah. The dependence upon Jehovah's forgiving love grew into the prospect of an era

of grace, when the now vindicated and incomparable Jehovah would, of his own free will, save his people even unto the uttermost. Coupled with this, the prophets looked forward also to a new and glorious community, in which the emphasis would no longer be placed upon Jehovah's relation to the king, or to any order or institution, but to the community itself, whose individual members are brought into immediate spiritual relation to him, whereby their character is purified and hallowed. This holy community thus consecrated is to be endowed with a mission to the world. It is Jehovah's Servant going forth to the nations as a prophet with the message of Jehovah, standing as a priest, and even itself suffering unto death as the acceptable and potent atonement on behalf of humanity. As a result of its work it is itself to be glorified and exalted beyond all expectation and imagination. The world will be won to Jehovah by its achievement. It will be a new world of holiness, peace, and joy which will come into being. With such individualistic characterization do these prophets speak that their hopes now as never before suggest their application to him who is above all others the Servant of Jehovah, and whose followers present to the world some image of that holy community in the midst of whom the grace of God is manifest to the world.

## VI. THE POST-EXILIC AGE.

### I. THE WORD SHAKEN; ZION GLORIFIED.

For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The latter glory of this house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth: and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In

that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

— *Haggai 2: 6-9, 21-23.*

2. THE ROYAL BRANCH AND HIS PRIESTS.

And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee a place of access among these that stand by. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men which are a sign: for, behold, I will bring forth my servant the Branch. For behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.

— *Zech. 3: 6-10.*

3. THE BRANCH, BOTH KING AND PRIEST.

And the word of the Lord came unto me saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon; yea, take [of them] silver and gold, and make crowns, and set them upon the head of Joshua the son of Jehozadak, the high priest; and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold, the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And [this] shall come to pass, if ye will diligently obey the voice of the Lord your God.

— *Zech. 6: 9-15.*

4. JEHOVAH THE SAVIOR AND JUDGE.

O sing unto the Lord a new song;  
 For he hath done marvelous things:  
 His right hand, and his holy arm, hath wrought salvation for him.  
 The Lord hath made known his salvation:  
 His righteousness hath he openly shewed in the sight of the nations.

He hath remembered his mercy and his faithfulness toward the house of Israel :

All the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth :

Break forth and sing for joy, yea, sing praises.

Sing praises unto the Lord with the harp ;

With the harp and the voice of melody ;

With trumpets and sound of cornet

Make a joyful noise before the King, the Lord.

Let the sea roar, and the fulness thereof ;

The world, and they that dwell therein ;

Let the floods clap their hands ;

Let the hills sing for joy together ;

Before the Lord, for he cometh to judge the earth :

He shall judge the world with righteousness,

And the peoples with equity.— *Psalm 98.*

#### 5. THE COMING OF THE MESSENGER.

Behold, I send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple ; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the Lord of hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fullers' soap : and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver ; and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgment ; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers ; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger [from his right], and fear not me, saith the Lord of hosts. For I the Lord change not ; therefore ye, O sons of Jacob, are not consumed.

For, behold, the day cometh, it burneth as a furnace ; and all the proud, and all that work wickedness, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings ; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I do make, saith the Lord of hosts.

Remember ye the law of Moses my servant, which I commanded unto

him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.—*Mal. 3: 1-6; 4: 1-6.*

#### 6. THE REPENTANT AND FORGIVEN ISRAEL.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced: and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.

—*Zech. 12: 10-13: 1.*

#### 7. JEHOVAH'S SPIRIT UPON MAN.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh;

And your sons and your daughters shall prophesy,

Your old men shall dream dreams, your young men shall see visions;

And also upon the servants and upon the handmaids in those days will I pour out my spirit.—*Joel 2: 28, 29.*

#### 8. THE SECURITY OF JEHOVAH'S FAITHFUL ONE.

He that dwelleth in the secret place of the Most High

Shall abide under the shadow of the Almighty.

I will say of the Lord, he is my refuge and my fortress;

My God, in whom I trust.

For he shall deliver thee from the snare of the fowler,

And from the noisome pestilence.

He shall cover thee with his pinions,

And under his wings shalt thou take refuge:

His truth is a shield and a buckler.

Thou shalt not be afraid for the terror by night,

Nor for the arrow that flieth by day;

For the pestilence that walketh in darkness,

Nor for the destruction that wasteth at noonday.  
 A thousand shall fall at thy side,  
 And ten thousand at thy right hand ;  
 [But] it shall not come nigh thee.  
 Only with thine eyes shalt thou behold,  
 And see the reward of the wicked.

For thou, O Lord, art my refuge !  
 Thou hast made the Most High thy habitation ;  
 There shall no evil befall thee,  
 Neither shall any plague come nigh thy tent.  
 For he shall give his angels charge over thee,  
 To keep thee in all thy ways.  
 They shall bear thee up in their hands,  
 Lest thou dash thy foot against a stone.  
 Thou shalt tread upon the lion and adder :  
 The young lion and the serpent shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him :  
 I will set him on high, because he hath known my name.  
 He shall call upon me, and I will answer him ;  
 I will be with him in trouble :  
 I will deliver him, and honor him.  
 With long life will I satisfy him,  
 And shew him my salvation.— *Psalm 91.*

#### 9. JEHOVAH'S EXALTATION OF MAN.

O Lord, our Lord,  
 How excellent is thy name in all the earth !  
 Who hast set thy glory upon the heavens.  
 Out of the mouth of babes and sucklings hast thou established strength,  
 Because of thine adversaries,  
 That thou mightest still the enemy and the avenger.  
 When I consider thy heavens, the work of thy fingers,  
 The moon and the stars, which thou hast ordained ;  
 What is man, that thou art mindful of him ?  
 And the son of man, that thou visitest him ?  
 For thou hast made him but little lower than God,  
 And crownest him with glory and honor.  
 Thou madest him to have dominion over the works of thy hands ;  
 Thou hast put all things under his feet :  
 All sheep and oxen,  
 Yea, and the beasts of the field ;  
 The fowl of the air, and the fish of the sea,



Whatsoever passeth through the paths of the seas.  
 O Lord, our Lord,  
 How excellent is thy name in all the earth!—*Psalm 8.*

#### 10. THE SON OF MAN AND HIS EVERLASTING KINGDOM.

I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, [and] the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire. And as for the rest of the beasts, their dominion was taken away; yet their lives were prolonged for a season and a time. I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.—*Dan. 7: 9-19.*

#### 11. THE SEVENTY WEEKS.

Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks; and threescore and two weeks, it shall be built again, with street and moat, even in troublous times. And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with

many for one week : and for the half of the week he shall cause the sacrifice and the oblation to cease ; and upon the wing of abomination [shall come] one that maketh desolate ; and even unto the consummation, and that determined, shall [wrath] be poured out upon the desolator.

— *Dan. 9: 24-27.*

## 12. THE RESURRECTION OF THE FAITHFUL.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time ; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament : and they that turn many to righteousness as the stars for ever and ever.

Many shall purify themselves, and make themselves white, and be refined ; but the wicked shall do wickedly : and none of the wicked shall understand : but they that be wise shall understand. And from the time that the continual [burnt offering] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be ; for thou shalt rest, and shalt stand in thy lot, at the end of the days.

— *Dan. 12: 1-3, 10-13.*

The return of the exiles to Jerusalem, in fulfilment of the predictions of the prophets, gave birth to a renewal of former Messianic hopes which had gathered about the national organization. Once more prophets look forward to a king, one who shall be at the same time a priest ; once more they await the advent of Jehovah, who will return to his temple. Jehovah will enter directly into the field of history, and by his manifestation of destructive might will reduce all enemies to nothing and glorify his people.

Another note of expectation returns to the righteousness of Jehovah, whose sudden coming will be accompanied by the judgment of the faithless among his people. Repentance will be followed by forgiveness. To his true servants he will show compassion and love. Under his protection they will be safe.

His spirit will descend upon all without distinction. Man will attain his original destiny in creation.

As the years pass, the consummation will finally be realized. The time is known. The prophet will prepare the way. At the appointed day Jehovah will reveal the Son of Man as the anointed king, to receive an eternal kingdom. He will obtain it, yet through conflict. Victory will be won at last. The faithful dead will be raised, and eternal peace prevail.

[NOTE.—It will be understood that the above passages are merely selections from the Messianic material of the Old Testament. The purpose has been to select the representative passages.]

## THE JEWISH MESSIANIC EXPECTATION IN THE TIME OF JESUS.

By SHAILER MATHEWS,  
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THE sources from which we may draw our knowledge of the Jewish expectation of the Christ as it existed in the New Testament period are, on the whole, neither scanty nor yet altogether satisfactory. They are apparently the literature of a certain group of Pharisees, whose special influence was not widely felt, and whose opinions can hardly be said to represent the opinion of the masses. Within this group—or school—of Pharisaism the hope was very intense that God would some day send a deliverer who should reinstate Israel among the nations and make the new nation the lord of the earth. Thus far we are able to go with certainty, but when investigation concerns the details of the hope, uniformity is seen to be altogether lacking.

It is with the intention of exhibiting the nature of this Messianic expectation that the following selections are made from the extra-canonical Jewish literature which sprang up approximately between the time of Antiochus Epiphanes and the destruction of the temple of Titus. Just what was the popular belief can be learned best and almost exclusively from the implications of statements in the gospels. That it was widespread seems evident. In all probability it was this of the Pharisees, but lacking its better, or at least its transcendental elements—revolutionary rather than religious. How far a Pharisee himself could fall from the nobility of his party's hopes is to be seen in the fauning words of Josephus (*War*, vi, 5:4) when, in speaking of the portents foretelling the fall of Jerusalem in 70, he says: "But what most stirred them up to war was an ambiguous oracle that was found also in their sacred writings, that about that time one from their country should become ruler of the world. The Jews took this prediction to belong to them

selves, and many wise men were thereby deceived in their judgment. Now, this oracle certainly denotes the rule of Vespasian who was declared emperor in Judea."

#### THE PROPHET OF THE MACCABEES.<sup>1</sup>

And they [the priests selected by Judas Maccabæus to cleanse the Temple area] consulted over the altar of burnt offering, which had been profaned, what they should do with it. And it occurred to them as good counsel to pull it down, lest it should become a reproach to them, because the heathen had defiled it; and they pulled down the altar. And they laid away the stones on the mountain of the Temple in a fitting place, until there should come a prophet to give answer concerning them.—*1 Macc. 4: 44-46.*

It hath pleased well the Jews and the priests that Simon should be their high priest for ever until there arise a trustworthy prophet.—*1 Macc. 14: 41.*

#### THE KINGDOM ESCHATOLOGICAL.

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to be dead; and their departure was taken for a misfortune and their going from us annihilation; but they are in peace. For, though they shall have experienced punishment according to the judgment of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy of himself. As gold in a furnace he tried them, and received them as burnt offering. And in the time of their visitation they shall blaze forth, and run to and fro like sparks among the stubble. They shall judge nations and have dominion over peoples, and their king shall be the Lord forever.—*Wisdom of Solomon 3: 1-8.*

The righteous dead shall judge the nations

#### THE KINGDOM ON EARTH.

Then from the sunrise God will send a king,  
 Prosperity of the Jews under the King of Peace Who will make all earth cease from evil war,  
 Killing some, others binding with strong oaths.  
 Nor yet will he by his own counsels do  
 All these things, but by excellent decrees  
 Of God persuaded. But again the people  
 Of the great God with wealth will be weighed down,

<sup>1</sup> These passages are sometimes regarded as Messianic, and are therefore printed. But a prophet is not *the* prophet, and the passages are valuable chiefly for showing how faint and small is the Messianic (and consequently the pharisaic) element in *1 Maccabees*.

With gold and silver and purple ornament,  
And of good things will earth and sea be full.

—*Sibylline Oracles*,<sup>2</sup> iii: 776-784.

But there shall come from heaven a wondrous man,  
Whose hands were stretched out on the fruitful wood,<sup>3</sup>  
Messiah a new      The noblest of the Hebrews, who once caused  
Moses and Joshua      The sun to stand still when he gave command  
With admirable speech and hallowed lips.

—*Sibylline Oracles*, v: 332-335.

But when Rome also over Egypt rules,  
Having one end in view, then shall appear  
The unending      The mighty kingdom of the immortal king  
reign of Messiah      Set over men. A holy man shall come  
Wielding the sceptre over every land  
Unto all ages of advancing time.—*Sibylline Oracles*, iii: 55-60.

#### THE SON OF MAN AS MESSIAH.

And then I saw One who had a head of days, and his head was white like  
wool, and with him was another being whose countenance had  
The triumph of      the appearance of a man, and his face was full of graciousness,  
the Son of Man      like one of the holy angels. And I asked the angel who went  
with me and showed me all the hidden things, concerning that Son of Man, who  
he was and whence he was, and why he went with the Head of Days? And he  
answered and said unto me: "This is the Son of Man who hath righteous-  
ness, with whom dwelleth righteousness, and who reveals all the treasures  
of that which is hidden, because the Lord of Spirits hath chosen him, and his  
lot before the Lord of Spirits hath surpassed everything in uprightness for  
ever. And this Son of Man whom thou hast seen will arouse the kings and  
the mighty ones from their couches and the strong from their thrones, and  
will loosen the reins of the strong and grind to powder the teeth of the  
sinners. And he will put down the kings from their thrones and kingdoms,  
because they do not extol and praise him, nor thankfully  
The wicked dead      acknowledge whence the kingdom was bestowed upon them.  
will not rise to      And he will put down the countenance of the strong and  
join the kingdom      shame will cover them: darkness will be their dwelling and  
of God      worms their bed, and they will have no hope of rising from their beds,  
because they do not extol the Lord of Spirits.—*Book of Enoch*<sup>4</sup> 46: 1-6.

<sup>2</sup> Terry's translation.

<sup>3</sup> See Ex. 7: 17-20; 17: 9-12; Num. 17: 8. Schürer, Div. II, III, 286, regards this section as a Christian interpolation.

<sup>4</sup> Charles' translation.

And in those days will the earth also give back those who are treasured up within it, and Sheol also will give back that which it has received, and hell will give back that which it owes. And he will choose the righteous and holy from among them: for the day of their redemption has drawn nigh. And the Elect One will sit in those days on My throne, and all the secrets of wisdom will stream forth from the counsels of his mouth: for the Lord of Spirits hath given it to him and hath glorified him.—*Book of Enoch 51: 1-3.*

And the Lord of Spirits seated him [the Elect One] on the throne of his glory, and the spirit of righteousness was poured out upon him, and the word of his mouth slew all the sinners, and all the unrighteous were destroyed before his face. And there will stand up in that day all the kings and the mighty, and the exalted, and those who hold the earth, and they will see and recognize him how he sits on the throne of his glory, and righteousness is judged before him and no lying word is spoken before him. Then shall pain come upon them as on a woman in travail. And one portion of them will look on the other and they will be terrified, and their countenance will fall, and pain will seize them when they see that Son of Man sitting on the throne of his glory. And the kings, and the mighty, and all who possess the earth will glorify and bless and extol him who rules over all, who was hidden. For the Son of Man was hidden before him, and the Most High preserved him in the presence of his might and revealed him to the elect. And the congregation of the holy and the elect will be sown, and all the elect will stand before him on that day.

—*Book of Enoch 62: 2.*

And he sat on the throne of his glory, and the sum of judgment was committed unto him, the Son of Man, and he caused the sinners and those who have led the world astray to pass away and be destroyed from off the face of the earth. With chains shall they be bound, and in their assemblage-place of destruction shall they be imprisoned, and all their works vanish from the face of the earth. And from henceforth there will be nothing that is corruptible; for the Son of Man has appeared and sits on the throne of his glory, and all evil will pass away before his face and depart; but the word of the Son of Man will be strong before the Lord of Spirits.

—*Book of Enoch 69: 27-29.*

And I saw that a white bull was born with large horns, and all the beasts of the field and birds of the air feared him and made petition to him all the time. And I saw till all their kinds were transformed, and they all became white oxen.

—*Book of Enoch 90: 37, 38.*

THE BEST HOPE OF THE PHARISEES.

Behold, O Lord, and raise up unto them their king, the son of David, in  
A prayer for King the time which thou, O God, knowest, that he may reign over  
Messiah God and Israel thy servant ;

And gird him with strength that he may break in pieces them that rule unjustly.

Purge Jerusalem from the heathen that trample her down to destroy her, with wisdom and with righteousness.

He shall thrust out the sinners from the inheritance, utterly destroy the  
He shall found a proud spirit of the sinners, and as potter's vessels with a rod  
holy kingdom of iron shall he break in pieces all their substance.

composed of the He shall destroy the ungodly nations with the word of  
sons of God his mouth, so that at his rebuke the nations may flee before  
him,

And he shall convict the sinners in the thoughts of their hearts.

And he shall gather together a holy people, whom he shall lead in righteousness ;

And shall judge the tribes of the people that hath been sanctified by the Lord his God.

And he shall not suffer iniquity to lodge in their midst;

And none that knoweth wickedness shall dwell with them.

And he shall take knowledge of them, that they be all the sons of their God,

And shall divide them upon the earth according to their tribes.

And the sojourner and the stranger shall dwell with them no more.

He shall judge the nations and the peoples with the wisdom of his righteousness.

And he shall possess the nations of the heathen to serve him beneath his yoke ;

And he shall glorify the Lord in a place to be seen of the whole earth ;

And he shall purge Jerusalem and make it holy, even as it was in the days of old.

So that the nations may come from the ends of the earth to see his glory, bringing as gifts her sons that had fainted,

And may see the glory of the Lord, wherewith God hath glorified her.

And a righteous king and taught of God is he that reigneth over them ;

And there shall be no iniquity in his days in their midst, for all shall be  
He shall be no war- holy, and their king is the Lord Messiah.

rior, but a king of For he shall not put his trust in horse and rider and bow,  
peace and holi- nor shall he multiply unto himself gold and silver for war,  
ness, the regent nor by ships shall he gather confidence for the day of battle.  
of Jehovah



The Lord himself is his King, and the hope of him that is strong in the hope of God.

And he shall have mercy upon all nations that come before him in fear.

For he shall smite the earth with the word of his mouth even for evermore.

He shall bless the people of the Lord with wisdom and gladness.

He himself also is pure from sin, so that he may rule a mighty people, and rebuke princes and overthrow sinners by the might of his word.

And he shall not faint all his days, because he leaneth upon his God ;

For God shall cause him to be mighty through the spirit of holiness, and wise through the counsel of understanding, with might and righteousness.

And the blessing of the Lord is with him in might, and his hope in the Lord shall not faint.

And who can stand up against him ?

he is mighty in his works and strong in the fear of God,

Tending the flock of the Lord with faith and righteousness ; and he shall suffer none among them to faint in their pasture.

In holiness shall he lead them all, and there shall no pride be among them that any should be oppressed.

This is the majesty of the king of Israel, which God hath appointed to raise him up over the house of Israel, to instruct him.

His words shall be purified above fine gold, yea, above the choicest gold.

In the congregations will he judge among the peoples, the tribes of them that have been sanctified.

Blessed are they that shall be born in those days, to behold the blessing of Israel which God shall bring to pass in the gathering together of the tribes.

May God hasten his mercy toward Israel !

may he deliver us from the abomination of unhallowed adversaries !

The Lord he is our king from henceforth and even for evermore.

—*Psalms of the Pharisees*,<sup>5</sup> 17 : 23-51.

The Lord cleanse Israel for the day when he shall have mercy upon them

<p>The Messianic kingdom one of holiness</p>	<p>and shall bless them : even for the day of his appointing when he shall bring back his anointed.</p>
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Blessed are they that shall be in those days :  
for they shall see the goodness of the Lord which he shall bring to pass for the generation that cometh.

Translation of Kyle and James.

Under the rod of the chastening of the Lord's anointed in the fear of his God :

In the spirit of wisdom and of righteousness and of might.

To direct every man in the works of righteousness with the fear of God ; to establish them all in the fear of the Lord,

Yea to make them a good generation in the fear of God in the days of his mercy.—*Psalms of the Pharisees, 18 : 6-10.*

THE MESSIAHLESS HOPE OF THE ZEALOT PARTY.

Then will his kingdom appear among all creatures, and the devil will have an end, and sorrow will disappear with him. Then will Triumphant Israel the kingdom of God the Heavenly One arise from the seat of his kingdom and will come from his holy habitation with wrath and anger for his children's sake, and the earth will tremble to its ends, and the high mountains be lowered, and the hills fall. The sun will give no light, and the moon be changed to blood, and the stars fall into confusion. And the sea will retreat to the abyss, and the water-springs fail, and the rivers be dried up. Then will the most High God, the only Eternal One, come forth to chastise the heathen and destroy all idols. Then wilt thou be happy, O Israel, and wilt tread upon the neck and wings of the eagle. And God will exalt thee and make thee soar to the firmament, and thou wilt thence look down upon thine enemies on earth, and shalt see them and rejoice, and give thanks and acknowledge thy Creator.—*Assumptio Mosis, chap. 10.*

The days will begin to increase, and the children of men will be older from generation to generation and from day to day, till the length of their life approaches a thousand years. And there will be none old or weary of The sensuous happiness of the kingdom life, but they will all be like children and youths, and will pass and live all their days in peace and joy, without there being any Satan or other evil spoiler, for all their days will be days of blessing and healing. At that time will the Lord heal his servants, and they will arise and see even deeper peace and pursue again their enemies. And they will see it and give thanks, and rejoice for evermore. And they will see all the judgments and all the curse of their enemies. The kingdom of the risen righteous Their bones will indeed rest in the earth, but their spirits will have many joys, and they will perceive that it is the Lord who sits in judgment and shows grace to hundreds and thousands and to all who love him.—*Book of Jubilees.*

## SOME BOOKS ON MESSIANIC PROPHECY.

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Books on Messianic prophecy divide themselves into two general classes, according as they accept or reject the ideas of historical development and the results of the so-called "higher criticism" in their application to the Old Testament. In the latter class of works the larger part of the Messianic material of the Old Testament is regarded usually as referring directly to Jesus Christ. The former class presents a great variety of points of view depending on the attitude of the writer toward the supernatural, or the extent to which he is willing to go in the application of the ideas and results referred to above. It may be remarked that almost no book on prophecy omits some consideration of this subject, and that most modern writers on this theme are affected more or less by the newer points of view placed in relief by modern biblical investigation. The eight or ten books named in this article are a selection from what has become a veritable library of writings upon Messianic prophecy or some phase of it.

- I. HENGSTENBERG, E. W., *Christology of the Old Testament, and a Commentary on the Messianic Predictions*. Translated by Theo. Meyer and others. 4 vols.; second edition. Edinburgh: T. & T. Clark, 1864.

A most vigorous, learned, and voluminous treatise, which brings all the resources of profound, devout, and conscientious scholarship to the defense of the older view in which the ultimate goal of the Old Testament revelation dwarfs and minimizes the historical conditions, factors and stages of that revelation. Much of the reasoning is no longer valid even for those who have been led to practically the same result by different principles and processes. Yet it will always remain a monumental work.

2. DELITZSCH, FR., *Messianic Prophecies in Historical Succession*. Translated by S. I. Curtiss. New York: Chas. Scribner's Sons, 1891. Pp. xii + 232.

One of the last of the many works of this devout scholar. Its title distinguishes its method from that of Hengstenberg. It is brief, almost too brief for satisfactory presentation of the author's views on some points, but exhibits his evangelic spirit and progressive scholarship. Delitzsch's mysticism appears here and there, and obscures his meaning; but surely here, if anywhere, mysticism is excusable.

3. BRIGGS, C. A., *Messianic Prophecy, the Prediction of the Fulfillment of Redemption through the Messiah; a Critical Study of the Messianic Passages of the Old Testament in the Order of their Development*. New York: Chas. Scribner's Sons, 1886. Pp. xx + 519.

Dr. Briggs's book took easily the first place when it appeared, and is still in many respects the most usable and valuable one on the subject. It bears evidence of much learning, wide reading, and good judgment. It was thought somewhat advanced ten years ago, but now would be regarded as occupying a mediating position. It needs revision in its critical judgments, and a new edition would give it another decade of leadership.

4. THOMSON, W. H., *Christ in the Old Testament: the Great Argument*. New York: Harper & Bros., 1888. Pp. 471.

A diluted Hengstenberg. Useful as a plain statement of the strict spiritual interpretation by a layman, the book is sadly marred by polemics against the "rationalists." With such a theme denunciation is out of place. Some irrelevant and unsound discussions upon archæological and historical topics weaken the effect. To modern biblical investigation there is no reference, except such as is hostile. It is nowhere employed to aid in the argument.

5. ORELLI, C. VON, *The Old Testament Prophecy of the Consummation of God's Kingdom, Traced in its Historical Development*. Translated by Rev. J. S. Banks. Edinburgh: T. & T. Clark, 1889. Pp. 472.

A thoroughly able and useful book. It is devout in tone and modern in method. Like the volume of Briggs, it rests on a basis of Hebrew scholarship. It makes fuller reference to the views of other scholars, and is more exhaustive in the discussion of special points. Its general attitude is indicated by the title.

6. EDERSHEIM, A., *Prophecy and History in Relation to the Messiah*. The Warburton Lectures for 1880-84. New York: A. D. F. Randolph & Co.

Edersheim was an accomplished scholar, especially in all that pertained to Judaism. Yet his mind was essentially unsystematic and unhistorical. He has put much good matter into this book, but it is badly arranged and diffuse. Parts of it are admirable. One must, however, read it through once to be prepared to read it profitably. Its point of view is that of Hengstenberg.

7. ADENEY, W. F., *The Hebrew Utopia, a Study of Messianic Prophecy*. London: Hodder & Stoughton, 1879. Pp. 374.

The author's attitude may be gained from the following passage: "The only fair method of understanding Messianic prophecy is to regard it historically, as a phenomenon in the history of Israel, rather than doctrinally, as a statement of absolute truth; to treat it, in the first place, altogether apart from Christian doctrine and New Testament history, as a leading feature of the religion of Israel, the growth of which must be traced side by side with the growth of the nation."

8. GLOAG, PATON, J., *The Messianic Prophecies*, being the Baird Lecture for 1879. Edinburgh: T. & T. Clark, 1879. Pp. xv + 368.

An eminently respectable piece of work, judicial and thorough. Its method is not very scientific nor its point of view especially modern. It is a discussion of themes connected with the subject rather than of the subject itself.

9. RIEHM, EDW., *Messianic Prophecy: its Origin, Historical Growth and Relation to New Testament Fulfilment*. Translated by L. A. Muirhead; with an Introduction by Professor A. B. Davidson. Second edition. New York: Chas. Scribner's Sons, 1891. Pp. xx + 348.

Davidson's verdict is: "No work of the same compass could be named that contains so much that is instructive on the nature of prophecy in general, and particularly on the branch of it specially treated in the book." It is a very thoughtful book and in one sense is more a series of reflections than a systematic discussion of details. A knowledge of the subject is demanded in advance. If one had worked through an elementary treatise, he would be immensely profited by reading Riehm. It is eloquent and evangelic, and should be studied by everyone who would go beneath the surface.

10. WOODS, F. H., *The Hope of Israel; a Review of the Argument from Prophecy*. Edinburgh: T. & T. Clark, 1896. Pp. viii + 218.

The latest and most advanced discussion from the evangelical point of view. The author will not discuss the subject historically because of the uncertainty in the dating of the documents. His treatment is topical. It is fresh, serious, and stimulating, but lacks insight. Perhaps criticism and insight do not go together. Yet it may be the author is working along the lines on which future investigation will move. For him Messianic prophecy is fulfilled "not so much in the personality and work of Christ as in the religion of Christ."

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In addition to these special treatises there are sections or chapters in the works on Old Testament theology or prophecy which are most valuable. One may refer to the following:

OEHLER, *Old Testament Theology* (translated by Day), pp. 521-37.

SCHULTZ, *Old Testament Theology*, Vol. II, chaps. xviii-xxv.

BRUCE, *The Chief End of Revelation*, chap. v.

KIRKPATRICK, *The Doctrine of the Prophets*, Lect. XVIII.

OTTLEY, *Aspects of the Old Testament*, Lect. VI.

## Notes and Opinions.

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**The Meaning of "the Scripture" in Gal. 3:22.**— Professor W. M. Ramsay, in the *Expositor* of November, 1898, gives a singular illustration of a *a priori* word study. In speaking of "the Scripture" in Gal. 3:22, which declares that the effect of law is to shut up everything under the dominion of sin without means of escape, he adds in a footnote: "Notice the vagueness of the reference: Paul's words become clear only if taken as referring to a previous exposition made orally in his former preaching to the Galatians of the combined effect of several biblical passages." It is not often that one cares to differ with Professor Ramsay even on exegetical questions, but it certainly seems as if a study of the usage of ἡ γραφή in the New Testament would have led to a different and much more direct explanation. The usage of the term, when in the singular, is to denote a certain definite passage. In the present instance the text is not stated, but it can hardly be different from that which is quoted in Gal. 3:10.

**The "Surrender of Harnack."**— An editorial in the *Bibliotheca Sacra* for October, 1898, declares that "Harnack's surrender, in which he grudgingly admits that the traditional dates assigned to the New Testament books are approximately correct, is a defeat which would have been heralded by headlines covering a whole page of an American newspaper, had anything analogous to it occurred in political or national affairs." Statements of a similar sort are frequently found in other journals, but can hardly have been made by those who really understand the position they describe. We hold no brief for Professor Harnack and at many points cannot agree with his conclusions, but anything like "surrender" on his part is pure phantasy. Even if, as the word implies, he had been engaged in a polemic against the authenticity of the New Testament writings, the term could hardly be justified. Far less as the case really stands. It is true that Professor Harnack admits the authenticity, and therefore the early date, of Romans, 1 and 2 Corinthians, Galatians, 1 and 2 Thessalonians, Philipians, Colossians, and Philemon. He also holds that Mark was written 65-70; Matthew (though not its later additions), 70-75; Luke (as well

as Acts), 68-93, and Revelation, 93-96; but if we except the earlier date open to Acts, such a position has been that of most critical scholars for a generation. The fourth gospel and the Johannine epistles he does not hold to have been written by the apostle, but by the presbyter John, between 80 and 110. But this conclusion, also, concedes little beyond what most critical scholars have admitted for a generation. As to the other books, we fear that there is little evidence of "surrender" in the position of Professor Harnack. Hebrews, he holds, was written 81-96; 1 Peter in 81, seventeen years after the death of the apostle; the pastoral epistles (parts of which, however, he holds to be genuine) in 90-110; Jude, 100-130; James, 120-140; 2 Peter, 160-175.

There is little doubt that at the points where authenticity is above all desirable the tendency of much of the New Testament criticism of today is in its favor. In this we can all rejoice. But can anything more be said so far as Professor Harnack is concerned?

**The Bible as a Text-Book in Parochial Schools.**—The *American Ecclesiastical Review*, although it perhaps underestimates our ability to appreciate what it terms its "fun," is to be congratulated upon its insistence upon the necessity of biblical study. In its November number there is an admirable paper by Rev. Eneas B. Goodwin upon "The Bible as a Factor in the Education of Children." This paper contains a characterization of Bible histories which will apply to other books than those which are used in parochial schools. "These Bible histories are for the most part dull reading; their illustrations are devoid of the elements which develop good taste or make the subject-matter attractive; whilst from the Bible position, which they purport to summarize and present in a more popular form, they are in many cases worthless, because they are unreal. Thus it happens that the history and literature of Israel, so full of charming and useful interest, becomes a matter of indifference, and often aversion, to men and women in later life."

In the place of books of this sort the writer urges that parts of the Bible, or a book containing selections taken literally from the Bible, be used as a text-book in the instruction of children in parochial schools. The advantages claimed for the Bible in this particular are three: its intellectual, æsthetic, and moral elements.

As to its capacities for teaching morals, the writer takes a very sensible view of the stories and heroes of the Old Testament, declaring that the Old Testament has to be purified and explained by the New.



But how about the relation of the Bible to the catechism from which children acquire a knowledge of the commandments of God? The author holds that "the Bible should be used as a commentary on the catechism without leaving the impression that it is a book inferior in authority." While it may seem to some readers that such a use of the Bible is hardly that warranted by its real relation to Christianity, one cannot help feeling the truth of the writer's other statement that besides this power of elucidating the catechism the Bible also teaches a doctrine of divine providence that should be taught a child at the beginning of his intellectual life.

With the conclusion of the paper we have great sympathy: "The Bible, therefore, is a book most conducive to the liberal education of children. It opens up a new world to them; it brings large and heavily laden ideas into their minds — ideas that are most conducive to intellectual development. It enables them also to realize the magnitude and the variety and the beauty of the natural world, and to learn a lesson from the tiniest flower, to notice the wonderful mechanism of the smallest insect. It trains their wills, makes them ever seek for that which is the highest good, and instinctively turn away from that which is bad. It is a means for enabling them to give out their ideas in fitting words and for accommodating themselves to society, and thus be the means of bringing pleasure and happiness into a world sadly in need of them."

But may it not be added as a fourth qualification of the Bible as a text-book for the young that it teaches religion? Or does the author identify morality with religion, or religion with doctrine? In either case one must regard the identification as unfortunate.

## The Council of Seventy.

In connection with the topic about which are centered the contributions to this number of the BIBLICAL WORLD it is appropriate to say a word in regard to the work in "The Foreshadowings of the Christ," which is being done in a popular way by thousands of people throughout the United States and Canada this year. We refer to the outline course which the *Council of Seventy* conducts through the *American Institute of Sacred Literature*. In this course a careful outline of the texts is accompanied by special directions for their study. Of the three thousand people already at work many are studying alone, but hundreds of clubs have been formed in churches, Young People's Societies, and other organizations for Christian work. The town of Frankfort, Ind., has reported six clubs of thirty members each, all organized through the influence of one woman whose house was opened for this purpose. The classes meet weekly, some in the afternoon and others in the evening, leaders serving for one month each being chosen from each club.

While the course is simple and popular in its character, it is based upon sound scholarship, and so far as it goes can be used by the most "professional" students. That this subject is the vital question of the Old Testament, and that even a slight knowledge of it gives a new interest and attractiveness to material which has been counted by the multitude as out of date and uninteresting, is evidenced by the following statements made by average students:

"It is practically the first time I have ever read the prophecies with any definite purpose in view. I find the study very fresh and interesting."

"It has given me an enlarged conception of God's plan in the spiritual universe, as well as of the important use of the Old Testament in helping to unfold that plan. My faith in the whole Bible has been stimulated and refreshed."

"It has made the Old Testament, especially the prophecies, a new book to me."

"You have taught me to love the Old Testament better than I ever would have had it not been for this course, for I had always thought it

too distant to interest me, although I loved Christ's life; but I can now see more plainly the reason for different things."

"The study of the course has given me a more vivid consciousness of God's presence and power in the world, and of his direct interposition in the affairs of men, and of nations."

"I think that I have learned more from the study of the Old Testament in the past nine months than I could have learned in as many years in the common way of study."

"As I have watched the unfolding of Messianic prophecy from its beginning until its glorious close in the Old Testament, my faith in the over-ruling power of God and in his interest in the affairs of our everyday life has been steadily strengthened. The Old Testament seems far more real to me, and I am the better able to understand and use its teachings."

"The Old Testament speaks to me with a new voice."

"I never realized before how much there is in the Old Testament to help and strengthen one."

"For the first time I have been taught to appreciate something of the beauty of the Old Testament, and have learned to know what is meant by the unity of the Bible."

"You have accomplished what you aimed at in impressing upon us the unity of God's plan from the beginning as expressed in the Bible."

## Synopses of Important Articles.

A HISTORICAL COMMENTARY ON THE EPISTLE TO THE GALATIANS.

VI. By PROFESSOR W. M. RAMSAY, in the *Expositor*, November, 1898.<sup>1</sup>

(28) "Covenant" in the New Testament. The term *διαθήκη* is used in the Septuagint as the equivalent of the Hebrew *berith*, although other words might have been used.

The word passed through a rapid course of development during the period of 300 B. C. to 100 A. D. First, it was a solemn and binding covenant guaranteed by the authority of a people and its gods. In the second place, the covenant was primarily an arrangement for the devolution of religious duties and rights, not merely a bequeathing of money and property. In the third place, the maker of a covenant had full power in his hands, and the party benefited by it had no authority in making it. In the fourth place, while the noun *διαθήκη* is confined almost exclusively to the disposition of one's property or one's duty by will, the verb is used also in the sense to dispose of one's property by sale. Fifth, the central idea expressed in the word represented fairly one important side of the biblical conception, namely the absolute authority of the disposer of property or duties, who in biblical covenant is God. The owner could even disinherit his son, but he must do it publicly and for good reasons. He could further affect the disposition of his property throughout generations. By degrees the character of the Greek "testament" tended to change, as appears from the evidence gained from the Græco-Syrian Law-Book of the fifth century after Christ. The use of the term in the New Testament is affected by this change. But in the Galatian church the testament was likely to be regarded by Paul as an irrevocable document, and not the Roman will.

(29) The argument in Galatians 3:16. Paul seems to have been tempted to arrive at a religious truth by a verbal argument. The term seed is used in the singular, for the single great descendant of Abraham. The main argument that the promises were made to Abraham, and so are the heritage of the whole church of Christ, is true and

<sup>1</sup> See the *BIBLICAL WORLD*, July, 1898, pp. 54-5; August, pp. 117-19; September, pp. 204-6; October, pp. 278-80; November, pp. 349-50.

lasting, though reached by a process of reasoning which has no more force in logic than the poorest word-splitting of any old Greek philosopher or Hebrew rabbi.

(30) Galatians 3:19-22. In this passage Paul guards against a possible misinterpretation of his words which might be dangerous. It might be said that he was representing the law as being in opposition to the promises made to Abraham and his seed. He therefore defines what he conceives to be the function of the law.

(31) The mediator. The precise meaning of the argument in 3:20 is very difficult to catch. The probability is that Paul sees the right result, but attains it by an argument founded upon the generally accepted view of the period that grammatical forms have a deep philosophical meaning. The law did not come immediately and directly from God to man, but through angels and a mediator, that is Moses. Such a method of transmission is less gracious than from God to Abraham. Paul is probably thinking, as in Rom. 3:30, of God's being one in all his acts, both promise and law. Here Paul aims at a great truth, but reaches it by a mistaken argument.

The chief value of the present paper of Professor Ramsay lies in that portion which it is very difficult to synoptize—the history of the term *διαθήκη*. Indeed, as his historical commentary proceeds it appears that this element is the one of chief importance. One cannot help feeling that he has to a considerable degree made out his archaeological case, and that in the use of the term we have an illustration of Greek rather than Roman law. If so, exegesis has gained. His characterization of Paul's rabbinical arguments seems just.

S. M.

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HINDUISM AND CHRISTIANITY — A CONTRAST. By REV. JOHN R. JONES, in the *Bibliotheca Sacra*, October, 1898, pp. 591-628.

(1) Hinduism differs from Christianity in its initial conceptions. Religion to it is the aspiration after God. This God is, however, the inscrutable, passionless, immovable being who, without a second, stands as the source and embodiment of all true being. He is the only real existence, all else is illusion. Though this idea is the uncompromising enemy of materialism, yet the deity is a nonentity to the worshiper. Hence the system has led to polytheism. The thirty-three million gods are none of them supreme, and therefore cannot satisfy the craving of the soul. The universe is eternal, whatever may be its origin. Man has no reality. He, too, is mere illusion. If his

destiny be to return to the eternal soul, the result is merely to reduce this present life to an irremediable evil, with no spiritual value.

(2) It differs from Christianity in its ultimate aim or goal. Human endowments, qualities, activity, and desires must be suppressed, that the soul unhampered may reach a consummation which is absorption in the divine. Human life is an evil, since it impedes this union, yet sin is impossible, since there can be no antagonism where all reality is divine. What is called sin is ignorance of self, and the ideal is not moral character.

(3) It differs from Christianity in the agencies and means employed. Man is alone in his struggle. His emancipation is in his own hands, through his own works. Sacrifice is for the purpose of nourishing the gods, or a means of acquiring power over them. This salvation of self is achieved through Yoga, which is austerity embodied in asceticism and self-mortification, the concentration of mind which enables one to see clearly the divine. This divine being comes to man in the form of incarnations, which, however, cannot ultimately affect the power of Karma. They are, indeed, the results of the divine Karma. Faith in these incarnations is itself a meritorious act. It is not the person in whom faith is exercised, but the faith itself, that will save.

(4) It differs from Christianity in its processes. The process of salvation is through metempsychosis. All acts, words, and thoughts find their exact reward in future births. The doctrine is based upon the hypothetical identity of souls in different successive bodies, yet there is no reasonable ground for holding that by this transmigration salvation can be achieved.

(5) It differs from Christianity in its ideals. It has no supreme example like that of Buddha, Mohammed, or Christ. Its ideal is an elaborate ceremonial entering into all the details of life.

(6) It differs from Christianity in its credentials. While its scriptures claim inspiration and divine character, internal evidences indicate the human origin, even of the Vedas and Upanishads. Later writings are morally depraved. The whole body of scriptures is overwhelmingly voluminous. The course of revelation is from the higher to the lower. The earlier scriptures are the best.

(7) Other traits distinguish Hinduism from Christianity, such as its attitude toward the individual and society. It is the staunchest foe to individual freedom. It glorifies the caste system. It conserves and deifies the past. It is tolerant to the verge of dissolution. It is a

purely ethnic faith, not going legitimately outside of India. Its root is in ceremony and ritual, not in belief.

(8) It differs from Christianity in its results and its outlook. The types of character produced are the mystical. Quiescence and self-discipline are the supreme virtues. The positive energizing ethical traits are weak. Caste destroys the solidarity of society. Woman is degraded. Hence Hinduism is in a state of dissolution, since it cannot meet the demands of progressive civilization and high spiritual aspiration.

Hindu philosophy, keen and deep as it is, is not a substitute for religion, and Hindu religion must yield to Christianity; but it will be a Christianity which will take its coloring from the East, and differ in many of its aspects and points of emphasis from the western article. That missionary will succeed best who appreciates and acts upon this principle.

This article is by one of the most thorough and successful of India's missionaries from America. It is candid, thorough, courageous, clear, truthful, generous. It may well surprise the reader, who does not know by acquaintance with the facts of universal religion, that a system which is so fatally weak can stand against the purer and more vigorous Christian faith. But the author makes it perfectly clear that a religion entrenched in social custom and imbedded in social thought and life requires for its uprooting the renewal of social conditions, as well as the regeneration of the individual. The bearing of this thought upon the methods of missionary activity and upon the length of time required for the overthrow of such a system is significant.

G. S. G.

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THE APOCALYPSE AND RECENT CRITICISM.—After reviewing and classifying New Testament apocalyptic criticism from that of Weizsäcker in 1882 to that of the present time, the following conclusions are reached: (1) that there is in the material of the Apocalypse a Babylonian element; (2) there are elements of undoubted Jewish origin; (3) the Apocalypse is of a documentary character; (4) it reached its final form about the end of the first century.

Provisionally the analysis of Professor Briggs is accepted, as are also his dates and assertions regarding the different strata of the compilation. The important unsolved problems are: (1) John's relation to the Apocalypse; (2) the extent of the successive editions and the order of compilation.—G. A. BARTON, *American Journal of Theology*, October, 1898,

## Exploration and Discovery.

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FROM the October number of the *Quarterly Statement* of the Palestine Exploration Fund we learn that Dr. Bliss has been hindered by some formalities from beginning his work at Gath, but has doubtless already begun upon the Tell at this time. We also note that, as evidences of the modernizing of Jerusalem, a carriage road has been constructed to the Mount of Olives *via* Scopus, the Jaffa gate has been supplemented by a new entrance made by tearing down a portion of the wall and filling up the moat, and a number of bicyclists are to be seen upon the Jaffa road.

The appearance of Dr. Bliss' book has been unavoidably delayed because of a fire in the premises of Messrs. Day & Co., the lithographers.

Probably the most important paper in the *Statement*, exegetically considered, is that of Lieutenant-Colonel Conder upon "Illustrations of the Book of Job," in which he considers the reference of the language, geography, civilization, natural history in that remarkable book in the light of actual observation. One should also notice the short note by J. M. Tenz upon Golgotha or Calvary, in which he has the following paragraph in regard to the hill over Jeremiah's Grotto, which is today somewhat widely regarded as the true Golgotha. We do not see that the facts which he cites invalidate the other arguments for this identification, but they are worthy of consideration. He says :

There is another place outside the Damascus gate which of late years also received the name "Skull Hill." From the nearest road it takes about three or four minutes to ascend to the top of that hill. According to the Jewish tradition it was the place of stoning. The criminal was first cast down from the precipice of that hill, a height of about fifty feet, and if life was still left in him was then stoned to death. Near by is a tomb, believed by some to be the tomb of Christ. But when it was first discovered by the owner of that land and pointed out to Dr. C. Schick, it was full of bones and earth, and when cleared out the mark of a cross was found on the east rock-wall, and another on the north side of the chamber, which are still to be seen, no doubt dating from the crusading time. The entrance to this tomb is more than two feet above the ancient level of the rock-floor outside, so that the disciples would not have been required to stoop down to look into the tomb as stated in St. John xx, 4, 5. Where the garden is supposed to have been, large cisterns and walls of ancient buildings have been discovered, and on the rock-floor in



the front of the entrance of the tomb is a long trough cut in the solid rock which appears to have been used as a drinking place for cattle. There is no sign that there was at any time a rolling or other stone before the entrance, as in some Jewish tombs, but that it was shut by a door. The arrangement of the interior is the same as that of several other Christian tombs in the vicinity and near St. Stephen's Church, which is now erected on the foundation of a former church of that name, where it is believed St. Stephen was stoned.

IN the *Proceedings of the Society of Biblical Archaeology*, Vol. XX, E. J. Pilcher adds new evidence in support of his thesis as regards the late date of the Siloam inscription. It will probably be recalled that the inscription is written in archaic Hebrew letters, which are supposed to represent the form of Hebrew alphabet in the eighth century before Christ. Mr. Pilcher maintains that a comparison of the letters in the Siloam inscription with those found on the later gems and the coins of Bar-Cochba indicates that the Siloam inscription is probably a memorial of the time of Herod the Great. For example, the letters *Aleph* and *Mem* similar to those of the Siloam inscription did not appear on Phœnician coins until a comparatively late date. Two chief objections which were advanced against the Herodian date of the inscription were that we should not expect the Hebrew language to be employed at so late a period, and that the square character was believed to have entirely supplanted the ancient Hebrew alphabet at the time of Herod. The present paper calls attention to several jar-handles discovered by Warren in 1869 close against the platform in Herod's temple in Jerusalem. Below them were found several broken lamps of the Græco-Phœnician period, not to be dated earlier than the second century B. C. On this pottery there are several letters which strikingly resemble the coins of Antigonus, 40-37 B. C. The lettering of the pottery is so identical with the characters of the Siloam inscription that they must belong to one and the same period, but from the stratum in which these jar-handles were discovered it is impossible to resist the conclusion that they date from the Herodian period.

We shall be greatly interested to notice the reception of this added evidence in favor of the late date of the Siloam inscription. It does not appear to us to be necessarily conclusive, for the location of the Siloam inscription when found must in the long run be a matter of the greatest significance in determining its date. In the meantime, however, before a final conclusion is universally reached, it is useless to deny the similarities in the alphabets as furnished in the plates of the Palestine Exploration Fund.

## Work and Workers.

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PROFESSOR WILLIAM A. BROWN, who for three years has occupied provisionally the chair of systematic theology in Union Theological Seminary, New York city, has now been appointed and inaugurated to the full professorship.

PRESIDENT CHARLES J. LITTLE, of Garrett Biblical Institute, Evanston, Ill., has been appointed to the Fernley Lectureship for 1900 by the British Methodist Annual Conference. He is the first American to receive this appointment.

THE chair of church history in the theological seminary of the Reformed (German) Church, at Lancaster, Pa., was left vacant by the recent death of Professor Thomas G. Apple, D.D. The trustees have now appointed to this position Rev. George W. Richards, pastor of the Salem Reformed Church, Allentown, Pa.

A COURSE of lectures has recently been given at the Presbyterian seminaries by Dr. Abraham Kuyper, president of the Free University of Amsterdam, Holland. His subject has been a defense of Calvinistic theology. After his lectures at Princeton Seminary he was honored with the degree of LL.D. Under the title *Encyclopedia of Sacred Theology* Messrs. Charles Scribner's Sons have recently published a translation of the larger part of a work by Dr. Kuyper upon that subject.

THE opposition of the civil authorities, instigated by the Roman Catholic bishops, in the United States of Colombia to the circulation of the Bible within that territory appears now to be overcome. Strenuous efforts in this direction have for a long time been made by the representative of the American Bible Society there. The bishops will continue to do all they can to hinder the circulation, but it is hoped that the withdrawal of the civil support will make their efforts of little avail.

THE papyri finds in Egypt have become so prolific and valuable a source of study for the student of history in general, and the specialist in biblical research and in the department of early Christian literature,

that a special journal is to be issued devoted to this subject. It begins its appearance with the year 1899 and is entitled *Archiv für Papyrusforschung*, published by the house of B. G. Teubner in Leipzig, and edited by Professor Dr. Ulrich Wilcken, of Breslau. A primary object in the new venture is to furnish a central and international organ for papyrus investigations and thus prevent the further scattering of research now prevailing on account of the studies in this line appearing in so many different periodicals.

AMONG the new series of brochures, or small volumes, of which so many have been started in the last few years, the *Studien zur Geschichte der Theologie und der Kirche*, edited by Professor Bonwetsch, of Göttingen, and Professor Seeberg, lately transferred from Erlangen to Berlin, are a noteworthy venture. The publisher is Dieterich, of Leipzig. During the past year three volumes consisting of special essays and researches in the department of church history appeared, several of the contributions being editions, either new or revised, of valuable documents. The whole is a scholarly undertaking and intended for the specialist in the history of dogmas and of the church, not only of the first centuries, but also of the Middle Ages and of comparatively modern times. The chief purpose of the work is the study of the original sources.

AN excellent summary of conservative conclusions on the canon of the New Testament we have in the address of Professor Zahn, of Erlangen, originally delivered at a large pastoral conference in Leipzig, and accordingly given in a more popular shape and form. It is entitled *Die bleibende Bedeutung des neutestamentlichen Kanons für die Kirche*. The author, who is readily recognized as the prince of conservative investigators in this department, does full credit to the changes in the canon of the early church at various times and in various places, but at the same time demonstrates the permanent authority of the canon in its accepted form for the church. In this connection mention can be made of the fact that Zahn's *Einleitung* to the New Testament is now completed, the second volume having just made its appearance. While not as brilliant in form of presentation as the equally conservative French work of Godet, it is deeper and more scholarly, the stronghold of Zahn being in the investigation of the original sources. These two volumes are a model of careful and cautious, yet critical, scholarship. The first-mentioned brochure costs only 90 pfennige, and is published by Deichert, in Leipzig.

## Book Reviews.

**The Death and Resurrection of Jesus Christ.** By EDMOND STAFFER, Professor in the Faculty of Protestant Theology of the University of Paris. Translated by LOUISE SEYMOUR HOUGHTON. New York: Charles Scribner's Sons, 1898. Pp. xiv + 277. \$1.25.

With the present volume Professor Staffer completes his studies of the life of Christ, to which his *Palestine in the Time of Christ* forms an introduction. In that he first has made a study of the times a condition for the study of the life of Christ, Professor Staffer has followed the true method. If he has too frequently failed to use correctly the material which has been at his disposal, he will have sympathy rather than censure from every worker in a period so full of contradictory historical material and so lacking in chronological data.

As regards the new volume of *The Life of Christ*, it must be said that, like the rest of Professor Staffer's work, it is the source of both satisfaction and disappointment. His conception of the last days of Jesus seems to rest upon a somewhat arbitrary use of the gospel materials. It is very difficult for us to believe that Jesus was in any uncertainty as to the outcome of his visit to Jerusalem, and especially that he expected to escape to Galilee. It may be that the traditional conception as to his last hours prejudices one; but it is difficult not to feel that Professor Staffer, profoundly earnest and sincere as he is, has allowed his perception of the literary possibilities of the story to blind his exegetical eyes. But doubtless the most important portion of the book is its discussion of the resurrection of Jesus. While in many of the details of this discussion it is difficult to agree with the author, it can hardly be said that his general position as to the nature of the resurrection is unscriptural. This position he has thus summarized:

(1) There were appearances of Jesus, sometimes uncertain and unrecognizable, and always followed by disappearances. (2) He had a body called "glorified" or "spiritual;" and we are absolutely ignorant of what that is — we only know that it is not the earthly body. (3) The risen Christ dies no more; he has then no organic life, and his body performs no physiological function whatever. (4) God revealed his Son in St. Paul. In the apostle's experience, therefore, to the exterior vision which dazzled his sight there was a corresponding inner revelation of which his soul was the

theater. (5) None of Jesus' adversaries saw him after his death; his disciples alone saw him. (6) The succession of the appearances and their number cannot be perfectly established.

His treatment of the gospel narratives of the appearances of the risen Christ seems again somewhat arbitrary. Notwithstanding the difficulty which inheres in the harmonization of the various accounts, it seems as if he has neglected to make the effort after such harmonization as a sober estimate of the historical worth of the material demands. This criticism, however, hardly applies to his treatment of the statements of Paul.

The work which this volume thus completes can hardly be classed among the great lives of Christ. It is, however, of value as being perhaps the first attempt on the part of French evangelical writers to treat the biography of Jesus critically. The difficulty in the case of Professor Stapfer, as in the case of the rewriting of the apostolic age, lies in the lack of distinct results in the criticism of the gospels. It cannot be too much emphasized that the prerequisite of any rewriting of a life of Jesus lies precisely at this point. Until the synoptic and Johannine problems are better solved it is hardly possible to expect a satisfactory life of Christ.

S. M.

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#### LITERARY NOTES.

CHARLES SCRIBNER'S SONS publish a translation by Rev. J. Hendrik DeVries of that portion of Professor Kuyper's *Theological Encyclopedia* which concerns the author's position as to the Scripture as the basis of Christian theology. The work in its English form is in three divisions, "Theological Encyclopedia," "The Organism of Science," and "Theology." It is marked by great breadth of treatment, and is really a discussion of the authority of the Scriptures from a philosophical point of view. As such its position in the main is thoroughly conservative, and probably the work as a whole will be recognized as the strongest presentation of a traditional theory of inspiration and revelation possible. To Dr. Kuyper the story of the creation came directly from God. Inspiration is sometimes given to man by his being thrown into a sort of narcotic sleep, somewhat analogous to that into which Adam fell when he underwent his "violent operation" (p. 489). At the same time he recognizes different forms of inspiration, and treats the entire matter with great detail. (Pp. xxv + 683. \$4.)

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