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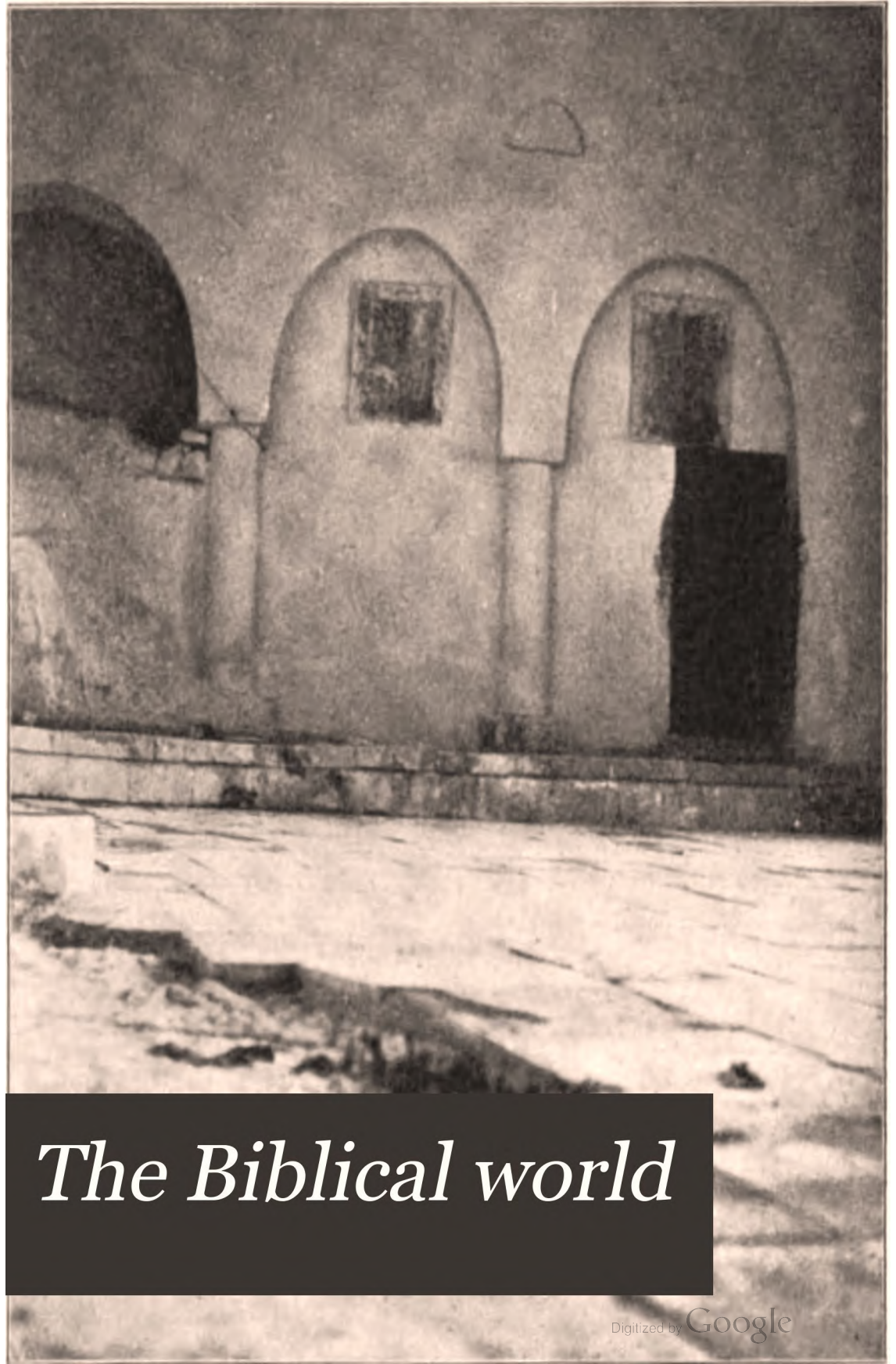

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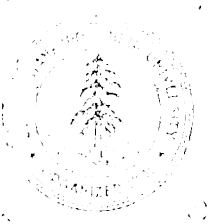

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THE LATE PROFESSOR CORNELIUS P. TIELE, D. D.

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THE BIBLICAL WORLD

VOLUME XXI JANUARY, 1903 NUMBER 1

RELIGIOUS EDUCATION IN THE HOME.

FROM its very success modern Bible study is exposed to certain evils. There is danger of the triumph of the mercantile spirit in the production and sale of Sunday-school helps; there is danger that, because of the great demand for teachers, untrained and inexperienced persons may take charge of the young during their most formative stage; there is danger lest the pastor should believe that the Sunday school relieves him from giving biblical instruction to his people. Yet it is not to any of these dangers that we would call attention at this time, but rather to one which seems more fundamental and serious than any one of them all—the decline of family religion.

SHALL THE SUNDAY SCHOOL SUPPLANT THE PARENT?

A consideration of the situation in the Christian world today will convince almost any impartial person that one of the most serious conditions confronting the church is the neglect of religious instruction and religious worship in the families of church members. This, of course, is not to say that the standard of morality in Christian families is lowering. We do not believe for a moment that such is the case. But parents do not now commonly instruct their children in religious matters, unless indeed all happen to be members of the same Sunday school. The Sunday school has, in fact, become almost the only means of inducting children into the teachings of the Bible. It is true that there are homes in which one or the other parent assists the child in the study of the Sunday-school lesson, but it is to be feared that these are proportionately few in number. In the

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great majority of Christian homes the parents seem to judge their duty as regards religious instruction complete when they have seen that the children are properly dressed and sent to Sunday school. Even the habit of churchgoing is not inculcated; instead, after a more or less edifying session in the Sunday school, the children are left by churchgoing parents to their own devices.

SHALL THE FAMILY ABANDON WORSHIP?

Quite as serious as this disregard of home instruction in religious matters is the decline of family prayers. We venture the opinion that family worship is not maintained in fifteen per cent of the families of members of our churches. Even if the percentage is somewhat larger, the situation would be serious enough. How are we to expect that children will grow up in the fear and admonition of the Lord if, on the one side, parents give them no instruction in the Bible, and, on the other side, they never see their father or mother engaged in formal worship except in church? It perhaps will be replied that the work of the Sunday school makes such instruction unnecessary, and that the rush of modern life makes family worship impracticable. For our part we believe neither statement except with large reservations. It is true that the Sunday school has to a certain extent relieved the parents of the necessity of instructing their children in religious matters, but it has by no means made unnecessary a recognition, in the family circle, of God as the director and protector of life, and of the Bible as the source of moral and religious teaching. If our religious life has really ceased to be a matter that concerns the family, and is so far institutionalized as to relieve the parents of all obligations except to bring the child to the institution, pessimism as regards its future is justifiable. A nation whose families neither give moral and religious instruction, nor habitually recognize the presence of God, can hardly expect its children to grow up as God-fearing citizens.

Is there any remedy for the existing situation? Or must we allow matters to proceed until by very reaction Christian people

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arouse themselves to reform? It seems to us that remedies are at hand which are both practicable and effective.

Suggestions for the Rehabilitation of Family Worship

1. Let pastors urge the re-establishment of family worship in every family connected with their churches. If need be, let them form a sort of society, the members pledging themselves to maintain family prayers on Sunday, and, whenever possible, on every day in the week.

2. Let each pastor in presenting the matter suggest certain ways of conducting family prayers which shall relieve them of the difficulties with which they are commonly beset. For instance, for those men who find it impossible to make prayer, let him recommend a book of devotion which will contain prayers which when read will express the real desires of the Christian heart. Or, if one objects to the reading of prayers, let there be recommended the custom of each member of the family either repeating or reading some verse, or passage of Scripture, and of all joining in the Lord's Prayer. But whatever particular form family worship may take, let the pastor urge that at least there be reading of the Scripture each morning in every Christian family.

We venture another suggestion which may be found serviceable, at least for Sunday mornings or in families where there is no haste on the part of any of its members to leave home for the day's duties. The outlines of the American Institute of Sacred Literature are well adapted for devotion; and if these, or similar outlines, were once used, though the period of morning worship might be prolonged a few moments, it would undoubtedly cease to be merely formal, or mechanical. The Bible would not merely be read, but it would be actually considered. If to such use of the Scriptures there were added some brief prayer, either extempore or printed, not only would the day begin as every day should begin in a Christian family, but the family would be fulfilling one of its functions which, as has already been said, it seems to be overlooking. Children thus trained in the home would be better prepared to receive the teaching of the Sunday

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school, and would greatly benefit from the parental example of publicly recognizing God in daily life.

Parental Responsibility for the Religious Life of the Child

There may be families whose circumstances are such that daily study and even daily prayers on the part of all their members are impracticable. There may even be families so deeply religious as to shrink from anything that in a remote way suggests religious formality. These exceptions, however, do not greatly weaken our contention. Even in their cases it is a fair question whether the mother or some other member of the family might not take up a work from which the father is for some reason excluded, and whether a little thought might not insure spontaneity in devotion. And, after all, it is not a matter of persons and methods, but of responsibility for the religious education of the child. No parent who neglects this has met the obligation of parenthood. To clothe, to feed, to send to school, to fit for some career—these are by no means all that a parent owes the child. Beyond them all is moral and religious training. Even more than the Sunday school, the home has remained untouched by the great movements which have given us new schools and new civic and social ideals. Until it realizes its functions and co-operates with the Sunday school and the day school, society will be in unstable equilibrium. And the first step it must take is the rehabilitation of the study of the Bible and of family worship. The parent can teach as no teacher, the family is above all schools. The time has come when it must realize these facts and become once more an influence in the religious life of the church.

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THE TRANSFORMATION OF THE LOCAL DIVINITIES INTO GODS.

By PROFESSOR SAMUEL IVES CURTISS, PH.D., D.D.,
Chicago Theological Seminary, Chicago.

THE proof is not present that the Old Testament idea of God has grown up out of that of the local divinities merely by a process of natural evolution, though it would be unwise to declare such a process impossible. Probably no Arab tribe is to be found which along with its worship of the saints does not have some conception of God, though the expression of such a conception is often limited to a few phrases, perhaps derived from the Moslems, and of the most meager description. If the testimony of some ancient Arab writers is to be believed, there were those before the time of Mohammed who, while worshiping idols, still had as worthy ideas of God as the Bedouins of the present day. Some of these testimonies may be found in *Hesr el-Litham*,[1] by Risk Ullah of Aleppo.

He writes, as a result of his study of pre-Islamic times: "A part of the Arabs acknowledge the Creator," and quotes 'Arif Ibn Abi Shabab et-Tamînî as saying: "I know that God will reward his servants in the day of judgment."[2] Some of those whom he describes had doubtless been affected by Christianity. At any rate some of his quotations are instructive in connection with our present investigation. He affirms that:

> Part of the Arabs confess the Creator and the beginning of creation, and deny the resurrection. And some of them confessed that they would return, and used the idols thinking they were their intercessors[3] before God at the end. And they built houses for them. Of these is the house at Mecca. . . . . And they made pilgrimages to them,[4] and presented sacrifices to them, attending their worship, and they said that these idols were the mediators

[1] That is, "The Lifting of the Veil." [2] *Hesr el-Litham*, § 162.

[3] The Moslems hold the same view in regard to the welis.

[4] Just as to the saints of the shrines at the present day.

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between them and their Creator and they had Wûd. . . . . and Habal which was the greatest of their idols, and was standing at the back of the Kaaba[5].

If the link cannot be found which unites the universal worship of saints with a recognition of God, we can trace very clearly a few examples at least which point toward the transformation of local divinities into gods.

SHRINE OF NEBI OSHA, NEAR ES-SALT.

It was a great saying when Sheik Dhiab 'Alwad of Kefr Harib affirmed, "Every place, land, or spot on the earth has its own dwellers."[6] This sentence gives the reason for the worship of the welis today as well as of the ancient Ba'alim,[7] who each possessed a particular piece of land, and of the gods of each country[8] whether known as Jehovah, Chemosh or Milcom. Only in the case of Jehovah did monolatry, or the worship of the God of Israel as the God of a particular land, develop

[5] *Hesr el-Litham*, § 163.

[6] The Arabic is *sukkân*; *maskûn* indicates that a place is possessed by the *jinn*. The Syrians used the term of a "haunted" house.

[7] Hos. 2:14, 15.

[8] Ruth 1:15; Judg. 11:24; 1 Kings 11:7; Jer. 48:7; etc.

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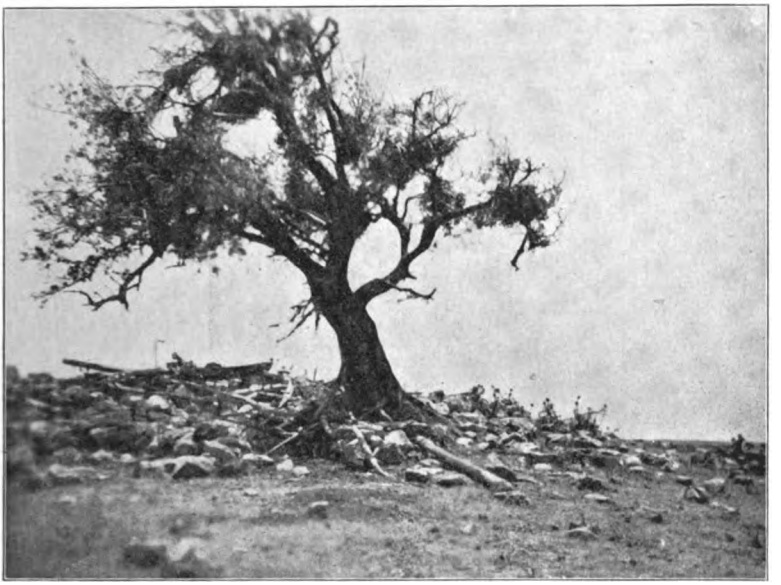
into monotheism. There are some suggestions of such a process of development in a few cases today.

Practically every weli has his own domain. It may be only his grave, or his shrine, or the land contiguous to them. Here the fellahîn place their agricultural implements, their wood and their timber. Inside such a shrine they often store their grain,



SACRED OLIVE TREE IN THE LAND OF MOAB.
(The plows in the branches and beneath the tree are placed there for protection; the sacredness of the tree prevents the stealing of them by anyone.)

confident that no one would be so daring as to disturb it. Perhaps the idea that the trees immediately around the saint's tomb, or on his land, are his, renders them inviolable, hence sacred, so that no "feller" comes up against them. It is for this reason that a single tree, or a grove, or scattered trees in certain parts of the country, are each infallible indications of the presence of a shrine. There are three examples of a domain of considerable extent.

One is in connection with the shrine of Mâr Sâba, about twenty minutes from Jebrûd. His special place of residence is simply a crack in a perpendicular rock, about forty feet high. There is

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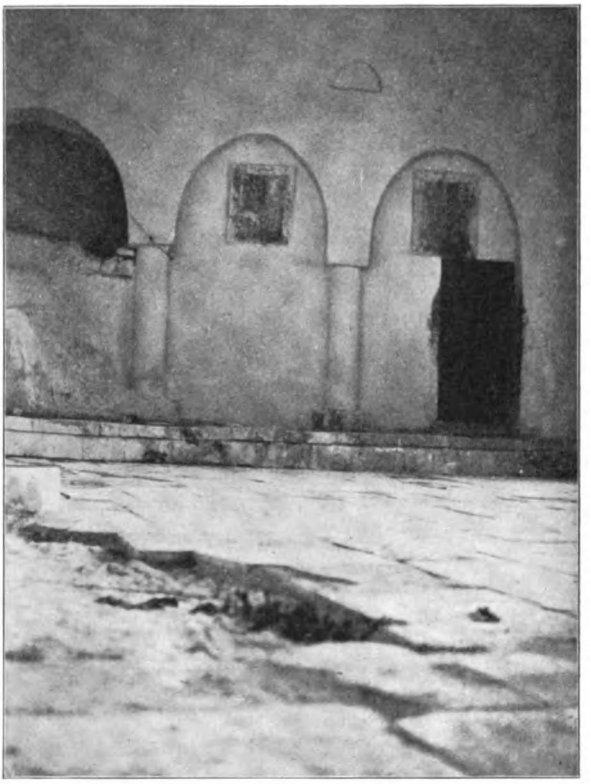
no shrine, aside from this place, under the open heavens. But, except the handful of Protestants in the village, that would be a bold spirit who would doubt his existence, or his power. "He is the father of miracles, because every disease can be cured by him. His land extends as far as it is irrigated by the water coming from the rock.[9] The water is under Mâr Sâba's protection, because it is in his land. If the water decreases, the owners of the land cry to him and he brings the water again. He looks like the shadow of a man because he goes into the rock and rises out of it."[10]



ENTRANCE TO SHRINE OF MAR THEKLA AT M'ALULA.

Another domain belongs to the shrine of Harbûsha about one and one-half hours from Jebrûd, on the way to M'alûla. The shrine is a miserable building facing toward the east. There are no trees in immediate connection with it, but they may be found scattered over a tract of land, about three miles square, in the center of which is the shrine. The servant of the shrine said that the trees belong to Harbûsha.

[9] I think this includes all the irrigated land of Jebrûd.

[10] Journal XV, summer of 1902, Jebrûd.

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"All the flocks of the neighborhood are under his protection. . . . . The shepherds feed their flocks near his shrine for this reason."[11]

Still another domain is found in the territory of the 'Amûr tribe of Arabs and was described to me by Ibrahîm 'Atallah of Karyaten, who has spent much time among them, as follows:

There is a sacred place called Rubbah, east of Safa, which belongs to one of their fagîrs.[12] There is a kubbeh over the grave, and it is used as an inviolable shrine. No Arab would venture to take from this place. . . . . Its name is Sheik Sarâk. . . . . The Arabs plant grain on their land. They cut down a tree and the women drag it over the ground instead of plowing it. The land is called his (that is, the fagîr's) in every direction for more than a day's journey. It is magnificent soil, but it is Ba'al land.[13] They vow to him, "if the yield of grain is good, then we will have a feast at your shrine." They do not think he is with them at the feast,[14] but they regard it for his personality, as an honor to him. If they are pushed hard by the enemy they call on him and he saves them. . . . . When his land is planted no one steals from it for six hours' journey. The people who remain on the land have a confident feeling that he would protect them. They believe that any one who attacks them in the vicinity of the shrine is sure to be injured by him.[15]

There are various ways in which these local divinities protect their people. It is said that Jerrah, from whom the 'Amûr are descended and upon whom they call, as well as upon Sheik Sarâk, defended the 'Amûr Arabs on one occasion by causing their enemies to see them as a herd of swine so that they turned and fled.

Jerrah is also called "the father of the cloud," *abû dabâb*.[16] When they are defeated by an enemy they call on *abû dabâb*, and he

[11] Journal XV, summer of 1902, Shrine of Harbûsha.

[12] *Fagîr* is the Bedouin pronunciation of *fakîr*. It is a designation given to the servant of a shrine, to a living saint who receives sacrifices like a weli, and to a weli.

[13] *Ard ba'al* is a survival of ancient Canaanitic terminology. It signifies land that is watered from heaveh, in distinction from irrigated land. All the villages of the Syrian desert have irrigated land, where the grain is heavy; at the same time there are outlying fields of *ba'al* land, where the grain, when it is ripe, is often pulled up by the roots, instead of being reaped, because it is so low.

[14] I have not been able to find any clear trace of the "sacrificial meal." It would seem to be in place in this connection.

[15] Journal XIV, summer of 1902, Karyaten.

[16] *Cf.* Exod. 14 : 19, 20. See Journals XIV, XV, summer of 1902.

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surrounds them with a cloud so that the enemy cannot see them.[17]

Other saints are thought of as having lands of indefinite extent and as possessing flocks and herds. Sheik Muhammed 'Ali spoke of Chuḍr (Mâr Jirjis) as limiting the water of 'Ain Fowwar to his own land. He has extensive flocks and a certain

ARAB LYING UNDER SACRED TAMARISK TREE FOR HEALING.

proportion of cattle, for which an annual payment is made. It is very common to vow a twenty-fourth of a cow to him.[18] At Jebrûd there is a flock which belongs to him.

In the village of Ma'arrat esh-Shâm, not far from Sêdnâya, where there is a shrine of Mâr Elias, we were told that when his land needs plowing, the people in the church offer to plow it.[19]

The examples already given perhaps suffice to show that there is a tendency to associate each saint with a given territory, however small it may be. It is not legitimate, as we have seen, to

[17] Journal XIV. [18] Journal XV. [19] Journal XV.

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suppose that each tribe or village is confined to one particular saint. The Bedouins usually, in case of need, call on the saint that is nearest their encampment at a given time. This, however, is quite in harmony with old Semitic ideas of each god having a given territory.[20] The 'Amûr Arabs not only call on Jerrah, from whom they claim to be descended, but also, as we have seen, on Sheik Sarâk. In the upper part of Nebk they swear by Chuḍr, in the lower part by 'Ali.

The changes in the conditions of modern life, even in oriental lands, have contributed partly to a process by which some of the saints are raised to the dignity of divine beings. This is true of saints who would otherwise be most obscure.

A Syrian soldier whose family had been accustomed to visit the Shrine of Harbûsha was taken prisoner to eastern Russia. In that strange land he languished until he became ill. In his extremity he called on Harbûsha, who came to him and cooked for him a native dish, which brought him recovery. Harbûsha then directed him to make payment by sending a measure of wheat to his shrine.

But at least two of the saints are exalted far above the rest in the estimation of the people. These are Mâr Elias and Chuḍr (or Mâr Jirjis). At Ma'arrat esh-Shâm both the Greek Catholics and and the Moslems assign a very high place to Mâr Elias. One said: "I have been redeemed by Mâr Elias"—literally, "*ruhi fida mâr elîyas*," "My soul is the redemption of Mâr Elias." I asked a group of women in the village: "Is Mâr Elias everywhere?" A chorus replied: "Of course." A woman added: "O Mâr Elias, you are alive in heaven and upon earth" (*ya mâr elîyas ent ʿai fis-sema wa-ent ai fil-hard*). Several, whose sons had gone to Brazil, spoke of the vows which they had made and of the money they had sent.

But there is no saint who is so nearly God of all the earth as Chuḍr or Mâr Jirjis. I received testimonies concerning him in many parts of the country. The servant of the shrine of Chuḍr among the Nusairîyeh said: "You know, sir, that Chuḍr is alive

[20] 2 Kings 17:27.

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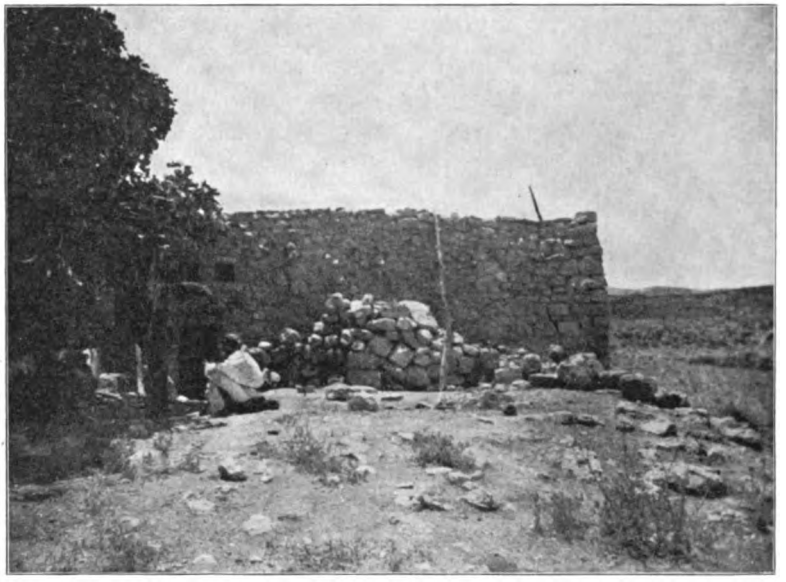
everywhere."[21] This designation of Chuḍr as "living" is very common in all parts of the country.[22] Sheik Muhammed 'Ali of Nebk said: "His shrines are in all parts of the country, because he is alive, so that, if we say three times, '*ya chuḍr*,' he will be present. He is now in this room, because we have mentioned his name four times. Wherever one might call on him, there he



SHRINE OF HAMED EL-HUDEFI IN THE LAND OF MOAB.

would be." So a Moslem woman who was in the room said: "If I were in extremity I would call on Chuḍr: 'O Chuḍr, O Chuḍr, come on us like a shower of rain' [*i. e.*, quickly]. He is everywhere, he can see everybody."[23] So 'Îsa of Mazêbili said: "Simple people think he is in every place. Wherever they appeal to him, there he is. He can be near them and answer them, wherever they are. If a camel slips and the man appeals to him, he is there. He is as much present as God is. He has a portion in the ships at sea. Chuḍr is near them, God

[21] Journal XIV. An Arab south of Medeba said: "Chuḍr is alive, not dead" (*Chuḍr ḥai ma mât*).

[22] Journal XV, summer of 1902, Nebk. [23] *Ibid.*

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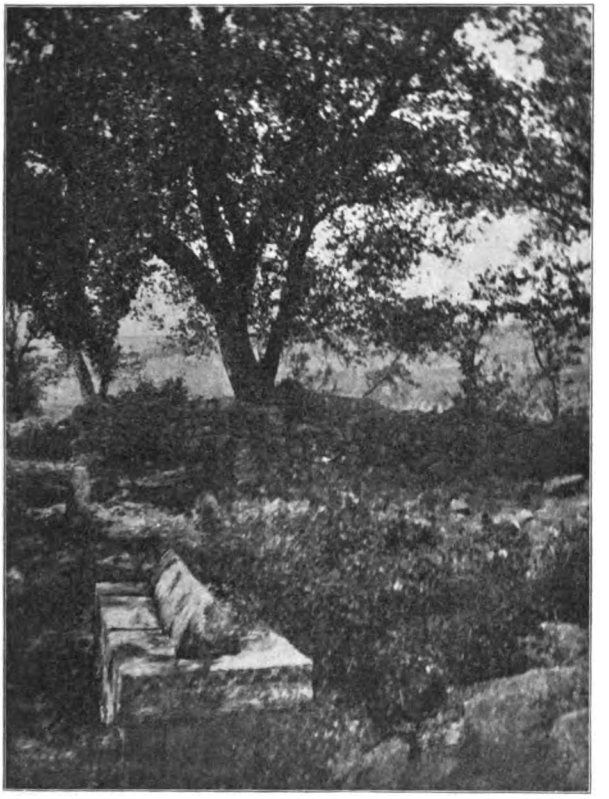
is far away."[24] "He is especially the protector of travelers by land and by sea. Often people before they sail for America make vows to him. They sometimes send money to the convent in fulfilment of their vows." "It is true in general that he is considered omnipresent. There is practically a deification of



A NUSAIRIAN SHRINE OF CHUḌR BETWEEN SAFITA AND KEFRÛN.

him on the part of the ignorant." At Burme in Ajlûn there is a ruined shrine of Chuḍr. In reply to our question: "Is Chuḍr everywhere?" they replied: "Of course."

The practical deification of Chuḍr (Mâr Jirjis) is attested by the number of the shrines that are built to him. In Kerak we were told that "they sacrifice to him there." They said:

[24] Journal XIV, summer of 1902.

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"Every church built here should be to the name of Chuḍr. The first-born male of sheep and goats should be sacrificed to him. All the Christian tribes bring such sacrifices, many of the Arab Moslems do the same. They sacrifice to the name of Chuḍr."

Perhaps these examples as found in Syria at the present time may shed some light, not only on monolatry, but also on monotheism, and may serve to indicate on the human side the process by which Jehovah rose from the position of a national God to the God of all the earth. It required the destruction of the national life of Israel to destroy the particularistic conception which the people had held of him, as the God of that portion of the earth which we know as the Holy Land, who was to be worshiped in the temple at Jerusalem alone. When it was demonstrated that he loves righteousness more than any people, and that his worship was not to be limited to the confines of any temple, he became an ethical instead of a national God. The conquest of Jerusalem, the destruction of the temple, and the captivity of the noblest of the people, were necessary in preparing the way for Christianity as a world-wide religion. This process was not accidental. The lowest view of God which an ancient Semite might have, such as our investigation indicates, was a necessary beginning in a development which was to pass through all the stages, including monolatry, until monotheism was reached. And the divine wisdom was manifested in the fact that it knew where to find men, however degraded in their conceptions of God, and could raise them to the highest ideals.

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THE JEWS IN MODERN PALESTINE.

By Dr. E. W. G. Masterman, F.R.C.S., F.R.G.S.,
Jerusalem, Syria.

I. THE SEVERAL CLASSES OF JEWS.

There are many people, even to-day, who imagine the inhabitants of modern Palestine are Jews, or mostly Jews; on the other hand there are others who consider that the Jewish population is so insignificant as not to be worth reckoning as a factor of importance in the land. Truth as usual lies in the mean. In numbers the Jewish population of the Holy Land is small, but there is no section that figures so largely in importance in the social, religious, and political life; and certainly none so sure to exercise an increasing influence.

At the beginning of the last century the Hebrew element in Palestine numbered not more than 10,000 souls, and these were poor, despised, and downtrodden. Even down to 1874 so good an authority as the editor of Baedeker's *Guide* put down 18,000 as the extreme limit. Twenty years later the same authority put it as 50,000. I venture to say that today it is little, if at all, short of 100,000, and steadily increasing. But even this remarkable increase in numbers is nothing to the great growth of Jewish influence and wealth in the land. The Jewish question is now being pushed vigorously before the attention of the great Christian nations by the members of the fast multiplying Zionist associations; and whatever the ultimate results may be, the immediate result is that the Jews have never had from the Turks such powers and privileges in the land as they have today. Jews (especially eastern ones) and Mohammedans understand each other in many ways better than either of them understand Christians, especially western Christians. Some of the leaders of "Zionism" profess to have come to some understanding with the Sultan which is to pave the way for a "Jewish state" in the not distant

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future; and to "Zion" many weary eyes are turned with the light of hope from the squalid ghettos of south-eastern Europe.

In view of this situation, some account of the extraordinary polyglot gathering of Hebrews now in the land, their ways of life, and their customs — especially those of biblical origin, may be of interest.

Early in the last century almost all the Jews of Palestine proper were *Sephardim*, *i. e.*, Spanish-speaking Jews, descendants of those hordes who, rather than renounce their faith, were exiled from Spain in 1492 by the misguided policy of Ferdinand and Isabella. Though so long absent from Spain, a large proportion retain their ancient Spanish tongue; just as in Spain they had to a marked extent, doubtless helped by their contact with the Moors, preserved their oriental traits. The Judeo-Spanish language retains many of the characteristics of the Spanish of four hundred years ago, though largely amplified by Hebrew and Arabic words, and written and printed, of course, in Hebrew letters. In Jerusalem, Hebron, and Jaffa, as well as in many parts of Turkey, it is not only used by all the Sephardim, but is acquired by many Jews and still more Jewesses coming from other parts as a mode of intercommunication. The men almost all know Arabic in addition, and many can speak a certain amount of Hebrew. In Galilee, however, and to the north of Palestine proper, *e. g.*, Damascus and Aleppo, Arabic is usually the only modern language spoken; if a second is known there it will probably be French. The typical Sephardi is thin in face and figure, with good and pronounced features; he has dark hair and eyes, but is not uncommonly reddish blond. He dresses similarly to the natives of Palestine — a fez, a long eastern robe, and slippers.

Closely allied with the Spanish-speaking Jews in questions of ritual, and often too in dress and appearance, are the *Mughrabin* Jews. These also have, many of them, come centuries ago from Spain, but now from the *Mughrib* (an Arabic word, meaning "West"), *i. e.* from north Africa, especially from Morocco and Algiers. These people speak quite a distinct dialect of Arabic from that spoken in Syria. The more educated often know

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French ; but many, especially the younger ones, soon pick up Judeo-Spanish. In this class we find some of the poorest, most ignorant, and superstitious of all the Palestinian Jews. In Jerusalem alone they are reckoned to be over two hundred families.

The Syrian Jews from Beirût, Damascus, Aleppo, and, in another group, those from Baghdad and the Euphrates valley, are easily distinguished from the above-mentioned classes ; with a little experience it is even possible to tell a Beirût Jew from a Damascene, and these again from the Halabi (Aleppo Jews), and so on. The last mentioned are sufficiently numerous to form a distinct community of their own. The Jews of this group speak the Arabic of Syria, of course, much better than all others ; many can read and write it, using, however, as a rule Hebrew letters. They are found in all parts of the land ; in Jerusalem alone there are probably more than six hundred families. The Jews of Damascus, about ten thousand in all, belong to this class, but have distinct traits of their own. They claim to be descendants of the garrison which King David placed to keep the city for him!

Another Arabic-speaking class of Jews is the *Yeminite*. As their name implies, they come from southern Arabia and speak an entirely different Arabic from the Syrians. This community has only comparatively recently (some fifteen years ago) invaded the Holy Land, and they are coming in increasing numbers. As they are already Turkish subjects, no difficulties are put in their way, such as surround the foreign Jew who wishes to settle in Palestine. The Yeminites made their first settlement at *Silwân*, the ancient Siloam ; but, although the poorer families still remain there, those who can, migrate to higher and healthier ground. In general appearance and in physique these are very different Hebrews from the other groups. They in all respects closely resemble the Arabs of Arabia — dark skin, black hair and eyes, and spare frames. It may be that they more than any others resemble their forefathers of the Exodus. The cold of Jerusalem tries them very much, and numbers die off from tubercular diseases. Among these Yeminites are several Jews from India, of very similar characteristics.

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Very different from these last are the Jews from Tiflis and the neighborhood of the Caucasus, the larger community of whom are known as "*Gourgee*" or *Georgian* Jews. These have made their chief settlement in the Holy Land in the city of Jerusalem, not in the Jewish quarter, but near the Serai (*i. e.*, the government offices), and also just outside the Damascus Gate. When they first arrived they were in the very peculiar and characteristic costume of their former country; men habited like "Circassians" in long coats, ornamented with rows of pockets for cartridges, belted at the waist and extending to the knees, with soldierly bearing, strong, independent, and well developed. They have to a large extent discarded their peculiarities of dress, but still speak among themselves their language, "Georgian." They are the most hospitable and friendly of all the Jewish communities. Closely allied with these are immigrants from Daghestan, whom we call usually *Kurdi*, Jews speaking still another language. They are much fewer in numbers. Like the last, they are Russian subjects.

Another group of Jews under Russian protection have, within the last ten years or so, settled in Jerusalem in increasing numbers—the *Bokhara* Jews, from Bokhara and Samarkand in central Asia. They are the richest of all communities; and their houses, on a hill to the north of the city, are a great advance on the miserable hovels which are being erected by other communities. Physically they are a splendidly developed set of men, tall and broad, tending as life goes on, to portliness. The rabbis dress most becomingly in long gray robes, with rough Astrakhan caps, and long close-fitting boots; while the women, except those who all too soon have adopted the clothes of the land, wear picturesque loose robes of most fantastic hues. Many of their houses are furnished with taste, especially in respect of carpets. They speak a language of their own, but communicate with their brethren of the house of Israel through Hebrew, which many speak fluently.

It is impossible to do more than to mention some of the other small communities—the Ajame Jews from Persia, speaking Persian; the Jews of Orfa and Armenia; Jews from India,

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Singapore and Straits settlements. China, etc. These all, with the Sephardim, go to make up what one may call "Eastern Jews."

It remains to say a little about the great group of *Ashkenazim* or western Jews, who form so large a proportion of the Jews of the world, and nowadays more than half that of Palestine. They are those we come in contact with in northern Europe (Russia, Poland, Germany, Austria, France, and England), and in America. Most people when they speak of "Jews" mean Ashkenazim. In Palestine it is only in the second quarter of the last century that they obtained a firm footing;[1] and it is, more than anything else, their "return" during the closing quarter of the nineteenth century that has swelled the Jewish population to its present dimensions.

This class all speak a language known as "Yiddish," or Judeo-German — a language the basis of which is old German, but which in every part of Europe receives so many added words as to make it almost a distinct dialect. Thus in Poland numbers of Polish words are added; in Russia, Russian words, etc. Wherever spoken, a large but variable proportion of Hebrew is thrown in. Though called Judeo-*German*, it differs so much in grammatical construction, in pronunciation and in vocabulary from modern German as to make it unintelligible, when spoken by a Russian or Polish Jew, to most Germans.

In physique, and even to a large extent in habits of life, the Ashkenaz Jew — the product of long years of oppression, poverty, and unsanitary surroundings — is a great contrast to all the classes mentioned above. When, however, we would criticise him too severely, we must pause to consider that what he is "Christian" Europe has made him by long centuries of harassing persecutions. He has been made to "move on" again and again; and when he could be moved no farther, he has been cribbed up in a narrow "pale" in which no chance for development either of body or of mind has been possible. Under-

[1] They were banished in 1721, and their buildings confiscated. In 1832 they were allowed to return, and in 1836 they had their large synagogue restored to them — or rather its ruins, from which they built their present large one.

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sized, anæmic, unwashed, uncombed, he seems to have little but his faith; yet through this he triumphs over all circumstances. By hundreds, year by year, do the old men creep out of the "pale," and come to Palestine to spend the few years, or months, left to them in study and prayer, and to lay at last their weary bones at rest on holy soil.

Two great sects of Ashkenazim are represented in Jerusalem. The orthodox — the *Perushim* or Pharisees, and the *Chassidim*, a sect which branched off some two hundred years ago, but now in tenets not far removed from the original stock. Both are extremely strict in the keeping of all Talmudic precepts. They are the great opposers of all progress; and, as will be seen, they have strong weapons in their hands to fight back the incoming tide.

Two small groups, isolated from even those they claim as brethren, and entirely alien to Christianity and Mohammedanism, must be mentioned before we leave this part of the subject. These are the *Kareites* and the *Samaritans*. The former, the Kareites, form a very small community, living in one block of houses in the Jewish quarter. They have been called the "Protestants of Judaism," and this name may fairly represent one aspect of their life. They are treated by the rest of the Jews very much as a small community of Protestants amidst a great population of ultra-bigoted Roman Catholics would be. The sect was founded by Ana ben David in the second half of the seventh century, and his idea appears to have been to give a different interpretation (though on parallel lines) to all the difficulties of the law from that given in the Talmudic books. During the many centuries since then, their views have much changed, and they are said to cling more to the Old Testament than to the sacred traditions. Their home is in the Crimea, and it is said by some Jewish writers that they are descendants of the "Khozours," a non-Semitic race which was converted to Judaism. At one time they were much more numerous in Palestine, especially at Damascus, where a large cemetery — once theirs — is their only memorial. But the Kareites in Jerusalem say that some of their grandfathers came from Damascus, as the result of a divine intimation to settle in the Holy City.

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Closely allied in position, but of much more historical interest, is the small and sole surviving community of Samaritans at *Nablûs*, the ancient Shechem. They number less than two hundred souls; and, considering the close intermarriage that must now go on, it is wonderful that they do not disappear by a process of natural extinction. This interesting community cannot be more than mentioned here. If they were to receive the attention they deserve, because of their unique history and customs, they would need an article to themselves.[2]

From the description already given it will be noticed that the Jews of Jerusalem speak many languages and dialects. Judeo-German, Judeo-Spanish, and Arabic (in the three quite distinct dialects, Syrian, Mughrabin, and Yemin) are the common ones; but English, French, German, Russian, Italian, Greek, Turkish, Georgian, Persian, as well as languages used in central Asia and in India, are all in common daily use in the homes of Jews. Among the more educated men, Hebrew is a means of intercommunication common to all classes.

More striking than the differences in language, dress, and even social customs (though in the last they have, as I shall show later, a wonderful amount in common) is the marvelous difference in physical characteristics. It is a thing which has not yet received a satisfactory explanation, but there is no doubt that all classes of Jews have picked up the main physical characteristics of the people among whom they have long dwelt. In whatever dress may be worn, it is possible to pick out the class to which the Jew belongs. In general build, in facial features, in shape of head, the type has been in every land profoundly modified. The typical Semitic type, as seen in the pure Arab, is only today seen in the Yemin Jew, where it is marked. The Russian Jew and the Russian Christian peasant, the Gourgee Jew and the Circassian Mohammedan, the Morocco Jew and the Mughrabee Arab, all show undoubted physical resemblances. In every case, when the residence has been for many generations, this modification has occurred. It has been maintained

[2] A recent account of their Passover celebration appeared in the *Palestine Exploration Fund Quarterly Statement*, January, 1902.

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that this is due to intermarriage, and that the boasted purity of the Hebrew stock is a myth. This is, I think, a mistake. Intermarriage has occurred and does occur. I know at Jerusalem some jet-black negro boys who have been *born* Jews, their negress mothers being proselytes. But there is no evidence that, at any rate for many centuries past, any great number of Gentile women have desired to renounce their religion and to ally themselves with the persecuted and despised race. Rather in food, climate, altitude, and general meteorological conditions must we look for the influences that have molded these many types.

II. THE DISTRIBUTION OF THE JEWS.

There are six great centers of Jews in Palestine: Jaffa, Damascus, and the four "holy cities"—Jerusalem, Hebron, Safed, and Tiberias. These last two are not so evidently "holy" as the cities of biblical history; their sanctity is connected with the rise of the Talmud in the case of Tiberias,[3] and with ancient schools for Talmudic interpretation in the case of Safed. Tiberias was once an "unclean" city, forbidden to the Jews because built (it was said) over ancient tombs; but when, after their being expelled from Jerusalem, Galilee became the great stronghold of orthodox Jews, Tiberias came into prominence. The rise of Safed to the position of a "holy city" is wrapped in mystery. It is not a scripture site; it has no very interesting associations; it is not clear why Jews came to choose it, unless, perhaps, for its wide outlook over the sea of Galilee and the Promised Land. In the sixteenth century, three centuries after it was first inhabited by Jews, it became the home of a series of great students of the Talmud, who, by means of a printing press, widely spread the fame of their seat of learning; and ever since it has been a favorite resort of the orthodox, only second in sanctity to Jerusalem itself. It is claimed that the Messiah is

[3] The Sanhedrin, after several removes, came to Tiberias about the middle of the second century A. D., under the celebrated Rabbi Judah Hakkodesh; and from this time Tiberias was the central point of Jewish learning for several centuries. It was here that both the Mishna and the Gemara were compiled. *Memorials of the Palestine Exploration Fund*, Vol. I, p. 417.

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to rise from the lake of Galilee and raise his victorious standard at Safed.[4]

In these six cities Jews chiefly congregate. The Damascus Jews are a class by themselves. Arabic-speaking, hard-working, not over-orthodox or religious, they claim none of the special merit of dwellers in the "Holy Land," for their city is outside its boundaries. Jaffa is the landing place of newcomers, some of whom seem to get no farther. It is, too, a great commercial center. But to live in Jaffa is not like living in a genuine "holy city." In Hebron, Tiberias, and Safed a large quarter of the city is set apart for the Jews; in the last two it is the larger portion, and in every instance it is the poorest and the dirtiest. In Jerusalem the Jews spread out on all sides. Formerly they had but their own quarter within the city walls, but now they have greatly expanded their quarter, extending it far into the Moslem district. They have also planted settlements in all directions outside the walls of the city. These settlements must not be confused with the agricultural colonies. They are simply groups of houses built compactly together, and usually constructed each by some special society. A settlement manages its own affairs by a council of the heads of the community living there. The groups of buildings are of various design, the majority being of one-storied buildings and arranged with little regard to convenience of approach, sanitary conditions, or beauty. These settlements extend for over a mile on each side of the Jerusalem-Jaffa road, also along the Damascus road, and between these two lines. In fact, except on the east side, these "colonies" lie all around Jerusalem. They receive fanciful names, such as Mêo-Shirem ("the Hundred Gates"), Ohel-Moshé, "Montifioreh" (after Sir Moses Montifiore), etc.

One particularly poor Jewish settlement, about a mile up the Jerusalem-Jaffa road, has largely constructed its buildings out of the large tin cans and the wooden casings in which coal oil is shipped into Palestine, mainly from Russia; the settlement is, therefore, facetiously called by some of us the "Box Colony." The best laid out settlement is that of the Bokharaleyeh Jews on

[4] In the Talmud this city is called Tzephath.

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a hill to the north of the city. Here the main streets were marked out first, and the houses, many of them really well built structures of two stories, were added as needed. There are few fine buildings which are distinctively Jewish. In Jerusalem there is one fine Sephardim synagogue, and there are two large Ashkenazim synagogues. There are also two unpretentious Jewish hospitals. Outside the walls there is a fine public library; also some large school buildings and two hospitals, one of the latter built by Rothschild, and the other a really fine, handsome structure, known as *Shaare-Zedek*, on the Jaffa road, and opened only last year (1902). A very large proportion of the Jewish dwellings in all the cities are unsanitary, ill ventilated, without sunshine, and often even without light. Many of those inside the walls of the city are underground and always damp. Large families inhabit one single room day and night. The streets in such quarters are narrow, ill-paved, and wretchedly filthy.

Besides those in the large towns there are Jews scattered all over the land. Along the coast from Gaza to Beirût they are found in considerable numbers. Much of the business of the country, especially the exporting of grain, is in their hands. Not only in towns, but everywhere in the villages, one comes across Jews. They may be keepers of the village store, or itinerant tailors, cobblers, tinkers, or hawkers who pass from village to village supplying the simple needs of the fellahin. Even east of the Jordan, among the Bedouins, Jews may be found negotiating purchases of grain for Damascus and elsewhere.

Then, lastly, there are the now not inconsiderable number of Jews who within recent years have been settled in the various "agricultural colonies" which are located here and there through the land. Of these I shall write in a later paper.

All the Jews in the land are under the jurisdiction of the "*Chacham Bashe*," or chief rabbi of Jerusalem, who is appointed by the sultan and has the same powers over his fellow-religionists as the patriarchs of the various eastern churches have over theirs. He is responsible for collecting the taxes and for handing them in to the Turkish treasury. He has to settle all disputes between his people, and has power to decide all questions of property

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where only Jews are concerned. Of course, he must be a Turkish subject, and so far he has always been a Sephardi Jew; but the Ashkenazim, who are now in the majority, have long been trying to get one of their number appointed to the post. They have their own chief rabbi, but he has no political status. Every community has its head rabbi, and each large community—for instance, Hebron, Tiberias, Safed, and Damascus—has its own chief rabbi, who has to be recognized by the Porte before he can exercise his powers. To obtain one of these offices in a "holy city" is considered a great ambition for a pious Jew. The present chief rabbi of Hebron is a student who has spent the greater part of half a century in Odessa, and has published many large and doubtless learned books; yet he considers the onerous and worrying duties of his position well compensated by the honor it confers on his closing years.

A large proportion of Jews are Turkish subjects, and the number of such is increasing. The children of those who themselves were born in the country lose their foreign protection under ordinary circumstances, and many others forfeit it voluntarily by refusing to serve in the army of their native land and in other ways.

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PSALM 46: AN INTERPRETATION.

By PROFESSOR HERMANN GUNKEL,
University of Berlin, Germany.

Yahweh[1] *is our refuge and protection,*
Mighty to help us in our need!
Therefore we will not tremble, though the earth perish,
And the mountains tumble into the sea;
Though the waters roar and surge high,
Though the mountains are shaken by their proud strength.
Yahweh Sabaoth is with us,
Our stronghold is Jacob's God![2]

The stream with its branches makes glad the city of God,
The holiest of the dwellings of the Most High.
Yahweh is in the midst of her, she is not in danger,
Yahweh will help her, when the morning dawns.
Nations shouted, kingdoms were shaken;
He gave command, then the earth trembled.
Yahweh Sabaoth is with us,
Our stronghold is Jacob's God!

Come and see the works of Yahweh,
He has done wonderful things on the earth!
He makes wars to cease the world over,
He breaks the bows, and blunts the spears,
He burns the shields[3] *with fire.*
Cease, and know that I am Yahweh,
High among the nations, high on earth.
Yahweh Sabaoth is with us,
Our stronghold is Jacob's God!

[1] In this and other places the author of this psalm wrote "Yahweh;" but at a later time this word was replaced by the Jews with the word "God," to avoid the use of the most holy name.

[2] The refrain must be supplied in this place, for the sake of the symmetry of the strophes.

[3] This is the reading of the Septuagint instead of the Hebrew "chariots."

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This psalm is a hymn of the last things; its colors are taken from the grand final world-drama, about which the great prophets wrote, and in which Judaism also believed.

With majestic words of faith and unshaken confidence the psalm begins. Terrible troubles—says the old prophecy—shall come over the earth in the last days; there shall be dreadful throes to usher in the new age, an earthquake which shall destroy the very foundations of the earth. The highest things shall be thrown down, the mountains shall tumble into the sea. But in all these catastrophes and convulsions which come upon the universe we are to have no fear. God will be our refuge in the general destruction. Yahweh—thus runs the joyous hymn of the congregation—from times of old our refuge and protection in all troubles, remains faithful to us even then.

One day—this was foretold—another flood will come over the earth (*cf.* the prophetic passages, Isa. 17:12–14; Jer. 47:2; *et al.*). As in the time of chaos before the creation the proud surging waters of the primeval ocean covered the earth (*cf.* Job 38:11) till Yahweh's command drove them into the depth (*cf.* Psa. 104:6 ff.), so, in the same way, at the end of time, the ocean will revolt against Yahweh's creation; roaring and surging the waters will come on; as they advance the mountains will shake because of their proud strength. But the hymn of Zion's congregation will ring out against the raging sea:

> Yahweh Sabaoth is with us,
> Our stronghold is Jacob's God!

As in the first deluge the ark of Noah outrode the waters, so will Yahweh's people be saved on Mount Zion. Yahweh Sabaoth is the name of the God of Moses' Ark of the Covenant, as well as of the God of the Temple on Mount Zion. In his name the congregation rebukes the wild waters; against Mount Zion the new chaos will be dashed to pieces.

While the first strophe takes us back to the time when the day of woe is approaching, the second strophe describes the bringing in of the new world and Yahweh's victory. Some say—thus ran the prophecy—Paradise, which was snatched away from men, shall be established again upon the earth. Then the stream of

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Paradise, with its four branches (about which the old legend tells us) will again pour forth its living waters. The congregation of Zion had accepted these hopes, and believed that, to the honor and glory of Zion and the true God, Paradise would reappear at Jerusalem. The psalm foretells this in mystical words. With the destructive waters of blasphemy he contrasts the blissful stream of God; then a river with its branches will make glad the city of God; pure joy and delight will reign wherever it flows. Thus the poet alludes to the name of paradise, "Garden of Eden" (bliss). And so Jerusalem is declared to be the true City of God, the holiest of the dwellings of the Most High, the seat of God himself.[4] Therefore let us not fear! God will not give up his holy dwelling to his enemies. God's help appears when the morning dawns. In these words we hear an echo also of the primeval age; in the primitive chaos the water and the darkness existed together (*cf.* Gen. 1:2). And so at the end of time night will return. But when the darkness is deepest, in the last watch of the night, God will come as the morning dawns (*cf.* Isa. 17:14). The new light of the coming day will shine upon the grand work of Yahweh.

And once more the poet strikingly contrasts the day of woe and the works of Yahweh. He introduces a new element of eschatology, which has now become familiar to us; a devastating war will sweep over the Holy Land, the north will pour out its masses of people, but before Zion the uproar shall cease (*cf.* Isa. 17:12–14). Nations and kingdoms shall break forth against God's people. Then Yahweh's thundering voice shall be heard. His mighty words of command shall cause the earth to tremble. Thus is faith proved, and trust shown to be no illusion.

Yahweh Sabaoth is with us,
Our stronghold is Jacob's God!

While the first strophe expresses the hope of Yahweh's triumphant coming, and the second tells of his advent, the third describes the joyful accomplishment of his victory. Yahweh's work is done! The crisis is past! The waters have disappeared, the nations are

[4] A detailed justification of this interpretation of the river may be seen in GUNKEL, *Commentary on Genesis*, 2d ed., pp. 30 ff.

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conquered. Men who lived and shuddered while God performed his astounding deeds, must now look upon Yahweh's works as finished. When he wrought those deeds nobody was permitted to watch him. God's work does not admit a spectator. Now that he has wrought his victory, come from Zion and look at the field strewn with dead bodies, which he has caused. Now all weapons are gone; the bones are broken, the points of the spears are blunted, the shields are burned. Never again upon the earth shall arms be lifted. Thus, with one mighty blow, Yahweh creates everlasting peace.

This hope for peace at the close of the present world-era belongs also to the prophetic thought of the future (*cf.* Isa. 2:2 ff.; 11:6 ff.). This hope, too, is of mythic origin: at one time, in the "golden age," God's peace is said to have been among men and animals. Now begins Yahweh's glorious reign. From all that possibly might be said about it, the psalmist seizes upon these words with which Yahweh proclaims his ascension to the throne: "Cease your hostility," he commands all the nations, referring to their warfare against Zion; "Know who I am! I am called Yahweh." In this name of Yahweh the poet in his enthusiasm sums up the triumphant power of God. Says Yahweh, "I am the highest Lord of all nations, king and God of the universe."

And now for a third time sounds the refrain of the congregation, inspired by this sublime picture,

> Yahweh is with us,
> He is the God who helps and shields us!

This psalm is usually interpreted as referring to some specific historical event at some stage of Israel's past history. But such an interpretation is too limited and shallow. The words receive their full meaning only when made to refer to the great messianic consummation of the present world-era. It contains a wonderful expression of the trust of the chosen people, and shows what immense enthusiasm lay in their messianic hope. To Germans this psalm is especially dear, because it suggested to Luther that splendid hymn: "Ein feste Burg ist unser Gott."

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THE LATE PROFESSOR TIELE.

By Rev. Louis H. Jordan, B.D.,
Oxford, England.

Cornelius Petrus Tiele was born near Leiden on December 16, 1830. His studies, general and professional, were pursued at Amsterdam. Early deciding to enter the ministry of the Dutch Remonstrant church, he eventually became a pastor, and filled with great acceptance several pulpits to which he was successively called. How many of those who now eagerly read his books are aware that he has also printed several volumes of sermons? Were their knowledge wider, they would secure these publications likewise, and they would be amply rewarded. But in 1877 Dr. Tiele confronted the great turning-point of his life. He was invited to give up the pulpit for a university chair; and, with mingled hesitation and gladness, he decided to answer in the affirmative. He never, indeed, separated himself from the work which he deliberately chose at the beginning. On the contrary, when he died, he was a professor (and the president) of the Remonstrant Seminary in Leiden; and he had long acted as a sort of bishop in Holland in the interest of the Remonstrant church. Nor did his critical studies contrive in any degree to lessen his loyalty of attachment to the Christian faith; rather did they perceptibly increase it. But henceforth all the outcome of his strength was devoted to his students. Resigning his charge at Rotterdam in the year already named, he was appointed a professor of theology in the University of Leiden; and in that little northern city he cheerfully spent the remainder of his strenuous, fruitful life.

The chair which Dr. Tiele filled for nearly a quarter of a century, and to which his rare learning lent such exceptional distinction, was that of the history and philosophy of religion. It was in the latter department, in particular, that his industry and influence have achieved so much. The history of religion

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must needs, of course, first be studied; and, in this connection, Professor Tiele was an unwearied and most successful explorer. But in the more difficult task of framing a rationale of the whole, and of reaching safe and verifiable generalizations, he had few (if any) equals. It goes without saying that, twenty-five years ago, such investigations as he embarked upon were not viewed with any special favor. Even today, the voice of the objector may sometimes be heard. It is contended that religion is a domain too sacred, alike in itself and in its associations, to tolerate the intrusion of the purely scientific inquirer. His methods are too drastic and his temper too cold. Thus it was in effect held, by a strange obscurantism, that a man's *religion* (of all things!) was to be received *en bloc*, and was not to be too closely scrutinized. Happily all this is now changed; and, with frankness let it be stated, no country has done more to bring this result to pass than Holland has done, and no Dutch professor has contributed so much effective help as Professor Tiele. To him is due, in no small measure, that official act of the government which has made the Dutch universities foremost today in Europe among the expositors of a scientific theology; and it was he also who, by his patient, reasonable, and reverent methods of investigation, vindicated the right of religion to take her place as youngest daughter among the sciences. He has demonstrated, what others have tentatively maintained, that no man who knows only one religion can be said to know *even* one; and that the Christian religion in particular may be entirely misjudged by its adherents, unless they have compared and contrasted it with other religions. It will then be discovered that it has much more in common with its predecessors and contemporaries than most men have ever dreamed of; but that it exhibits, also, points and domains of divergence which have a significance of the very highest moment. And then, with the highly trained skill of an expert, Professor Tiele proceeded deftly to unfold the meaning of those numerous subtle factors of consciousness which God has graciously implanted in all mankind.

Professor Tiele has now been taken from us; and one cannot

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but recall, in the presence of this bereavement, the unexpected death a few months earlier of another diligent worker in this field. Of late there has been manifest a disposition to minimize unduly the outcome and the permanency of Professor Max Müller's labors; but the force of this reaction is already largely spent. It is true that Max Müller's conclusions, like Hegel's, were much too often governed by his philosophical point of view; but, due allowance being made for this defect, it is undoubtedly a very valuable legacy that he has bequeathed to us. The Oxford professor's name is just as certain to live and be revered, during coming generations, as is that of his *confrère* at Leiden. The two men were friends, and knew how to appreciate the quality of each other's patient investigations. Their spheres were different, and so it mattered less that in equipment they themselves were different. The Oxford *savant* undertook the work of a pioneer, and he successfully attained the goal he had in view. No doubt he aimed at doing much more than this, nor did he wholly fail in his larger quest; but his real achievement was one which his felicitous speech and his representative position fitted him very admirably to accomplish. Dr. Tiele, on the other hand, approached his task with that greater seriousness and singleness of purpose which was the natural outcome of his temperament and training. He addressed himself, for the most part, to an entirely different audience. He, too, was a singularly graceful writer, but he made no special endeavor to catch the popular ear. His comprehensive knowledge and accuracy were simply marvelous; but, while he always had a vast accumulation of facts ready at his command, he never seemed to lose control of them, or to become perplexed amid their varying implications. At the bar of his judgment, every jot and tittle of evidence was certain to receive its full quota of value. Moreover, his understanding of the more subtle and subjective elements in the problem was invariably sympathetic and profound. Hence his work will endure and preserve its vitality, while much that his Oxford contemporary has written is doomed to be outgrown and forgotten.

Of the permanent issues of this laborious and fruitful life,

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only a summary statement can here be presented. Let it be premised that the impulse which Dr. Tiele has given to the scientific study of religion will not be interrupted even by his death; indeed, through the attention which that event has directed toward his chosen field of work, the original momentum has rather been increased. One cannot but regret that certain projects of the professor can never now be realized; his silent unfinished manuscripts, many of them being in the form of condensed and fragmentary notes, remind us of how irremediable must remain our loss. Possibly some of his latest work has been carried forward to such a stage that we may yet receive one or more volumes from the press; but in any case it is to be hoped that the best of his furtive sketches (which were very numerous indeed) may shortly be collected and collated, and then issued under the title of essays, in some convenient and popular form.

When, however, we turn to the completed writings of this powerful and stimulating thinker, whose works are almost as familiar in France and Germany as they are in Holland, we have every reason to be grateful that his life was spared so long. The volume which first made him known to English-speaking students was his *Outlines of the History of Religion*, a translation of which appeared in 1877. The book has passed through half a dozen editions in this dress, and is still selling well, but it has been practically superseded. Dr. Tiele spoke sometimes rather bitterly of his attempt to alter or suppress this English version, seeing that in certain particulars it no longer voiced his convictions; but, his efforts proving futile, he succeeded in having prepared a new and completely revised edition of it. This work has appeared in German, through the co-operation of Rev. Nathan Söderblom—until recently pastor of the Swedish congregation in Paris, but now professor of the history of religion in the University of Upsala; and it contains many entirely new contributions from the pen of Dr. Tiele. Long prior, however, to the publication of the *Outlines*—viz., in 1864, when the writer was only thirty years of age—there appeared his *De Godsdienst von Zarathustra*, the high merit of which was at once perceived and acknowledged. Next must be mentioned his *Comparative*

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History of the Ancient Religions of Egypt and the Semitic Peoples, or, as it is entitled in the English edition, *Comparative History of the Egyptian and Mesopotamian* (*Hamitic and Semitic*) *Religions*. Under "Mesopotamian Religion" he proposed to include studies, respectively, of Babylonian-Assyrian, Phœnician, and Israelitish religions. This was truly a Herculean task, and I am not sure that it has been possible for the author to complete it to his own satisfaction; but it is a work of the very highest value. In 1882 there appeared in English that section of it (now, unfortunately, out of print) which deals with the religion of Egypt; and it is not too much to say that students find it still indispensable, although thirty years have passed since it was written. Then we have his *History of Religion in Ancient Times, i. e.*, down to the days of Alexander the Great. The beliefs of the Egyptians, Babylonians, Assyrians. and Persians are all passed in review, and with most skilful incisiveness. The first volume was issued some years ago, and Part I of Vol. II followed in due course; it is matter for sincere congratulation that Part II of the second volume was completed and sent to press not many months ago. It was the last serious bit of work to which Dr. Tiele put his hand; and in a private note to the writer, when alluding to its approaching appearance, he says: "Vol. II, which treats of the Zarathustrian religion, will be a work complete in itself, and will be found more full than Vol. I. Mr. Nariman, a Parsee scholar, is translating it into English on behalf of his fellow-countrymen in that distant land." And so, by a curiously circuitous route, a book, written in Leiden, comes back to Europe by the way of India; just as the Sanskrit Scriptures were some years ago translated and sent to the Hindus by way of Oxford. In both cases, it will be noted, the medium of interpretation selected was our world-wide English tongue! This work contains Dr. Tiele's final conclusions concerning Zoroaster and his complex religious teachings—a study which the professor never wholly abandoned since the day on which there appeared his earlier publication of 1864, to which reference has already been made.

Another book remains to be mentioned, and it is perhaps the masterpiece, viz., the *Elements of the Science of Religion*. This work

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appeared in two volumes, and comprises the two series of Gifford Lectures, which were delivered in Scotland in 1896 and 1897. The author, with characteristic modesty, says in his preface that "it is intended to serve as an introduction to the science of religion, and not as a hand-book of the subject;" but we have here a truly monumental piece of scholarship, and no one who pretends to be abreast of contemporary studies in religion can afford to leave it unread. It contains the results of Dr. Tiele's fullest and latest researches. In that magnificent article on "Religion" which he contributed to the ninth edition of the *Encyclopædia Britannica* — ample in length, and yet so marvelously compact — we have the foundation of the structure which the Gifford Lectures have so grandly brought into view. This is not a surmise merely, but a supposition of which Dr. Tiele has quite frankly admitted the truth, as regards more particularly the earlier series of the lectures. His various other books show him to be a patient and successful student — tirelessly collecting, comparing, and classifying the multifarious phenomena with which he had to do; but here we see him as the master, skilfully interpreting these phenomena, and unfolding the laws which account for their origin, persistency, and progeny.

[*To be concluded in the next number.*]

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THE NEED OF A NEW APOLOGETIC: FROM THE POINT OF VIEW OF PRACTICAL THEOLOGY.

By Rev. William P. Merrill,
Pastor Sixth Presbyterian Church, Chicago.

The chief concern of the church and ministry of any age must be *evangelization;* not in the narrow sense in which that word has become tied to a certain set of theological notions, and certain methods of appeal. But the work of church and ministry must be so to present Christ and his gospel, in the message of the pulpit and in the life of the church, as to attract the greatest number, and win their most hearty allegiance. The power of the Christian church, its very right to exist, depend upon its conviction that in Christianity there is something of supreme value, not to be found elsewhere. Every sermon should offer that. Every church in its life and work should bear testimony to that.

This is the practical point of view. From that point of view, do we need a *new apologetic?* In the message we ministers deliver, in the silent appeal of the church's life, is there need of a stronger presentation of the meaning of Christianity to the individual life and to the progress of society? The answer will depend on what we think as to the further question: Is the church at present attracting all the men and women it should, and winning from them all the enthusiasm it should have? My opinion is that it is a long way from doing this. To my mind the most serious religious problem of today is in the fact that the church is a factor of lessening importance in the lives of good people—morally good, helpfully good, aggressively good people. And the greatest need is such a presentation of Christianity as shall make it the chief object in the hearts of such people.

I know that that statement is open to debate. I have made it before and have been earnestly opposed. But more thought confirms my opinion that it is true. Of course, I know that some surface indications are the other way; church membership has

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grown five times as fast as the population of the country, benevolence four times as fast as the country's wealth, and all that. But this is more than a matter of figures. It is a question of the place of the gospel and the church in the hearts of leading men and women, leading in ethical standards, in helpful activity, in thought. And I believe that there is an increasing number of such leading men and women whose membership in the church is not the chief thing to them, means little if any more to them than their membership in the art institute, or the orchestral association, or the women's clubs.

A talk some months ago with a leader in the church was very suggestive to me. He said that in his judgment, society was getting purer and better, the social conscience was much stronger, but personal religion seemed dying out. "My father," said he, "used every morning to retire to a little room and spend at least half an hour in prayer and meditation. I lately visited my brother. He is a good man, is more sensitive to ethical considerations and more alive to public duties, I think, than even my father was; but he never takes time for private prayer, and, though a member of the church, seldom attends its worship." I asked him what was to become of the church in case this development went on. He thought it must take a place of lessening importance. He seemed to feel that this would not make a great difference, so long as the world was getting practically and morally better. I cannot share this feeling. I believe the greatest loss an individual can experience is the loss of personal religion, the meeting of his spirit with God's Spirit; and the greatest loss in society would be the loss of organized religion, the worship and the work of the church. And so I believe we need urgently some way by which we may win back the first place for Christianity, not simply for Christian ethics, but for *the Christian religion*.

There are many ways in which such a practical apologetic is needed. Let me mention three, dealing with *salvation*, *the spiritual life*, and *the social value of the church*. Greater clearness and power in these would insure greater results in evangelization. We need, first, to show that salvation is something defi-

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nite, practical, and vital; second, to show that the spiritual life is real, is vitally connected with Christ and his gospel, and is sane, not mystic or occult; and third, to show that the church has a function of supreme importance in society.

I cannot attempt to suggest how these needs may be met. I am not a specialist in theology, psychology, or sociology. But I know from my own working experience as a minister that these needs exist. Believing in Christ and his gospel as the supreme thing for individual and society, wishing to present him so as to win men, seeing the very ones who ought to crown him their king indifferent to him, I feel that I need some way of making clear and attractive to them these vital matters of salvation, the spiritual life, and the social value of the church.

The first need is to show that salvation is something definite, practical, and vital. I use the word "salvation" in a loose sense, to denote that which is offered in the gospel, that which we present to men in our preaching. The man who has "accepted Christ," the man who "is a Christian" has something. What is it?

Here we break down. Of ten preachers, probably five would give different answers, and the other five would have no answer to make. I read a paper lately on the question: "What is Salvation?" and of the dozen men present, only one agreed in general with my view, and no two of the others were agreed at all. Yet we were all men whose business it was to preach and to offer salvation through Christ to men. Is there, in Christianity, something definite, practical, and of first importance which a man can find there, and cannot find elsewhere? In the confusion of the answer is the secret of the powerlessness of our evangelistic work. What use is it to urge a thoughtful man to come to Christ for salvation, when, if he should come to the preacher and ask, "Just what is this salvation, just what do I secure when I become a Christian?" he could get no intelligible answer?

The great evangelists of the past had no such uncertainty. To those who listened to Edwards and Finney, salvation meant deliverance from hell, from fire as merciless and as real as

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that which rained from Mount Pelée. But that idea of salvation has no power now. It is a simple fact that the word "hell" once found its principal use in sermons, but now it is used most frequently in the columns of jokes in the papers.

Do you clear the matter up by saying that salvation is "from sin?" That sounds better, but what does it mean? That the Christian is always moral, and the unbeliever always immoral? The facts are against such a statement, That the Christian is not *counted* as a sinner in the sight of God? That does not appeal to the ethically sensitive man of today, who cares little what he is counted, and everything for what he *is*. Do you make the matter much clearer when you say that salvation means "character?" Can you put any sharp strong meaning into that? Has it any vital connection with the person and work of Christ, and the truth of his gospel, and with faith in Him? Is the preaching of the gospel anything more than the teaching of ethics? If so, what? Shall we fly with Dr. McConnell to the theory of conditional immortality? Shall we find the answer in the life of fellowship with God?

These questions may indicate the deeply felt need of a new statement here, a conception of salvation definite enough, practical enough, vitally important enough, to attract to Christ those before whom it is set. I believe many besides myself are waiting for the man who can give that question, "What is Salvation?" not a final answer (for that is impossible), but the answer we need in and for our own time.

The second great need is a clear statement about the whole matter of the spiritual life. Here is the very core of Christianity as we apprehend it today. We differ in our creeds, but evangelical Christians are agreed as to the reality and importance of the spiritual life. We are turning more and more from the legal, formal presentations of Christianity to the vital and spiritual. The Holy Spirit, the indwelling Christ, fellowship with God — these and like phrases are used in this day as never before. One of the first things in amending the confession of faith of the Presbyterian church was to insert a chapter on "The Holy Spirit," and the spiritual life. Our

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fathers left that out. To us it is the heart of Christianity. The line of poetry most quoted now I believe is Tennyson's "Speak to Him, thou, for He hears, and Spirit with Spirit can meet."

We rejoice in this. It is a transfer of emphasis from theology to religion. It is a help toward an answer to that first question: "What is Salvation?" For we feel that an answer in terms of spiritual life will be more true and appealing than one in terms of circumstance here or hereafter.

Yet here too is not the strong, keen-sighted apologist needed? He must discriminate against counterfeits, loose, unworthy notions of spiritual life. Occult and mystic systems abound. It is needful to heed John's exhortation, and "try the spirits whether they be from God, for many false spirits are come into the world." There is danger that the thoughtless will mistake personal emotion for the Spirit of God. There is danger that the thoughtful, the man we most want to reach, will confound the spiritual experience of the Christian with these forms of mysticism and pantheism. There have always been those who have held that the spirit of man is an emanation from the Spirit of God. There is danger that cool, sensible men and women will come to think that the Spirit of God is simply an emanation from the spirit of man, that all the experiences of the spiritual life of the Christian, whether in the negro convert, or in Augustine and Paul, are but psychical phenomena, explainable by the laws of mental science.

That there is a difference some of us certainly believe. And if there is a difference, it can be and should be stated. My spiritual life is communion with another Person than myself. Moses's fellowship with God was something more than Thomson Jay Hudson would make of it — passages between his subjective and objective mind. That psychical processes are used, that much can be explained and brought under natural law, we are all confident. Yet we need clear statement and proof that the spiritual life of the Christian is a reality, that another Spirit than his own is concerned in it; and we

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need clear discrimination between all forms of occultism and mysticism, and the sane, normal Christian experience of fellowship with God.

The third need is perhaps the greatest and most apparent —to make clear that the church has a function in society, a part of supreme importance to play in human progress and well-being.

If there is such indifference to Christ and his gospel as I have indicated, is not much of it due to the feeling that the church, while of some value for historic associations, and helpful in the culture of the spiritual life, is not playing a part of first importance in society; that it has a value along with art, and music, and pure literature? If men and women feel in that way, it is not strange that they belong to the church as to a club, with little more enthusiasm, and with no thought of consecration. What could better rouse their enthusiasm for the church than to show that it has a great object and mission, vital to the interests of society?

I need not remind you that many are criticising the church severely as useless, as having lost the spirit of brotherhood, as indifferent to working people, as unable to thrive in the slums and to make an impression there; as dead to the urgent social questions of the day, and following rather than leading in needed reforms. I am not indorsing these statements; I think they are not wholly fair. The man who says the sole business of the church is to convert the individual lives that compose society, is as near the truth as the man who would have the church merely a Christian socialism sanctioned by religion. Yet there is no doubt that if the church could in some way show by acts and life that it has a definite and immensely important social mission, that it is the best instrument of social helpfulness, and most of all to the poorest and weakest, if it could show itself the chief of all forces making for better and happier living, it would win the allegiance of many who now are indifferent, or antagonistic, to it.

But we need to have the way pointed out. I believe most of the ministers of today realize the seriousness of this question,

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and are praying for light. I believe the church is not indifferent to the masses, but only uncertain. It realizes its failure to reach those most in need more bitterly than do the masses themselves, or the critics of the church. But it waits to know what to do, what path to take. Are the settlements pointing out to us the true way, and is the Institutional Church the right response to make to the need? Is something more radical necessary, a Protestant order of St. Francis vowed to poverty and service of the poor, serving in a new spirit and form of consecration? Professor Harnack hints that this is needed, that missionaries and mission workers should take the tenth chapter of Matthew as their rule of life. Do we find the right guides in the ministers who are going to factories and other great business centers, and there preaching to the workingmen and reaching them personally? Is Dr. Strong the true prophet, and does he point out what is truly to be the "next great awakening"? This at least is clear to us that the ministry and the church must be consecrated as never before to real social service; there must be less following Christ for selfish reasons, and more taking up of the cross. But who will show us the way?

I believe the heart of the church would gladly respond to the right call. And I believe the world would respond to such a ministry. Bishop Winnington Ingram, of London, is the greatest living apologist in this line. By his work, by his sacrifices, he has found great influence, not only in winning the masses, but in winning the cultured, the indifferent, because they see in him the representative of a Christianity that is a social force. The church must become, not in name, but in fact, the greatest brotherhood on earth, the greatest instrument for truth, righteousness, and love in society. That will best commend Christ and his gospel to a world keenly alive to social conditions ethically sensitive, and indifferent to religion largely because organized religion seems dragging behind rather than leading, in the effort to realize the brotherhood of man.

Among the leaders of religious and ethical thought today there are two strong parties, which do not see, from the point of view of practical theology, any need for a new apolo-

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getic. To each of them the message the pulpit should proclaim, and the path the church should take, are perfectly clear. On the one side are those who feel that all we need do is to stop preaching theology and begin to teach ethics; to enthrone Jesus the Carpenter and Social Reformer rather than Christ the Savior of the soul; and to make our churches less a means of worship and more a means of social service. On the other side are those who tell us that social service is apart from the true mission of the church, that all we need is to stop relying on methods and organization and sociology, to preach the "Old Gospel," to call men to come to the Savior, and to pray for the "power of the Holy Spirit."

But many of us feel that the path is clear to each of these only because each is blind to some of the difficulties in the way. With the first, we feel that the church should be the greatest power for social progress, for brotherhood, and it is our earnest desire to know how to make it such. Yet, with the second, we feel that Christianity is more than a social order, that the supreme thing in it is God's life awakening the soul's life. We do need to preach the "Old Gospel," only let us be sure that it is indeed *old*—not simply middle-aged. Without the gospel of Christ all the ethics, the teachings, the attempts at brotherhood are but the corpse of Christianity, not its living self. Yet without the social activity, the brotherhood, our gospel preaching is but the disembodied spirit of Christianity. What we want is the *spirit* of Christianity, the spirit of Jesus, the spirit that was in the apostles, so embodied in social helpfulness that the world shall see and feel it to be the mightiest of known forces, and so shall honor it. And we long and pray for the men who shall have sufficient wisdom, both spiritual and practical, to show us the way.

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COMPARATIVE TRANSLATION: HEBREWS 12:11.

A STUDY IN MODERNIZING THE ENGLISH BIBLE.[1]

Πᾶσα μὲν παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

— *Westcott-Hort Greek Text, 1881.*

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

— *Authorized Version, 1611.*

All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness.

— *Revised Version (British Edition), 1881.*
— *Revised Version (American Standard Edition), 1901.*

Of course no discipline is pleasant at the time; on the contrary, it is painful. But afterwards it produces, as its fruit, a righteous life that brings peace to those who have been trained under it.

— *Twentieth Century New Testament, 1901.*

Yet all correction for the present seems not to be a pleasure, but a grief; although afterwards it returns a pleasant fruit of righteousness to those disciplined through it.

— *Fenton, New Testament in Modern English, 1901.*

[1] It is interesting, and helpful to the understanding of the Bible, if one compares with the original text and with each other the several English versions, including those recent works which aim to give a translation into strictly "modern English." The distinction of the thought itself from the language in which it is expressed, and the reclothing of the thought in one's own language, assist one to grasp clearly the biblical idea. To illustrate this, the BIBLICAL WORLD during the year will present in each number one New Testament or Old Testament passage, (1) as it stands in the original Greek or Hebrew text, (2) as translated in the Authorized Version and in the British and American Standard Editions of the Revised Version, (3) as translated in the best "modern English" versions, and (4) in a translation of the editors, which will seek to express the idea as one would now express it if the idea was quite new and he wished to tell it to someone else.

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For the moment, indeed, all chastening seems to be matter not of joy but of sorrow; yet afterwards it yields peaceable fruit to those who have been trained by it, fruit of uprightness.

—*Moffatt, Historical New Testament, 1901.*

Now chastisement of every kind, while it continues, is not easy, but hard to bear; but, when it has been endured, it produces the blessed results of purity and peace in those who have been subjected to it.

—*Messages of the Bible, 1900.*

No discipline for the time being seems to be pleasant. On the contrary it is painful. But afterwards it yields peaceable fruit to those who have been trained by it, that is, the fruit of goodness.

—*Ballentine, Modern American Bible, 1901.*

The troubles that come to us seem at the time unnecessary and hard to bear; nevertheless, there is real blessing in them, for in God's providence they make us stronger, better, happier, and more useful.

—BIBLICAL WORLD.

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SOME PRINCIPLES OF METHOD AND THE BIBLE SCHOOL LESSON.

By PROFESSOR GEORGE W. PEASE,
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EVERY art is based upon a science or group of sciences. Thus medicine is based upon the science of physiology, and many of the household and industrial arts upon the science of chemistry. Beneath the art of teaching there is also a science—the science of mind, psychology. If the teaching process is to be productive of the best results, with the least expenditure of time and energy on the part of teacher and pupil, the psychological processes in the act of learning must be known to the teacher, and the laws governing those processes followed by the teacher.

Learning is the matching of ideas, the new with the old; hence teaching, which is the presentative aspect of learning, is that process whereby the pupil is stimulated and guided to the matching of ideas, the new in the presented lesson material with the old of his mental content. Knowledge implies relationships; the mind may be full of isolated facts received through the senses, but until the relating activity of the mind associates those facts into properly related units, we cannot say that we know. This relating of the elements of our mental content gives meaning to that content, and enables us to understand somewhat of the significance of those things with which we are impressed through the senses. A complicated piece of mechanism, like a modern cylinder printing-press, means nothing to one who, although with a clear mental picture of each part of the machine, has no picture of those parts as a related whole.

When a new impression comes to the mind, it must find a place among the many elements of that mind in order to be understood; if it does not find such a place, it remains as an isolated fact; and, not being wrought into the mental structure, it is of little or no value. But sometimes an idea is thus lost simply because the conditions for properly placing it in relationship with other ideas were not present at the time of its reception. If, then, we wish to insure the reception and understanding of an idea when presented, we must see to it that the

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proper mental conditions are present. The securing of these conditions is the first step in the teaching process — the preparation of the mind of the pupil for the reception of the new ideas. This step involves the bringing into the mind those ideas, already a part of the pupil's mental content, which shall relate with the new and thus make possible the reception and interpretation of that new. It is a sort of "clearing the deck for action"; a thrusting out of consciousness of the many ideas which have no relationship to the new lesson, and bringing into consciousness those ideas which are most clearly related to the selected lesson material. Such a preparation also creates interest in what is to follow, and interest is one of the essentials of the successful issue of the teaching process.

The first part of this preparatory step is the statement of the aim of the lesson. This aim should be as definite and as attractive as possible, so as to arouse an interest in the lesson. By thus knowing the aim of the lesson at the very beginning of the teaching period, the pupil is stimulated to put forth his best effort because he knows what is to be gained. Upon the value of such an aim Dr. Rein says:

> The pupil should know beforehand what is coming, if he is to bring all his powers to bear upon the work of learning. . . . To conduct a child along an unknown road, toward an unknown object by means of questions and hints, the purpose of which he does not see, to lead him on imperceptibly to an unknown goal, has the disadvantage that it develops neither a spontaneous mental activity nor a clear insight into the subject.

This statement of the aim should be followed by a series of questions intended to bring to consciousness so much of the pupil's mental content as may be necessary for the quick and thorough grasping of the new.

Having thus prepared the mind, the next step is the presentation of the material of the new lesson. This new lesson must contain both new and old elements, for the absolutely new, which can find no point of contact, no association with the old, cannot be understood. In religious instruction the new will contain a universal truth in a particular form. And, furthermore, the new lesson must be presented as a related whole, the presentation following the pedagogic order, *i. e.*, that order which would be the natural order for the mind to take in seeking to grasp the details of the subject. In this presentation the rapidity of the process will be determined by the readiness of the pupil to grasp the elements of the new lesson; if the various stages are unfolded too rapidly, assimilation will not take place; if too slowly,

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interest will be lost, attention being turned to other things. The whole mind must be engaged and so thoroughly engaged that the attention is absorbed in the subject.

The new lesson-unity may thus be received and understood; but unless it is a type-subject, *i. e.*, a particular case in which the elements of the general stand out with great clearness and vividness, it will be more deeply impressed if it is associated with other similar perceptions or groups of ideas already a part of the pupil's mental content. This step, association, is included in the teaching process only in those cases where such similar experiences may be found useful in thus clarifying or strengthening the new experience.

But let us analyze a little further the learning process. The child, upon entering this world, meets chaos; chaos in himself, the inner world, and in nature, the outer world. But he at once begins to observe and to group the results of such observation into classes, or generals, which he holds in mind by means of symbols—words. This for him is the beginning of order; this is the process of mental development, thinking things into classes, generals, universals. These generalizations or universals give worth to knowledge; for the particular is limited in its application, while the general, made up of the essentials from many particulars, is unlimited or universal in its application. The difference between a particular and a universal is like the difference between a rule and a principle: the one guides conduct only under certain fixed conditions, the other is a guide to conduct without regard to conditions. In religious instruction, then, the aim should be to give to the pupil those fixed principles of life and conduct which shall guide him into right living and be applicable to the varying conditions of an active and ever-changing life. In the teaching process the generalization from the presented particulars is the fourth step. The pupils should not be left to make their own generalizations; for, if this is done, in many cases the mental process will end with the mere grasping of the new particulars. On the other hand, the teacher should not generalize for the pupil; for, if this is done, the universal, not being the result of the pupil's own mental activity, is only dimly seen and lightly held. The true teacher will stimulate and guide the pupil to make his own generalization, thus insuring a strong and clear grasp of the principle involved in the presented lesson-unity. This step should end with a definite statement of the principle in the pupil's own words; after such a statement, which indicates a clear grasp of the principle, the teacher may suggest

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modifications looking to greater clearness or brevity of form. It is just at this point that we can introduce the so-called "golden text" or memory verse, which is supposed to present, in a literary form worthy of memorizing, the truth or principle involved in the lesson.

The teaching process, so far as the mere acquisition of knowledge is concerned, is now complete; but there is one more step to be taken to give value and permanency to our work. The saying that "knowledge is power" is only partly true; to be wholly true requires that our knowledge be a permanent possession and that it be ready at command. The teaching process, then, is not complete until these two conditions are assured. This desired result can be secured only by applying the newly discovered principle to new problems presented to the mind. This fifth and last step is thus deductive; it tests our knowledge, gives quickness and tact in the use of such knowledge, and tends to enlarge our view of the principle as we see it applied to new cases. Such applicatory use of our knowledge also tends to fix it more firmly in mind, and to make it a power ready at hand for immediate use.

To summarize: We have five steps of method — preparation, presentation, association, generalization, and application. Where the lesson-unity is a type, the third step may be omitted and the generalization made direct from the one concrete case presented.

Two lesson outlines, one for junior grade and one for senior grade, may help to make clear the teaching process as outlined above.

LESSON TITLE: "PAUL A PRISONER AT JERUSALEM."

(Acts 22:17–29.)

Sec. 1, vss. 17–23; sec. 2, vss. 24–29. The two sections a lesson-unity.

Aim.—There are some things which are hard and disagreeable to do, and others which are easy and pleasant to do. Our lesson today will tell us what things we must always do, whether they are hard or easy, pleasant or unpleasant.

SEC. I.

Preparation.—Did you ever see a great crowd? (Let children describe.) Were the people quiet and orderly? Did anyone make any trouble? Who were there to see that the people kept in order? If anyone made trouble what would the policemen do? Where would they take the one making trouble? What would be done with that one then? (Kept for trial.) If he was guilty of doing wrong, what would be done to him? If he was not guilty, what would be done? The first part of our story today tells of a man

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who was arrested. We shall see why he was arrested, and what was done to him.

Presentation.—The story may be drawn from the children by a series of questions, if the lesson has been previously studied at home.

Present the story in the following detail:

1. Introductory—short review: (*a*) Paul's journeys. (*b*) Paul's work—preaching.

2. The feast at Jerusalem. (*a*) The crowds in the temple. (*b*) Paul among them, seen by the people. (*c*) The great disturbance. The people shout and accuse him. They try to pull him out of the temple courts. They want to kill him. (*d*) The soldiers take Paul to the castle. (*e*) Paul's speech from the steps. Tells about his conversion. The vision at Jerusalem. God's command, "Go preach about Jesus." (Emphasize this.) (*f*) The people again raise a disturbance and Paul is taken inside the castle.

SEC. II.

Preparation.—Do policemen ever arrest the wrong man? Who finds out whether the arrested man is guilty or not? How does he find out?

Presentation.—The second part of our story tells what was done to Paul.

Present the story in the following detail:

1. Paul before the captain. (*a*) Commanded to be whipped to find if he was guilty of any wrong doing. (*b*) Paul's Roman citizenship saves him.

2. Paul in prison awaiting trial. (*a*) Happy—he knew he had done right. (*b*) the vision of encouragement (see Acts 23: 11).

(Review the story, connecting the two sections and bringing out clearly the essential elements. This review may be by questions, or one of the class may repeat the story while the others listen, to correct him if necessary.)

Association.—We have here a case of a man who was doing what he believed to be right and yet who suffered for it. Do you know of similar cases today? How about the men and women of the Salvation Army? Are they doing what they think to be right? How have they been treated at times? Did Paul stop preaching about Jesus? But he was imprisoned? Has the Salvation Army stopped preaching? But it has been stoned and otherwise ill-treated. What quality is required in anyone to do as Paul did? To do as the Salvation Army men and women are doing? (courage). In what did Paul and these other Christians show their courage? (right doing).

Generalization.—What brought Paul into trouble? Who told him to preach about Jesus to the gentiles? (vs. 21). Was Paul then doing right? Did he know he might get into trouble? (see Acts 21: 11–13; this will have been previously taught). What did he say he would be willing to do for Jesus' sake? Yes, even to die for him. You have said that Paul was a courageous, brave man. In what did he show his courage? Yes, in right

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doing. Do you think Paul was ever afraid to do right? Then whenever this story comes to mind we shall remember its chief thought as courage or fearlessness in right doing. There is a verse in the Bible which has a similar thought: "Blessed is he that doeth righteousness at all times" (Ps 106 : 3). "Blessed" means "happy." If we want to be happy or blessed as Paul was, what must we always do? Yes, and this is a lesson we all need to learn: *Be fearless in right doing.* The memory verse will help us to keep it in mind.

Application.—Is it always easy to do right? Have you ever been afraid to do right? Suppose your companions wanted you to do something you thought to be wrong. They dared you to do it. They said you were afraid and began to laugh at you. What, then, would you need? Have you ever found it hard to do right? Have you ever made it hard for anyone else to do right? What is our memory verse again?

LESSON TITLE: "PARABLE OF THE LABORERS IN THE VINEYARD."

(Matt. 20 : 1–16.)

Aim.—A warning to workers in the Lord's vineyard is hidden away in this parable. Let us see what it is.

Truth (to be developed).—The commercial spirit of the world has no place in the kingdom of heaven.

THE LABORERS IN THE KINGDOM.

Introduction (preparation).

1. The rich young ruler incident. (*a*) The ruler's choice. (*b*) Jesus' statement concerning riches.

2. Peter's question occasioned by the incident. (*a*) Its implications. (*b*) Its answer by Jesus — this answer a promise, but also contains —

3. Jesus' warning note — our parable.

Text Development (presentation).

MATTER.	METHOD.
1. Hiring the workers. *a.* The time of hiring. *b.* The agreement as to wages.	Note that the whole parable is a picture of one aspect of the kingdom of heaven. Question as to the various times of hiring. Why were not all hired at the same time? Is there any fault implied here? What agreement was made with the first hired workers? Was this agreement satisfactory? What agreement was made with the other workers? Was it satisfactory to them?

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2. Paying the workers.
   a. Each man receives the same.
   b. Justness of payment questioned.

Question as to the payment. What was each paid? What was the probable effect on the third, sixth, ninth, and eleventh hour workers?

What was the effect upon the first-called workers? Why did they murmur? Was any injustice done? Let us see. What was the agreement? Was it a fair and satisfactory one to all concerned? Were they satisfied at the start? Why, then, did they murmur? Because the others received more in proportion to their time of work.

3. Silencing the murmurers.
   a. The agreement kept.

Question as to the way in which the master dealt with the murmurers. What was the agreement? Had it been kept? What were the murmurers compelled to admit finally?

   b. The spirit of the murmurers condemned.

What was the condemnation of the master? Upon what ground was this condemnation made?

Generalization.— Of what is the parable a picture? Whom do the laborers represent? Who is the Master? What spirit did the laborers in the parable show? If this same spirit is shown by the laborers in the kingdom today, what will it meet at the hand of the Master? What should be our motive in working for the kingdom? What should be our attitude toward others and their rewards. What place have rewards? Read in Matt. 25 : 31 ff. to show the spirit which should animate every worker in the kingdom.

Application.—Tell the story of Captain Hobson at Santiago, or that of Father Damien among the lepers. Did the commercial spirit, the spirit of exact return for service rendered, animate them? Examination of our own motives as workers in the kingdom. What is our relation to God? What is our relation to the work and its rewards? What is our attitude to the work and rewards of others?

Review.— Briefly review the outline, emphasizing the condemnation of the commercial spirit in the parable, which was intended to represent the kingdom of heaven. The parable does not necessarily condemn such a spirit in the commercial or industrial worlds.

Close.—Are we saying with Peter: "What then shall we have?"? Are we selling our labor, or are we throwing ourselves heart and soul into the work, regardless of the reward, and regardless of the rewards to others, leaving the future to God? Do we rejoice in the advancement of the kingdom, or are we envious of the seemingly large returns to our fellow laborers?

"Work! full trusting in the justice of the Lord:
Work! and leave to Him the question of reward."

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Notes and Opinions.

One Method of Dealing with Biblical Difficulties.

In the *Sunday School Times* for November 22, 1902, a subscriber asks as to how Rahab, whose house was on the wall of Jericho, was saved when the walls of the city fell down. The reply is worthy of quotation in full:

> Perhaps the house of Rahab was preserved, and its portion of the wall was left above the ruins, while the clay wall about it crumbled. God could have ordered it to be so, even while the walls as a protection against outsiders were practically destroyed. We are not obliged to suppose from the Bible narrative, or from any reasonable view of the case, that every portion of the wall in ruins was on the same level. Yet, on the other hand, if God chose to do so, Rahab and her family may have been lifted in the air and protected there while the wall fell. We are not to say or to know just *how* God preserves his dear ones when he lovingly purposes such protection. It is enough for us to be sure of his love and his power.

We are somewhat uncertain just whether this reply is intended to be taken seriously, or as a puncturing of excessive curiosity. For our part we cannot help feeling that the question is a fair one for anyone who attempts the exposition of the story of the fall of Jericho. The matter of the method of Rahab's salvation in itself may be of small significance, but it is vitally connected with the historicity of the story as a whole, and is just the sort of difficulty the defense of the Bible must meet. In any case, is it a fair presentation of the supernatural element of the Bible to suggest that God, if he had chosen, could have lifted Rahab into the air while certain events took place?

Historical versus Philosophical Treatment of the New Testament.

In the *Expository Times* of November, 1902, Rev. W. Morgan reviews at length the recent book of Principal Fairbairn entitled *The Philosophy of the Christian Religion.* In his review he endeavors to show how the entire treatment of Principal Fairbairn is colored by a philosophy which makes it impossible for him to appreciate the actual historical data of the New Testament. Especially does he criticise Principal Fairbairn's position that the Christian religion was not due to the direct influence of the historical Christ, but to the interpretation of his person begun in his own self-witness and completed by the

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apostles. Mr. Morgan maintains that doctrine is not the creative ground of experience, but its product, and says very truly:

> When Peter made his memorable confession at Cæsarea Philippi, he was but uttering what Jesus had been to him during the years of their companionship, along doubtless with the thought that what He had been to him He might be to others also. Jesus had kindled in Peter's heart the light of a new ideal, lifted his life to a new elevation, and brought him into a new relation to God. Reflecting on this, and on the hope it opened for the world, the disciple could think of no idea so adequate to express the Master's significance as the idea of Messiahship. What made him a Christian was not the fact that he had come to apprehend something of Christ's world-significance —his apprehension was after all of the most rudimentary character; but the fact that, through contact with Christ, faith, hope and love had been born within him.

Here is a distinction that is vital. The messianic concept is undoubtedly an interpretative norm used by the New Testament when speaking of Jesus. But, according to their conception, he had done no characteristically messianic work. That was still in the future. The fact, therefore, that he should have been given a messianic importance is a striking testimony to the impression made by his own personality, a testimony that becomes even stronger when one recalls that Jesus himself does not seem to have forced the messianic interpretation of himself upon his disciples. The case stands therefore thus: a philosophy of the Christian religion must start, not with what the disciples thought about Christ, but with the facts in his character which compelled them to think thus about him. The messianic concept which they applied to him may be, and in many particulars is, a matter of archæology for modern times; but the personality which compelled the messianic interpretation can never become less than it was to the apostles. And about this personality must the christological teaching of Christianity center.

Miracles Once More.

It is no unimportant fact in today's theological thought that the matter of miracles seems as interesting as ever. The question now under discussion, however, is less one of the possibility of their having occurred than as to how they could have occurred. Thus Professor Sanday in the *Expository Times* of November, 1902, in a paper read at the Church Congress at Northampton, states distinctly the evidence, which to his mind is conclusive, that certain things which were considered miracles by the New Testament writers actually occurred. His

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chief concern is, therefore, not with the *a priori* possibility of these events, but with the *rationale* of miracles. This he finds in the supreme life which was in Jesus. In other words, it is the personality of Jesus which accounts for miracles. Professor Nicholson in the *Methodist Review* (New York) of November-December, 1902, takes a somewhat similar view, arguing that the miracles of Jesus were a prominent part of the revelation of God made by Him, and were the expression of Himself as the revelation of the infinite personal power behind the universe. Mr. Garvie, in the *Expositor* for November, in the main agrees that the "function of miracles" was revelatory rather than merely evidential.

In such an attitude as this we see one of the constructive effects of the synoptic criticism. We are beginning to walk on firm ground so far as events themselves are concerned, and are endeavoring to discover how a scientific age would have treated of these events. As yet, however, even a treatment like this by Professor Sanday slips rather rhetorically over some difficulties. Are there, for instance, to be no distinctions drawn between the several miracles of the Bible along critical or *a priori* lines? Professor Sanday does not discuss how the acceptance of miracles as wrought by Jesus would have a bearing upon the acceptance of the miracles of the Old Testament, although he vaguely hints at the problem when he says that "if we keep in mind the broad considerations that I have stated we shall not trouble much, and I do not think that it is wise to trouble too much, about the details of particular miracles that we cannot weave exactly into our own scheme." The discriminating attitude thus hinted at might very well serve for the basis of another paper by the distinguished author, and we should be interested to see how the principle "that the central point in the Old Testament revelation, whether God is a living God" can be utilized for apologetic treatment of the miraculous element in, let us say, the book of Judges. And after all, may not the key to the matter be in a proper definition of "miracle" as a term of interpretation?

Justification by Faith.

The new study of Paulinism is adducing striking evidence of the correctness of the older interpretations of the apostle's thought. A recent example of this corroboration is the article by Professor Wallace, of Victoria University, Toronto, in the *Methodist Review*, (New York), November-December, 1902. Under the title "Objective and Subjective" he discusses the relation of δικαιοσύνη to δικαίωσις. He

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decides correctly that δικαιοσύνη indicates the result of the gracious act of δικαίωσις in the objective sense of pardon; that is, δικαιοσύνη is the right relation of God in which the divine act of justification introduces the sinner. When, however, Professor Wallace comes to the relation of faith to justification, he is not quite so accurate. Although he says correctly that in the Pauline thought faith is not the ground but the condition of the forensically conceived state in which a man is guiltless, he is inclined to lose his grasp upon the historical situation. Paul uses the word "faith," not in the theological sense of self-renunciation and self-commitment to Jesus Christ for salvation, but in the very specific historical sense of belief in the announcement that God has raised Jesus from the dead, *i. e.*, the acceptance of Jesus as the Christ. This, of course, involves various moral acts, and may itself be treated as a moral act; but it should not be generalized into a spiritual state. According to Paul a man after accepting Jesus is treated by God as a member of the kingdom. Of this the believer is certain from his having received the Holy Spirit. Obviously, therefore, any recipient of the Spirit was sure of a δικαίωσις at the approaching messianic judgment. The justification of this acquittal as far as God is concerned, however, according to Paul, does not lie in the moral quality of faith, but in the death of the Messiah.

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The Council of Seventy.

THE DATE OF THE CONVENTION, AND OTHER FACTS.

THE DATE.

The exact date for the Convention called by the COUNCIL OF SEVENTY has been fixed by the General Committee. It is Tuesday, Wednesday, and Thursday, February 10–12, 1903. The plan of the Convention as tentatively arranged provides for six sessions. The first is to be a general public meeting on Tuesday evening, followed by morning, afternoon, and evening sessions on Wednesday, and morning and afternoon sessions on Thursday. The Convention will be held in one or more of Chicago's largest churches, and the meetings will be open to the public, so that persons who are not official members of the Convention may be present at its deliberations.

INTEREST IN THE CONVENTION.

The COUNCIL movement for religious and moral education has met with a remarkably cordial reception. Interest in and enthusiasm for the movement are spreading with the greatest rapidity. The COUNCIL is already in correspondence with more than a thousand of the leading thinkers and workers in this most important field of education. The Publicity Committee, although very busy in extending the information concerning the new movement, has not been able to supply all the information that has been sought. The entire list of signers of the Call has become in a real sense a committee of publicity, to extend the knowledge of the movement, to arouse thought and discussion upon these themes, and to enlist co-operation for the undertaking. The invitation extended in the Call for the Convention to all interested persons to communicate with the COUNCIL concerning it has brought hundreds of letters, showing that ministers, educators, and religious workers everywhere appreciate what the movement means. There is a most satisfactory recognition that the field described in the Call needs the attention and the effort which is proposed for it. More than twenty-five of the leading religious papers have given it adequate notice and cordial indorsement. The reasonableness and

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the necessity of the movement have seemed obvious. Leading officers in many of the organizations and institutions already at work in the field of religious and moral education have expressed their conviction that this step is required by the existing conditions. It has been said by not a few of the most eminent men of the country that the movement is the most important religious movement of recent years.

ORGANIZATION OF THE NEW MOVEMENT.

Much thought and discussion have been directed to the nature of the organization to be established. There seems to be a general agreement that the organization should take some such shape as was described in the Call, and that the best general model on which to construct it is the National Educational Association. This eminent organization has developed its constitution by an experience of more than thirty years, and is now one of the most influential bodies in the country. Following its method, the new organization might consist of a large and indeed practically unlimited number of persons engaged in all kinds of religious and moral education, membership to be open to all such on the payment of a small annual fee, the fees so raised to become a sustaining fund for carrying on the work of the organization. Then inside of this large organization there would probably be created a Standing Committee, or Board of Direction, of a limited number, who should have the special direction of the work of the whole organization. It is desirable that all who are interested in the kind of organization to be formed should give thought to the problems of the constitution and the by-laws.

PROGRAM OF THE CONVENTION.

The Program Committee has drafted a program for the sessions of the Convention which, it is believed, will be most satisfactory to all. It will arouse enthusiasm for the movement, make clear the ideas for which the new organization should stand, and lead up in the most effective way to the great business session at which the organization itself will be established. There is no doubt that the program will present a larger number of the most eminent men in the field of religious education than any recent convention has been able to present. It is expected that an announcement of the program, including the speakers, will be made in Official Document No. 2, to be published about the middle of January.

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MEMBERSHIP OF THE CONVENTION.

The Invitation Committee has been active in its efforts to discover the best method of inviting persons to sit in the Convention. The Members and Associate Members of the COUNCIL OF SEVENTY are, as provided in the Call, *ex-officio* members of the Convention. It is the judgment also of the Invitation Committee that all of the signers to the Call, as printed in Document No. 1, should be invited to sit in the Convention. The committee has not yet been able to determine how many more persons can be invited, but in all probability there will be an opportunity for several hundred more without making the Convention too large to do its work successfully. Persons who wish to attend the Convention are invited to communicate with the Recorder of the COUNCIL (Professor C. W. Votaw, the University of Chicago). Applicants for seats in the Convention will be listed and considered by the committee in the order in which their names are received. It is greatly to be desired that all the associations and institutions which are engaged in the work for which the movement stands, shall be proportionately represented. These bodies may perhaps be grouped under five heads: (1) universities, colleges, and theological seminaries; (2) church and Sunday-school organizations, both general and local; (3) public and private schools; (4) Young People's Religious Associations and Societies of all kinds; (5) various organizations, such as Ministerial Associations, Library Associations, Mothers' Clubs, etc. All of these agencies, or nearly all, are now represented in the printed list of signers of the Call; but it is hoped that a still larger representation can be given them.

HOW TO ASSIST THE MOVEMENT.

For those who desire to assist in the promotion of the movement we make the following suggestions as to how this can best be done: (1) knowledge of the movement can be extended by private conversation, and by private correspondence; (2) by written statements regarding it prepared for and sent to the religious press, and to local papers; (3) by announcements and explanations of the movement given from the pulpit, or in other public ways; (4) by presenting the subject at ministerial associations and denominational clubs, Sunday-school conventions, and all kinds of religious meetings where the matter would be of interest; (5) by sending to the Recorder of the COUNCIL the names and addresses of carefully selected persons who will appreciate the movement, and will be both able and willing to

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promote it; (6) by reporting the progress of the movement in the state or district of your residence, and by sending to us clippings from the papers concerning it; (7) by making specific suggestions to us as to how the movement can best be carried forward, and as to how the organization can best be constructed to accomplish its important work.

A SUITABLE NAME.

Suggestions are in order as to a suitable name which the new organization may bear. This name should consist of as few words as possible, but words which will clearly characterize the organization in its scope and purpose.

THE ANNUAL MEETING OF THE COUNCIL.

The Senate of the COUNCIL OF SEVENTY has voted that the annual meeting of the COUNCIL shall be held just before the Convention, namely, upon Tuesday morning and Tuesday afternoon of February 10. This meeting of the COUNCIL OF SEVENTY will be of special importance, as there are new members of the COUNCIL to be elected, important reports to be made, special undertakings to be considered, and vital actions to be taken with reference to the meeting of the Convention which is immediately to follow. It is hoped, therefore, that the entire COUNCIL, both Active Members and Associate Members, will be able to be present at these sessions of the COUNCIL.

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Work and Workers.

Two books of unusual importance have just made their appearance in Germany, of which we shall certainly hear much in the coming months. They are *Die Religion des Judentums im neutestamentlichen Zeitalter*, by Professor W. Bousset, of the University of Göttingen, and *Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*, by Professor Adolf Harnack, of the University of Berlin.

The Sultan has reversed his previous decision to allow the American archæologist, Mr. Banks, to make researches at Tell Abraham, in Mesopotamia, alleging that the site chosen is sacred ground and cannot therefore be disturbed. The decision seems to be final; if so, the keenest disappointment will be felt by all interested in early biblical history, as important discoveries were likely to result from the proposed excavations.

A photograph and diagram of the finest rock-cut olive or wine press in the neighborhood of Jerusalem, that in the property known as "Abraham's Vineyard," was given by Mr. Macalister in the October *Quarterly Statement* of the Palestine Exploration Fund, with description and measurements. It is conjectured that some of the vats may be as old as the Roman period, to which time probably belongs also the large columbarium near by, and which is such a rarity in the vicinity of Jerusalem.

The important literary treasures which were recently removed from the Jami and Kebir mosques of Damascus, and which were presented to the emperor of Germany by the Sultan, are to be transferred soon from Constantinople, where they are in the care of the German ambassador, to the Berlin museum, their permanent resting-place. It will be remembered that the most interesting manuscript in this collection is a very early translation of a portion of the Pauline epistles into early Syriac.

The proposal of Dr. Bliss to identify the city at Tell Sandahannah with the Mareshah of the Old Testament (= Marisa, Maresa, or Mareisa of the LXX, 1 and 2 Maccabees, and Josephus), the home of the prophet Micah, is believed to have been confirmed by the discovery of

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an inscription in a tomb in the necropolis of the site by Dr. John P. Peters, of New York city, and Dr. H. Tiersch, who visited the place together. They are of the opinion that further investigation of this Tell should be made.

DR. SELAH MERRILL, American consul at Jerusalem, writes under recent date that cholera is raging in the Western part of Palestine, along the Mediterranean coast. A ten-days' quarantine against Jaffa is in force to protect Jerusalem from the plague, and there was reason for hope that as the cool weather came on the cholera would abate. So far there had been no spread of the disease into the interior towns, and the climax of the plague seemed to have been reached. The infection was brought in from Egypt.

PROFESSOR GUSTAV DALMAN, of the University of Leipzig, whose highly valuable work *Die Worte Jesu* has recently been translated into English, and who is one of the ablest Talmudic scholars in the universities of Germany, has resigned his chair to take up a permanent residence in Jerusalem as the head of the newly organized German society for archæological research in the Holy Land. It is hoped that the friendly relations between the German emperor and the Sultan may secure special privileges to Dr. Dalman, whereby he may make investigations that have hitherto been forbidden to scholars.

THE most complete and valuable library of Egyptology to be found in America has now been established at Cornell University, under the direction of Professor Nathaniel Schmidt, Ph.D., who will conduct such courses in Egyptological study as to make the best use of the new acquisition. The library was that of Professor August Eisenlohr, of Heidelberg University, and was one of the best in Europe. Its purchase for Cornell was made possible by the generosity of Mr. Abraham, of Brooklyn, N. Y. The collection contains, among many other interesting things, certain rare and important Ethiopic and Coptic manuscripts of the Psalter.

THE elaborate and able theological quarterly known as the *Presbyterian and Reformed Review* is to undergo this month a change of title, appearing as the *Princeton Theological Review*. It has hitherto been conducted by Professor B. B. Warfield, of Princeton; now it is to be "under the editorial care of the faculty of Princeton Theological Seminary." This scarcely means a change of editorial policy, as the magazine has already been a consistent and thoroughgoing exponent of what we may call Princetonism. The new name, however, is appro-

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priate, because the *Review* represents but one school of interpretation in the Presbyterian denomination, namely, the ultra-conservative.

IN the *Quarterly Statement* of the Palestine Exploration Fund for October Sir C. W. Wilson continues his able discussion of the site of Golgotha and the Holy Sepulcher, taking up the three main arguments for the traditional locality: (1) that Golgotha and the Tomb were objects of reverence, or at least of interest, to the Christians from the date of Jesus' resurrection until the time of Constantine; (2) that the tradition with regard to their position was continuous throughout that period; and (3) that the ground now occupied by the Church of the Holy Sepulcher was outside the second wall. He goes carefully over the history of Jerusalem from the crucifixion until after the destruction of the city by Titus, and finds no ground even in the effects of that catastrophe for thinking that the site became unknown to the Christians.

IT is with special pleasure that we note the election of Professor Henry Churchill King, D.D., to the presidency of Oberlin College, to succeed the late Rev. John Henry Barrows, D.D. Professor King is a graduate of Oberlin, having completed his course in the college in 1879, and in the Theological Seminary in 1882. The next two years he spent in postgraduate studies at Harvard and Berlin Universities. In 1884 he was elected to the professorship of mathematics, and in 1890 to the professorship of philosophy at the same institution. In 1897, when ex-President Fairchild retired, Professor King became the professor of Theology in Oberlin Theological Seminary. He has had pre-eminent success as a teacher, and has been identified with Oberlin in almost every advance that the institution has made of late years. No one is so well acquainted with the needs and the conditions, as well as the successes and the possibilities, of Oberlin. His two recent books, *Reconstruction in Theology*, and *Theology and the Social Consciousness*, have created a wide public interest in him and his work. We congratulate Oberlin, therefore, upon her choice of a president, and believe that the future will amply justify the step which has been taken.

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Book Reviews.

Primitive Semitic Religion To-Day: A Record of Researches, Discoveries, and Studies in Syria, Palestine, and the Sinaitic Peninsula. By SAMUEL IVES CURTISS, PH.D., D.D., Professor of Old Testament Literature and Interpretation, Chicago Theological Seminary. Chicago: F. H. Revell Co., 1902. Pp. 288. $2, *net.*

Professor Curtiss did not undertake the investigations recorded in this volume until he had completed twenty years of work as an interpreter of the Old Testament. He was therefore fully prepared to enter sympathetically and enthusiastically into every avenue of research that would illumine the obscurities of his chosen department. He did not go to the Orient merely as a sightseer, but as an observer and a close student of the life of to-day. He utilized to the best advantage generous friends who had been long familiar with the peoples and lands of Palestine and Syria. He gathered facts from many reliable sources respecting the religious customs and practices of the different tribes and races who occupy these lands to-day.

One of the important elements in his investigations was an abundance of time. Professor Curtiss spent fourteen months continuously, beginning July, 1898, in carefully traveling over the territory, and studying with some degree of thoroughness local religious rites and customs. Again in the summers of 1900 and 1901 he made further tours either into new sections of the country, or into those formerly visited in order to re-examine some points. All these tours were made for a specific purpose, viz., to ascertain whether in the religious customs of the present day there are any traces of the primitive religion such as is seen among the peoples of the Old Testament and contemporaneous nations.

The material of the book is broken into nineteen chapters and six appendices, with a seventh appendix by Dr. William Hayes Ward, on "Altars and Sacrifices in the Primitive Art of Babylonia." Of the nineteen chapters, thirteen contain carefully classified results on special themes. The names of these themes will partially indicate the scope of the investigations. These are: "Conceptions of God," "Local Divinities," "Deified Men," "Physical Relation of Man to

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God," "Moral Relation of Man to God," "High Places and Sacred Shrines," "Priests and 'Holy Men'," "Vows and Annual Festivals," "Institution of Sacrifice," "Use of Blood," "Redemption and 'Bursting Forth of Blood'," "Significance of Sacrifice," and "Place of Sacrifice."

The author undertook investigation on each of these points with a knowledge of the work that had been done, and the opinions that had been advanced. Robertson Smith's *Religion of the Semites* seems to have held the field and dictated the positions on most of these themes. But some of Smith's conclusions were reached either through inadequate or imperfect reports of customs current in the East, or through theories not supported by a better knowledge of the facts. Professor Curtiss made it his business to collect the facts, and to classify them for the use of Semitic students. Theories for explaining these facts are quite aside from his purpose.

It is manifestly impossible to take up and review these themes *seriatim*. Each one is replete with new facts of such a nature as to add great interest to its study. Some of the most interesting facts are those relative to "local divinities," "deified men," "high places and sacred shrines," and the whole group of themes pertaining to sacrifice. Of these, that on "the use of blood" contains the most surprises. "The facts with respect to the use of blood are more numerous than in regard to any other religious usage among the Semites" (p. 182). Professor Curtiss was especially fortunate in being an eye-witness of several remarkable ceremonies where blood was used in a religious sense, often with a significance suggestive of the requirements set before the Hebrews in the Old Testament. Again, the author states that he went to Palestine fully persuaded that the sacrificial meal, as held by Robertson Smith, was the oldest form of sacrifice (p. 218). But three summers' investigation, and the facts discovered that pertain to the "institution of sacrifice," "the use of blood," and "redemption," first shook his faith in that view, then, by the abundance of facts, persuaded him of the incorrectness of Smith's position. Indeed, "the significance of sacrifice" has become so clearly manifest through his investigations that it can scarcely be anything else than a substitutionary idea. Doughty's researches in Arabia also bear out this opinion. Professor Curtiss says: "The reader may well imagine my sensations on the first great interview which I had in Syria with the servant of the 'Chair,' when he announced, 'Every house must have its death'" (p. 225). "Other expressions are found for the same idea

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of vicarious sacrifice, as 'head for head,' 'spirit for spirit,' where the head of an animal, or its spirit, is said to take the place of the man, woman, child, family, or group for which it dies" (pp. 225, 226). He also found existent in the East blood-sprinkling upon the doors, door-posts, and lintels, which he regards as a primitive Semitic custom long antedating the Passover festival.

There are also other discoveries made by this indefatigable investigator, quite as remarkable, which cannot be further enumerated. Suffice it to say that Professor Curtiss has made a real and valuable contribution to the study of Semitic religious customs and beliefs, and a genuine aid to the student of the Bible. Its value is reduplicated because it is not a setting forth of any theory, but the narration of facts regarding the life of Semitic peoples to-day.

The appendices are by-discussions of themes relating to the author's journeys, or events or questions suggested in travel. The indices are ample for ready use of the book. The volume is luxuriously illustrated by twenty-five beautiful new half-tone illustrations, taken during the author's journeys, and by nineteen cuts to illustrate Dr. Ward's article. The mechanical work of the book is very creditable. A few noticeable errors in proof-reading can be corrected in another edition. On the title-page we find the year designated as MCCCCII; evidently a D is omitted. The word "to-day" is written both with and without the hyphen. The name of the French archæologist (p. 138) is Clermont-Ganneau. In Appendix G (p. 274) we should read: "Lajard's Culte de Mithra"; under the cut read: "After Lajard." The name in l. 5, p. 273, should be "Heuzey."

IRA M. PRICE.

Der Galaterbrief, aus sich selbst geschichtlich erklärt. Von DR. VALENTIN WEBER, Professor der Theologie in Würzburg. Ravensburg: Hermann Kitz, 1902. Pp. 156. M. 1.80.

This is a reprint of the third part of the author's larger work, *Die Abfassung des Galaterbriefs vor dem Apostelkonzil*, with the addition of a short introduction. In his opening paragraph he says:

The comparison of the Galatian letter with the Acts of the Apostles (in the first part) and with the other great letters of Paul (in the second part) has furnished many grounds for placing the letter in the period before the apostolic council recorded by Luke. Are the historical contents of the letter suitable to so early a period? The satisfactory answer to this question will form the main argument for our thesis.

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The main points of the chronology of the life of Paul are these: The conversion in 32 A. D.; in Jerusalem fifteen days in 35 A. D. (Gal. 1 : 18–20; Acts 9 : 23–6; 22 : 17–21); preached in Syria and Cilicia, and came to Jerusalem again *ca.* 45–46 A. D. (Gal. 2 : 1–10; Act 11 : 30; 12 : 25), at which time he laid his gospel before the pillar apostles, receiving their recognition and approval; returned to Antioch and with Barnabas went out on the first missionary journey, which lasted two years; returned to Antioch when the visit of Peter (Gal. 2 : 11) occurred, which was soon followed by the Judaistic agitation in Galatia and the trouble at Antioch; Paul then wrote his Galatian epistle *ca.* 49 A. D., and the apostolic council settled the matter in the next year, 50 A. D.

This reconstruction, it is easily seen, differs fundamentally in two particulars from the commonly accepted view: (1) it identifies the journey of Paul to Jerusalem, reported in Gal. 2 : 1–10, with the visit of Act 11 : 30, instead of that of Acts 15 : 1 ff.; and (2) the Galatian letter dates from the sojourn in Antioch, Acts 14 : 28, instead of from any time thereafter. In each of these positions Weber has the support of a number of New Testament scholars, and it may be that along these lines the final solution of this question will fall. This position, of course, commits the author to the South-Galatian theory, which he accepts in its exclusive aspect.

On certain particular passages he offers new and often striking interpretations, which invite consideration. For example, the revelation of Christ to Paul was not his conversion experience, but the revelation of the "scheme of salvation" Paul preached after he was "called by conversion." The statement, "who they were makes no difference to me; God respects not man's person," is made to refer, not to the pillar apostles, but to the false brethren. The false brethren came into the mission field, Galatia, to spy out "our liberty." Paul preached in Galatia the first time, not "because of weakness," but throughout a season of weakness which was the result of persecution and rough treatment that left the "marks of the Lord Jesus" on his body.

Professor Weber knows well the literature upon this subject, in addition to a careful and acute study of the biblical material at first hand. His criticisms are keen, his discussions of opposing views are for the most part eminently fair, and his own view is clearly and ably set forth. His treatise is a stimulating and scholarly piece of work, with which all students of the apostolic age and of Paul will wish to become acquainted.

J. W. Bailey.

The University of Chicago.

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The Grounds of Theistic and Christian Belief. By PROFESSOR GEORGE P. FISHER, D.D., LL.D., Yale University. Revised edition, in great part rewritten. New York: Charles Scribner's Sons, 1902. Pp. 463. $2.50.

No American writer of the last fifty years has done more by his published works to promote an intelligent apprehension of Christianity than Professor Fisher, of Yale. Born in Massachusetts in 1827, and educated at Brown University and Andover Theological Seminary, he became professor in Yale Divinity School in 1854, occupying since 1861 the chair of ecclesiastical history. In May last, at the age of seventy-five, he withdrew from the active duties of the professorship, and the present new edition of one of his most useful books is the product of the leisure which has resulted.

The first edition of this book was published in 1883; and, although it was reprinted from time to time, no change was made in the contents. But the growth of knowledge, the development of opinion, and the shifting direction of interest, prepared the way for a thorough revision of the book, to make it an effective apologetic for the next score of years. The public is indebted to Professor Fisher for this making over of his *Grounds of Theistic and Christian Belief*. The new edition contains about one hundred additional pages, though the resetting of the book in smaller type leaves its size about as before. Some chapters of the first edition (chaps. 11, 14 and 18) have been dropped, while others (chaps. 10, 12 and 19) have been placed in the appendix (Notes 21–3). The material also has been entirely rearranged. Two whole chapters are new, namely, chap. 6, on "The Evidence of the Divine Origin of Christianity from its Ethical and Religious Teaching and from the Comparison of it with the Greek Philosophy," and chap. 14, on "The Gradualness of Revelation." The remaining chapters have been entirely reworked, and in some cases greatly enlarged, *e. g.*, chap. 11, on "The Authorship of the Fourth Gospel," and chap. 13, on "The Relation of the Christian Faith to the Bible and to Biblical Criticism."

Professor Fisher has not, however, found it necessary to modify his former views in any important particular. It is no doubt true that the book is a much more conservative one now than it was twenty years ago *relatively* to the status of current scholarly opinion, which has made a marked advance. Nevertheless, it is still a highly valuable and timely book. Its usefulness has not decreased, even though it is less a leading force than formerly, because it can now serve as a steady-

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ing force in the progress that is being made. One may say of this new edition what one has for years said or felt of the first edition, that it is a pre-eminently sane, lucid, scholarly, and helpful presentation of the foundations of Christianity, both historical and philosophical. It is especially adapted to remove the difficulties which arise to the serious mind when it is sought to justify Christianity in the light of modern physical and mental science, and modern historical research; or if the difficulties cannot be removed—and the author is frank in such cases—the elements of the problems are indicated, and the bearings of the problem shown in a way to inspire steadfastness of faith and patience in suspended judgment. For minister and for layman alike no better book can be named for the cultivation of a reasonable, devout, and receptive attitude toward the increasing knowledge and appreciation of Christianity, together with an unshaken belief and trust in those essential truths and principles which the gospel of Christ brought to light.

C. W. V.

Guide to Palestine and Egypt. ("Macmillan's Guides.") New York: The Macmillan Co., 1901. Pp. xix + 270. $3.

The Holy Land. Painted by JOHN FULLEYLOVE, R. I.; described by JOHN KELMAN, M. A. New York: The Macmillan Co., 1902. Pp. xv + 301. $6.

A compact guide-book that shall contain accurate information concerning both Palestine and Egypt has been greatly needed for the increasing army of tourists to these two countries. There are admirable guide-books already on the market, some of them fairly encyclopædic in their treatment of geography and archæology; but the rapid traveler rebels at their very virtues. He cares little for scholarly discussion of disputed sites of places he can never visit, and wishes a readable description of those main points of interest which he is likely to see in a fortnight's visit. This want the first of these two volumes undertakes to meet. Its maps are admirably drawn and colored, its selection of subjects is suited to tourists, and as a piece of typography the book is singularly successful. Its contents, too, are on the whole well adapted to its purpose. Its style is simple and interesting, its scholarship is not oppressive, and its author's acquaintance with the land undeniable. Sometimes, however, one is hardly convinced by its earnest arguments. For instance Baalbek's great stones are held by its author—"who has devoted much time and thought extend-

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ing over many years to the abstruse and engrossing questions" concerning them—as "the sole-surviving relics of the works of a gigantic race of men who once inhabited this portion of the world's surface, but who were suddenly swept away by some overwhelming convulsion of nature." The author is profoundly convinced that Beirût's future is enigmatic compared with that of Acre when once the Acre-Damascus railway is built—a conviction that does not seem to have been shaken by the foot-note forced from him by well-known facts concerning the failure of that project. As far as identifications in Palestine are concerned, its author (can it be Mr. Haskett Smith about whose residence and writings so much interest is shown?) is convinced that Wady Kelt is the brook Cherith and that Bethabara is near Beisan; that Joseph's tomb is certainly near Jacob's well; that "Gordon's Tomb" is the true tomb of Jesus; and that the hill in which is Jeremiah's Grotto is the true Calvary. In Nazareth the remains of the Jewish synagogue in the Greek church "*may* have been the place where Christ delivered his first memorable discourse," but the author is seldom in doubt; he generally has a fixed opinion as to whether the traditional sites are or are not authentic.

The division of the volume dealing with Egypt is on the whole less "subjective" than that upon Palestine, doubtless because of the absence of theological interests. Though brief, it is discriminating, and—so far as can be judged without minute examination—accurate.

Very different from this pocket guide-book is the sumptuous volume by Fulleylove and Kelman. Barring the great work of Tissot, there is no volume that surpasses it in the genuine artistic worth of its illustrations, both colored and black. Perhaps the hills are colored in a trifle too high reds, but it is not always spring in Palestine. And the text is worthy of the illustrations. The volume is a fit imitator in spirit and method of Smith's *Historical Geography*. Though not precisely a scholar's book, scholarship is always in control of its sentiment. Farthest possible is it from being one of those *mélanges* of guide-book, dragoman's stories, and pious reflection we have come to expect from the pious tourist. It is a genuine piece of literature, written in a charming style, a volume of personal observation that never degenerates into gossip. In a series of well conceived chapters it discusses the character of the land and the spirit of its inhabitants, and traces the different waves of invasion that have left within its borders Jew and Moslem, Christian and modern Jew. Yet it is not a history; it is, to use a current expression, an "appreciation," all

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history being seen through the study of the land itself. Written, as it is, in the first enthusiasm of study, it is an almost ideal example of the sort of book an intelligent traveler should write in any land. Both for the reader who has, and the reader who has not, seen the Holy Land, the book is welcome, a delightful source of a new sense of reality in biblical study.

S. M.

BOOKS OF SERMONS AND ADDRESSES.

One of the most interesting features of the religious publications during the year 1902 has been the character of the sermons and addresses which have appeared in book form. The primary interest of a particular year is well indicated by such publications. Some of the most important and useful works of this kind which were issued during the year that has just closed are the following: Westcott's *Words of Faith and Hope* (New York: The Macmillan Co., 1902; pp. 212; $1.25), published after the death of the famous bishop of Durham and comprising his last words to the Christian public; Watkinson's *The Blind Spot and Other Sermons* (Chicago: F. H. Revell Co., 1902; pp. 278; $1), in which the chief idea is to remove the partial blindness of many to the spiritual realities that lie in us and all about us; Moule's *The Old Gospel for the New Age* (Chicago: F. H. Revell Co., 1902; pp. 239; $1), which urges anew the gospel of the cross as the permanent message of Jesus to the world; Matheson's *Times of Retirement* (Chicago: F. H. Revell Co., 1902; pp. 301; $1.25), containing also an interesting picture of Dr. Matheson, whose devotional books have done so much to increase the higher religious emotions and to promote the higher religious thought; Jowett's *Brooks by the Traveler's Way* (New York: A. C. Armstrong & Son, 1902; pp. 216), consisting of a series of addresses which were originally published in an English newspaper, their wider interest and value securing their publication in book form; McFadyen's *The Divine Pursuit* (Chicago: F. H. Revell Co., 1902; pp. 213; $1), a group of meditations written for special seasons of the Christian year, and worthy of a wide reading by all for the increase of religious faith and the enlargement of spiritual experience; W. B. Brown's *The Gospel of the Kingdom and the Gospel of the Church* (New York: Thomas Whittaker, 1902; pp. 218; $1), dedicated by the author to the many friends who during the last sixty years have been associated with him in the public ministry, its main purpose being to enlarge the ideal of religion so that it shall

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compass the whole of human activity and life; Hillis's *Faith and Character* (Chicago: F. H. Revell Co., 1902; pp. 134), which seeks to commend Christianity to the individual man, showing what it is to be a Christian, the obstacles to the Christian life, the needs of man met by the love of God, and the means of soul growth; Vance's *The Rise of a Soul: A Stimulus to Personal Progress and Development* (Chicago: F. H. Revell Co., 1902; pp. 241; $1), which presents the story of the growth of the spirit through the four experiences of Vision, Shadows, Ascent, and Summit, the enabling force by which growth is achieved being the divine energy imparted to human life by Jesus Christ and his Spirit; Young's *Neglected People of the Bible* (New York: American Tract Society, 1902; 2d ed.; pp. 277), presenting a series of sketches of Old and New Testament persons of minor importance, but not without their lessons for our instruction; Deshon's *Sermons for the Ecclesiastical Year* (New York: The Catholic Book Exchange, 1902; pp. 500; $1), a collection of sermons by an eminent Catholic priest, which are characterized by a deep religious tone and by a practical bearing on the religious life; Muzzey's *Spiritual Heroes: A Study of Some of the World's Prophets* (New York: Doubleday, Page & Co., 1902; pp. 305), dealing in a fresh and vigorous way with the significance to religious development and human civilization of Jeremiah, Buddha, Socrates, Jesus, St. Paul, Marcus Aurelius, Augustine, Mohammed, and Martin Luther; Gregg's *The Dictum of Reason on Man's Immortality* (New York: E. B. Treat & Co., 1902; pp. 73; $0.50), setting forth with clearness and strength important philosophical reasons as well as religious for the Christian belief that immortality is an inherent element of human existence.

Two other books of a similar class, though made up of neither sermons nor addresses, may be named. The first is Professor W. D. Mackenzie's biography of his father under the title, *John Mackenzie: South African Missionary and Statesman* (New York: A. C. Armstrong & Son, 1902; pp. 564); in a true sense this work traverses the history of South Africa, especially on the side of its English political and religious relations, during the last fifty years, and is an exceedingly interesting study of the missionary effort in that important field. The other book is the third edition of Rev. Walter Elliott's *The Life of Christ* (New York: The Catholic Book Exchange, 1902; pp. 763), which has already found a wide field of usefulness among Roman Catholics, and is a religious and devotional study of the life of Christ of high value. It is profusely illustrated, which adds to its attractiveness and usefulness.

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Current Literature.

The Chief Intellectual Difficulties with Christianity.

The religious atmosphere and influence at Oxford University, England's greatest ecclesiastical center, is the subject of the leading article in the October number of the *Church Quarterly Review*. As the *Review* writers are anonymous, the author of the article is not named. But his interest is deep, his vision is clear, and his dissatisfaction with the existing condition is well founded. The English universities, like our own, have ceased to be schools primarily for the education of ministers; they have become institutions for all departments of learning, and theology does not dominate. The specially religious atmosphere is in large part lacking, and there is a growing indifference to that ecclesiastical interest which formerly has been so strong. The young men are not being reached or held by the Church. The religious instruction which they receive is small in amount, and often perfunctory. The sermons preached to them present the language, the modes of thought, and in the main the ideas of the past, much of which is unreal or unmeaning to the modern student. The writer therefore urges that the conception and presentation of religion at Oxford be modernized, so that it will appeal to, and be intelligible to, the present generation of young men. He would have a plain and sincere attempt made to meet their intellectual difficulties with Christianity. These difficulties, he says, pertain to the fundamental elements of theology: Can God be known? Is prayer reasonable? Can prayer be supposed to alter anything? Was Jesus Christ more than man? If so, what is meant by calling him God? In other words, what is the incarnation? May not I take the whole of his moral teaching, and leave aside the questions about his person? Is not sin really after all only imperfection? Is not the ordinary Christian's view of the atonement blasphemous? Is not traditional Christian morality unscientific, obsolete, or at best partly invalid?

To these essential problems of historical and practical religion those who have in hand the spiritual welfare of college students must address themselves. And in doing so they must remember that the students are firmly fixed in certain postulates of thought, such as: that the Bible has to be judged and used as any other book; that the

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historical documents in it must be judged as historical documents: that historical accuracy and intrinsic reasonableness, where either seems lacking to a passage in the Old or the New Testament, cannot be supplied by any theory of inspiration; that there is some good in all religion, and that Christianity is on its trial; that it is quite possible to be a gentleman, genial, honorable, active, and successful, without being religious, and that the few religious men who have all these qualities do not necessarily owe them to their religion; that science is certain, and that when it comes into collision with religion, the latter must give way. To the extent to which these postulates are false, this fact should be shown; what truth there is in them must be recognized and established. Modern problems must be solved by modern men with modern thought and modern language.

The Use of Mark's Gospel in Matthew and Luke.

Scholars are now pretty well agreed that the first and third evangelists employed the gospel of Mark, not only as one of their most important sources, but also as a framework of their own books. To be sure, they make many additions to Mark's narrative, and sometimes omit a section, or substitute a parallel account. But they do not disregard or desert its arrangement and order except in one division of each book, namely, Matt., chaps. 8–13, and Luke 9: 51—18: 14. Matthew evidently had Mark before him in this portion of his gospel also, but for some reason not yet known he chose to follow another order in using the Markan material. But in the section Luke 9: 51—18: 14 it is a question whether the author used the Markan source at all; out of the 351 verses contained in this section of Luke, only 35 contain any parallels in substance or phraseology to Mark. Sir John Hawkins, in the last three numbers of the *Expository Times*, presents a long discussion to show that in this portion of Luke's gospel he wrote in complete independence of Mark, apparently for the reason that this body of material came to his hand in its present form, and he did not think best to alter it. He thinks there is no reason why all this material may not have belonged to the so-called Perean ministry, and that the contents may have come originally from one of the seventy disciples who accompanied Jesus at that time.

The Divinity of Christ in Modern Philosophy.

Under the title, "The Concept of the Infinite," Professor Josiah Royce, of Harvard University, presents a valuable article in theology

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and philosophy in the opening number of the new *Hibbert Journal* (October). He says: the concept that, in an infinite system, the part *can*, in infinities of the same Dignity, be equal to the whole, throws a wholly new light upon the possible relations of equality which, in a perfected state, might exist between what we now call an Individual or a Created Self, and God as the Absolute Self. Perhaps a being, who in one sense appeared infinitely *less* than God, or who at all events was but one of an infinite number of parts *within* the divine whole, might nevertheless justly count it not robbery to be equal to God, if only this partial being, by virtue of an immortal life, or of a perfected process of self-attainment, received, in the universe, somewhere an infinite expression. The possible value for theology of the concept of the "New Infinite" leads me to urge it upon the attention of students of deeper theological problems. I believe it to be demonstrable that the infinite is, in general, neither something indeterminate nor something definable only in negative terms, nor something incomprehensible. I believe it to be demonstrable that the real universe is an exactly determinate but actually infinite system, whose structure is that revealed to us in Self-Consciousness. And I believe that the newer researches regarding the infinite have set this truth in a new and welcome light.

The Controversy Between Science and Faith.

In the same journal Sir Oliver Lodge deals with the fundamental conflict between religion and science, which he thinks is still waging. It may be a question as to whether there is a God at all; or, the being of God admitted, as to his mode of action, his method of governing the world. To the religious thought the world is controlled by a living Person, accessible to prayer, influenced by love, able and willing to foresee, to intervene, to guide, and wistfully to lead without compulsion spirits in some sort akin to himself. To the scientific thought the world is a self-generated, self-controlling machine, complete and fully organized for movement; life and mind and consciousness have been attained by the play of natural forces acting upon the complexities of highly developed molecular aggregates—at first life-cells, ultimately brain-cells, and these not the organ or instrument, but the very reality and essence of life and of mind. Orthodox science at the present teaches that the cosmos is self-explanatory, self-contained, and self-maintaining. From everlasting to everlasting the material universe rolls on, evolving worlds and disintegrating them, evolving

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vegetable beauty and destroying it, evolving intelligent animal life, developing that into a self-conscious human race, and then plunging it once more into annihilation.

If this is the creed of science, then we reply to Mr. Lodge that science has much to learn. We had supposed that progress was making toward a view of the world which removed this radical antagonism between science and faith; but Mr. Lodge evidently thinks that not much has been accomplished. Orthodox science is in his judgment materialistic, not theistic. Then here is a case where heresy is commendable, for it alone can lead to the union of physical with religious facts, to a theory of the universe which does justice to human achievements and human aspirations. Surely the gospel of Christ is better than the pessimism of materialistic science. Neither ought it to be permitted that the name of "science" should be the exclusive property of the materialistic school. There is a true science which is not in conflict with a true faith, and the number is happily growing of those who combine the scientific and the religious spirit.

The Old Testament and the Excavations.

Many replies have been made to Professor Friedrich Delitzsch's recent lecture, *Babel und Bibel*, which seemed to do injustice both to the trustworthiness of the Old Testament and to the religious supremacy and originality of the Hebrew people. Delitzsch challenged the Old Testament scholars of Germany to a full acceptance of the information and its consequences which came from modern oriental excavations concerning the influence of Babylonian history, literature, and ideas upon the Bible. Professor Karl Budde, of the University of Marburg, offers a defense of Old Testament scholarship in the *American Journal of Theology* for October, maintaining that the Hebrew nation had no such dependence upon Babylon for their ideas or for their literature as was alleged by the Berlin Assyriologist. Babylonian literature, he says, may swell up into infinity, but it will have nothing to equal our prophets, nor even the historical portions of our oldest sources. Grateful as we, the representatives of Old Testament science, are to the excavations for each new ray of light and for every enlargement of the scope of ancient history, we do not yet feel that the time has come to let our beautiful village be swallowed up over night, so to speak, by the metropolis of Babylon.

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Apostolic Memories in John's Gospel.

The little volume which has just appeared on the *Study of the Gospels* by Canon J. Armitage Robinson, of London, is intended to give a simple but scholarly account of present methods and conclusions in studying these records of Jesus' life and message. It is an excellent summary statement for popular reading. The way in which the apostle John composed his gospel is thus described: We have in the securest tradition of the apostle's later life just those conditions which appear to be suggested by the phenomena of the gospel itself; an old man, disciplined by long labor and suffering, surrounded by devout scholars, recording before he passes from them his final conception of the life of the Christ, as he looked back upon it in the light of fifty years of Christian experience. To expect that after such an interval his memory would reproduce the past with the exactness of dispatches written at the time, would be to postulate a miraculous interference with the ordinary laws which govern human memories. We have no ground for supposing that the divine inspiration, nowhere more evident than in this gospel, should so far disturb the normal condition of the human instrument which it employed.

Yet at the same time we shall do well to bear in mind that these are not merely an old man's recollections, such as we sometimes listen to when he is recalling out of the past scenes which have for many years been wholly unremembered. They are not memories which have lain dormant for half a century, to wake like the sleepers of Ephesus, unchanged as they fell asleep. They are living memories, never long absent from heart and mind; memories which in a sense have grown with the man's growth, and have ripened from the seed into the fruit. All that he has known of life has clustered round them, and helped to interpret them. They have been used again and again to illustrate the truths by which he has lived: they have become the vehicle of his constant exposition of these truths. Accordingly they are memories dominated by principles, and valued in proportion as they express those principles. The spiritual is seen to utter itself in terms of the material; the heavenly lesson is everywhere revealed in the earthly fact. If then we would understand the narrative, we must be familiarized with the conceptions which it is framed to set forth. Accordingly we begin to see the significance of the opening exposition of the eternal realities which underlie the external world and the history of man: and we learn to value the abstract summary of the purpose of

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Christ's mission upon the earth as given in the prologue (1 : 1–18). The great ideas here presented are those that rule the narrative which follows; here is the whole truth — the rest is illustration. This is the light in which he has come to see the Christ, and in which he desires that he should forever be seen by others.

The Religious Value of the Old Testament.

We have before us, in a volume entitled the *Christian Point of View*, a lecture on this important subject, given to the last graduating class of Union Theological Seminary by Professor Francis Brown. Christianity presupposes the Old Testament, he said. Jesus found spiritual life in it. He led his followers, from the outset, into a richer use of it, so that those who walked the way after him were conscious of the long vista behind — the straight track by which religious truth and power had come. He points us backward, too, into the same great country of God's ancient revelation. There is true religion there, with the value of reality, the value of large setting in the history of men, the value of abundant detail, the value of mighty experiences, the value of divine knowledge embodied in literature, the value of strong imperatives, the value of the penitent's confession, the value of the seer's vision. God was gradually working out his design — not forcing it upon men, but letting it dawn upon them by degrees. Of course, then, there were imperfections. There were great facts but partly seen, great obligations but partly understood, the life of precept recognized, and the life of free obedience in love feebly grasped.

In prophecy, too, there is enduring value — to be recognized with discrimination; a value which resides not so much in the detailed fulfilment of specific predictions as in the everlasting power of the divine principles of life which prophecy reiterates, and by which alone the kingdom of God can come. The Old Testament is not the primary source of the Christian religion. But it is the embodiment of a genuine religion, which — as far as its elements have penetrated vitality — Christianity has taken up into itself. The promise of universality made to the Old Testament religion proves to be conditioned on its merging into that which was destined to spring from it, to supersede it, to envelop it, to discard the perishable in it, and to give new glory to that in it which could endure. The revelation in Jesus Christ, and that alone, determines what is perishable and what endures. That which can endure in the presence of Jesus Christ is full of instruction and stimulus and spiritual devotion through all the ages.

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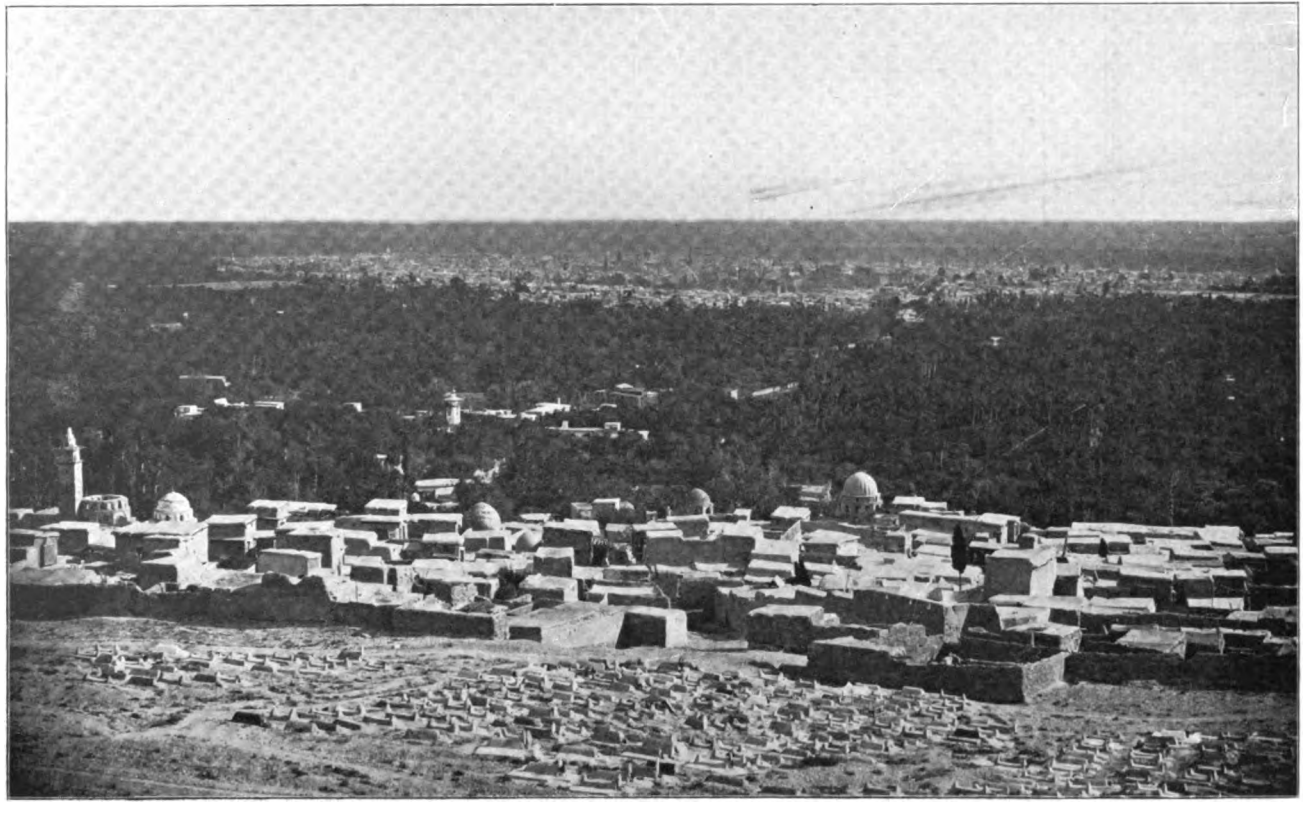

THE CITY OF DAMASCUS.

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THE BIBLICAL WORLD

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THE MOVEMENT FOR RELIGIOUS AND MORAL EDUCATION.

IT is now six months since the first steps were taken in the present movement to promote religious and moral education by means of a new organization to survey the whole field and to assist all existing agencies in the larger and better performance of their work. The response to the Call of the Council of Seventy has been remarkable. Many of the ablest pastors and Sunday-school workers in all denominations have pronounced the movement timely, wise, and necessary, and have allied themselves with it. Leading educators in the best institutions of learning, and in the public-school systems of the United States, have heartily indorsed the undertaking and have promised their co-operation. Some twenty-five of the leading religious papers of all denominations have given full announcement of the movement, and have cordially commended it to their readers. All the scholarly and progressive workers in the field of religion and morality are uniting to make this new organization an educating, uplifting force in the twentieth century. A full measure of success is guaranteed to the movement by the support which it already possesses. It would be a revelation to the public at large if the earnest letters which the Council has received by hundreds from prominent men and women engaged in religious and moral instruction could be published for their reading. We regret our inability at this time to publish these clear descriptions of the defects and shortcomings of our present training of the young. They leave no doubt that the demand is imperative for such an organization as is projected.

RESPONSE TO THE CALL

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Obviously the work is one which will need to be carried on with great wisdom, and the direction which the new organization will take should be determined by the organization itself after it has been created. The right men must be selected to occupy its official positions — large-minded, wise, able, and representative men, who can combine educational principles and modern knowledge with the wisdom and experience of practical work, and who can appreciate the true place of all existing agencies in the furnishing of a true religious and moral education. There is every reason to believe that the convention will perform its work with clear understanding, united purpose, and high wisdom.

Private Conferences of Supporters

In order that the ideas and wishes of as many persons as possible might be united in the undertaking, and that the largest wisdom might prevail in the arrangements for the Convention, private conferences have been held with the supporters of the movement in the following cities: New York, Boston, Philadelphia, Chicago, St. Louis, Hartford, New Haven, Springfield, Providence, Buffalo, Cleveland, Oberlin, and Detroit. Representatives of the Council have met in this way about three hundred of the leading men connected with this movement in the larger cities of the East and middle West; and these conferences have had a determining influence in directing the preparations for the Convention. The ideas and the plans of the movement were fully presented and freely discussed in these conferences, and it may be fairly said that the movement, as it now stands before the public, is such as these several hundred men by united thought have worked out. The danger that the movement should be merely the embodiment of the ideas of a few men has by this means been obviated, and the movement stands forth as a representative one. It is the sincere wish of the Council of Seventy that this fact may be fully appreciated, and that all men who are earnest in the promotion of religious and moral education should co-operate with the several hundred who are inaugurating the movement.

The organization which it is anticipated will be created by the Convention, in accordance with the Call of the Council of Seventy,

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should aim to survey the whole field of religious and moral education, to ascertain what is being accomplished in all portions of the field, by all agencies, and to assist all organizations, institutions, and individuals who are now engaged in this great work. The new organization should not be simply a new agency on the same plane with others, but an organization which can stand above all existing agencies and institutions to scan the whole field, to perfect and to spread an ideal, to advise as to principles and as to ways and means for better work, to guide all existing agencies and all individuals toward a unified and a common conception of their task, and to inspire a supreme, combined effort toward the higher religious and moral education. The movement therefore seeks to avoid the narrowness which would result were its ideas and plans those alone of one group of men, or of one group of agencies or institutions. The new organization should not allow itself to be identified with any one denomination, or with any one school of biblical criticism, or with any one of the many agencies in the large field, to the exclusion of the others. The organization would fail of its opportunity and its mission if it aimed to be nothing more than a new Sunday-school association, or an instrument for the spread of unproved hypotheses in biblical interpretation, or if it only embodied the ideas of a group of extremists in religious education.

Comprehensive Scope of the Organization

The scope of the movement should certainly be no narrower than that set forth in the first official statement, namely: (1) the Sunday Schools, (2) the Home, (3) the Theological Seminaries and Colleges, (4) The Academies and Private Schools, (5) the Public Schools, (6) Young Men's and Young Women's Christian Associations, (7) Young People's Societies, (8) Mothers' Clubs, (9) City and Village Libraries, (10) Church and Sunday-School Libraries, (11) the Religious Press, (12) the Daily Press. It is, of course, a somewhat recent venture to build up among Protestants an organization which can combine men who think differently about many matters of religious belief, biblical interpretation, and Christian activity. Nevertheless, the movements which have had the greatest success in the

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present generation are those movements in which many workers of many minds, but *of one purpose*, have joined hands to promote a common cause by united action. Instances of such co-operation are the Young Men's Christian Association, the Christian Endeavor Society, the International Sunday School Association, and the non-denominational religious press. Such a fusion of interests and activities is believed to be now practicable for this work of religious and moral education, and the welcome and support which this new movement has found is proof conclusive that it is the right thing at the right time.

CO-OPERATION WITH EXISTING AGENCIES

An organization which attempts to unify, advise, and promote all organizations working in the same field and at the same great task is not one that should wish to supersede any of the existing agencies which it seeks to assist. The opinion which has occasionally been advanced concerning this movement that it sought to supersede the International Sunday School Association is an utter misconception. The new organization should no more supersede the International Association than it should supersede the Young Men's Christian Association, or the home training of children, or the religious press. The situation, as it at present exists in this country, may be compared with that of an army made up of single regiments with their various officers, but without any general staff of officers unifying the whole mass. What is sought is an organization which can accomplish for the single organizations and individuals engaged in this work the same service that in military affairs is rendered by the general staff. Not, of course, that the military method is to be introduced, but that there may be a unifying of agencies and individuals for the better accomplishment of the work which all are seeking to do. The function of such an organization would be to advise and to inspire all agencies, and to perform such general service as would promote the efficiency of all. The effect of the new organization upon the Sunday school should be to enlighten and arouse pastors to their duty regarding the Sunday school, to make its crucial importance for religious and moral education more clearly and widely recognized, to improve its religious and

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moral instruction by the setting forth of a higher ideal both in substance and in method, to increase the knowledge and ability of the teachers, to enlist the co-operation of many able people who are out of sympathy with the present Sunday-school instruction, and thereby increase the attendance and efficiency of the Sunday school because it will be seen to be performing its mission in a better way. A great body of progressive workers in the Sunday-school field, including some of the leading general officers of the International Association, already see clearly the aim and direction of the undertaking, and have expressed themselves as approving the plans which have been proposed for the new organization.

One of the gratifying results of the present movement is the cordial response which has come from the Young Men's Christian Associations throughout the country. Many of the state secretaries and international officers of the Young Men's Christian Association have indorsed the movement most heartily, and have assured us that the Association would welcome and make use of the recommendations for better religious and moral instruction which can be worked out and offered. There has been no dissenting voice from this great and growing agency. When one considers the enormous number of young men who are connected with the Young Men's Christian Associations of the United States, and the vast influence of the Associations upon their religious and moral life, it will be seen how much can be accomplished by a higher ideal and a better substance and method of instruction in this department of the field.

The indorsement and co-operation of the religious press also, wnich has been indicated above, is a significant fact of the progress of the movement. One does well to consider what twenty-five leading religious papers of the country can accomplish when they undertake to spread the ideal and the recommendations of the proposed new organization. Indeed, the possibilities of the situation are almost beyond one's power to conceive, they are so wide-reaching, and so fundamental. The opportunity is a rare one in the history of religious progress. It is hoped that the new organization will be made up of such men as shall be able to see

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the vast significance of the movement, and shall be able to direct the organization to the fullest accomplishment of its work.

ATTITUDE OF THE SUNDAY SCHOOL ASSOCIATION

It has been asked what the new organization will desire of the International Sunday School Association. In reply it may be said the new organization will probably desire that the Association assume a receptive attitude toward the activities and recommendations of the new organization. The Sunday-school situation is at present this: The mass of the schools are moving along on the lines which the International Association has developed, and are not ready to conform themselves at once to a higher ideal of substance and method in religious and moral instruction; while on the other hand, about 25 per cent. of the Sunday schools of the country are seeking to adjust their work to this higher ideal by securing a better substance of instruction in accord with modern knowledge, and by using lessons constructed on modern educational principles. It has been the policy of the International Association to allow this minority of schools to make such advance in these lines as they might think best to make, counting that loyalty to the Sunday School Association consisted, not in the use of the uniform lessons, but in the maintenance of their relations with other Sunday schools in the various conventions which are arranged by the International body. This has been a wise policy on the part of the International Association, and no other policy can possibly be for its future good. It was because the action at Denver seemed to many to condemn the liberty which the schools had been exercising that dissatisfaction was felt concerning it. Those members of the Association who stoutly believe and insist that the uniform lessons as now arranged are the ideal thing for all Sunday schools and should be used by all, who think and urge that a departure from the present uniform lesson system would destroy the Association, claimed that the Denver action was a confirmation of their position and a vindication of their policy. Assurances have been given by several officers of the International Association, and others, that the action at Denver did not represent the real sentiment of the convention, and that the action will be

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reversed in Toronto in 1905. We hope that this may be accomplished. A restriction of the liberties of the Sunday schools by an official insistence upon their use of the uniform lessons, against their own best judgment in the matter of ideals and methods of instruction, would result in the forced withdrawal of a large proportion of the best schools from their present relations to the Association. That would, indeed, create a division in the Sunday-school ranks, and division is be avoided if possible. The proposed organization should certainly use its influence against any separation of the Sunday-school forces in order that the better schools may by constant contact with the poorer schools act as a leaven to raise the mass of schools to a higher plane. It is believed that the union of the Sunday schools of the country in a common body to work out together their great contribution to religious and moral education is the thing to be sought, and that the new organization will directly and effectively assist to accomplish this.

The attitude which the Sunday School Association might therefore well adopt toward the new organization would be that of sympathy and good-will, such as would make it practicable for any of its officers and its workers, who so desire, to co-operate with the movement. Also, it should welcome and make use of the ideals and recommendations which may be put forth by this great advisory body; it should recognize that the upper 25 per cent. of the Sunday schools is entitled to a specific assistance which the Association has not undertaken to render; and that the remaining 75 per cent. of the Sunday schools should be helped forward as wisely and as rapidly as possible.

CONSTRUCTIVE TEACHING OF THE BIBLE

The practical religious and moral value of the Bible is that which has given it its pre-eminence during all the centuries. The historical study of the Bible is not an end in itself, but a means of understanding the Bible. It is an effort to get at the facts of the history involved, and the origin and development of the ideas contained in the biblical books, in order that we may know more truly what the Bible teaches concerning religion and morality. The purpose of such study is to enable us to use the Bible more wisely and

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more effectively for the winning of all to the Christian life, for the upbuilding of Christian character, and for the promotion of Christian service. The new organization should stand for the historical study of the Bible as a necessary means of understanding the Bible in its relation to practical Christian belief and activity. But it should be possible for those who hold different theories of the events of biblical history, of the dates and authorship of biblical books, and of the origin and development of the biblical ideas, to unite upon a constructive teaching of the Bible from a practical religious and moral point of view which shall secure for the Bible its proper position and influence in present-day religious and moral instruction. It is sometimes assumed that matters of biblical criticism are of supreme practical significance; but this is a perversion of the right attitude toward the Bible. It is shown not to be true by the fact that men of differing historical views draw from the Bible the same practical standard of Christian life. We cannot place the Bible out of use while a unanimity of opinion among biblical scholars on all historical matters is being reached. Consequently we should be able to unite upon a constructive teaching of the Bible which will leave in solution those historical problems that are now under investigation, while it will put to their legitimate use the vital and clear practical teachings of the Bible in matters of everyday religion and morality.

SUBSTANCE AND METHOD IN TEACHING

In the discussion of this movement there has seemed to be at times a confusion as to the relation of substance and method in religious and moral education. There can be no question that a graded system of instruction is as much required for religious and moral instruction as for so-called secular instruction. But it is also true of both kinds of instruction that in the past remarkably good results have been reached where very superficial and imperfect methods were used. It is a matter of common observation that many of the most efficient teachers, whether in Sunday schools, Young Men's Christian Associations, colleges, or theological seminaries, are persons who have no training in psychology or pedagogy, and who employ no recognizable system in their instruction, but

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are able to communicate the right facts and ideas, and to inspire right thought and conduct, to the making of noble men and women. The primary need is, that the schools shall get that higher ideal of religious and moral education which has been worked out, and shall embody in their instruction that better knowledge which is ready for them, coming from the fields of modern biblical, theological, ethical, philosophical, and scientific knowledge.

But this higher kind and content of religious and moral instruction should be given in the best and most effective way, in order that such instruction may accomplish most fully its purpose. Method therefore is of great importance. The uniform lessons now in use in the large majority of Sunday schools are pedagogically imperfect, and in the judgment of many are a hindrance to better work. For this reason the new organization should recommend the introduction of properly graded instruction into all schools as rapidly as they can be prepared to use this better method of instruction; it should set forth the ideal and principles of such instruction; it should advise as to the best available lesson-helps of this kind; and without attempting to create a new uniform system of graded instruction, or becoming itself the author and publisher of an exclusive official system of lesson-helps, it should stimulate and guide the forward movement in this direction by its wisdom and commanding influence. The training of teachers — whether in colleges, Christian associations, young people's societies, or day schools — to understand and to use right methods of instruction will be an important branch of the new organization's work.

INSTRUCTION IN THE DAY SCHOOLS

One of the problems with which the new organization may grapple is the proper function of the day schools (whether public or private) in the matter of religious and moral instruction. This problem has been constantly in the minds of those who have conferred together concerning the new organization. The opinion has been earnestly expressed by many of the most eminent and representative of day-school workers that the day schools of the

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country are not performing their full mission in the matter of the moral instruction of the children who pass through them. Within the past few months it has been publicly urged in a most definite and earnest way, by eminent leaders in school affairs, that the increase and improvement of the moral instruction of the young in the day schools is an insistent necessity. There is likely to be a unanimity of opinion upon this point, and a consequent rapid advance along this line will probably be made by the officials of public and private schools in the next decade. The new organization could perform a most important service by voicing the opinion of all Christian people as to the inadequacy of the moral instruction at the present time given in these schools. And it might be largely instrumental in directing the specific preparations which are to be made for such improvement.

On the other hand, it is a most delicate question whether specific religious instruction of any kind can be given in the public schools, since these schools are supported by public taxation, and should not be used for the inculcation of sectarian ideas. Let it be emphatically said that the sectarian teaching of the Bible which has sometimes existed in the public schools should never be re-established. It would seem clear that nothing should be attempted in the way of religious instruction in the public schools unless it is such fundamental religious instruction as is believed and taught by all genuinely religious people. The United States in their constitution, and in their history, have never been an atheistic nation. The words which appear upon the coins of the United States, "In God we trust," indicate that our forefathers understood that this government was founded upon a fundamental religious belief, and for the purpose of working out a fundamentally religious mission. Therefore it would not seem impossible that some fundamental religious instruction could be introduced into the training which the states provide for their citizens. The opposition to any kind of religious instruction in the public schools would come perhaps from two directions: first, from those who maintain that religion is wholly a voluntary matter, and that no religious instruction of any kind should be

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compulsory; second, from those who maintain a purely secular attitude toward life and regard religion as an antiquated superstition. It is not desired here to discuss this problem, nor to forecast the thought or policy of the new organization on the subject; but simply to state the substance of what has already been said concerning it among the supporters of the movement, and to bring the matter to the attention of those interested, in order that careful thought may be given to it.

DATE AND PLACE OF THE CONVENTION

The several committees which were constituted by the Council of Seventy for the purpose of making the necessary arrangements for the holding of the Convention in accordance with the Call have been busy with their several duties, and have nearly completed the specific arrangements for the great meeting. The place of the Convention, as has already been announced, is to be Chicago. The date for the Convention is set for Tuesday, Wednesday, and Thursday, February 10, 11, and 12, 1903. There will be six sessions, beginning on Tuesday evening, and closing Thursday afternoon. The Tuesday evening meeting will be held in the Auditorium, one of the largest audience rooms in the United States, seating more than four thousand people. This session will be particularly arranged for the public; there will be several speakers of national renown, and a large chorus from the choirs of the city will furnish the music. The three sessions on Wednesday morning, afternoon, and evening will be held in the Second Presbyterian Church; and the two sessions on Thursday morning and afternoon will be held at the University Congregational Church. Between the sessions on Thursday there will be a reception and a luncheon for the members of the Convention.

The entertainment committee is securing private entertainment for as many persons as possible, in order that all members of the Convention who so desire may be provided for. Special rates also will be arranged at good hotels for those who prefer such accommodation. The transportation committee announces a special convention rate of a fare and one-third for the round trip upon the railroads of the Central and Western Passenger Associations to those who attend the Convention.

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PLAN OF MEMBERSHIP

Suggestions have been sought by the invitation committee from as many of the supporters of the movement as possible, to aid them in arriving at the best method of inviting members to seats in the Convention. The various questions involved have received careful consideration, and the method adopted by the committee is in general as follows: (1) all signers of the Call, as printed in Official Document No. 1, will receive invitations to membership in the Convention; (2) all other suitable persons who indorse the Call under which the Convention meets, and who desire to sit in the Convention, will be invited to membership until a limit of size for the Convention (perhaps five or six hundred) is reached. Letters have been received from several hundred persons expressing their sympathy with the movement, and desiring to attend the Convention. The invitation committee welcomes such letters, as it initiates communication with those persons who are interested in and desirous of promoting the movement.

For various reasons the committee has considered it undesirable to attempt to secure for the Convention a body of formal official delegates from institutions and agencies in the field of religious and moral education. No attempt, therefore, has been made to secure such formal representation. Some institutions and associations have appointed delegates to be present, and the invitation committee have regarded it as their duty and privilege to invite such persons individually. But the Convention will not be a Convention of formal delegates. Rather it will be made up of individuals, gathering as individuals to work out the problems which lie before them. It is impossible at this time to say how many members will be present at the Convention. A safe minimum estimate would be three hundred, while the number is likely to be much larger.

PROGRAM OF THE CONVENTION

The program of the Convention, as worked out by the program committee, is printed below. The interest which has been taken in the matter, not only by the program committee, but by a large number of other supporters of the movement, has been very great. The possibilities of such a program have been clearly seen, and no

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thought or labor has been spared to make the program the best possible for the occasion. The committee was entirely of the opinion that the purpose of the deliberations of the Convention was not to formulate at once specific recommendations to meet all of the problems of religious and moral education, but to view the field and the opportunity of the organization in its complete aspect, and to create the organization itself which might go forward to solve with wisdom and deliberation these great problems. With this idea the present program has been prepared, and it is believed that it will commend itself to the supporters of the movement as the right method of approach and preparation for the new organization. The speakers of the Convention, as may be seen in the program, are men of eminent ability and experience in the field of religious education, and in active Christian service of all kinds; the presence and participation of these men in the Convention will surely mark the meeting as one of the most important religious gatherings of recent years.

CHARACTER OF THE NEW ORGANIZATION

The mode of organization to be adopted in creating this new national association is another matter which has engaged the attention of many of those most interested in the movement. The Convention itself will presumably provide a committee which will undertake to prepare and to recommend to the Convention a mode for its organization. It has been frequently proposed that the new organization should be constituted somewhat on the model of the National Educational Association. It will be known to most persons that this eminent organization has developed its constitution by an experience of thirty years, and is now one of the best-organized and most influential educational bodies in the country. It is not unlikely that this new organization for religious and moral education will appeal to thousands of people who will desire to be directly connected with it. If so, provision should be made in the constitution for the admission to membership in some way of all suitable persons who desire such membership; and the official positions should be such that all parts of the country, and all agencies and institutions interested, can be adequately and proportionately represented.

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The constitution of the new organization, if patterned after that of the National Educational Association, would provide for an unlimited active membership, open to all persons engaged in the work of religious and moral education on the payment of a small annual fee. These would be divided into several departments, according to the nature of their work, for example: (1) Universities and Colleges, (2) Theological Seminaries, (3) Secondary Public Schools, (4) Elementary Public Schools, (5) Private Schools, (6) Teacher Training, (7) Churches and Pastors, (8) Sunday Schools, (9) Young Men's and Young Women's Christian Associations, (10) Young People's Societies, (11) the Home, (12) Libraries, (13) the Press, (14) Art and Music. There would be an associate membership for supporters of the organization who are not actively engaged in religious and moral instruction. The officers of the organization would be a President, Vice Presidents, a Secretary, a Treasurer, a large and representative Board of Directors, a Board of Trustees, and an Executive Committee. Also, after the manner of the Council of the National Educational Association, an elective Council of perhaps fifty to one hundred persons might be formed within the new organization, not to determine officially the ideas or acts of the organization, but to consider the great problems of religious and moral education and to make recommendations thereon to the larger body. It is not to be assumed that this kind of an organization will be created by the Convention; the main features of the National Educational Association's constitution are indicated here simply for general information, and for stimulation of thought regarding the new one to be established.

OUTLOOK FOR THE CONVENTION

The outlook for the Convention is most satisfactory. The assurances which have been received of the actual attendance of hundreds of the most effective workers in all departments of the field of religious and moral education guarantee that the Convention in numbers and in personnel will be a gratifying success. The hearty response which has come from many national leaders in reli-

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gion and morality shows that there is a clear vision of the opportunity on the part of those who can do the most for the movement, and evinces their determination to put their wisdom and strength at its service. It is, of course, to be recognized that numbers are not the first consideration; numbers have not, indeed, been sought by the invitation committee. Rather the desire has been that those persons who can do most for the cause should be present, and that in addition all suitable persons who desire to attend the Convention should be provided with seats.

To the many who wish to participate in the Convention, but whose circumstances will not permit their attendance, it can be promised that a full report of the proceedings will be published as early as possible; and that the daily press and the religious press will contain some account of what is said and done. Great things are expected of the Convention, both in its deliberations and in its action; and we may look forward with confidence to the realization of our best hopes.

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THE WATER SUPPLY OF DAMASCUS.[1]

By Dr. E. W. G. Masterman, F.R.C.S., F.R.G.S.,
Jerusalem, Syria.

In a previous number of the Biblical World[2] I gave an account of the water supply of the city of Jerusalem, showing how many are the natural difficulties which have had, in all ages,

THE BARADA RIVER AT SUK WADY BARADA.

to be overcome to bring water to the "Holy City;" also how, at best, the supply has been meager and but enough for the bare necessities of the inhabitants. What a contrast to this is presented in the lavish supply that enriches the fair city of Damascus and makes, to the Arab at any rate, that port on the great

[1] The photographs used to illustrate this article are by Rev. J. Segall, of Damascus.

[2] See the *Biblical World* for February, 1902.

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desert sea a veritable paradise! In Jerusalem the inhabitants will stream out in hundreds when, for a period of two or three days in an exceptionally wet year, the scanty Kedron flows after a heavy rain; while in Damascus all the year round, on all sides of the city, the people sit long idle hours by flowing streams. In Jerusalem, with the cessation of the latter rains in early

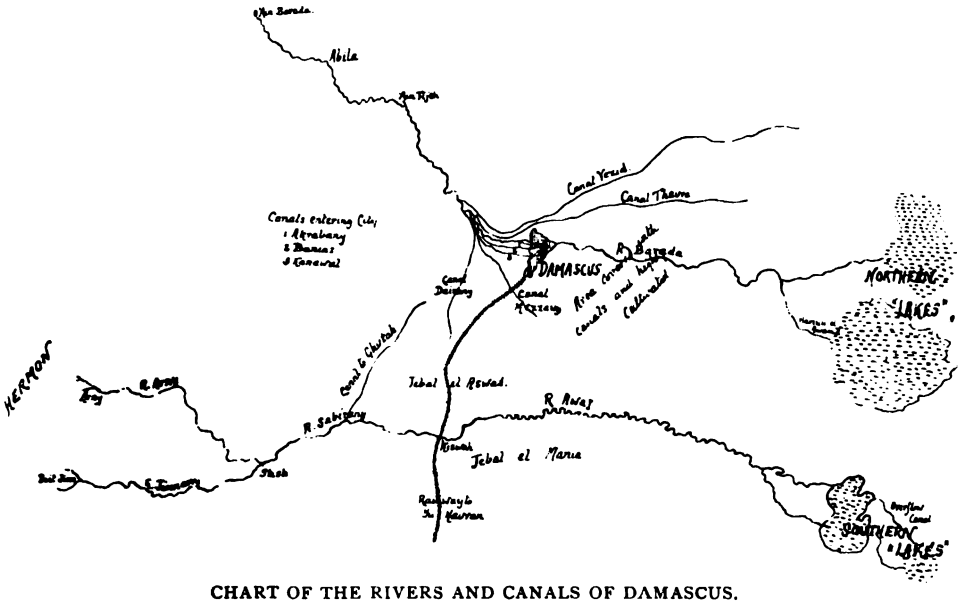

CHART OF THE RIVERS AND CANALS OF DAMASCUS.

May, the verdure disappears, the scanty crops are garnered, and little but the dull green olive relieves the monotony of dried limestone and thick white dust; but in Damascus the rich green meadows, the apricot orchards, the woods of poplar, walnut, and myrtle, and the fertile watered gardens shut in the city in a great wall of green many miles in thickness, till winter bares the branches. Nature never seems to have prepared the barren hills of Zion for man's abode, but were no other place in the land occupied, the plain of Damascus must have appealed to man's earliest attention. It seems therefore natural that, while Damascus claims to be the "oldest city," Jerusalem with its stern natural bareness should be the sanctum of a monotheism that brooks no nature-worship.

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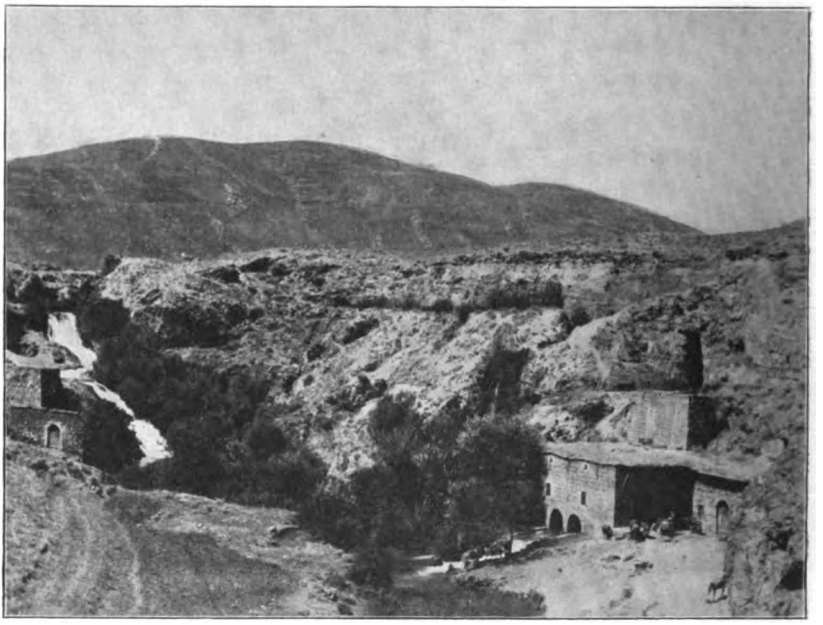
Damascus lives on and lives from its vast irrigated plain known as the Ghûtah, and this is, and has always been, supplied by two rivers, and two only, known in Old Testament times (2 Kings 5 : 12) as the Amana (or Abana) and Pharphar,[3] and today as the Barada and Awaj. Of these the more important and, as far as the actual city is concerned, the exclusive source of



WATERFALL ABOVE SUK WADY BARADA.

supply is the first named, the Barada (literally the "fold")—the Amana of Naaman and the Chrysorrhoas of the Greeks. This river has its highest source about twenty-three miles from the city, in a great plateau amid the Anti-Lebanon which may once have been a lake. Here the perennial supply is 'Ain Barada, a large spring rising in a great pool at the southern end of the plain nine miles north of Hermon. The stream at first flows through meadow land, quietly winding between rush-grown

[3] I have given my reasons for identifying these two rivers with the Barada and the Awaj in *Expository Times*, February, 1902. A fuller account will be found in PORTER, *Five Years in Damascus*, etc.

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muddy banks until it reaches the extreme southeast corner of the plain, where there is a great winding rift leading down in steep descent to the eastern desert. Down this, together with the modern railway line, the Barada plunges, forming on its early route a number of picturesque cascades. Some couple of miles down, the valley narrows greatly and the stream is spanned by

WATERFALL ABOVE SUK WADY BARADA.

a bridge, near which are the extensive remains of the once important city of Abila, the capital of the tetrarchy of Abilene.[4] The ancient name is curiously enough preserved in the name Kabr Habil[5] given to a Moslem Wely near by. At this place there were at least three aqueducts connected with the city, and one of those on the right bank is still in use. There are also the remains of a great rock-cut road with an inscription containing the name of Marcus Aurelius, as well as an extensive cemetery of rock-cut tombs. Today there is a village near, but not quite

[4] Luke 3 : 1. [5] *I. e.*, Tomb of Abel.

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on the site known as Sûk Wady Barada, the first railway station down the valley. All down the wady the fresh water brings luxuriant fertility, and from the dry desert cliffs above its course may be seen as a bright winding line of verdure. Some third of the way down, the stream is almost trebled in volume by the addition of the ice-cold waters of one of the finest springs in Syria. This

BRIDGE AT SUK WADY BARADA.

fountain, known as 'Ain Fijeh, gushes direct from the earth below a mighty cliff and pours its waters in a great foaming mass into the main stream. It is evident that this was once a very sacred spot, and over the actual source are the ruined remains of a temple to Pan or the god of the spring.[6] Near by, on the left bank of the Barada, are still to be traced the remains of an aqueduct which led off some of the spring waters for a mile and a half to

[6] Recently this romantic spot has been entirely spoiled by the erection of an ugly café amid the ruins.

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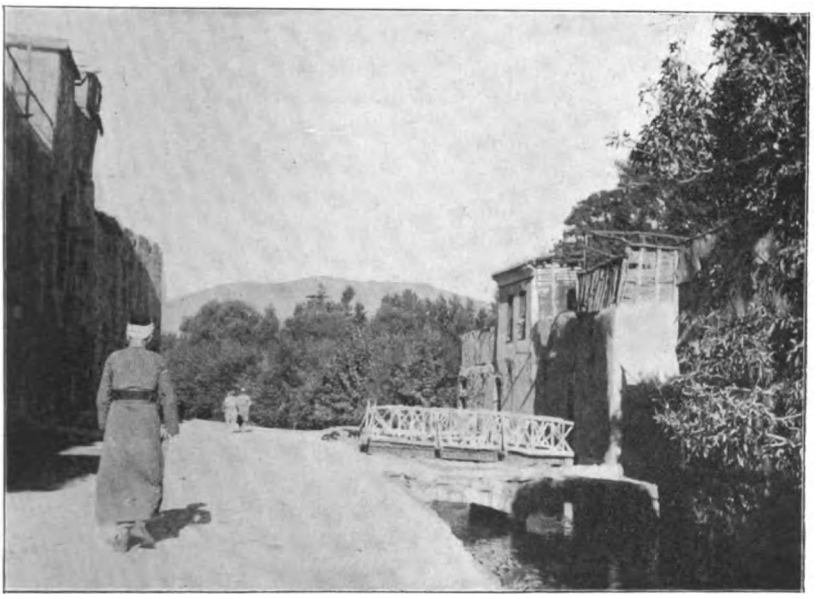
a great rock-cut channel used today as a passage of communication between the villages of Bessîma and Ashrufeyeh. A little below the latter place the aqueduct disappears, and its original destination is obscure. Some earlier observers suggested Palmyra, but that is exceedingly improbable. Some years ago a now blocked-up channel was found to branch off into the heart



A STREET ALONG THE BARADA, OUTSIDE THE CITY WALL OF DAMASCUS.

of the hill to the north, and it is possible that the water was led out beyond this hill to water an area to the west of Damascus, now a waterless wilderness. This canal, wherever it went, was of course at a very much higher level than any of those now used for watering the Ghûtah.

As the Barada approaches Damascus it gives off a series of canals — on the left bank the great Yazid and Thaura, and on the right the Dairany,[7] the Mezzawy,[7] the Kanawat, and the Banias. These canals lie one above the other on their respective sides of the valley, until at its mouth at a place called Rub-

[7] Names derived from the villages they supply. They may just as correctly be spelled Dairané, Mezzawé, etc.

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weh they spread out fan-wise on the plain. The Yazid, on the extreme North, runs along the foot of the Anti-Lebanon to distant villages northeast of the metropolis, while the Dairany and Mezzawy pass east to supply villages to the South. The Kanawat, which traverses an ancient Roman aqueduct, the Banias, and another canal given off close to the city, known as the

THE FOUNTAIN 'AIN FIJEH.

Akrabany, supply the city proper—its baths, its running fountains in houses and streets, its mills and manufactories. The main stream, much diminished, runs beside the French diligence road and, after passing under the Serai Square, skirts the whole length of the northern wall, in the ancient moat. The Thaura supplies the outlying suburbs to the north of the walls. All these streams divide and subdivide and join again, forming a complicated network all over the city and in the fields around. Much of the water soon sinks into the ground, but, reaching near the surface a semi-impervious layer of conglomerate rock, it does not go far, and much is again tapped in more distant

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parts of the plain by chains of wells united by underground passages.[8] But for this system the eastern parts would never be watered at all. In the summer of 1901, a very dry season, all flow in the main stream bed ceased a few miles from the city, but a small stream collected farther on from the artificial fountains in the plain above. What water there is collects into a

THE BARADA RIVER IN THE PUBLIC PARK OF DAMASCUS.

stream flowing east, which, after dividing into two or three divisions, empties itself into a number of marshes on the border of the desert. The condition of these marshes is very variable from time to time, according to the rainfall, but at best there is not much open water.[9] In the summer of 1901 the water was so low that huge quantities of fish were scraped out of the pools with shovels and sold for many weeks ridiculously cheap in

[8] Such a system is known in Persia as a *kariz*.

[9] The most interesting accounts of these "lakes" and those receiving the waters of the Awaj is to be found in *The Rob Roy on the Jordan* and PORTER'S *Five Years in Damascus*.

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Damascus. The "lakes" swarm with fish and water fowl. In the early spring great quantities of water are poured into this area, but rapid evaporation soon dries up the surplus. There are a number of villages close to the marshes, the most noted of which is Harrân el 'Awamîd—"Harrân of the Columns"—so called from three great basaltic columns, forty feet high and eleven feet, six inches in circumference, which stand among the houses, evidently the remains of an important building and an advanced civilization.

The second Damascus river is the Awaj, *i. e.*, the "Crooked;" at least that is its name where it crosses the southern extremity of the Ghûtah; how appropriate is that name is shown by the accompanying outline drawing of a half-mile of its course. This river, to my mind without doubt the "Pharpar" of the Old Testament, rises by two heads from Mount Hermon. The higher and more northerly source is almost in the heart of Hermon, near the little village of 'Arny. Here at the foot of an almost sheer descent of six thousand feet arises from a number of springs a stream which finds a narrow opening in the great amphitheater of hills and plunges down in an ever deeper bed toward the plain. Between the villages of Kefr Hawar and Beitîma this River 'Arny lies in a very deep channel, and here the road crosses it beside the remains of an ancient bridge. The second source is at the eastern foot of Hermon, near a village called Beit Jinn to the south of Kefr Hawar; this stream unites with the 'Arny at a village called S'as'a to form the Sabirany, which a few miles farther on receives the name Awaj. A canal is given off to the North nearly half-way between S'as'a and Kisweh—where the railway crosses the river—which goes to water the Ghûtah. There are remains of other aqueducts, showing that in olden days much of the southern Ghûtah was watered from this source. The district now chiefly supplied by the Awaj is known as Wady el Ajam, a valley distinctly belonging to the Damascus country. The Awaj empties its surplus

Half a Mile of the Awaj
(As mapped by "Rob Roy" Macgregor)

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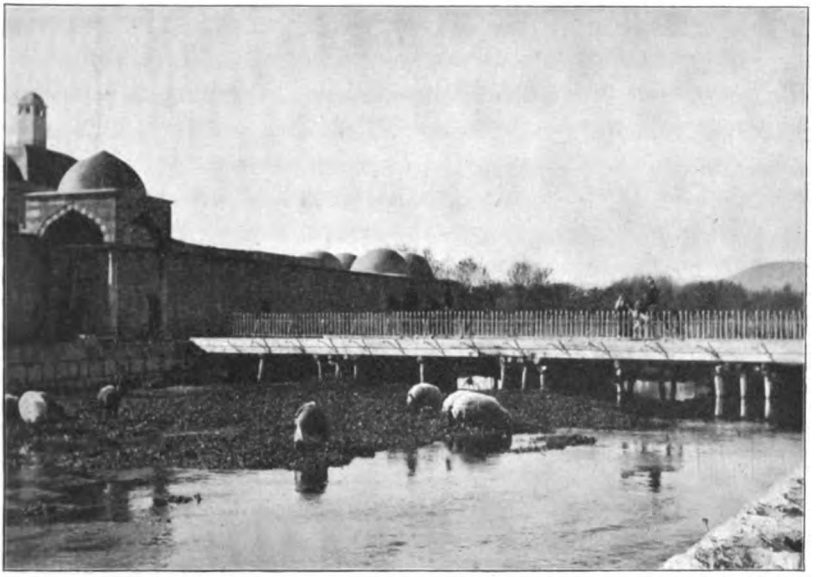
waters into the lake Hijaneh, which itself is supplied with two overflow canals leading to the marshy Bala. Like the northern lakes, the Hijaneh is subject to great changes, but when "Rob Roy" was there he found a large volume of water, though largely overgrown with reeds. The river Awaj is not nearly so much used for irrigation as its sister-stream; the old aqueducts



BRIDGE OVER THE BARADA AT THE TEKKIYEH.

have been allowed to fall into ruin, but it is by no means an insignificant stream in such a land as Syria, and undoubtedly has done much, as even today it does something, to contribute to the greatness and wealth of Damascus. All the great engineering works connected with the water supply of Damascus are extremely ancient, their origin lost indeed in the mists of antiquity, and there is little doubt but that the ages which saw the construction of such works saw also other important, though less durable, works which have now passed away.

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THE ETHICAL TEACHING OF THE OLD TESTAMENT.

By PROFESSOR GEO. R. BERRY, PH.D.,
Hamilton Theological Seminary, Hamilton, N. Y.

THE purpose of the present discussion is to survey the field of Old Testament ethics, and to present some general considerations with reference to the ethical teaching. It is not the aim to consider concrete cases, except as they are related to the general considerations. Difficulties will not be considered merely as isolated facts, but with a view to the determination of some general principles concerning them. Considerable attention must necessarily be paid to the relation of Old Testament ethics to New Testament ethics; but the comparison of Old Testament ethics with other ancient systems of ethics, as well as with the ethical discussions of the present day, will only be made incidentally.

While the present paper thus, to some extent, considers the Old Testament ethics as a system, it must be kept in mind that the ethical teaching of the Old Testament is in reality very unsystematic. This is due chiefly to the practical nature of the Old Testament; the ethical teaching on different occasions was intended primarily to meet the needs of those particular times. It must also be remembered that the use of terms commonly employed in ethical discussions might easily give the impression that the Old Testament is more philosophical than is really the case. These terms are used here simply for convenience, for the sake of comparison, and do not ordinarily represent ideas formally presented in the Old Testament.

Of course, in an *exhaustive* discussion of Old Testament ethics the subject must be treated historically, with a consideration of the development within the Old Testament. This would involve a discussion of the dates of different parts of the Old Testament. The present discussion is by no means exhaustive, and so will only occasionally attempt to consider this development. This

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is partly because of the necessity of the case if the paper is to be brief. It is also for the reason that the present writer regards such development as comparatively unimportant in a general consideration of the subject, because it is found chiefly in the details rather than in the broad outlines of the teaching.

Professor George H. Palmer[1] defines ethics as "a criticism of the formation, maintenance, and comparative worth of human customs." Better is the definition often given, "the science of human duty," because ethics considers, not customs generally, but only customs that are related to human duty, in the thought of men. It is evident that ethics must consider, not only duty, but what has been and is regarded as duty, whether rightly or wrongly. Ethics includes in its scope, therefore, whatever has a relation to human duty, although this relation may be purely subjective, and of course may therefore be incorrect. The adjective "ethical" in its strict meaning precisely corresponds to the noun "ethics;" it means "relating to ethics." Two other meanings of the word, however, are sufficiently common to be regarded as sanctioned by good usage, viz., "placing special emphasis upon ethics" and "in conformity with *right* ethics, ethically correct." These different meanings of the word "ethical" are often confused, and therefore special care is needed in order to keep them distinct.

A limitation of the above definition of ethics needs, however, to be given. It might seem that ethics should be used to include all human duty, toward God as well as toward man, including one's self. In general use, however, the former part is excluded - ethics has nothing to do with duty toward God, but only with human duty toward men, including one's self.

This raises the question of the relation of ethics and religion, or ethics and theology. Strictly ethics should be compared with theology, which is the science of religion, while morality should be compared with religion. But since religion is often used popularly as including the science, and in any case it covers the same sphere as theology, it may be as well here to speak, as is often done, of the relation between ethics and religion. In some

[1] *The Field of Ethics*, p. 212.

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respects the two are distinct, although not without influence on each other. Thus it has been said above that duty to God is a part of religion, not of ethics. So also consideration of the nature of God and his relations to men belongs to religion, not to ethics. The religious motives are not included in ethics. In other respects they cover the same ground. Every religion includes some consideration of ethics; no religion has been known which has not treated of the relations of men to each other. Such consideration must belong to ethics by its very definition. Whatever relates to duty to men is included in ethics, not the less truly when the data are furnished by religion. It also belongs to religion, because historically it has been a part of it, and has been closely connected with the other parts of the particular religion concerned. Hence ethics may be a part of religion; "religion" is the more comprehensive term, including much that does not belong to ethics, while everything in ethics may be included in religion, or, more strictly, in theology.

It is also true that ethics may be entirely separate from religion. The Greek philosophers, and many since that day, especially in modern times, have discussed systems of ethics which had no direct reference to religion.

In connection with what has been said above allusion should be made to the use of the term "ethical" as applied to the religions of the world. In the strict sense of the word, every religion should be called "ethical," because it contains some consideration of duty to men. But often religions are divided into *ethical* and *natural*, in which case another meaning of the word "ethical" is in mind. This sometimes means that the religions so described are ethically correct; more often it means that they give special prominence to ethics, while those described as *natural* give relatively little prominence to it.

The relation of ethics to morality has been implied in a statement already made. Ethics is the science, morality the art. The morality of the Old Testament, therefore, while closely connected with our subject, is by no means identical with it, and will not be considered here. The practices of the Hebrew people belong to morality, not to ethics; they have no direct con-

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nection with our subject, although they may at times give indirect information concerning the ethical teaching.

The data for our consideration, then, are chiefly the direct teachings of the Old Testament concerning ethics. They include, however, acts done by individuals by command of God.

The first general question should be: What is the basis of ethics recognized in the Old Testament, what is the ground of the distinction between right and wrong? Man is represented in the Old Testament as a free moral agent. This is regularly assumed rather than stated. The responsibility of man for his own acts is fully recognized. At the same time God's government of the world is often emphasized, his control of men and nations is often asserted. These two things are not expressly reconciled, yet God's sovereignty is never held to impair human responsibility. Sin, therefore, is not merely misfortune, as it often was considered in the Greek systems of ethics, but is a thing for which the doer is himself really responsible.

What is the real nature of sin in the Old Testament? Right is conformity to God's will and law, wrong or sin is lack of conformity to it, transgression of it. There is, then, this objective basis for right. Questions beyond this are hardly touched upon. Whether the law of God is arbitrary or is inherent in his very nature, and so in the nature of other things, is a matter hardly considered; yet it is evident that the latter is really the teaching. There is also to some extent an appeal to what may be called intuition, to the sense of right inherent in the human heart. But this is not in order to furnish truth concerning the right, but to attest it, the voice of God in the soul speaks responsive to the voice of God in his teachings. Duty is to do the commands of God. Here, of course, we are dealing with religion and with ethics as well.

This brings us to a consideration of the question which, in various forms of statement, is so prominent in ethical discussions: What is the goal of ethics in general, the moral ideal, the good, the greatest good? This question is not often formally stated or discussed in the Old Testament. Yet there can hardly be a doubt concerning its teaching. The good is in harmony

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with the right, the greatest good is to do the will of God. How much this involves is not fully expressed, but it is indicated in its general outlines. The chief expression of this ethical ideal is national, it is the Hebrew nation as the kingdom of God, God-like, doing the will of God. Such is the teaching all through the Old Testament. It is the nation as a whole which is included in the oft-recurring command, which is both injunction and ideal, found, *e. g.*, in Lev. 19:2, "Ye shall be holy; for I, Jehovah, your God, am holy." Such a holy nation appears often as the prominent future ideal in the utterances of the prophets.

Along with this national expression of the greatest good is also found the individual expression. In general, it is recognized that the nation is made up of individuals, and that the obligations and duties of the nation are those of individuals as well. This individual expression receives much greater emphasis in the latter part of the Old Testament, although it does not displace the national expression. The individual good is the same in kind as the national, the individual is to be like God. This individual goal is found stated in such passages as Prov. 9:10, "The fear of Jehovah is the beginning of wisdom;" and in the conclusion of the book of Ecclesiastes, Eccl. 12:13, "This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man."

A further statement may, however, be made. The Old Testament states that man is made in the image of God. This and similar statements show that man in his real nature is similar to God. Hence it is easily to be inferred that man is acting according to his true nature in doing the will of God. Another statement of the ideal would therefore be that it is the full and perfect development of man's true nature. The ideal would thus be the same as that recognized by one class of modern writers, of which ideal President Harris[2] says: "Various terms are employed to designate this good: worth, perfection, value, dignity, self-realization, character, satisfaction." In the Old Testament, however, this good is looked upon as something not to be

[2] *Moral Evolution*, p. 65.

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studied chiefly from its lower side, the nature of man, but from its higher side, the will of God.

The national and individual statements of the goal are not regarded as conflicting, but harmonious. Hence they do not touch the question as to the relation between egoism and altruism in modern statements of the greatest good. Very little indeed is said upon this question in the Old Testament. But both views are evidently regarded as having a measure of truth, as in many modern ethical discussions. This is seen in the fact that the Old Testament puts special emphasis on justice, which means that the individual and the fellow-man are considered equally; they are ethically on an equality. This is insisted on both generally and specifically. It is the characteristic of the regulations concerning punishment, such as: "An eye for an eye, a tooth for a tooth." It appears explicitly in such statements as Lev. 19:18: "Thou shalt love thy neighbor as thyself." When the two do not coincide it is altruism that is recognized, so that in a comparatively few cases there is explicit teaching of altruism, as in Prov. 25:21: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."

What has already been said indicates that the Old Testament is opposed to the view known as hedonism—that happiness, individual or universal, is the greatest good. Yet it says much about happiness. This is really a secondary end, subordinate to the highest good, whether national or individual, yet normally accompanying it, regularly associated with it. The statements of President Harris[3] would fitly represent the Old Testament idea, "worth" being understood as "God-likeness":

> The ideal may be regarded as consisting of worth and happiness, the happiness being consequent upon, or incident to, the worth attained. . . . . They are together, like heat and light. . . . . Man is so constituted that whatever promotes his right development promotes his happiness, and whatever hinders or disturbs his right development gives him discomfort, pain, or wretchedness.

A detailed study of the particular duties commanded is not possible or necessary here. It may be observed in general that

[3] *Moral Evolution*, p. 72.

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the teachings place emphasis on the fundamentals; that they are comprehensive; that their omissions are really few. They recognize the whole round of human duties. Comparatively they have least to say about one's specific duties to one's self. These are not entirely omitted, however; the admonitions against drunkenness, for example, seem plainly to recognize such duties. The rights of one's fellow-men to life and property are recognized, with inculcation of the appropriate duties. Veracity is insisted on, especially in connections in which lying would injure others. The duties to one's fellow-men are largely, but not entirely, limited by national bounds. This means that certain duties apply only to Hebrews; in other cases duties to others are recognized, but they are not in every case the same as those owed to Hebrews.

What has already been said is sufficient to suggest the relation of Old Testament ethics to the ethics of the other religions of its own time. In general the ethical system of the Old Testament is immeasurably superior to these other systems. In reference to specific duties the other ancient religions are far below the Old Testament, both by reason of omissions and of a lower standard in the things that are commanded. Many immoral acts are commanded in them.

[*To be concluded in the next number.*]

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THE CANON OF THE NEW TESTAMENT.

By Rev. Professor Benj. W. Bacon, D.D.,
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It is important properly to formulate our problem. The question is not primarily as to the particular list of writings which various branches of the church at various periods have agreed to employ as "sacred Scripture." Previous to Athanasius († 373 A. D.) there is no one of the many lists adopted in the East and West which exactly coincides with that now in vogue. After Athanasius the question of including certain books now discarded, or of excluding certain others now included, was ardently debated for centuries before the present practically universal acquiescence in the Athanasian list was attained. The Council of Trent, 1546 A. D., marks the practical termination of debate in the European church on the question of the contents of the New Testament canon. The primary question is: How came the early Christians to annex certain writings as a new "Scripture" to the "Scriptures" spoken of by Christ and the apostles, *i.e.*, "the Law and the Prophets," sometimes (Luke 24:44) "the Law of Moses and the Prophets and the Psalms." Before 125 A. D. there is not a trace of the idea. By 200 A. D. it is found everywhere, and the Scriptures of the "old" and "new covenant" are explicitly distinguished. Once the idea was firmly established that there are *two* canons of inspired Scripture, a Jewish and a Christian, the question must come up what books should be included in each. But first, and principally, it is needful to learn how Christian writings came to be gradually raised, in the estimation of believers, to a level with the sacred books employed by Jesus and the apostles.

To get some idea of this immense transition one must read the epistle of Clement of Rome to the Corinthians (95 A. D.) in which Scripture is still as in the New Testament, the Word of God, "inspired of the Holy Ghost," "oracles of God," "cannot

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be broken," consists of "oracles of the teaching of God . . . . which are true, which were given through the Holy Ghost, wherein nothing unrighteous or counterfeit is written," but includes only the Old Testament. This is so copiously employed that every page, to the extent on the average of one-fourth of its contents, is filled with quotations. In contrast there are but two brief references to teachings of Jesus, quoted from memory by the same formula as in Acts 20: 35, and an allusion to 1 Corinthians as "written to you in the beginning of the gospel," with occasional expressions which show that the writer has read Hebrews and perhaps one or two other epistles. A passage or two from Irenæus or Tertullian, a century later, with their use of what are now called "the books of the new covenant," as Scripture in the same sense that first-century writers give the Old Testament, will show the ground to be covered. First-hand familiarity thus gained will be of more value than information derived at second hand, though the student will find in all authorities of every school a plain statement of the facts concerning this gradual growth in the church throughout the second century of the idea that in the gospels (ultimately just the four and these only), the apostolic letters (with variation as regards the less important), and the "prophecies" or apocalypses (of which at first two others claimed equal authority with that of John), it possessed a new Scripture, equal, if not superior, in value to that taken over from the Jews.

A very clear view of these facts is given in B. Weiss's *Introduction to the New Testament* (translated by Davidson), Part I, §§ 5–12; also in E. Reuss's *History of the New Testament* (translated by E. Houghton, 1884), Book II. Fr. Bleek's *Introduction to the New Testament* (translated by Urwick, 1883), §§ 238–44, is less satisfactory.

The reading above suggested will make it clear that the canon of the New Testament books, or list of writings officially authorized to be read in the churches, was not made up suddenly as soon as the latest New Testament writer had finished his work, and that even the most venerated of writings had to acquire its standing by years of use. The New Testament canon also was

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formed, in the admirable words of Loescher which Canon Driver quotes in his *Introduction to the Literature of the Old Testament*, "not, as they allege, at a single stroke, by the decision of men, but little by little, by God, the controller of minds and of ages."[1]

This once clearly appreciated, the student will be a strange exception if he is not eager to trace out the causes and circumstances in this age of crystallization of the apostolic teaching, which led to (*a*) the selection for church use of the particular writings and classes of writings out of which our canon has come, and (*b*) on what grounds they were considered inspired. Again, he will be driven to read the writings of 100–150 A. D., as they are conveniently collected in Lightfoot's shorter edition of *The Apostolic Fathers* (Macmillan, 1891), or (in English only) in Vol. I of *The Ante-Nicene Fathers*. If he is observant, he will notice that, as the apostolic teaching becomes more and more a thing of the past, there is livelier controversy as to just what it had been, and consequently strong demand for a standard of authority. He will find at the very beginning of the second century that discrepancies were found among the many gospels which were being written (Luke 1 : 1, *cf.* Eusebius, *Church History*, III, 37, 2) purporting to give the true life and teaching of Christ, and as to the apostles' doctrine. But not all in the church had the same idea of how the dangers of heresy should be met. Some, such as Clement of Rome, made Scripture (*i. e.*, the Old Testament) the test. But that this would not work well appeared from antagonists of Ignatius (110 A. D.), who refused to accept as "gospel" what they did not "find in the charters." Ignatius believed in a firm and close-knit ecclesiastical succession, strictly guarding the apostolic tradition as the best safeguard. His contemporary, Polycarp, confesses that he is no adept in the use of "Scripture,"[2] but recommends, besides the imitation of Christ, study of the epistles of Paul as able to "build them up unto the faith"[3]—advice which he has thoroughly followed himself. On the other hand, the heretics are

[1] "Non uno, quod dicunt, actu ab hominibus, sed pantatim a Deo, animorum temporumque rectore, productus." (*Introd.* p. xxxvi.)

[2] *Ep. of Polyc.*, 12, 1. [3] *Ibid.*, 3, 2.

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the first to adopt a standard, for the very reason that they were hostile to the Old Testament, and obliged to appeal to some authority against the orthodox. Marcion accordingly organizes his churches about 140 A. D. on a new Scripture intended to take the place of "Moses and the prophets." It consists of a "gospel" and an "apostle," the former a mutilated Luke, the latter the ten epistles of Paul. The orthodox were much slower in deciding, but one can see that it would be only a question of time before they must decide both as to what writings they would recognize and what standing these should have as compared with "Scripture."

For this story I may refer the reader to the chapter of my *Introduction to the New Testament*[4] on "The Formation of the Canon" (chap. ii), and to Muzzey's *Rise of the New Testament*, 1900. He will find much fuller treatment, however, in the articles "Canon, New Testament," by J. A. Robinson, in Cheyne's *Encyclopædia Biblica* (Macmillan), and "New Testament Canon," by V. H. Stanton, in Hastings's *Dictionary of the Bible* (Scribner's).

But thus far we have considered only external factors. It is clear, even without the express testimony of the Fathers, that they recognized in the writings themselves qualities which, apart from all contentions within and without, fitted them for use as a means of edification, and a rule of faith and practice. It is quite inconceivable, in fact, that these writings should ever have been raised to an equality of veneration with "Scripture," had there not been from the very start a nucleus of conviction regarding their divinity.

It is very easy to see how "the gospel," for example, even before any special version of it, whether "according to Mark" or "Peter" or "Matthew" or "the Hebrews," would by all who professed to be "Christians" be considered a divine authority. Even in Paul's earliest writings[5] to say anything "by the word of the Lord" made it decisive. Collections of the works and teachings of the Lord had various values according to the more or less direct relation that could be established for them

[4] Macmillan, 1900. [5] 1 Thess. 4: 15.

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with first-hand authority. Accordingly tradition concerning the origin of the writings begins almost immediately, as soon as the need for an authoritative standard is felt. We have, in fact, this earliest report in the fragments of Papias of Hieropolis, 145–60 A. D., about which an entire literature of criticism has grown up. See especially Lightfoot's *Essays on Supernatural Religion*, 1889.

But we have little idea of the vividness of Paul's conviction of the divineness of his apostolic calling and gospel, if we fail to realize that he regarded the letters he sent to various churches as authoritative because expounding divinely imparted principles. Without dreaming that he was writing "Scripture," he would have claimed as much "divinity" for those truths and principles as for Scripture itself. In fact, church letters such as that of Acts 15: 24–29, and that of Clement of Rome no less, are full of the sense that their words are, as Clement says of his own, "words spoken by the Lord through us."

In all these classes of writings, accordingly, the second century felt that it had evidences of present "inspiration." It would have been false to all its past if it had not preserved and venerated examples of each type. But the transition from divine revelation of the contents to divine inspiration of the book itself was an easy one after the example of the Old Testament. What books, and how many, was the question. But how and why it was determined in favor of just four, and the particular four we retain, of the first type, twenty-one of the second $(7 + 7 + 7)$, and only one of the third, is a long story, though the outline was already fixed by 200 A. D. It must be read in such larger works as Sanday's *Lectures on Inspiration*, 1893; Westcott's *History of the New Testament Canon* (Seventh Edition), 1896, and, if one would make a thorough study, the admirable résumé in Jülicher's *Einleitung in das Neue Testament* (Fourth Edition, 1902), Theil II, §§ 34–48; the voluminous treatise of Zahn, *Geschichte des neutestamentlichen Kanons*, 1888, with the caustic reply of Harnack, *Das neue Testament um 200*, 1889; most of all with use of the original texts of the early centuries compiled in Charteris's *Canonicity*, 1880.

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PSALM 1: AN INTERPRETATION.

By PROFESSOR HERMANN GUNKEL,
University of Berlin, Germany.

Blessed is the man
Who walks not
According to the thoughts of the godless,
Who stands not with sinners,
Who sits not among scoffers;
But in Yahweh[1] *is his delight,*
And his law he studies day and night.

He is like a tree planted
By water-courses,
Which produces its fruit in its season,
And its leaves do not wither.[2]

Not so the evil-doers;
No, they are like chaff
Which the wind carries off.
Therefore the evil-doers shall not abide the judgment,
Nor sinners remain in the company of the righteous;
For Yahweh knows the way of the righteous;
But the way of the evil-doers is destruction.

THE psalm contrasts the lot of the pious man with that of the godless man; the belief in providence, as it was cherished especially by Judaism, is expressed here in simple words—the belief that the good must fare well, and the wicked must fare ill. Not without reason this poem is placed like an introduction to the rest of the Psalter, in which the belief in providence plays such an important rôle; before we hear the prayer, the lamenta-

[1] Thus we must read, I think, for stylistic and metrical reasons, instead of "in the law of Yahweh."

[2] The words "and all that he attempts he accomplishes," because they do not belong to the figure of the thriving tree, are probably an interpolation.

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tion, and the exultation of the pious in the Psalter, we are given the general idea which is the marrow and bone of their piety.

First the poet pictures the pious man. The form in which he clothes his thoughts is that of a benediction; this was a favorite Hebrew mode of describing the reward of virtue; and the writers liked to begin their poems with this word of good omen. The first characteristic of a pious man which the psalm mentions is a negative one, namely, that he keeps himself separate from the impious, absolutely and in every respect. Judaism was constantly in danger of losing its religion through contact with the gentiles and apostates. Protection from such could be had only by complete separation, and injunctions were constantly given the Jews to be on their guard against the false ideas of unbelievers. This reminds us of the aversion of the Pharisees against having anything to do with "sinners." The psalmist makes clear the necessity that a righteous man should wholly avoid the wicked by presenting this thought three times in variant but parallel sentences; the pious man avoids walking, and standing, and sitting with them. We may imagine the character of these scornful men from allusions elsewhere: they are men of the world, who think only of earthly means; the idea, which above all they deride, is the very one that is proclaimed by the psalm, namely, that man acquires every good thing through the fear of God. It is manifest—they scoffingly say —that many a pious man fares ill, and that many a man who does not seek God fares very well.

Positively, the pious man is described as a lover of the law. He does not think of money, nor of acquiring money; on the contrary, he spends all his time in the study of the law, that he may learn the will of God more fully. Thus one might paint him after his day's work reading his scroll at night by the light of his small lamp. There is a similar poem on the prosperity of the pious man in the book of Jeremiah (17: 7 ff.); there it is said of the pious man that he "trusts in Yahweh," here that he reads the law. This is certainly a significant difference; the psalm comes from that period in which the written law determined piety, that is to say, from the post-exilic period after the downfall of the state and the decline of prophecy.

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This description of how the righteous man acts is followed by a picture of the blessing which he receives from God in return for it. The simile of the verdant and fruit-bearing tree that is carefully transplanted by the gardener to water-courses (irrigation ditches), makes a deep impression on the minds of the inhabitants of the dry East; it is more characteristic of Egypt and Babylon than of Palestine.[3] The simile is perhaps a poor reproduction of a more primitive mythological one, a simile of the tree of life which stands in the paradise of God, by the waters of life, and bears within itself life eternal.[4]

The second part treats of the godless. It is natural that the pious poet should disdain to set forth the secret thoughts of the godless man; even if he had the psychological ability to picture them, he would still avoid such wicked things. His object in writing is not to impart facts to the reader, but to deter him from impiety. Therefore he does not describe the godless man's thoughts, but only his ill fate. In other psalms also, where we read of the "transgressors," we seldom find an exact description of their views of life.

We may say that the profound piety, the turning of the whole life to God alone, can as a matter of course be accomplished only by the few. Thus in Judaism we have the comparatively small circle of the pious; and then outside of that the children of the world, who, by national connection belong to the chosen people, but who have shallow thoughts of Jewish piety and are negligent in the observance of the law. It has been the misfortune of Judaism, from ancient times until the present day, that these unfaithful individuals are found in the circle of the mighty and the rich, who through their intercourse with foreigners of their own rank adopt foreign customs and views and thus they one after another abandon Judaism. Such unfaithfulness to Judaism became especially frequent during the time of the Greek domination, where the "godless" are the Hellenists. Conditions very similar to these must have existed during the period of Persian control; and indeed such defection may have begun even before the exile. The psalmist describes

[3] So Baethgen. [4] *Cf.* Rev. 22: 2; Ezek. 47: 12; Ps. Sol. 14: 3.

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the fate of such transgressors: a sudden, frightful, final destruction. For the description of such an end the simile of the chaff is a favorite one. In the East the grain is usually separated from the chaff by throwing the straw up into the wind on elevated open threshing-floors; then the wind catches the chaff and carries it off.

Now follows the application. It was the regret of the pious that in Israel so much chaff was mixed with the grain, that there were so many godless men among the righteous. But some day Yahweh will pass judgment upon Israel and separate the godless from the pious. Then the pious will remain, but the wicked will be destroyed; and so Israel will become what God wills her to be, "a community of the righteous." This is the hope of the pious. At the end the general tenet is repeated: God takes care of the pious! Often it might look as though God were entirely indifferent in regard to good and evil, when the pious man perishes in need and distress, while at the same time the wicked man prospers. But believe it not! Despair not! God takes care of the pious, and the way of the wicked leads to the abyss.

As to its form the psalm cannot be called a real hymn; it is a didactic poem, with a lyrical admixture. The psalm is certainly not a great original work: the thoughts and the expressions are colorless and follow beaten paths. The main thought, the fate of the pious and the godless man, is expressed in the psalms and elsewhere in many passages; and even the similes of the verdant tree and the chaff are very common. Nevertheless, the words of this unpretentious psalm are attractive and impressive in their simplicity; while by means of their position at the beginning of the Psalter, they have become almost classic. The Jewish doctrine of retribution expressed in the psalm is according to our ideas, too superficial: we cannot believe that piety and external welfare always go together. Yet this doctrine is founded on a fundamental conviction of all higher religion—the conviction that piety must bear fruit, and that religion is not merely a subjective experience—rather that the pious man receives God's blessing and guidance.

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THE LATE PROFESSOR TIELE. II.[1]

By Rev. Louis H. Jordan, B.D.,
Oxford, England.

Quite apart from Dr. Tiele's standing as a scholar, he was most genial and attractive as a man. His industry and influence have enabled him, indeed, to inaugurate a new epoch in the growth of an exacting branch of study; but he has established other (and not less enduring) claims upon the gratitude of all who knew him as a friend. Most kindly in disposition, and finding in society the relaxation he needed after hours of exhausting study, he proved a guest or companion whose coming never failed to evoke instant and liveliest welcome. Especially in Leiden, where most of his life was spent, is he spoken of in appreciative terms today. His face was well known in its streets, and those who came into personal contact with him gradually learned to love him. No one seemed to think of him as being already over seventy years of age, for his heart remained young and his words were always cheery. These facts throw an interesting sidelight upon one phase of Dr. Tiele's studious career. It is quite natural that such a man instinctively avoided needless polemics, and also that, whenever he felt constrained to take up his pen, he was able (like Dr. Sanday, of Oxford) to exhibit the notes both of courtesy and self-control. I know he felt considerably surprised upon reading some remarks which Professor Harnack used in his recent *Die Aufgabe der theologischen Facultäten, und die allegemeine Religionsgeschichte*, but he let the matter pass. The last letter that came to me from his hand — how highly prized are these kindly communications now — referred to this lecture, which in more than one particular is scarcely respectful to Holland. Statements which it contains have been challenged even in Germany;

[1] Concluded from the Biblical World for January, 1903, pp. 32–7.

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and Professor Harnack must not continue to put forward the plea that his critics are not sufficiently informed as to the matter in hand. There have been times when the point of this argument might make things exceedingly uncomfortable for the man who too jauntily employs it ; but Dr. Tiele had no fondness for the strife of controversial arenas. He found a more congenial occupation in seeking to inspire his co-workers with some of his own scholarly enthusiasm. An excellent linguist, possessing a good acquaintance with both ancient and modern languages, he quickly made a foreign visitor feel himself quite at home. It may safely be affirmed that many of the foremost students of religion to-day, alike in Europe and in the East and in America, will never forget how profound a debt they owe him for his uncounted acts of considerate and generous kindness.

In the Senate Hall of the University of Leiden — a building plain yet stately, and most rich in historical memories — there hang the portraits of a long line of the more eminent of its professors. To this illustrious gallery a new portrait has now to be added. Only a few months ago Professor Eerdmans was good enough to act as guide, while I sought to acquaint myself more intimately with its treasures ; and, as our eyes moved from face to face, the crowded canvases completely covering the walls, I remembered how Niebuhr had said of this room, in his *History of Rome*, that there was no other spot in all Europe which so vividly recalled the magnificent march of science. The forms of Scaliger and Grotius, of Arminius and Gomar, and of a great host of others, rose one after the other into clear mental perspective — until at last we found ourselves standing before the portrait of Abraham Kuenen, who passed hence only in 1891, and whom I had heard deliver his Hibbert lectures in London in 1882. All these were men who had fairly won fame's wreath, but he who is now to join them is worthy to take the place which reluctant hands are making ready for him.

Some have been heard to ask : " Where will the University of Leiden find a successor to Dr. Tiele? " Such overlook the fact of Professor Tiele's resignation, and that his former chair was filled in

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September, 1901, by the appointment of Professor W. Brede Kristensen. Though still a young man, standing indeed on the threshold of a distinguished scholarly career, there was abundant reason why this great opportunity has been put within his grasp. Already his students are cordially indorsing the wisdom of going to Christiana to procure for them their teacher. Thus, in full and loyal sympathy with the aims of his predecessor, a new recruit has been added to one of the most famous "schools" of thought in modern Europe. Dr. Kristensen is but the second occupant of a chair which was expressly founded for the late Dr. Tiele. Associated with him there stands Professor Chantepie de la Saussaye, almost equally as distinguished as Professor Tiele himself. And so it may with confidence be predicted that the traditions of Leiden, most notable as these traditions have long been, are not likely to be lowered by the men who have been asked to help to maintain them.

And if the larger question be asked, "Where is the study of the history and philosophy of religion, outside of Holland, likely to be most vigorously and successfully prosecuted in the future?" there are two quarters toward which scholars will instinctively look. It seems clear that France and America are preempting the right of way. The grounds of this conviction cannot be set forth here, but there is one outstanding name, the pre-eminence of which is beyond all denial. At the meetings of the Congress on the History of Religions, held in Paris in September, 1900, it was expected that the three great leaders in that field, representing as many countries, would have been seen daily upon the same platform. But Professor Max Müller was too ill to come, and he passed away only some six weeks later. Professor Tiele was temporarily indisposed; and, to his great regret, he also was compelled to be absent. Thus it came about that of the trio, Professor Albert Réville ascended the platform alone. He stands alone, today, in a new sense, and in a quite pathetic loneliness. Yet he still presides over every assembly where students of religion chance to meet together, and it is to be hoped that his life may be spared yet longer, that he may still guide and inspire all who seek his assistance.

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And when he too shall have gone — just as the notable triumvirate of scholars which Cambridge gave to the world, of which the last disappeared with the recent death of Bishop Westcott, will continue to constrain men to be their debtors still — students in every land will always recall with gratefulness the contemporary names of Max Müller, Tiele and Réville.

It was on January 11, 1902, a year ago, that Professor Tiele fell asleep; and, as it had previously been known only to a few that he was seriously ill, the unexpected intelligence of his death reached the public generally as a complete surprise. It is true that, for a year or two, he had found it wise to take special care of himself, to be regular in observing due intervals of rest and necessary exercise, and in other ways to be mindful of those laws which tend to promote good health; but his own forecast was that the coming years would be his most useful years. And his friends who knew him intimately entertained, upon good grounds, similar fond hopes. Already arrangements were being matured for securing in different quarters, if possible, Dr. Tiele's invaluable services; and the invitation which the American Committee for Lectures on the History of Religions extended to him a few years ago, and which existing engagements precluded him for the time being from accepting, was about to be renewed, and with much improved prospects of success. The resignation of his chair provided him with the leisure he was so anxious to secure, his plans were quickly made, and he had already set himself to work, when — death touched him!

The genius of Dr. Tiele was abundantly recognized during his life-time, by many persons and in many ways; the varied honors which human esteem can suggest were ungrudgingly and liberally bestowed. His name occupies an honored place in the registers of the universities and learned societies of Europe. Queen Wilhelmina of Holland, on her accession, granted him a decoration as a special mark of her favor. But the student was not checked, nor his ambitions diverted, through his acceptance of these coveted distinctions; the "chevalier" was still an unspoiled man. His modesty, revealing itself continually in unexpected ways, was as charming and winning as his overflowing geniality. Truth

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remained his goal, and toward it he unswervingly pressed; his constant loyalty to it made him bid it welcome, wheresoever he found it. Hence he was an inquirer of the broadest and most generous sympathies. In the inner circle of friendship, where men were permitted to greet him familiarly, his place will always remain vacant. Such friendships are ideal and are therefore most rare. In the larger circles of ecclesiastical life in which he moved, his willing help will be sorely missed. His country has had to part with one of her most devoted and representative citizens. But it is in the domain of scholarship—and, in particular, in one department of it—where his loss is well-nigh irreparable. His influence there has never been excelled. He opened up a whole new world to many of those who accepted his guidance. Had his life been spared ten years longer, he would have been able to utilize more fully those immense stores of information which he had accumulated, and which he had sifted and assorted with rare insight and freedom from bias. That he would surely accomplish this, many had ventured to dream! But an altered outlook suggests now, for us who remain, a fitter occupation. With the church which Dr. Tiele led, and the university which he loved, and the students whom he inspired; with the nation whose learning he adorned, and with the wider republic of letters whose decisions he helped to guide, we join in sincere mourning. Since God has willed this separation, we are resigned. But we draw comfort from the reflection that the weary worker, so unsparing of himself, is at rest; and the memory of his presence with us, though it was but for a time, will certainly quicken our ardor anew when the stress of some struggle may appal us. Indeed, our Master is *still* with us, for

> "To live in thoughts, in hearts, in lives
> One leaves behind, is not to die."

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THE NEED OF A NEW APOLOGETIC.

FROM THE POINT OF VIEW OF BIBLICAL CRITICISM.

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I believe that there is need of a new apologetic for this generation, and that there will be a similar need for all time to come. There is no finality to the progressive trend of scientific investigation. The best apologetic we can put forth today will need as much revision and restatement a century hence as the apologies of the eighteenth century call for now. I doubt if even in the millennial time we hope for, or even in the heavenly life "when that which is perfect is come and that which is in part shall be done away," we shall ever reach the point where there will be no occasion to give a reason to every man or angel who may ask about the grounds of our Christian faith and hope and love. For it is of the very nature of the spirit of man to search continuously and perpetually after every thing in earth or heaven that may be known.

In affirming such need of a new apologetic, or of any new statement of Christian doctrines, I desire also to express becoming admiration for things that are old and honorable. The great historic creeds and confessions of Christendom are monumental witnesses of honest effort to set forth the very truth of God. Doubtless in many things they all offend, and not one of them, as a whole, is competent to bind the judgment and the consciences of all subsequent time. In like manner the great apologies of the past constitute a body of Christian literature of inestimable value. The science of apologetics would not be possible as a theological discipline today but for the many treatises which first and last have appeared in defense of the Christian religion and its sacred books.

Scientific research in one department of study often obliges

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us to revise our opinions in other departments. Philosophical and literary studies, discoveries in geology and astronomy, and international commerce and travel have obliged us to put many a new interpretation upon the language of ancient writers who recorded the current conceptions of their time. The science of history, as developed since the days of Barthold Niebuhr, has virtually created a new method of treating all the records of the past. It has been shown that the most trustworthy of the ancient annalists took great liberty both with the matter and the manner of their compositions. In none of them do we find much of the keen modern sense of accuracy and skill in sifting the sources of their information. Thucydides, the historian of the Peloponnesian war, holds the front rank among the Greek writers of his class; but what would be thought of a modern historian of the war in south Africa, or of our late war with Spain, who should say, as this painstaking recorder of contemporaneous events naïvely confesses: "As to the speeches which were made either before or during the war, it was hard for me, and for others who reported them to me, to recollect the exact words. I have therefore put into the mouth of each speaker the sentiments proper to the occasion, expressed as I thought he would be likely to express them, while at the same time I endeavored, as nearly as I could, to give the general purport of what was actually said." Admonished by such a statement from one of the most trustworthy historians of 400 B. C., the biblical apologist of today ought not to commit himself to the hazardous and needless task of affirming the genuineness of all the speeches and songs which are attributed to the Old Testament heroes who lived, many of them, long before the times of Thucydides.

It should also be observed with all due reverence that no truly scientific procedure can be governed by the plea, sometimes heard, that we may fearlessly and with utmost freedom investigate all matters of history, philosophy, politics, art, and literature, and subject to the most minute criticism the other sacred books of the world, but may not with the same critical freedom handle the sacred writings of the Christian faith. Such

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a plea in the supposed interests of the truth of God can expect no favor with the great body of sober, thinking men of our time. Such a plea savors of cowardice. It begets distrust of the man who makes it as of one who is afraid and unwilling to come to the light lest his claims be shown to be untenable.

Whether we will or no, a searching criticism is putting forth its strong hand upon everything which we hold sacred, and there is no sign of cessation in this persistent march of inquisitive research. Much of its work has been called "destructive criticism." So far as it destroys that which rests on no secure foundations, it must needs be ultimately helpful, for it prepares the way for something more solid and enduring. We have no fear that faithful criticism of the most searching kind can ever destroy God's truth. It can do nothing against the truth, but for the truth.

It is perhaps somewhat presumptuous to define or outline the biblical criticism which demands recognition in the apologetic of the present time. But one may with no little confidence mention three commanding works which embody the latest results of biblical scholarship as represented in the highest seats of learning. I refer to the *Dictionary of the Bible*, just completed in four volumes, edited by James Hastings with the co-operation of nearly two hundred writers of acknowledged learning; the *Encyclopædia Biblica*, edited by Cheyne and Black, and the third edition of Herzog's *Realencyclopædie*, edited by Albert Hauck, and now at the tenth volume. These monumental cyclopædias are a momentous sign of the times. It cannot be denied that they represent the critical opinions of the most famous biblical scholars of Germany, Great Britain, and America. Now, it is a notorious fact that on all the leading questions which have agitated the learned world for the last fifty years, such as the composition of the Hexateuch, and the authorship and date of the books of Isaiah, Jonah, and Daniel, the origin of the gospels, and related problems of criticism, all these biblical dictionaries are in substantial agreement, and none of them maintains the older traditional views. Some of the writers have put forth extreme theories touching particular names, events, and

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compositions of the Bible, but there is no mistaking the powerful trend of all these works away from the opinions for which the apologists of a former time strenuously contended. With these and other like facts before him, the modern apologist has obvious need to discontinue sundry assumptions and arguments of a former time. He need not feel called upon to accept the conclusions of the numerous writers who prepare the biblical cyclopædias and the critical commentaries of the present day, but he will see how unwise and hazardous it must be to place hinself in antagonism to conclusions in which they generally agree. He must in all fairness recognize the prevailing results of critical study and adjust his arguments to these new conditions. He may feel that the old tradition has not been overthrown, but he can scarcely feel comfortable, or hope to carry deep conviction, if he refuse to reckon faithfully with the results of critical research on which such an influential body of eminent biblical scholars are substantially agreed.

Passing now to a few illustrations of the need of a change in apologetic method, we note that the fact which was once forceful or convincing with a certain class of readers may have no such force or weight with other minds, trained under other conditions. The epistle to the Hebrews, for example, was a mighty apology for Christianity, and its use of Old Testament texts, in a manner not apparent in their original position, but peculiarly modified and adapted by the writer to suit his argument, doubtless had much weight with those Hebrews to whom the epistle was addressed. Modern interpreters of this epistle quite generally admit that in his exposition and application of the Old Testament Scriptures the author of this earliest Christian apology paid little or no attention to the historical occasion and exact meaning of the texts which he so lavishly cites; but it is also admitted with like unanimity that, taken as a whole, the epistle presents the doctrine of the transcendence of Christ as our great prophet and priest, mediator of a new covenant, minister of the heavenly sanctuary, and author and finisher of our faith, which is of inestimable and permanent value as a contribution to the scriptural revelation of God in Christ.

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Again, the older apologies made much of the argument from predictive prophecy, and maintained that omniscience was conspicuously evinced in certain specific predictions which were literally fulfilled centuries after they were uttered. In fact, a school of biblical expositors arose who were noted for calling prophecy "history written beforehand." Much of this argument has been rendered obsolete by a more searching and trustworthy interpretation of alleged predictions. Greater attention is now given to the historical situation of the prophet, the exact meaning of his language, and the conditions of his first hearers or readers. The so-called "virgin prophecy" in Isa. 7: 14 is an illustration in point. It is said in Matt. 1 : 22 to have been "fulfilled" in the virgin birth of Jesus; but it is also said in Matt. 2 : 15 that Hosea 11 : 1 was "fulfilled" in the return of the child Jesus from Egypt after the death of Herod. In Hosea it is written: "When Israel was a child then I loved him, and called my son out of Egypt." The language is obviously not a prediction of a future event, but a reference to the exodus in the days of Moses. The language of Isa. 7: 14–16, though involving the element of prediction, cannot without violence be explained as foretelling an event of the far future. The prophet declares that the virgin he has in mind has already conceived, and is about to bear a son, and before the child is old enough to know good from evil, the land of Syria and Ephraim, just then a great terror to Ahaz, should be forsaken. This prophecy was actually fulfilled in the days of Ahaz and Isaiah, but to maintain that the land was indeed forsaken within the specified time, but that the child referred to was not born until more than six hundred years afterward, is exceedingly unnatural, not to say preposterous, as a specimen of biblical exegesis. The use made of such texts in Matthew's gospel is simply an illustration of the prevalent custom of the time in accommodating Old Testament texts to new situations, and such new application of the ancient Scripture had force among the Jews.

It was once claimed as an indisputable fact that Cyrus was named and described in Isa. 45 : 1, more than a hundred years before his appearance in history; but now it is shown, first, that

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the language employed is not the language of prediction, but that it describes a person already on the stage of history, while the immediate context shows that Jerusalem and its temple are in ruins and the Jews in exile. It is shown, secondly, that this entire section of the book of Isaiah contains numerous evidences of having been composed in the latter time of the Babylonian exile, and not in the days of the Assyrian domination of western Asia. In a similar way the questions of the date and scope of the book of Daniel, and of other prophecies, forbid the modern apologist to repeat old arguments based thereon as if nothing had occurred in the last fifty years to modify opinion on these matters.

The older apologists and some moderns seem disposed to make the accuracy of all historical allusions an essential matter in their maintenance of the value of the Scriptures. But it is coming to be felt more and more that this is an unnecessary, not to say hazardous, position for the defender of divine revelation. Why should it be supposed that the sacred writers must needs be supernaturally secured against all historical inaccuracy more than against inaccuracies of grammar and rhetoric? Three hundred years of strife over this matter ought to admonish us that no convincing apology is likely to stand hereafter on the assumption of the verbal inerrancy of the biblical records. The human element in the Scriptures is seen to be as conspicuous as in other writings, and it is worse than folly to ignore or try to cover up the facts. The divine element and the abiding profitableness of the Scriptures are not helped by such procedures. The tendency of the new apologetic is to show that in many cases it is not an event of history taken by itself, nor a statement of fact considered merely as a fact, that is of importance for doctrine, for reproof, for correction, and for instruction in righteousness; but rather the moral lessons and the prophetic warnings which all such facts are ever speaking to thoughtful souls. It is of no religious importance to know the exact facts about the Galileans whose blood Pilate is said to have mingled with their sacrifices; but it is of the greatest importance to be admonished that they were not sinners above all other Galileans,

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and "except ye repent, ye shall all in like manner perish." Of these eighteen, on whom the tower in Siloam fell, we may know very little, and there might have been some mistake about the current reports; but that question is of no practical consequence. Whether they were eighteen in number, or fifteen, or twenty; whether they were all killed outright, or whether a few survived; or even whether the report as it came to Jesus was true or not —the admonition of Jesus would be still the same. And even if one of those present had answered and said, "Master, that was a false report; the tower fell, but nobody was harmed," he might at once have replied with intenser emphasis: "Except ye repent, ye shall all perish in a manner as dreadful as the report declared." It is the moral lesson, the exhortation, the rebuke, the warning, that contains the essential element of revelation, not the mere report of a fact, the like of which is occurring time and again in human history.

The words "genuineness" and "authenticity" appeared on almost every page of the older apologies, and acquired a sort of technical significance which many modern writers hardly recognize. It was taken for granted that, if a book were not written by the person whose name it bears, it must necessarily be a forgery, and written with design to deceive. But there stands the book of Ecclesiastes, purporting to come from "the son of David, king in Jerusalem." No writer of note has ever seriously supposed that this son of David was intended by the writer to be understood as referring to any other son than Solomon, noted for his wisdom. But we have an apocryphal book, known as the "Wisdom of Solomon," which assumes with equal clearness to have come from the same royal person. I doubt if there is a biblical scholar of wide repute in Christendom today who would hazard his reputation by seriously maintaining the genuineness of Ecclesiastes as against the spuriousness of the Wisdom of Solomon. In fact, conservative critics, who maintain the integrity of Isaiah and the genuineness of Daniel, have long since given up the like contention for the book of Ecclesiastes. But there is extant a collection of old Jewish writings, almost as extensive as that of our canonical books, which

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bear the names of men who did not write them, and there is no more proof that their authors intended to palm them off for forgeries than that Plato intended to palm off the dialogues of Socrates as forgeries. The apocryphal books of Esdras and Tobit and Baruch, the Jewish sibyl quoted by Josephus, the books of Enoch, and the Assumption of Moses, and the Ascension of Isaiah, and the Testament of Abraham, and scores of others of a similar cast, have long since convinced thousands of students that the terms "genuine" or "fraudulent" are not the only alternatives in a literary question of this kind. The word "authentic," so far as it was held to imply that a given writing must be either a record of real matters of fact or else a tissue of falsehoods, has also become obsolete in our apologetic. For it is seen that the historical novel may be employed as a most influential and popular form of inculcating moral truth. It would be impossible, perhaps, for any genuine and authentic history to convey to its readers a more truthful portraiture of American slavery than was done by the story of *Uncle Tom's Cabin*. And where may one read a more faithful picture of the times of Nero than that which is presented in the novel *Quo Vadis?* We should not deceive ourselves or others by narrow conceptions of the rights of literary method, nor close our eyes to the fact that types, symbols, parables, allegories, enigmas, riddles, and fables form all together a large portion of the Holy Scriptures. We need a new apologetic that shall supersede the old contentions over "genuineness and authenticity" by magnifying the religious content rather than the outward form of the writings of the holy men of old—the spirit rather than the letter of their words.

There has appeared of late a tendency in some quarters to question the genuineness of even the four great epistles of Paul, which F. C. Baur and his Tübingen school acknowledged as certainly the work of the apostle. These views, given prominence in such a place as Cheyne and Black's *Encyclopædia*, are startling and radical in the extreme; but, for reasons already suggested, the far-sighted apologist need not concern himself greatly over even that issue. He forgets not that Christianity

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was an irresistible force in the world, proclaiming its message of salvation to mankind before any of our New Testament writings appeared. Perhaps one chief reason why the popular mind is so often and so easily thrown into confusion, and why the religious feeling of many pious souls is disturbed over these questions of criticism, is the widespread notion that the vital truths of Christianity are essentially identical with its earliest documents. The apologies of the eighteenth century did much to inculcate this misleading notion, so that no distinction or discrimination was made between "the Word of God" and the various books of the Bible. Was there then no Word of God, no oracle of prophecy, no gospel of salvation, no doctrine of Christ, until there was a biblical canon? There is need of a new apologetic which will remove the ground of such erroneous inferences. The origin and real character of the various writings must always be open to historical investigation, and we should disabuse the public mind of the idea that the Christian religion and its sacred books are identical. It may be shown that all the essential truths of the gospel are witnessed by the writings of the second and third centuries of our era as unmistakably as by those of the New Testament canon. For it is obvious to every thoughtful reader that the entire body of the oldest Christian literature, canonical, apocryphal, pseudepigraphic, and patristic, bears overwhelming testimony to the adorable Christ, without whom there could have been no gospel, either oral or written, no acts of apostles, no epistles of Christian life and doctrine, no apocalypses of heavenly things. We plead for the greater prominence of those living truths which have always been recognized as fundamental, and for a remanding of questions of books and authors to a very subordinate place in apologetics. The older polemics permitted matters of textual criticism, alleged inerrancy of manuscripts, and the genuineness of certain books to come to the front and to figure as the chief storm-centers in controversies with the assailants of Christianity. We need a new apologetic that shall build on deeper foundations.

The new apologetic, which our time demands, should accordingly in all fairness recognize what biblical criticism has to say,

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and should treat with becoming respect the conclusions in which any large number of eminent scholars are substantially agreed. But it will tolerate no partisan pleading, and accept no hypothesis as final that has not been clearly proved. It will hold fast that which is obviously good, whether it be an old tradition or a new discovery. But it will refuse to build any important doctrine or claim upon traditional views of the Bible which are persistently questioned through successive generations of Christian scholars. It will take pains to distinguish between what is fundamental and that which is only secondary or of minor importance. It will avoid collision with the rational methods and widely accepted results of critical inquiry, and will bestow the greater labor on setting forth with increased emphasis all that divine content of the biblical writings which ministers to the deep spiritual longings of the human heart, and verifies itself as perpetually "profitable for teaching, for reproof, for correction, and for instruction in righteousness." Such a procedure, carried forward in the spirit of reverent research, can have no other tendency than to magnify God's truth and make it honorable.

O for another Joseph Butler, to write a new "Analogy," not of "Natural and Revealed Religion," but of universal religion and of comparative theology as brought to the attention of mankind by the critical studies of the last one hundred and fifty years! In the light of those studies both religion and "the constitution and course of nature" have taken on a grandeur unseen, unknown before. The new analogy must accordingly be broader, deeper, richer than was ever possible before.

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COMPARATIVE TRANSLATION: 1 KINGS 18:21.

A STUDY IN MODERNIZING THE ENGLISH BIBLE.

וַיִּגַּשׁ אֵלִיָּהוּ אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי
הַסְּעִפִּים אִם יְהוָה הָאֱלֹהִים לְכוּ אַחֲרָיו וְאִם הַבַּעַל לְכוּ אַחֲרָיו וְלֹא־
עָנוּ הָעָם אֹתוֹ דָּבָר׃

—Ginsburg's Hebrew Bible, 1894.

Καὶ προσήγαγεν Ἠλειοὺ πρὸς πάντας. καὶ εἶπεν αὐτοῖς Ἠλειού Ἕως πότε ὑμεῖς χωλανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις; εἰ ἔστιν Κύριος ὁ Θεός, πορεύεσθε ὀπίσω αὐτοῦ· εἰ δὲ Βάαλ, πορεύεσθε ὀπίσω αὐτοῦ. καὶ οὐκ ἀπεκρίθη ὁ λαὸς λόγον.

—H. B. Swete, The Old Testament in Greek, 1887.

Accedens autem Elias ad omnem populum, ait: Usquequo claudicatis in duas partes? Si Dominus est Deus, sequimini eum: Si autem Baal, sequimini illum. Et non respondit ei populus verbum.

—Tischendorf's Edition of the Vulgate Text, 1873.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

—Authorised Version, 1611.

—Revised Version (British Edition), 1885.

And Elijah came near unto all the people, and said, How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word.

—Revised Version (American Standard Edition), 1901.

And Elijah approached the mass of the people and said: "How much longer will you continue to divide your devotion and worship between two gods? if Jehovah is the true God, serve him; but if Baal, then serve him." But the people made no reply.

—BIBLICAL WORLD.

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Exploration and Discovery.

AN IMPORTANT NEW TESTAMENT MANUSCRIPT.

THE announcement is made that the great enterprise in New Testament textual criticism carried on under the direction of Professor von Soden, of Berlin, is approaching completion, and is soon to come to publication under the title *Die Schriften des Neuen Testamentes* (Berlin: A. Duncker). The first volume, containing prolegomena, is just about to be published, and the second, with the text of the New Testament "in its oldest attainable form," will appear within a year. The approaching publication of this new and important work makes it timely to call attention to a significant discovery made by one of Professor von Soden's assistants in the course of the preliminary researches, which has attracted less attention than it deserves.

In pursuing his aim of using for textual criticism the whole body of extant material, including all the minuscule (cursive) manuscripts, Professor von Soden sent a number of young scholars to the distant libraries, where these hitherto little-used sources of textual knowledge are to be found. The first fruit of these journeys was published in 1899 in Gebhardt and Harnack's *Texte und Untersuchungen*, under the title *Eine textkritische Arbeit des zehnten beziehungsweise sechsten Jahrhunderts, herausgegeben nach einem Kodex des Athosklosters Lawra.* It was by Licentiate Baron Eduard von der Goltz, now a Pommeranian pastor and already known in this country by his book, *Ignatius von Antiochien* (Leipzig, 1894).

Mount Athos is a promontory, thirty miles long, inhabited wholly by monks of various nationalities, who form a semi-independent tributary republic under Turkish suzerainty. It is the seat of twenty large monasteries, and their libraries contain thousands of manuscripts, which are now receiving a great deal of attention from modern scholars. In this library Lic. von der Goltz has found a minuscule manuscript of the Acts, catholic epistles, and Pauline epistles, written probably in the tenth century, of a very remarkable character. It was prepared not for church use, but for the learned purposes of some biblical scholar who was interested in the problem of New Testament textual criticism. Von der Goltz thinks, on palæographical and other

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grounds, that it may have had some connection with Arethas, archbishop of Cæsarea in Cappadocia, whose zeal for learning has preserved for the world most of the Christian apologies of the second century, as well as the "Thoughts" of the emperor Marcus Aurelius, besides giving us some of the best-known manuscripts of Euclid, Plato, and Dio Chrysostom. This interesting manuscript originally contained fifteen pages of introductory matter at the beginning, and the Apocalypse at the end. These have been removed, perhaps by the same hand which has cut away the subscription to Acts and erased many of the hundreds of scholia with which the manuscript was once furnished. Much has been left, however, and the character of the manuscript is revealed especially by the following note, which stands at the beginning of the Pauline epistles:

Be it known that the fourteen epistles of the apostle were written from a very ancient copy, which we have sufficient reason to believe was prepared (*οὗ πεῖραν ἐλάβομεν ὡς ἐπιτετευγμένου*) from the extant Tomoi or Homilies of Origen on the apostle; for we have found that it agrees with the text passages (*ῥητοῖς*) which he cites (*μνημονεύει*) in his interpretations either of the apostle or of other Scripture. At the texts, therefore, in which the man (*ὁ ἀνήρ*) departs from (*παραλλάττει*) the now current apostolic readings, we have set the so-called *διπλῆ* [>] in the outer margin, in order that it may not be supposed that this copy of the apostle is wrong by way either of addition or of defect. But, having copied the epistle to the Romans from the Tomoi upon it which are preserved, we have not made use of the *διπλῆ*, and the epistle follows.

It appears from this note that the scribe of the manuscript had before him an exemplar of the Pauline epistles, the text of which was derived from Origen, and which, as we learn by another note, was written by a monk, Ephraim. A subscription to Ephesians, which a textual corruption (-ON for -ΘH) proves to be derived from the exemplar, shows that the text of that manuscript was *revised by* (*ἀντανεγνώσθη*) — not, as the introductory note might suggest, copied directly from — the Tomoi ("Books of Commentaries") of Origen. This connection with Origen the later scribe has tested by the use of the works of Origen now lost, but accessible in his day; and in the case of the epistle to the Romans he has deserted his exemplar and copied directly from the text-passages of the Tomoi. All this, which applies, of course, only to the Pauline epistles, as well as his notice about the *διπλῆ*, is fully substantiated by the manuscript itself. Throughout the Pauline epistles there are abundant scholia, relating to text and interpretation, drawn from Origen. For Romans, Galatians, and

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Colossians, perhaps originally for other epistles, the beginning of the passage covered by each of Origen's Tomoi is noted, so that it is now possible to say just how much ground each of them covered. Differences between Origen's text-passage and the text presupposed by his comment are mentioned, likewise differences between the ancient copy written by Ephraim and the text of Origen. Account is taken of the smallest variants, such as the omission of an article or a personal pronoun. In addition mention is made of other "ancient copies." Throughout the Pauline epistles (except Romans) the διπλῆ is added to the passages according to the scribe's promise. He gives every evidence of great care and painstaking accuracy. That a large part of his learned material was derived from his predecessor, von der Goltz seems to have proved. Most important of all is the fact that his whole interest lay in preserving the divergences of his exemplar from the current text, not in silently conforming it to that late standard.

The situation in the Acts and catholic epistles is somewhat different, but not less interesting than in the Pauline epistles. Here the connection with Origen is less intimate, and the scribe's own notice about his work has been unhappily lost. Other church fathers are more abundantly quoted with Origen, especially Irenæus, Eusebius, and Clement. A partly legible scholion, however, of some length refers to "the copy written by the hand of the blessed Eusebius," and seems to contrast its reading on James 2:13 with that attested by the first book of the *Stromateis* of Origen. This is of the highest significance, because it brings the exemplar of our manuscript into some direct connection with the famous copies of Pamphilus and Eusebius and the great library at Cæsarea, and because not only the hexaplaric texts of the Greek Old Testament, but also a group of manuscripts of the New Testament, are more or less completely derived from that library. In one of the most important manuscripts of the Old Testament, the Codex Marchalianus, written in Egypt in the sixth century, a nearly contemporary hand has added copious hexaplaric notes, and a statement that the manuscript from which they are derived had been compared with the exegetical Tomoi of Origen. The fact of the comparison is attested by the present condition of the Marchalianus itself, which contains in the margin the numbers of Origen's Tomoi, exactly as does our manuscript at Mount Athos. In this it agrees with the kindred manuscript of the prophets, Codex Cryptoferratensis. Another Old Testament manuscript important for our purpose is no other than the Codex Sinaiticus, the third corrector of which (א^{c}) declares that he has corrected in accord-

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ance with the Codex corrected by the hand of Pamphilus, which was itself copied and corrected from the Hexapla of Origen. This third corrector of Codex ℵ worked in the New Testament as well as in the Old, and his readings there are akin to the text of Codex H^{paul}, which has a colophon, doubtless taken from its exemplar, explaining that the text had been corrected by the manuscript written by Pamphilus. Morover, certain minuscule codices have similar notes asserting some relation to the library at Cæsarea. It thus appears that this manuscript at Mount Athos is one of the most noteworthy of a class of New Testament manuscripts, the text of which goes back in greater or less measure to the Codex of Pamphilus at Cæsarea. It needs but to call to mind the fact that Origen was the Christian teacher whom Pamphilus most revered, that the latter sought industriously to collect his writings, that the Hexapla and Tetrapla themselves were preserved in the library of Pamphilus at Cæsarea, and that Origen's text of the LXX drawn from them was published, according to Jerome, by Pamphilus and Eusebius, to see that the relation of this group to Origen as well as Pamphilus is only what ought to be expected. The determination of precisely what the work of Pamphilus was, and of the relation to it of the several existing manuscripts, is the task for which the discovery of this manuscript provides new means.

The suggestions given by these various facts have to be tested by the character and relationships of the text itself. The most elaborate study of the problem of such manuscripts so far published is that made by Professor Bousset, of Göttingen, whose *Textkritische Studien zum Neuen Testament* (Leipzig, 1894) are the fruit of much conscientious labor, and in spite of some drawbacks are very important contributions to the subject. Bousset believed that for all the divisions of the New Testament he could point out groups of manuscripts, comprising a few uncials and many minuscules, which represent the Pamphilus text. Von der Goltz has carried this investigation somewhat farther with reference to his manuscript, and finds Bousset's results sustained. His study is, of course, preliminary in character, lacking, as it must, the aid which the publication of von Soden's materials and results will bring to all such work. The new manuscript, it appears, belongs to a class standing between the great uncials ℵ A B C D and the later uncials and minuscules. It has relations both with B and with the "Western" documents, and clearly belongs in the Acts and catholic epistles to Bousset's group ℵ^{c}. [4.] 13. 15. 18. 27. 29. 36. 40. [61] 66. 69. [98.] 105. 137. 180; in Paul to his group H. ℵ^{c}. 17. 23. 31. 37. 39. 47. 67**.

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71. 73. 80. 93. 115. 116. 118. 137. 179., to which are to be added M. 57. 109. 177. 178. Of these it should be noted that nine numbers of the two lists are different portions of the same codices. Especially 47^{paul} is noteworthy, for in Rom., chaps. 1-14 (but not 15, 16), both its text and notes are somehow dependent on our manuscript. The Athos manuscript seems to preserve the text common to the group with greater completeness than any of the others.

The result, thus briefly indicated, of the provisional study of the textual character and relations of the new manuscript confirms and makes more definite the inferences from the notices of its origin which its scribe has left. It is probably not going too far when von der Goltz says (pp. 34 f.) :

> The Codex Laura 184 goes back ultimately to a manuscript prepared at Cæsarea by Eusebius and Pamphilus, with the aid of the works of Origen; it gives us this recension with a good degree of accuracy and without corrections to conform it to a later ecclesiastical text. New Testament criticism has now the definite task set it of reconstructing this Cæsarean recension. Especially if the attempt to define more closely the relation of B and $\aleph^c$ to our group should succeed, there is every prospect that it will be possible, on the basis of so conscientiously written a manuscript as ours is, to restore with a high degree of probability the work of Eusebius and Pamphilus, and in very many cases to determine also with certainty the readings of Origen.

Bishop Westcott wrote in regard to this manuscript that it is a "most brilliant discovery," which "opens a new chapter in the history of the text to the New Testament." The importance seems to lie in three directions :

1. A considerable accession is made to our knowledge of the works of Origen and of the value of Rufinus's translations, for a large number of Greek fragments from Origen's lost works can be added from this manuscript.

2. An important step is taken toward opening up one path into the wilderness of the New Testament minuscules. At least three groups of these can already be studied to advantage: the Pamphilus group, in the investigation of which our manuscript gives essential aid; the Euthalian group; and the great group of the Syrian text, to which certainly too little serious attention has been devoted, and for the study of which the later uncials and especially the several purple gospels are important.

3. But the end to be gained in the reconstruction of the Codex of Pamphilus and of Origen's text is not only of negative importance, as

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that of the Syrian recension might be, but of positive value. Our modern critical texts rest mainly on Codex B. Whether or not this is right can only be finally determined when the history and relations of the text of that great manuscript have been fully worked out. The problem is not solved until the evidence furnished by the Old Testament of B is understood and weighed. At present we have Cornill suggesting that the Old Testament in Codex B is only an extract from Origen's Hexapla made at Cæsarea, while Bousset holds that the New Testament portion gives only a "local Egyptian tradition" of the text owing its present form to a revision by Hesychius, and Burkitt and Lake take similar ground, while Dr. George Salmon, of Dublin, seems to stand not so far from such a view when he urges that the text of B and ℵ ought to be called, not "neutral," but "early Alexandrian," and implies that it is nothing but Origen over again. In the meantime a new and interesting contact between B and ℵ is pointed out by Dean Armitage Robinson, who demonstrated in his *Euthaliana* (Cambridge, England, 1895) that B and ℵ both owe their remarkable chapter divisions in Acts independently to the same Euthalian manuscript, which may have lain in the library at Cæsarea. On the other hand, Origen has long been observed to have many affinities with the "Western" text (if it be a "text"), and an exact determination of his relation to it must contribute much to the solution of the puzzling problem of its nature and value. The recent increase of interest in, and respect for, Codex Bezæ and the Old Latin is but a symptom which shows how the results of the great makers of critical texts of the last thirty years have both stimulated students and left them unsatisfied; and from every side it appears that the question of Origen's text and its later fate lies at the center of these problems. It may well be that when the smoke of battle has cleared, Codex Vaticanus will be seen to be left in possession of the field; but more and more is made evident the truth of Westcott and Hort's principle: "All trustworthy restoration of corrupted texts is founded on the study of their history." For this study this lately discovered manuscript at Mount Athos furnishes such aid that it is not too much to call it one of the two most important discoveries for the criticism of the text of the New Testament made since Tischendorf acquired the Codex Sinaiticus.

JAMES HARDY ROPES.

HARVARD DIVINITY SCHOOL,
Cambridge, Mass.

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The Council of Seventy.

PROGRAM OF THE CHICAGO CONVENTION.

Tuesday, February 10, 8 p. m.

THE AUDITORIUM.

PRESIDENT JAMES B. ANGELL, LL.D., Presiding.

I. DEVOTIONAL SERVICE.

A choir of two hundred voices, from the church choirs of Chicago, under the direction of Professor W. B. Chamberlain, of the Chicago Theological Seminary. Organ by Professor Louis Falk, Mus. Doc., of the Chicago Musical College.

II. BUSINESS.

Reading of the Call for the Convention.

III. ADDRESSES.

Subject: "The Next Step Forward in Religious Education."

PRESIDENT JAMES B. ANGELL, LL.D., The University of Michigan Ann Arbor, Mich.

REV. FRANCIS E. CLARK, D.D., President of the United Society of Christian Endeavor, Boston, Mass.

MR. WALTER L. HERVEY, PH.D., Examiner Board of Education, New York city.

PRESIDENT J. W. BASHFORD, PH.D., Ohio Wesleyan University, Delaware, O.

REV. NEWELL DWIGHT HILLIS, D.D., Plymouth Church, Brooklyn, N. Y.

Wednesday, February 11, 10 a. m.

SECOND PRESBYTERIAN CHURCH.

I. DEVOTIONAL SERVICE.

II. BUSINESS.

1. Election of Officers for the Convention.
2. Reports of Preliminary Committees.
3. Appointment of Committee on Permanent Organization.
4. Appointment of Committee on Resolutions.

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III. ADDRESSES.

Subject: "The Modern Conception of Religious Education."

1. *As a Part of General Education.*

PROFESSOR GEORGE A. COE, PH.D., Northwestern University, Evanston, Ill.

PROFESSOR EDWIN D. STARBUCK, PH.D., Leland Stanford Jr. University, Stanford, Calif.

2. *As Conditioned by the Principles of Modern Psychology and Pedagogy.*

PROFESSOR JOHN DEWEY, PH.D., Director School of Education, University of Chicago, Chicago, Ill.

PRESIDENT HENRY CHURCHILL KING, D.D., Oberlin College, Oberlin, O.

3. *As Affected by Modern Historical Study of the Bible.*

PRESIDENT RUSH RHEES, D.D., LL.D., University of Rochester, Rochester, N. Y.

PROFESSOR HERBERT L. WILLETT, PH.D., University of Chicago, Chicago, Ill.

IV. DISCUSSION.

REV. PHILIP S. MOXOM, D.D., South Congregational Church, Springfield, Mass.

PROFESSOR WILLIAM D. MACKENZIE, D.D., Chicago Theological Seminary, Chicago, Ill.

REV. W. P. MERRILL, Sixth Presbyterian Church, Chicago, Ill.

Three-minute Addresses by Members of the Convention.

Wednesday, February 11, 2:30 p. m.

SECOND PRESBYTERIAN CHURCH.

I. DEVOTIONAL SERVICE.

II. ADDRESSES.

Subject: "The Promotion of Religious and Moral Education."

1. *Through the Home.*

PRESIDENT GEORGE B. STEWART, D.D., LL.D., Auburn Theological Seminary, Auburn, N. Y.

REV. JEAN F. LOBA, D.D., First Congregational Church, Evanston, Ill.

2. *Through the Day Schools.*

MR. CHARLES H. THURBER, PH.D., Editor Educational Publications of Ginn & Co., Boston, Mass.

MR. JOHN W. CARR, Superintendent of Schools, Anderson, Ind.

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3. *Through the Y. M. C. A. and Young People's Societies.*
   REV. W. G. BALLANTINE, LL.D., Bible Instructor, International Y. M. C. A. Training School, Springfield, Mass.
   REV. NEHEMIAH BOYNTON, D.D., First Congregational Church, Detroit, Mich.

III. DISCUSSION.
   PRESIDENT WILLIAM C. ROBERTS, Central University, Danville, Ky.
   REV. GEORGE E. HORR, D.D., Editor *Watchman*, Boston, Mass.
   PRESIDENT RUFUS H. HALSEY, State Normal School, Oshkosh, Wis.
   REV. DAVID BEATON, D.D., Lincoln Park Congregational Church, Chicago, Ill.
   Three-minute Addresses by Members of the Convention.

Wednesday, February 11, 8 p. m.

SECOND PRESBYTERIAN CHURCH.

I. DEVOTIONAL SERVICE.

II. ADDRESSES.
Subject: "Religious Education through the Sunday School."

1. *As Regards Organization for the Purpose of Instruction.*
   REV. C. R. BLACKALL, D.D., Editor of Periodicals, American Baptist Publication Society, Philadelphia, Pa.
2. *As Regards the Curriculum of Study.*
   PROFESSOR SHAILER MATHEWS, D.D., University of Chicago. Chicago, Ill.
3. *As Regards Lesson-Helps and Text-Books.*
   PROFESSOR FRANK K. SANDERS, PH.D., D.D., Yale University, New Haven, Conn.
4. *As Regards the Teaching Staff.*
   REV. PASCAL HARROWER, M.A., Church of the Ascension, West Brighton, N. Y.

III. DISCUSSION.
   REV. JOHN A. MCKAMY, Sunday-School Editor, Cumberland Presbyterian Church, Nashville, Tenn.
   REV. RUFUS W. MILLER, D.D., Editor Sunday School Publications, Reformed Church, Reading, Pa.
   REV. W. J. MUTCH, PH.D., Howard Avenue Congregational Church, New Haven, Conn.
   REV. SIMEON GILBERT, D.D., Chicago, Ill.
   Three-minute Addresses by Members of the Convention.

Thursday, February 12, 10 a. m.

UNIVERSITY CONGREGATIONAL CHURCH.

I. DEVOTIONAL SERVICE.

II. ADDRESS:
"The Scope and Purpose of the New Organization."
   PRESIDENT NICHOLAS MURRAY BUTLER, PH.D., LL.D., Columbia University, New York city.

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III. DISCUSSION.

CHANCELLOR J. H. KIRKLAND, PH.D., LL.D., Vanderbilt University, Nashville, Tenn.

REV. EDWARD A. HORTON, D.D., President Unitarian Sunday-School Association, Boston, Mass.

REV. CASPAR W. HIATT, D.D., Euclid Avenue Congregational Church, Cleveland, Ohio.

PROFESSOR GEORGE W. PEASE, Bible Normal College, Hartford, Conn.

REV. CLELAND B. MCAFEE, Forty-first Street Presbyterian Church, Chicago, Ill.

REV. ALBERT E. DUNNING, D.D., Editor *Congregationalist*, Boston, Mass.

Three-minute Addresses by Members of the Convention.

IV. BUSINESS.

1. Enrolment of the Convention.
2. Report of the Committee on Permanent Organization.

Thursday, February 12, 2:30 p. m.

UNIVERSITY CONGREGATIONAL CHURCH.

I. DEVOTIONAL SERVICE.

II. ADDRESS:

"The Relation of the New Organization to Existing Organizations."

PRESIDENT FRANK W. GUNSAULUS, D.D., Armour Institute, and Pastor Central Church, Chicago, Ill.

III. DISCUSSION.

REV. GEORGE R. MERRILL, D.D., Superintendent Congregational Home Missionary Society, Minneapolis, Minn.

PRESIDENT CHARLES J. LITTLE, D.D., Garrett Biblical Institute, Evanston, Ill.

MR. WILBUR MESSER, General Secretary Young Men's Christian Association, Chicago, Ill.

REV. W. F. MCDOWELL, PH.D., S.T.D., Secretary of Education, Methodist Episcopal Church, New York city.

PROFESSOR RICHARD M. HODGE, D.D., Union Theological Seminary, New York city.

Three-minute Addresses by Members of the Convention.

IV. BUSINESS.

1. Adoption of the Permanent Organization.
2. Election of Officers.
3. Report of Committee on Resolutions.

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Book Reviews.

Biblical and Semitic Studies: Critical and Historical Essays by Members of the Semitic and Biblical Faculty of Yale University. New York: Charles Scribner's Sons, 1901. Pp. xii + 330.

The essays collected in this volume are a most encouraging evidence of the high quality of scholarly work being done by theological schools and especially by that faculty from which they emanate. The topics treated well illustrate, also, the breadth of the field in which biblical scholars are working. The Old Testament is represented by two papers—"The Tribes of Israel" (E. L. Curtis), and "The Growth of Israelitish Law" (Sanders and Kent); Judaism in its relations to Christianity, by one—"The Yeçer Hara" (Porter); the New Testament, by two—"The Significance of the Transfiguration" (Moulton), and "Stephen's Speech: Its Argument and Doctrinal Relationship" (Bacon); and non-Jewish Semitic Faith by one—"The Mohammedan Conquest of Egypt and North Africa" (Torrey). It would be hard to proportion space more fairly or suggestively.

It is difficult, if indeed necessary, to institute comparisons between these articles. Each is marked by admirable method and by originality in investigation or presentation. That upon "The Growth of Israelitish Law" gives a comprehensive view of its subject, and will be of service for orienting a student in Old Testament history. There has been a need of such a statement, and it is to be hoped that the paper may be issued in pamphlet form for use by the general theological public. Professor Curtis's study "The Tribes of Israel" is a suggestive and thorough discussion of a theme of perhaps less general interest, but of equal importance.

The paper upon "The Significance of the Transfiguration" is a sober discussion of a most important matter. Its conclusion, though not quite novel, is one that deserves more serious consideration than has commonly been accorded it, viz.: the primary significance of the account is the sanction given to Jesus by the law and the prophets in this dark and threatening hour of his ministry. That is to say, Jesus "found help in the message of the law and the prophets,

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when his deep insight showed him the truth that, not as a king welcomed and honored, but only as a despised and suffering prophet, could he bring succor to his people." The force of such an interpretation must be at once apparent, as well as the important corollary that it was Jesus who first gave a messianic interpretation to such Scripture as the fifty-third chapter of Isaiah — a view made altogether probable by the other references made by Jesus to his sufferings. One could wish, possibly, a more explicit treatment of the question whether such an interpretation of the narrative necessitates objective reality for the phenomena described.

Professor Bacon studies Stephen's speech analytically and critically for the purpose of discovering its historical and theological affinities. These he finds in Alexandrine literature. In it, as in Barnabas, the *Kerygma*, and the Clementines, anti-Jewish elements are constant. According to Professor Bacon, Stephen draws a sharp contrast between the λόγια ζῶντα and the written law that had crystallized into Pharisaism, and shows the superiority of the former. In the main, this distinction seems probable, although one is inclined to be cautious as regards certain refinements of the view. It is always possible to carry acute philological processes too far.

More important from the point of view of biblical theology than either of these papers is that of Professor Porter upon "The Yeçer Hara," or evil impulse. Formally it is a criticism of the view of Weber and Pfleiderer (though the latter seems to have partially withdrawn from his position in the new edition of the *Urchristentum*), that the evil yeçer resided in the body as the good yeçer resided in the spirit. In fact, however, the paper is something more than criticism. Professor Porter in undertaking to refute Weber — in which we are convinced he has succeeded — has opened up the entire conception of the evil impulse as it lies in Jewish literature. In this, besides giving us an almost ideal treatment of an obscure subject, he has done two special services to New Testament scholarship: he has drawn attention to the uncritical, not to say mal-interpretative, processes that sometimes mar Weber's work; and he has effectually disposed of that *deus ex machina*, "Hellenistic influence" in Pauline thought. The better one becomes acquainted with Judaistic thought, the clearer does it appear that it is sufficient to account for the Pauline philosophy. The apostle may draw his illustrations, like διαθήκη for instance, from the Hellenistic world, but the form of his thought is born of the synagogue and not of the lecture hall. To

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have made this clear, as has Professor Porter, at a strategic point in Paulinism is a great service.

We could wish that Professor Porter had discussed somewhat more fully the positive relations of the yeçer and the body. His material certainly in some measure connects them practically, though, it is true, not psychologically. Then too, one is inclined to hesitate somewhat as regards his exposition of the Pauline teaching concerning the relation of σάρξ and πνεῦμα. And, after all, must we not look to the yeçer for light upon the Pauline teaching as to ἁμαρτία? These questions, perhaps, do not fairly concern the paper itself, but they immediately suggest themselves to the reader. It is to be hoped that Professor Porter will follow this study with another that shall use constructively the results he has here obtained.

S. M.

The Legends of Genesis. By HERMANN GUNKEL. Translated by W. H. CARRUTH. Chicago: The Open Court Publishing Co., 1902. Pp. 164. $1.

There is no commentary on Genesis superior to Gunkel's. Barring Duhm's *Isaiah*, it is probably the most important work that has appeared in Nowack's *Handkommentar zum Alten Testament*. Its careful textual criticism, its trenchant literary analysis, its clear exposition of the text, and its comprehensive examination of the legendary material, render it indispensable to the student. An exceptionally fine introduction greatly enhances its value. It was a good idea to present to English readers this introduction; and the title given to it is quite appropriate. The discussion covers the significance and scope of the legends, their varieties, literary form, historic development in the oral tradition, and final incorporation in the great Pentateuchal collections. Throughout the treatment is scholarly in character, sympathetic in tone, and elegant in style. Never has the modern conception of Genesis been presented with more lucidity and attractiveness. Never has the critical work been done so searchingly and yet so reverently. If the book had been written originally for the general public, it could not have been more admirably suited to the needs of the intelligent layman. It is popular in the best sense and should be widely read.

Gunkel recognizes that Genesis is made up of mythical and legendary material. Myths are stories of the gods. Legends are not historical narratives. In explaining the difference between legend and history, he protests against the "senseless confusion of legends and

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lies," seeing that "legends are a particular form of poetry," and asks: "Why should not the lofty spirit of Old Testament religion which employed so many varieties of poetry indulge in this form also?" He further maintains that "legend is originally oral tradition, while history is usually found in written form;" that "history treats of great public occurrences, while legend deals with things that interest the common people," and that "history which claims to inform us of what has actually happened is in its very nature prose, while legend is by nature poetry, its aim being to please, to elevate, to inspire, and to move." But, after all, there is something to be said for the common idea that a legend is a story that is not true. Such a story may be a legend, not because it originally was told by word of mouth, or deals with things that interest the common people, or seeks to please rather than to instruct; but because it relates things that never have occurred concerning some hero, human or divine, who may or may not have existed. Whether the stories of creation and paradise are poetry or prose is a debatable question. The original narrators no doubt regarded themselves as giving a sober and faithful historical account of events they believed to have actually happened. This estimate has been accepted by synagogue and church until recent times and made the foundation of a peculiar view of the world and of human nature. Confusion can be avoided only by clearly recognizing that, in the light of the facts considered by science, these narratives are not true. Only then is it possible to discern their real value as expressions of a nascent scientific impulse and of a growing moral sense. "Legends are faded myths," Gunkel rightly says. The mythical motives should have been studied more closely and compared with the mythical and legendary lore of other lands. In this direction Hucken and Winckler have gone as pioneers; but there is an immense amount of work yet to be done, and it is somewhat disappointing that so excellent a worker as Gunkel did not do more.

Gunkel devotes himself carefully and lovingly to a delineation of the story-teller's art in ancient Israel. This has never been done before with so delicate a touch. Through Gunkel's masterly efforts the interest has shifted from the literary magnitudes, J and E, with whom exegesis hitherto has been operating, to the narrators at the sanctuaries. To these story-tellers he listens with rapt attention, noticing the inflections of their voice and divining the intentions of their hearts. Over their interests he watches with jealousy, warning their modern audiences how to behave in their presence, when to cry, when to laugh, what to

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consider, what to pass by. He finally calls attention to the more adorned art of the Joseph stories, without drawing any conclusions as to their age.

He cannot agree with these *raconteurs* in theology. Their faith is naïve. They believe in miracles. He does not. His God "works as the silent secret background of things;" though "sometimes his influence becomes tangible, as in the case of exceptionally great and impressive events and personalities," "nowhere does he appear as an operative factor beside others." Yet he feels that they knew piety as the men of later times and larger views did not.

While Gunkel outstrips all other critics in minute analysis of the material which he divides between numerous writers, he attaches less importance to these literary sources. In dating them he does not differ much from generally prevailing views. But suspicious of the tendency to assume that an idea is not much older than its first expression in extant literature, he is inclined to give to all kinds of traditions free rein to run through the centuries, even back to gray antiquity. Where literary documents indicate a perfectly natural development of thought, such assumptions that from their very nature cannot be proved are somewhat hazardous. Thus Gunkel supposes that practically all the legends in Genesis were known to the Israelites *ca.* 1200 B. C., and as an evidence of this points to the absence of Jerusalem in the stories. But the failure of Jerusalem to appear only indicates a period earlier than David, and Gunkel's emendation of Moriah into Jemel is more ingenious than convincing. The Israelitish tribes must have lived long in the land before the *numina* of the different stories could have faded into heroes with such characteristics as these stories give them.

In his treatment of the so-called Priestly Code, Gunkel does not show the same sympathetic insight as in the case of the other writers. J and E are to him symbols of schools of collectors. Back of them are the Judean and Ephraimitish story-tellers so greatly admired. P is regarded as a writer in the post-exilic period, and Gunkel has little to say about him that is good. In this judgment Gunkel is so completely under the influence of Wellhausen that he declares it to be "Wellhausen's immortal merit to have recognized the true character of the Priestly Code" and to have "revealed to us the time" to which it belongs. Forty years before Wellhausen's brilliant and useful study appeared in 1876, Reuss, Vatke, and George had already suggested a date for Leviticus and Numbers later than Judah's reign, and some

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years before Wellhausen, Graf, Kuenen, and Kosters had assigned the Priestly Code to the post-exilic period, while Colenso and Nöldeke had clearly indicated its character. In regard to these priestly sections it should at least have been recognized that they do not all come from the same hand. The present writer has for some years been convinced that P never circulated as a separate book, but simply represents the additions made to J E D in the Persian and early Greek periods of the priesthood at Jerusalem.

The translation is not as good as it should be. "Gott wirkt als Hintergrund" does not mean "God works *in* the background;" "dies Wort das Gott selbst verwirklicht hat" should not have been rendered "this word which made God himself a reality;" "das sind Anfänge der Theologie und Philosophie" is not correctly translated "these are *the* beginnings of theology and philosophy." "Semes's sun" for "Shemesh, Sonne" is nonsense. The most amusing error, however, is the startling statement on p. 29 that "Kajin comes from *Kaniti*, 'I have murdered,' Gen. 4:1." It would be interesting to know how את יהוה should be construed. Did "the mother of all living" murder her God or someone else with his help? It is needless to say that Gunkel is innocent of this crime. He left *Kaniti* untranslated, not dreaming of the new light on Gen. 4:1 with which he would be credited. His own interpretation is "I have obtained a son — whom I wished." Marti's conjecture, "I have gotten a bearer of the Yahwe-sign," is preferable.

The publishers are doing a good service by introducing to English readers works of this character.

NATHANIEL SCHMIDT.

CORNELL UNIVERSITY.

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Current Literature.

The Oldest Law-Book in the World.

Among the most interesting discoveries of M. de Morgan at Susa, the capital of Elam, is a stele of Hammurabi, King of Babylon. This king is probably identical with the Amraphel of Gen., chap. 14. He lived about 2300 B. C., almost a thousand years before Moses, and governed an empire extending from Elam to the Mediterranean. The stele in question is of diorite stone, seven feet six inches in height, and in addition to the inscription contains a picture of Hammurabi worshiping the sun-god. There are 3,638 short lines of text arranged in forty-four columns. The inscription begins with a long introduction stating what Hammurabi had done for his land and its temple; an item of special interest is the fact that Hammurabi calls himself "the warrior benefiting Larsa" (identified with the Ellasar of Gen., chap. 14). The code of laws which follows consists of about 280 enactments, dealing with a wide range of subjects; unfortunately about thirty-five of the laws have been erased. It reflects a civilization of a very high order, the product of many centuries of history. In justice and mercy it compares favorably with the Mosaic legislation; notwithstanding its much greater antiquity.

The laws concerning marriage and the rights of women are relatively very numerous and aim at justice, *e. g.*, defamation of the character of a betrothed or married woman is punished by branding on the forehead. Adultery is punished by the death of both the guilty parties. The following law recalls the case of Sarah and Hagar: "If anyone takes a wife and she gives her maid to her husband, and the maid bears children, and thereupon claims equality with her mistress, since she has borne him children, the master cannot sell her for money, but the mistress shall reduce her to slavery and count her among the maid servants." The code fixes the wages for man and beast by the day and by the year, and prescribes the exact fees for surgical operations with severe penalties for failure to heal, ranging from the payment of a fine to the amputation of the hands. The punishment in cases of violence was "eye for eye and tooth for tooth." False accusation brings upon the slanderer the same penalty as

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would have befallen the accused had he been found guilty. Breach of trust is severely punished. Capital offenses are many. Fugitive slave laws are specific and severe. The laws are wholly of a secular character, the religious element being entirely lacking. They are arranged in groups, laws dealing with the same subject being brought together.

The discovery of this code is of the greatest importance, not only for the study of ancient Babylonian civilization and for a comparative study of the Babylonian and Hebrew systems of legislation, but also for the light it throws upon the larger problem of the ethical and spiritual development of the human race. The laws of Moses no longer stand alone. A translation of the inscription is given by Father Scheil in Vol. IV of the *Mémoires de la Délégation en Perse*, and by Hugo Winckler in *Der alte Orient*, 4, Jahrgang, Heft 4.

Did Jesus Regard the Kingdom as Solely Eschatological?

The last decade has been notable for numerous studies of Jesus' teaching concerning the kingdom of God, and especially for inquiry into the historical environment which conditioned his presentation of this subject. In the *Theologische Rundschau*, Hefts 10 and 11, 1902, Professor Bousset, of the University of Göttingen, reviews the results of this work. The current opinion, as established by the best scholarship, is that Jesus regarded the kingdom of God as both present and future; it is introduced by himself, it is to undergo a process of growth and development, and in the future it is to find a perfect consummation. But several able German scholars of the younger generation have abandoned this view for one which regards the kingdom as wholly eschatological. Bousset is one of these. He says: "Together with his contemporaries, Jesus expected the miraculous kingdom of God. He knew nothing of a transfiguration and transformation of the world through immanent forces. To him, as to his age, the world seemed only worthy to be destroyed. He taught his disciples to save themselves from this world unto the entirely new conditions that were soon to come." But Bousset also holds that Jesus' teaching concerning the kingdom survives the decay of the eschatological form in which it was presented, because he emphasized the universal dominion (*Herrschaft*) of God instead of the political kingdom (*Reich*) of Jewish expectation, and because his ethics were based, not on the attainment of an external kingdom as the supreme good, but on conformity to the will of God revealed within the individual soul.

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Jesus' Use of Current Proverbs.

Many of the sayings of Jesus can only become intelligible and significant when their proverbial character is recognized and understood, says Rev. David Smith in the *Expositor* for December. Jesus made use of these familiar proverbs in order that his teaching might be more readily appreciated by the common people. Thus, for example, when he says, "It is yet four months and the harvest cometh," he is not making a chronological statement as to the time of his speaking, but is using a proverb which states the truth that results mature slowly. The case of the woman at the well was, however, an exception, since here the words of Jesus seemed to have borne fruit immediately. So also when he said, "A prophet hath no honor in his own country," he employed a proverb which originated in the treatment that the Jews had accorded their own prophets. In the Sermon on the Mount also we find many proverbial fragments which were in current use among the people, and were readily understood by them. The difficult saying, "Permit me first to go and bury my father," probably did not refer to actual burial, but rather to the caring for one's parents in their declining years, and on this occasion was evidently employed as a mere pretext for delaying to follow Christ. And finally, the simile of the camel and the needle's eye was a common oriental saying to describe that which was impossible.

The Temple Not Made with Hands.

The interpretation of Jesus' remarkable saying in John 2:19, "Destroy this temple, and in three days I will raise it up" is discussed by Professor Vernon Bartlet in the *Expository Times* for December. He finds the key to the meaning of Jesus' saying in Mark 14:58. The idea of this saying is that of the substitution of a new and true Israel, Messiah's Ecclesia, for the material shrine, to which Judaism then tended to confine God's special presence; *cf.* also 2 Cor. 6:16; 1 Pet. 2:5. This thought is thoroughly appropriate to the situation in the second chapter of John, and to Jesus' words, "Dissolve (by abuse) this shrine, and in three days I will raise it up in a new and nobler form." In this claim Jesus' hearers recognized the fulfilment of Hos. 6:1 f. The knowledge of men attributed to Jesus (2:24, 25) was not absolute, but was acquired by experience; it did not relate to human nature in general but rather to the actual thoughts and feelings of individuals with whom Jesus met and had to deal. The whole passage

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explains that Jesus read the superficial nature of the belief in him at this time, and would not commit himself to these people for their co-operation in working out his messianic vocation, because they were accepting him as Messiah without the necessary radical change of conception as to the essential nature of the kingdom which Jesus came to inaugurate.

Hebrew Ideals as Exhibited in the Stories of the Patriarchs.

An admirable statement of the earlier religious and ethical ideals of the Hebrew people is given in Mr. Strachan's volume, *Hebrew Ideals*, in the series of "Handbooks for Bible Classes." The narratives in Genesis are to a large extent transcripts from a vivid oral tradition, the author says. In times when there was no written word in Israel, tradition was the medium of religious instruction in Hebrew homes. The Divine Spirit made the recital of the sacred stories the means of arousing in the hearts of the young a living interest in the ancestral faith. The old traditions were necessarily recast and amplified again and again in accordance with the advancing requirements of successive ages. When a sacred writer undertook to collect these traditions and weave them into a continuous narrative, he was animated, not by an antiquarian or æsthetic, but by a religious, motive. The moral and spiritual interest predominated in his mind. As a man of prophetic spirit, mastered by great religious convictions, he sought to give his people spiritual light and leading by exhibiting to them a divine pattern of faith and duty; and for this purpose he used the sacred traditions which lay ready to his hand, modifying and supplementing them according to his prophetic principles. Genesis contains not merely the roots, but the flowers and fruits, of Hebrew faith. The patriarchs are not inferior to the prophets of the eighth century B. C. in purity of religious insight and inward spiritual piety.

Sacred history was prophecy teaching by example. The patriarchal stories are a series of character-studies, an unsurpassed gallery of portraits, and the study of character is the primary task of the reader as of the writer. Truth is made most attractive when it is embodied in concrete forms. The word must be made flesh, and dwell among men. It is not beautiful abstractions, but good and true men and women, warm and pulsing with humanity, that win our affections. They allure us to whatsoever things are lovely and of good report. In Genesis there is no need for moralizing or appealing or

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exhorting, for the story does its own work, the characters speak for themselves, and the moral effect is all the greater.

Spitta's View of the Epistle to the Romans.

Professor Friedrich Spitta, of the University of Strassburg, in his recent elaborate study of Paul's epistle to the Romans, divides the letter into two original letters, the first and earlier one comprising 1:1–11:36; 15:8–33; 16:21–27; the second, 12:1–15:7; 16:1–20. Both are addressed to gentile readers, except the passage 1:18–2:29, which is a later addition and has Judaism in mind. The home-circles and small communities mentioned in the letter existed then at Ephesus, but not at Rome. Also individuals are addressed who have never lived at Rome, showing confusion on the part of the author, if the present letter was an original unit. Paul could not send greetings to Rome until he himself had been there. Spitta therefore dates the later of the two letters, in which these salutations are found, in the second imprisonment of Paul, and argues that the social, historical, and religious requirements of this material are satisfied in this period, but not elsewhere.

This hypothesis is subjected to a somewhat severe criticism by Dr. Wilhelm Bahnsen, in the *Protestantische Monatshefte*, Heft 9, 1902, who thinks that the theory contains inconsistencies and makes improbable reconstructions of the history involved. Spitta's work is, however, deserving of a more patient and scholarly consideration; for, while his views may not be the correct ones, it must be recognized that there are unsolved historical problems in the epistle to the Romans, and serious attempts to solve these problems should be gratefully received.

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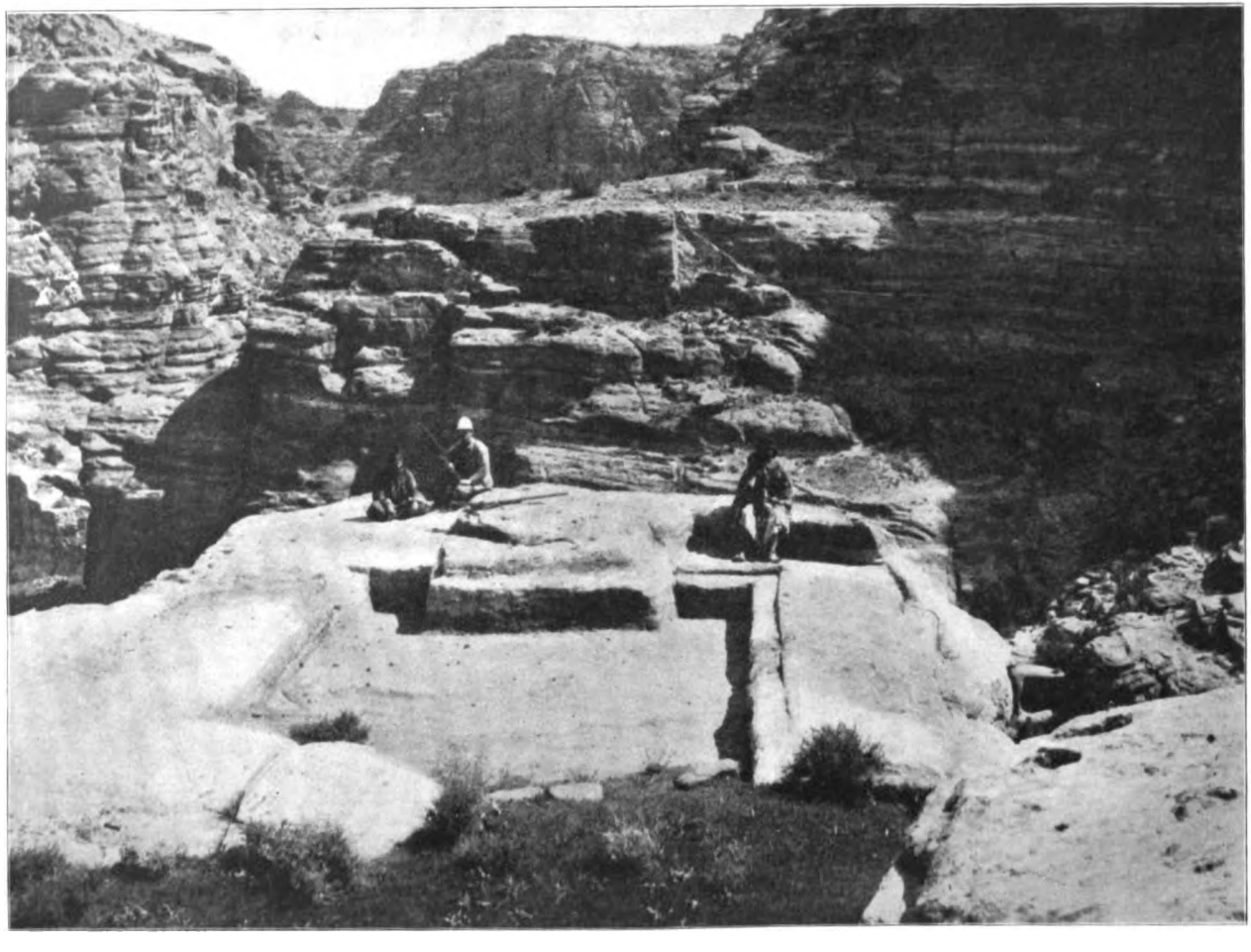

THE SECOND HIGH PLACE AT PETRA. DISCOVERED MARCH 4, 1902.
(The rifle lies upon the ruined altar; in front of the altar is the court cut from the rock, with a seat cut out around the sides.)

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THE BIBLICAL WORLD

VOLUME XXI MARCH, 1903 NUMBER 3

ON THE OBLIGATION TO INTERPRET THE SCRIPTURES.

SHALL the difficulty of interpreting the Bible lead one to abandon attempts at interpreting it?

It has been said that the Sunday-school teacher, or at least the producers of lesson-helps, should not "put interpretation" upon the Bible. Evidently along with this dictum goes the implication that there may legitimately be different interpretations of the Scripture. In fact, a teacher of the Bible is not infrequently asked whether he gives the "denominational interpretation" of the portion of Scripture he is studying. Perhaps one should not be surprised at such questions. The history of theology makes it only too evident that many men go to the Scriptures to find support for their own opinions, and such interpreters very naturally find it necessary to practice imposition as a preparation for exposition.

CAN AN INTERPRETATION BE "PUT UPON" THE BIBLE?

Bible teachers have themselves to thank for the decision of some law courts that the Bible is a sectarian book. It could hardly be otherwise if interpretations are to be "put upon" it. The phrase very well describes a method often in evidence. Interpretations have been determined in advance, and then fitted to some text, or, perhaps even more truly, the texts have been fitted to them.

It is, of course, not difficult to discover the source of such exegetical anarchy. Men have rebelled against enforced inter-

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pretations, have determined to study the Scriptures for themselves, and—owing to a variety of causes—have differed as to what the Scriptures mean. Accordingly they have agreed to differ. The Bible material is to have no one interpretation.

Danger of Exegetical Anarchy

But is this the proper attitude to assume? Does the Bible have, conceivably, as many meanings as it has interpreters?

In our estimation nothing could be more fatal or absurd than such an opinion. There may, of course, be difficulties in obtaining the precise meaning of another's words. There may be certain passages of the Scripture which are so colored by circumstances and habits of thought long since outgrown as never to be precisely understood by the men of a later time. There may be passages which are not as plain to the unlearned man as to the scholar, or *vice versa*. But the meaning of Scripture (with the exception of here and there a passage) can be found, and finally found, by the use of proper exegetical methods. To hold the contrary view is to throw doubt on the sanity of inspiration, to put a premium on interpretative eccentricities, and to start Bible study on the road to the Kabalah.

But it may be objected: Can we arrive at any general consensus of interpretation? We not only can do so, but in large degree have accomplished this. The Bible is not a book of riddles; the gospel was not intended to increase the uncertainties of human life; the apostles were not seeking to mystify their converts. The words of lawgiver and prophet and apostle and Christ were not intended to form the materials for a new science over which professional teachers should spend centuries and about which others should wait the latest word of scholarship. But neither were these words intended to have as many meanings as they might have hearers. They were meant to be understood, they have been understood, and they will be better understood if only our religious teachers will undertake to understand them. One danger that threatens Bible study is precisely here: men refuse to interpret—ingenuously and carefully to *interpret*—the Bible.

Possibility of Consensus of Interpretation

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We are dealing here with something more fundamental than the matter of method. At bottom the question is psychological.

THE MENTAL ATTITUDE OF THE INTERPRETER

With what attitude of mind shall the interpreter approach the Bible? Many people would reply: One must approach the Bible for the purpose of discovering the truth. On the face of it such a reply seems eminently satisfactory. Every earnest man wishes to find the truth, and every student of the Bible believes that new appreciation of revealed truth will result from the study of the Scriptures. And yet, at the same time, the answer is one which may very well be given with considerable hesitation. The interpreter who really desires to gain the truth of any piece of literature must—as an interpreter—be mentally indifferent as to whether the results of his investigations are to be considered truth or not. As an interpreter, his interests lie, not in truth as such, but in discovering what the writer whose words he is studying actually intended his readers to understand. The first duty of the interpreter is not to pronounce upon the truth, but upon the meaning of the passage he may be studying. When once such a meaning has been discovered the student may very well consider the question whether this is to be accepted as truth or not. But at that point the student ceases to be exclusively an interpreter and becomes a theologian or apologist.

DANGER IN EXEGETICAL PRESUPPOSITIONS

Now, it is precisely as an interpreter that one must approach the Bible. Most of the discrepant meanings which have been found in the Scripture have arisen from the fact that this has not been the case—that men have desired to find in the Bible that which they would be willing to accept. They have, therefore, been seriously affected by some preconception, some belief they have held to be fundamental truth. Then, believing in the infallibility of the Scripture, they have forced the Scripture to mean that which they thought it must mean if they were to hold it true. So far has this *a priori* interpretation proceeded that it is very difficult for one addicted to its use to recognize the actual meaning of the Scripture. Many of the efforts of the best-intending men

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in biblical study have been only too obviously an attempt to save preconceptions at the expense of the clear meaning of Scripture. While professedly believing in the inspiration of the Bible, such interpreters have actually believed in their own infallibility.

In combating the results of such an interpretation one is always at a disadvantage. Few people publish their controlling preconceptions, but let their interpretation stand as apparently an outgrowth of impartial study. Their critics are accordingly working in the dark. It is always difficult to disprove unexpressed presuppositions. But, in reply, it is not necessary to disprove them. The severest objection which can be brought against any exegetical process is to make clear the fact that it is controlled by a presupposition. When this is once apparent, any amount of scholarly apparatus and the play of the keenest logic cannot avert condemnation. He whose duty it was to discover another's meaning has published a meaning that is his own and not that other's. The issue that is raised is a moral one.

THE DEMAND FOR TRAINED EXEGETICS

There is only one safe rule for the student of the Bible, and that is to postpone all systematic and constructive and homiletic study of the Scriptures until he has mastered their precise meaning. The results of such interpretation, if only its process be strictly grammatical and historical, will be truth to which men may well square their lives. But such interpretation is not a matter of ingenuity or pious musing. It presupposes method and training. Cast in historical forms of expression and thought, the outgrowth of a civilization and of circumstances long since past, the Bible as a whole cannot be properly understood without study. Extemporaneous opinions are worth no more in biblical science than in any science. The interpreter is not a seer, he is a student. It is true that he should never arrogate to himself infallibility or authority, but it is none the less true that without his work the Bible will be imperfectly known. To belittle painstaking exegesis is to insist that the religious teacher shall give up attempts at discovering the precise meaning of Scripture. It is to belittle the Bible itself.

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THE SECOND HIGH PLACE AT PETRA.

By Rev. F. E. Hoskins,
Presbyterian Mission, Beirût, Syria.

Professor William Libbey and I camped five days inside of Petra—March 1–5, 1902—and explored parts of the city more thoroughly than anyone had done before. Having secured a special permit from Nazim Pasha, governor of Damascus, and being accompanied by horsemen and well-armed ourselves, we went freely wherever we chose. We thoroughly examined the "high place," and Professor Libbey brought away a fine collection of photographs.

We had the pleasure of discovering a second "high place." On Tuesday, March 4, we climbed to the top of the rock called the "Citadel," and, while examining the ruins of what seems to be a crusader fortress, we saw in the gorge below, right behind the "Citadel," cuttings which recalled the "high place." An hour later we made our way to the location and found all the accessories of a second "high place" in one of the grandest and wildest spots about Petra.

The main street and brook in Petra run from east to west. At the east end stand the Corinthian tomb and temple. Toward the west the street passes through the Arch of Triumph, in front of the ruin called "Kasr Firaoun," and by a gentle incline is carried up toward the base of the "Citadel" rock, which is one mass of tombs and carvings. From "Kasr Firaoun" to the base of the citadel is some 70 yards to where begins an inclined way, with here and there broad steps, leading up to one of the most beautiful temples in Petra. This magnificent inclined road is broken at points by the caving in of rooms and tombs beneath it, but after passing the temple the way winds around the south base of the "Citadel" rock and into the gorge, by a gallery cut into the rock from 4 to 10 feet wide, with a solid rock balus-

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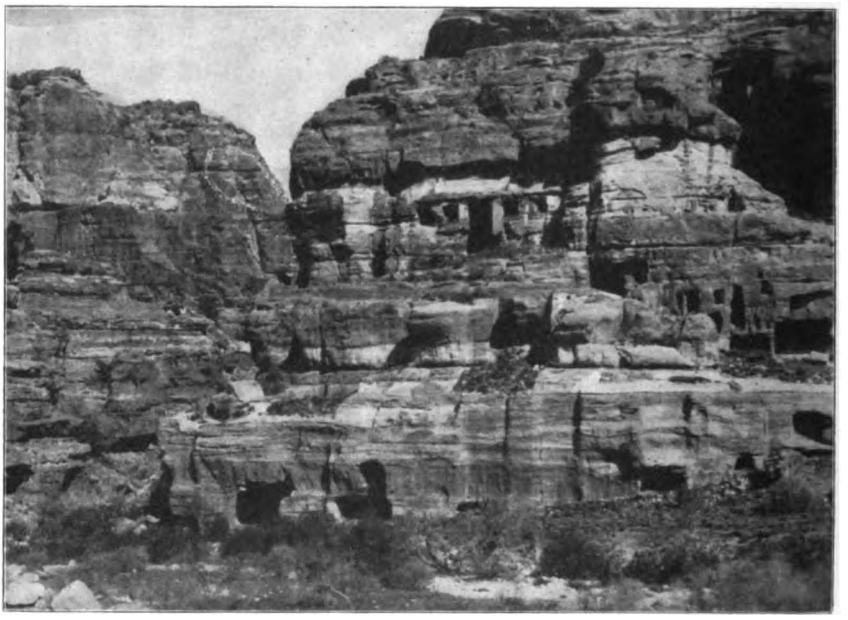
trade at places 6 to 8 feet high. This gallery where it enters the gorge, which at this place is about 60 feet wide, is some 50 to 60 feet above the floor of the brook. It then continues around the rock, with a width varying from 3 to 15 feet, for a distance of 60 yards till it comes to an open platform of rocks 60 feet above the floor of the brook, where another valley from



A VIEW OF THE FACE OF "CITADEL" ROCK.
(An inclined road to the High Place passes just below the "beautiful temple," the highest rock-cuttings; then winds around the shoulder to the right, some sixty feet above the floor of the valley.)

the east joins the gorge. Towering rocks, 200 to 400 feet high, surround the weird spot on every side. Standing on the altar, one looks back through the narrow gorge and across the city to the Corinthian temple,[1] down the gorge into an abyss; and through a cleft toward the east one might see the rising sun. The open space is perhaps 500 feet square, and the rocky walls on every side contain hundreds of the Petra tombs and rooms carved in the beautiful sandstone. While not more than 300 yards away from the Arch of Triumph, one might imagine that

[1] See the BIBLICAL WORLD, November, 1901, p. 332.

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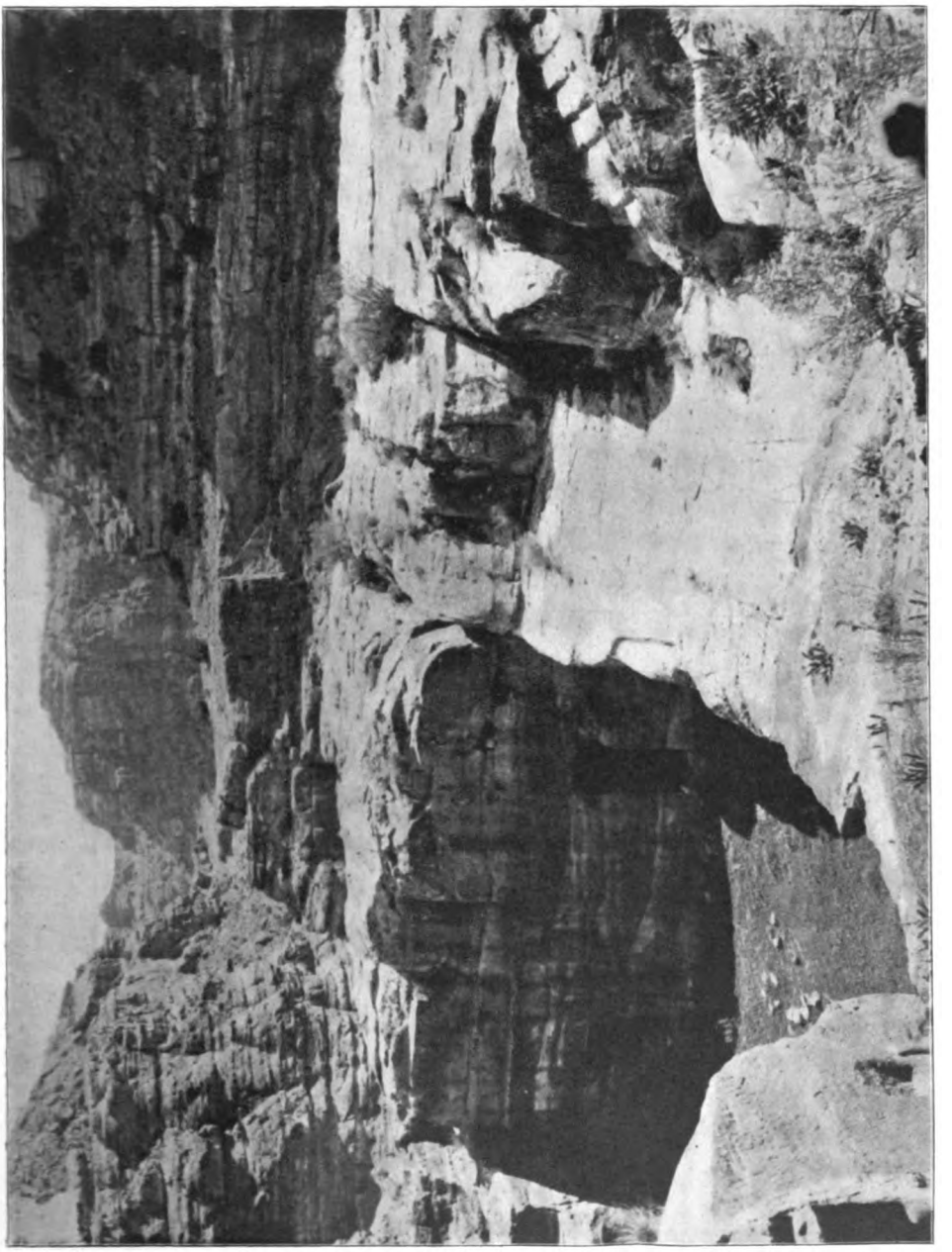

VICINITY OF THE SECOND HIGH PLACE AT PETRA.
(Steps at the right lead up to the court and altar.)

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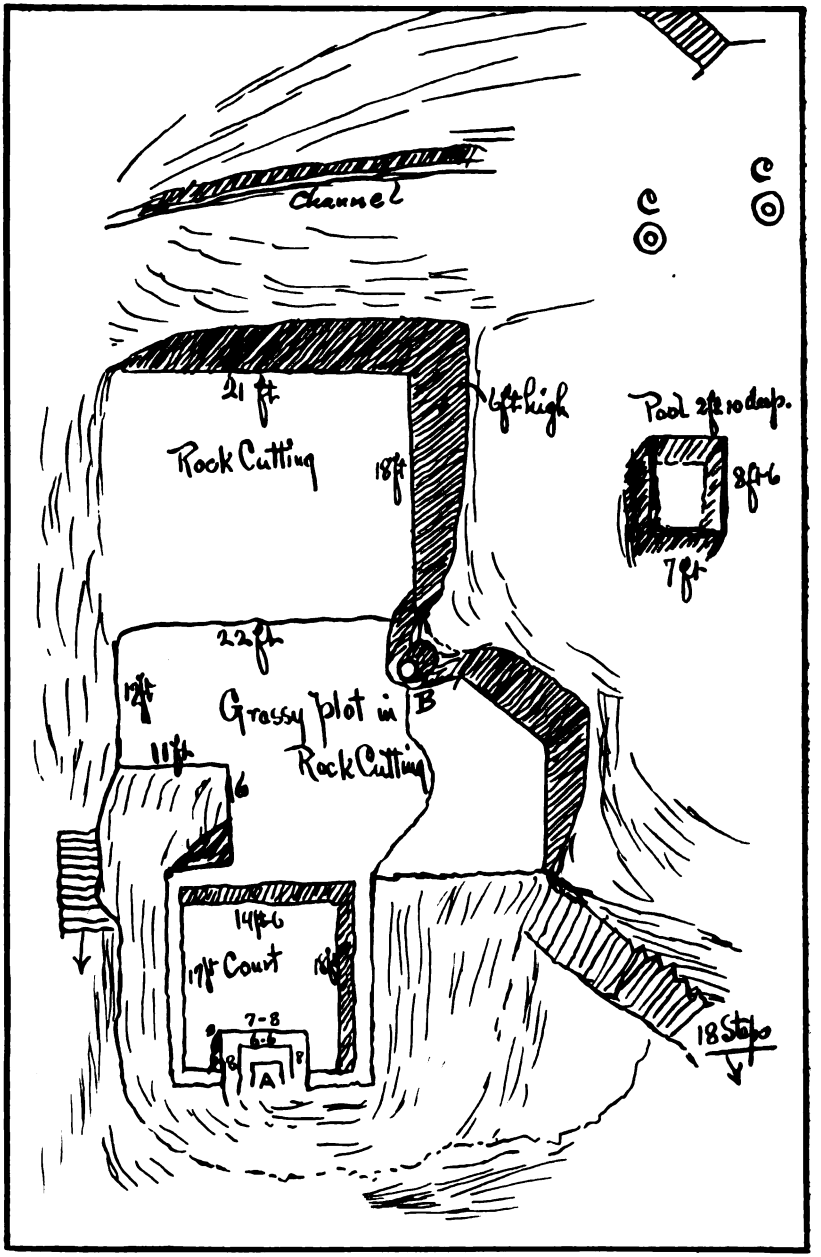

SECOND HIGH PLACE, PETRA. DISCOVERED MARCH 4, 1902.
A, altar. B, recess and pool. C, circular cuttings.

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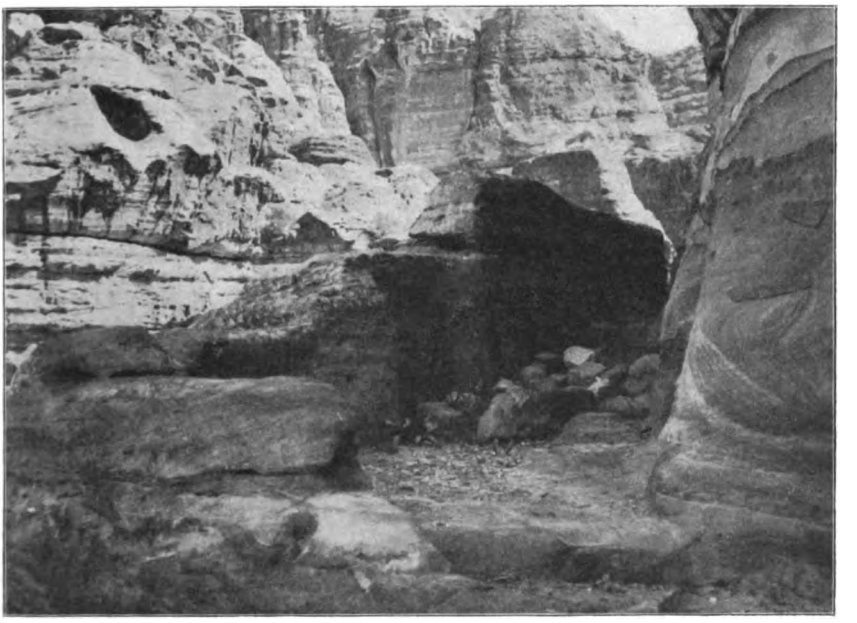
he had gone a day's journey into the heart of the mountains. At least four large stairways, 6 to 10 feet wide, climb from the valley below to the platform, in addition to the gallery leading from the main street of the city. And here, as in the "high place" above, are all the accessories of worship. The altar faces the east. In front of it is a sunken court, 17 by 18 feet, with



BEGINNING OF THE ROCK BALUSTRADE, OR GALLERY.
(This picture was reversed in photographic printing.)

what was plainly a seat all around with a natural rock back. Immediately contiguous is a second and lower sunken court, now a grass plot because filled with soil, 10 by 22 feet, and beyond that a still larger cutting in the rock, making another court 18 by 21 feet. At the southeast corner of the "grass plot" is a large piece of the natural rock left, and in it is cut a pool 3½ feet long by 2 feet wide and some 18 inches deep. In the bottom of the pool is a smaller cavity, and fitting snugly into it a stone plug. To the right of the pool is another small platform, 8 by 10 feet, which appears to have been once roofed by the natural

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rock. Above the pool and platform on the great rock, and some 40 feet away, are the remains of a large pool, 7 by 8½ feet, which, instead of being hollowed down into the rock, was made by cutting the rock away and leaving the box-like pool standing above the rock. While much worn by wind and rain, one corner still shows a height of 34 inches above the rock.

Not far away from the large pool are two circular cuttings in the rock, 6 and 12 inches deep, similar to the circular altar in the main "high place."

The photographs and diagram will tell the rest of the story. To sum up we have:

1. An altar, worn, but with one libation hole still visible.
2. A court, seats around it, with remains of a back-rest of the natural rock.
3. "Grass plot," most likely a lower court or extension of the altar court.
4. Rock cuttings to enlarge and extend platforms.
5. Small pool in rock, with round cavity in the bottom.
6. Recess near by, once roofed over by the original rock as a shelter or receptacle.
7. Large pool or laver near.
8. Four stairways and a gallery leading to the spot; two stairways at the rock and two fine ones within 150 feet.
9. Tombs in high rocks all around the locality.

That it was a public gathering place is evident from the various approaches wide enough to accommodate any formal procession. That it was intended for worship is almost as certain. That it belongs to the centuries long before Christ is evident from numberless considerations drawn from the history of the city and region.

The more we explored, the deeper grew the conviction that similar places of worship will yet be found in other parts of the city and region. Up at the place called the "Deir" we saw many rocks circled with stairways to reach their summits. These stairways are in most cases worn away by wind and weather, making it difficult to mount the isolated rocks. It may be that the main "high place" was the "cathedral" of the city, and the

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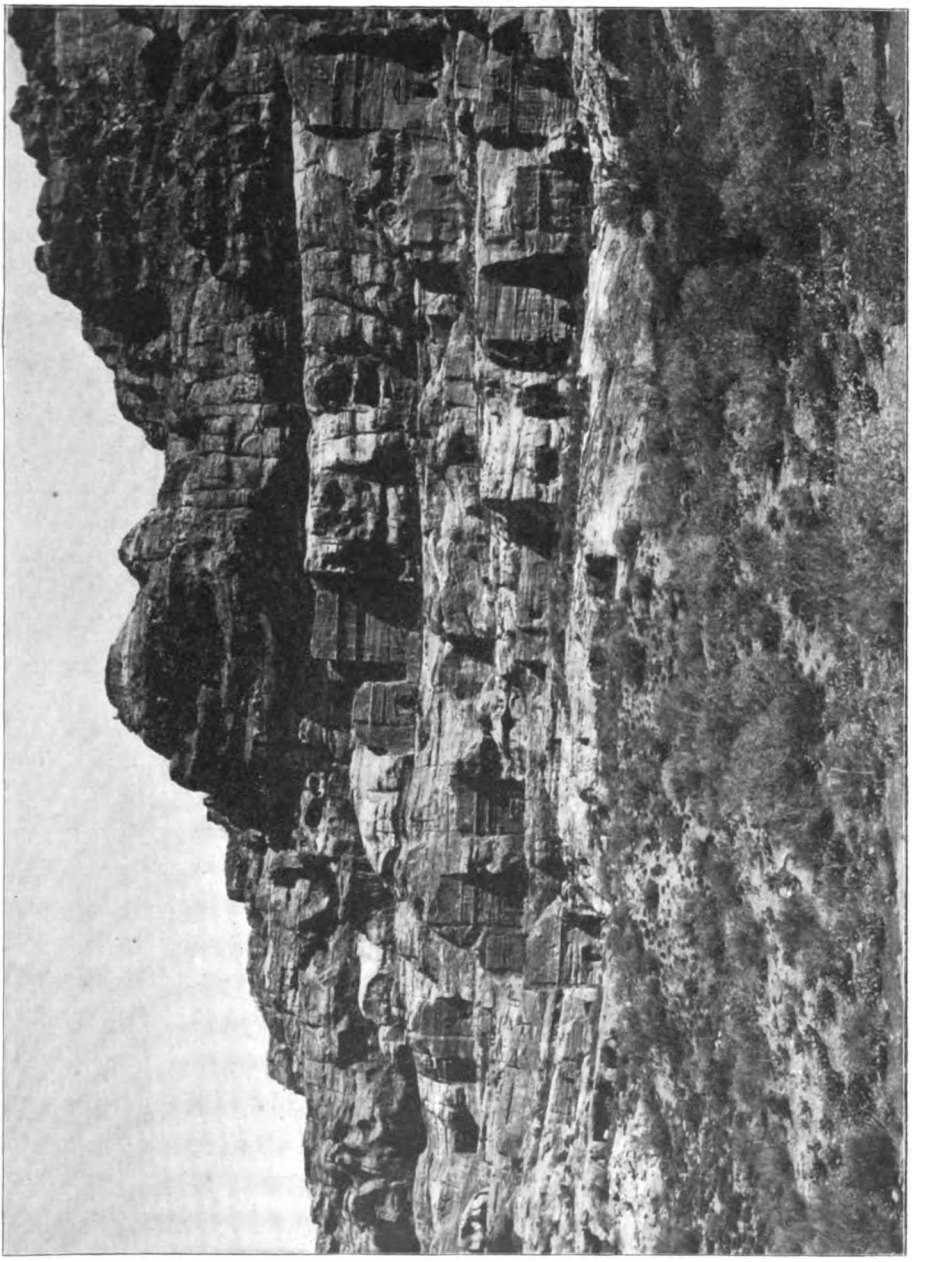

TOMBS NEAR THE ENTRANCE OF PETRA.

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second "high place" a sort of winter church, much easier of access, the same arrangement being found in the case of the "sun temples" of northern Syria. That these spots were for worship and not for ceremonies connected with the burial of the dead alone is evidenced by the elevated location of the main "high place," and the absence of tombs anywhere within hundreds of yards of it. That the worship included the element of sacrifice is proved by the accessories of these two locations. That it embraced a double altar, each of which was approached by stairs, seems clear from the curious architectural feature or symbol surmounting nearly every rock-hewn tomb in Petra—a double stair, placed over the tomb in just the way Christians make use of the cross. This "double stair" is one of the most striking features in every part of the city, as though the makers and owners of these tombs and rooms would never have any one lose sight of the fact that they were worshipers at the double altar of their matchless "high place."

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THE RECENTLY DISCOVERED CIVIL CODE OF HAMMURABI.

By PROFESSOR CHARLES FOSTER KENT, PH.D.,
Yale University, New Haven, Conn.

ARCHÆOLOGICAL students have learned to seek in Rome the relics of ancient Jerusalem, but it is a surprise to find in the ruins of distant Susa the most important inscription which has yet come from the old Babylonian empires. The discovery was the work of the French expedition under M. de Morgan, which during the years 1897–99 excavated the great ruin of the ancient Elamitish capital. Contrary to all anticipations, the chief inscriptions uncovered were not those of the Persians, but of the Babylonians, who during the third millenium B. C. ruled Elam, and later were conquered by their eastern vassals. Already the excavations in the Tigris-Euphrates valley have revealed the close relations which once existed between these peoples. The American expedition found at Nippur a stone tablet, originally dedicated by Dungi, a king of ancient Ur, to the goddess Nana of Uruk, which had been carried away to Susa, and then in the fourteenth century B. C. brought back by Kurigalzu, a Kassite king of Babylon. Most of the Babylonian inscriptions, thus borne away by the conquerors, remained in Susa awaiting the modern excavator. Among these was a great monument commemorating a victory of the well-known king Naram-Sin (about 3700 B. C.). With the exception of two lines, its original inscription was chiseled off in order that Shutruk-Nachunde, the king, who about the twelfth century bore it to Susa, might record his achievement.

Another inscription, however, probably carried away from Sippar at the same time has fortunately lost but five lines. It is inscribed on a large stone monument of the famous Babylonian king Hammurabi. The face of the stele represents in bas-relief

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the king himself standing before the sun-god of Sippar, who is seated on his throne with the circle and rod—the symbols of his authority—in his hand. The deity is in the act of delivering to Hammurabi the laws which are inscribed in sixteen long lines on the front and twenty-eight on the back of the monument. The inscription has been published by V. Scheil in the *Mémoires* of the "Délégation en Perse" (Tome IV, *Textes élamites sémitiques*), and freely translated into German by Hugo Winckler in *Der alte Orient* (Heft 4, 1902). A translation of the latter has also appeared in the *Independent* (January 7, 15, and 22). A complete English translation by Rev. C. H. W. Johns, Cambridge University, will soon be issued in the volume on *Babylonian and Assyrian Letters, Contracts and Laws* of the "Library of Ancient Inscriptions" (announced by Scribners).

The superlative importance of this code is due to the fact that it is not only remarkably well preserved, but also can be definitely dated, about 2250 B. C. It thus antedates by over a thousand years the oldest code hitherto known. Coming as it does from the reign of Hammurabi, the great conqueror who raised Babylon to its position of commanding prestige, it possesses a unique interest. Already a large volume of epistolary, monumental, and religious literature has been discovered bearing his name or dating from his age. Although one of the earliest, he is today one of the best-known characters of ancient history. By courage and ability as a military leader and organizer he liberated his people from the Elamite yoke and extended his boundaries so as to include the West Country (Palestine). It is possible that Hebrew tradition has preserved his name in the form of Amraphel, king of Shinar (the biblical designation of Babylon), who according to Genesis, chap. 14, together with Arioch, Chedorlaomer, and Tidal, invaded Palestine, to be ultimately repulsed by Abram the Hebrew. His inscriptions and letters tell of his great building enterprises. Most of the cities of northern Babylonia enjoyed the fruits of his energy and of his devotion to the well-being of his subjects. Not only did he build temples, palaces, and fortresses, but he also developed the canal system of Babylonia and figured as a devoted patron of agriculture.

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His letters reveal his interest in maintaining justice within his realm and imply the existence of the highly developed code which has now been discovered. Three of these letters contain decrees that property, illegally claimed, be returned to its rightful owner. Another orders the investigation of a charge of bribery; another commands that a certain case be tried before the king. Several relate to the wages and proper treatment of hired servants.[1] All reveal an energetic, strong personality and a ruler who initiated and directed the great movements of his age. The new discovery also makes it possible to assign to him with confidence the few fragments of ancient law found in the famous library of Ashurbanipal.

Because of their commercial habits and prominence as traders, the Babylonians appear to have been the first people to develop an extensive legal system. For hundreds and probably thousands of years their laws and institutions were gradually taking form as their life became more complex and their judges were forced to render decisions on a greater variety of subjects. The wonderful clay found in abundance in their river-beds also facilitated in a remarkable manner the development of the art of writing—in which they figure as pioneers—and thus made it possible to preserve records of legal decisions and customs. Only in the light of these facts is found an explanation of the comprehensiveness and explicitness of the newly discovered code. As many centuries of human progress lie back of it as before it.

The character of Hammurabi, the independent records of his reign, his letters, and the great Babylonian empire of which he was the founder, however, all confirm his title as the father of human jurisprudence. His code may with assurance be regarded as the first extensive attempt to develop a systematic written legal system. That it was intended for the use of subjects as well as rulers is clearly stated in the epilogue:

> Let the oppressed who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription and understand my precious words. The inscription will explain his case to him; he will find out what is just, and his heart will be glad.

[1] *Cf.* KING, *The Letters and Inscriptions of Hammurabi*, Vol. III.

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His words in the beginning of the epilogue are no idle boast:

> Laws of justice which Hammurabi, the wise king, established. A righteous law and pious statute did he teach the land. Hammurabi, the protecting king, am I. I have not withdrawn myself from the men whom Bel gave to me, I was not negligent, but I made them a peaceful abiding place. I expounded all great difficulties, I made the light shine upon them. . . . . The great gods have called me, I am the salvation-bearing shepherd (ruler), whose scepter is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad (Babylonia); in my deep wisdom have I inclosed them; in my shelter I have let them repose in peace. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon, the city where Anu and Bel raise high their head, in E-Sagil, the temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

It is significant that in the case of this oldest of codes its divine origin is taught as definitely as in that associated with the name of Moses. The Chaldean priest Berosus has preserved in its later form a Babylonian tradition that Oannes (corresponding to Ea, the god of the deep) emerged from the waters of the Persian Gulf bringing the elements of civilization and a code of laws.[2] The bas-relief on the monument of Hammurabi testifies to the early existence of the belief in the divine origin of law. In the superscription to the laws, in which the king calls down the blessings of the gods upon those who observe them and curses upon those who disregard them, he adds significantly: "Hammurabi the king of righteousness, to whom Shamash [the sun-god represented on the bas-relief] has presented the law, am I."

Two hundred and forty-five distinct laws, in a remarkably good state of preservation, can be deciphered. About thirty-five more have been erased, giving a total of about two hundred and eighty. Thus in number they are about three times greater than the primitive Hebrew code in Exod., chaps. 20–23. As a rule, those of the Hammurabi collection are longer and more detailed in their specifications than those of the early Old Testa-

[2] *Cf. Historical and Critical Contributions to Biblical Science* ("Yale Bicentennial Publications"), pp. 51, 52.

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ment group. In form, theme, and enactments they present striking points of resemblance, especially to the so-called "Judgments" of Exod., chaps. 21 and 22. Practically all of them begin with the biblical formula: "If anyone does . . . . ."

The systematic business methods of the Babylonians, and probably the organizing genius of the king himself, are revealed in the arrangement of the laws. In this respect the code as a whole differs from the Old Testament laws, where there is little evidence of classification; for here regulations dealing with the same theme are usually brought together, although occasional exceptions betray its oriental origin. No consistent system of classification, however, is followed throughout. Sometimes laws are grouped together because they deal with the same crimes or legal questions; but more commonly because they concern the same class or profession.

The collection is distinctively a civil code, and contains no religious or ceremonial regulations. As a revelation of the social, economic, and judicial organization of the ancient Babylonians it has no equal in all literature. In regard to a score of debated questions, it presents definite data in place of the previous vague conjectures.

It opens with four laws intended to prevent men from bringing suit or accusations against their neighbors without cause, for example:

> If anyone bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

This enactment corresponds to the Deuteronomic law which declares that a false witness shall be punished for the crime which he falsely imputed to another (Deut. 19:16–21).

The regulation regarding the responsibility of judges is more strict than that of the Hebrews, which simply condemned bribery and injustice without specifying any definite penalty:

> If a judge try a case, reach a decision and present his judgment in writing; if, later, error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shal he sit there to render judgment (5).[3]

[3] Following the numbering of Winckler.

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The next group of nineteen laws relates to theft and kindred crimes. Death is the penalty for stealing property from the court (king) or from the sanctuary of a god, unless the culprit has the means with which to pay a heavy fine.

If anyone steal cattle or sheep, or an ass, or a pig, or a boat, if it belong to a god or to the court, the thief shall pay thirty-fold therefor; if they belonged to a freedman (of the king) he shall pay ten-fold; if the thief has nothing with which to pay he shall be put to death (8).

The early Hebrew lawgivers ameliorated this drastic measure:

If a man shall steal an ox or a sheep, and kill it, or sell it, he shall pay five oxen for an ox, and four sheep for a sheep (Exod. 22:1).

In the case of lost property found in the possession of another, both systems enact that the plaintiff and defendant shall bring their case before the judges who shall investigate in detail. Whoever was proved to be wrong according to the older code was to be put to death, but according to the Old Testament legislation he was simply to pay double the value of the object in dispute (Exod. 22:9).

Kidnapping was a capital offense in both codes (*cf.* Exod. 21:16). In the Hammurabi laws the reception of a fugitive slave was likewise punishable by death. This is in striking contrast to the Deuteronomic code, which enacts:

Thou shalt not deliver to his master a slave which is escaped from his master to thee; he shall dwell with thee in the midst of thee, in the place which he shall choose within one of thy gates wherever he liketh best; thou shalt not oppress him (Deut. 23:15, 16).

The object of the older code is the summary and pitiless punishment of all crime:

If anyone break a hole into a house, he shall be put to death before that hole, and be buried (21).

Almost the same language is employed in the first clause of the biblical parallel:

If the thief be found breaking in, and be smitten that he die, there shall be no blood-guiltiness for him (Exod. 22:2).

But the Israelitish law simply seeks, like modern legislation, to acquit the innocent manslayer; and in a subsequent enactment goes on to protect even the life of the thief:

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If the sun be risen upon him, there shall be blood-guiltiness for him: he should make restitution; if he have nothing, then he shall be sold for his theft (Exod. 22: 3).

The consuming zeal of the earlier code to check crime and champion the oppressed is forcibly illustrated by the laws which decree that, in case the culprit is not captured, the community must compensate the one robbed or the relatives of the one kidnapped.

The next group of sixteen laws defines in detail the duties, rights, and especial privileges of officers and soldiers. The custom of having a substitute in time of war is assumed, but a failure to pay the mercenary the stipulated sum is punishable by death and the confiscation of the property of the offender. The importance of that military arm with which Hammurabi won his victories is emphasized in all these regulations. The peculiar rights, which in the Jewish priestly law were accorded to the guardians of Jehovah's temple, the Levites (Lev. 25: 32–34), are guaranteed to the soldiers of the king; their hereditary possessions cannot be permanently alienated. Furthermore,

If anyone buy the field, garden, and house of a chieftain, man or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners (37).

If a soldier is captured in war, he shall not be allowed to sell his lands or house to purchase his freedom, but the temple of his community must furnish the means, or, if there is no money in the temple treasury, the sum must be taken from the royal exchequer. Favorable provisions are also made for the rent of their lands while soldiers are absent on campaigns.

The importance of agriculture and the extent of Hammurabi's well-known interest in it are evinced by the presence of no less than twenty-four laws relating to this one occupation. For all the ordinary exigencies, which might arise, distinct provisions are made. Thus:

If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil (45).

If anyone be too lazy to keep his dam in proper condition and does not so

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keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred replace the corn which he has caused to be ruined (53).

If he be not able to replace the corn, then he and his possessions shall be sold for money, and the money shall be divided among the farmers whose corn he has flooded (54).

As a rule the laws favor the landlord rather than the tenant, their aim evidently being to incite the tillers of the soil to spare no effort in developing its resources. One enactment, however, reflects a more humane spirit and recalls the Hebrew regulation which provided for the remission of interest on the seventh year of rest:

If anyone owe a debt for a loan, and a storm prostrates the grain, or the harvest fail or the grain does not grow for lack of water; in that year he need not give his creditor any grain, he washes his debt-tablet in water [a symbolic action indicating the inability to pay] and pays no rent for this year (48).

Shepherds are recognized as a class in the community in two laws which enact that they shall pay to the owner of a field a specified sum for injury done to his crops by their flocks as a result of their carelessness or deliberate action. The close similarity of the corresponding Hebrew law is obvious:

If a man shall cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution (Exod. 22:5).

About thirty-five laws, relating apparently to farmers and merchants, are missing. Only eight concerning the latter class have been preserved. Some of them might well have been taken from our modern statutes:

If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt from the merchant for the money that he gives the merchant (104).

If the agent is careless, and does not take a receipt for the money which he gave the merchant, he cannot consider the unreceipted money as his own (105).

Four laws relate to tavern-keepers (who appear always to have been women). One enactment specifies that:

If conspirators meet in the house of a tavern-keeper, and these conspira-

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tors are not captured and delivered to the court, the tavern-keeper shall be put to death (109).

The next group includes fifteen miscellaneous laws concerning property held in trust and the obligations and rights of debtors. The principle underlying the biblical law,

If anyone sin, and commit a trespass against the Lord, and deal falsely with his neighbor in a matter of deposit, or of a bargain, or of robbery, or have oppressed his neighbor; then it shall be, if he have sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or anything about which he hath sworn falsely; he shall even restore it in full, and shall add the fifth part more thereto: unto him to whom it appertaineth shall he give it, in the day of his being found guilty (Lev. 6:2, 4, 5),

is applied more vigorously and with detailed specifications:

If anyone be on a journey and intrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted and he shall pay five-fold for all that had been intrusted to him (112).

If property held in trust was stolen, the milder Hebrew legislation simply referred the case to the courts for decision (Exod. 22:7, 8), but the older code of Hammurabi enacted:

If anyone place his property with another for safekeeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house through whose neglect the loss took place shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief (125).

Imprisonment for debt was a regular custom among the Babylonians. An effort, however, was made to protect the unfortunate:

If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if he was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit (116).

Enslavement for debt was also common. It is most interesting to note that the custom of limiting the period of servitude long antedated the primitive Hebrew laws:

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If anyone fail to meet a claim for debt, and sell himself, his wife, his son and daughter for money or give them away to forced labor; they shall work for three years in the house of the man who bought them or the proprietor and in the fourth year they shall be set free (117).

Although the period of service is six instead of three years, the superior philanthropic spirit of the Deuteronomic code is evident:

If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go empty: thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress: as the Lord thy God hath blessed thee thou shalt give unto him (Deut. 15:12–14).

It is, however, surprising to find the principle underlying the Old Testament law, which forbade the selling of a female captive, taken in marriage by her master, and which granted her freedom, if divorced (Deut. 21:14), already incorporated in the older code:

If anyone fail to meet a claim for debt, and he sell the maid servant who has borne him children for money, the money which the merchant has paid shall be paid to him by the owner of the slave and she shall be freed.

That slander (vividly described as "pointing the finger at any one") is no new crime is demonstrated by the law which enacts that the one guilty should be brought before the judges and his brow marked, probably by cutting the skin or hair or by branding.

The twenty-two laws relating to adultery and divorce present many close parallels to the Old Testament enactments. Each inflicts capital punishment on both parties to an act of adultery, the one by drowning, the other by public stoning to death (Lev. 20:10). In case a husband brings a charge of infidelity against his wife, which he cannot prove, her guilt or innocence in both codes was to be determined through trial by ordeal. In the Hammurabi code the test was to throw herself into the river; if she sank, it demonstrated her guilt. In Numb. 5:12–28 the ordeal was conducted under the direction of the priests and consisted simply in taking an oath and drinking the so-called "water of bitterness."

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The Babylonian code has several remarkable laws protecting the rights of wives. In case a husband was taken prisoner his wife was under obligation to remain loyal to him only so long as the provision which he had made sufficed for her support. If a husband deserted his wife, she was free to marry again and he could not reclaim her:

If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children, then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal to that of one son, shall be given to her. She may then marry the man of her heart (137).

If there were no children, he must give her the amount of her purchase price and dowry, or else one mina of gold as alimony. The biblical law, however, sought to limit divorce to cases where there was a real reason, but it failed to make any provision for the divorced wife:

When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife (Deut. 24:1, 2).

Most interesting commentaries upon the patriarchal stories, and especially that of Sarah and Hagar (Gen. 16:1–6), are the following laws:

If a man take a wife and this woman give her husband a maid servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife (144).

If a man take a wife and she bear him no children, and he intend to take another wife: if he take this second wife and bring her into the house, this second wife shall not be allowed equality with his wife (145).

If a man take a wife and she give this man a maid servant as wife and she bear him children, and then this maid assume equality with the wife; because she has borne him children, her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid servants (146).

Three laws are found defining the legal responsibilities of husbands and wives. Five state the penalties to be inflicted for different forms of incest. As in the biblical parallels, these vary according to the degree of relationship of the guilty parties. Both

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systems agree in punishing incest between mother and son with death. In the vigorous code of Hammurabi the method is by burning.

Three laws provide for the purchase of wives by their husbands. Twenty-three indicate with great minuteness the rights of inheritance. Aside from certain institutions peculiar to the ancient East which they assume, they are in principle strikingly similar to the laws in force in Christian lands today. Contrary to the Roman usage, a father could not disinherit his son without sufficient cause:

If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out (168).

The following law well illustrates the highly developed character of this code:

If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house, the judge shall examine the estate of the house of her first husband. Then the house of her first husband shall be intrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the hôusehold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners (177).

Nine laws protect the rights of adopted children, indicating that adoption was a common practice in ancient Babylonia. One enactment enforces the obligations of nurses to the children put in their charge! Another declares:

If a son strike his father, his hand shall be hewn off.

In this respect the older code was less stern than the Hebrew which regarded filial obedience as the basis of social order and religion, and hence decreed that

He that smiteth his father, or his mother, shall be surely put to death (Exod. 21:15).

Twenty laws define the penalties for personal injuries. As in the biblical codes, the principle which applies to injuries inflicted by equals is, "eye for eye and tooth for tooth." The originals

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of this later formula, which reflects the ancient Semitic usage, at last are at hand:

If a man put out the eye of another man, his eye shall be put out (196). If he break another man's bone, his bone shall be broken. If a man knock out the teeth of his equal, his teeth shall be knocked out (200).

A definite money compensation was stipulated in case the one injured was a freedman or a slave. In this group the biblical parallels are many. The most striking are:

If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physician (206),

and

If men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed; if he rise again and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed (Exod. 21: 18, 19).

If a man strike a freeborn woman so that she lose her unborn child, he shall pay ten shekels for her loss (209). If the woman die, his daughter shall be put to death (210),

and

If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. But if any mischief follow, then thou shalt give life for life (Exod. 21:22, 23).

The prominence of physicians, whose presence in ancient Babylonia has hitherto hardly been suspected, is revealed in thirteen laws specifying the exact fees which shall be paid for different operations. These differ according to the standing of the patients. For the more important operations, as, for example, in opening a dangerous tumor, the fee was ten shekels in money for a native Babylonian, five for a freedman, and two for a slave. If upon an ass or an ox, the fee was one-sixth of a shekel, but if he kill the animal, the veterinary surgeon must pay the owner one-fourth of its value. The difficulties which beset the medical profession are further suggested in the following:

If a physician make a large incision in the slave of a freed-man, and kill him, he shall replace the slave with another slave (210).

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If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value (220).

Two laws define the responsibilities of barbers, six those of house-builders, two those of ship-builders, and five those of sailors. Contractors must compensate in full with their property or life for all losses resulting from their carelessness or incapacity:

If a builder build a house for someone, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death (229).

If it kill the son of the owner, the son of that builder shall be put to death (230).

If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built, and it fell, he shall re-erect the house from his own means (232).

The concluding group of forty-two heterogeneous laws were intended to regulate labor. Sixteen specify the obligations and rights of those who own oxen and asses and define the exact amount which shall be paid each year for the services of an ox-driver or a plow-ox. Although the language of the two laws is very similar, the estimate of the value of life is very different in the Babylonian and biblical systems:

If an ox be a goring ox, and it is shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a freeborn man and kill him, the owner shall pay one-half a mina in money (251),

and

If an ox gore a man or woman, that they die, the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to gore in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a a woman; the ox shall be stoned and his owner also shall be put to death. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him (Exod. 21 : 28–30).

In the case of slaves, however, the two codes agree:

If he kill a man's slave, he shall pay one-third of a mina (252).

If the ox gore a man servant or a maid servant he shall give unto their master thirty shekels of silver and the ox shall be stoned (Exod. 21 : 32).

Herdsmen are also held responsible for all accidents which happen to their flocks through their carelessness.

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From an economic point of view the attempt which is made in a group of ten enactments to fix the price of labor as well as the rent paid for ferry-boats, ships, and beasts of burden is exceedingly interesting. It well illustrates the despotic, and yet, on the whole, beneficent, parentalism which characterizes the entire code.

That these remarkable laws conserved the welfare of Hammurabi's subjects cannot be questioned. Their faults were those inherent in the institutions of ancient Babylonia. Their cruel severity in certain respects, their disregard of the sanctity of life, and their laxness in other respects reflect the imperfect standards of their age. They are, however, the laws not of a barbarous, but rather of a highly civilized people. In detailed exactness they surpass the codes of the Old Testament. That in some cases they exerted a direct and in many others a powerful indirect influence upon the laws and institutions of the Hebrews is historically probable and practically demonstrable. In this respect they simply confirm a conclusion long held by modern biblical scholars. At the same time it must not be forgotten that the points of resemblance are frequently due to common conditions and the same oriental setting. The points of radical difference are equally suggestive. No one can fail to recognize the higher moral standards reflected in the Old Testament laws. They necessarily retain many old Semitic usages and legal principles, but the aim of the Israelitish lawgivers is constantly to ameliorate the wrongs inherent in them. They do not favor the rich and powerful nor place heavy burdens on the toilers of the land, but ever seek to relieve the weak and oppressed. The Hammurabi code represents the enactments of a tyrant, guided by a surprisingly high sense of justice and influenced by a beneficent purpose; while the Old Testament contains the laws of an essentially democratic people, dominated, not only by an exalted ideal of justice, but also by a genuine love for humanity.

It is impossible not to compare these two codes, which come from the Semitic past; and yet their real relationship is that of successive parts or stages in a great ethical movement, which began in dim antiquity; first became definite and was recorded

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in the laws of Hammurabi (2250 B. C.); reappeared in nobler form in the primitive Old Testament codes (Exod., chaps. 20–23; *circa* 800 B. C.)—the close resemblance of which to the older has found constant illustration; later expanded into the philanthropic enactments of the book of Deuteronomy (*circa* 600 B. C.), and subsequently into the detailed priestly laws (*circa* 550–450 B. C.); and finally found its simplest, most personal, profound, and perfect expression in the teachings of Jesus. The united testimony of Hammurabi, of the Old Testament lawgivers, and of the Great Teacher of Nazareth is that the Divine was thus speaking in the life of man to man. The character of these laws and their effect upon humanity are the supreme demonstration of their divine origin.

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THE NEED OF A NEW APOLOGETIC: FROM THE POINT OF VIEW OF PHILOSOPHY.

By Professor Wm. Douglas Mackenzie, D.D.,
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For the mind of the modern thinker there is nothing so sure and true as the dictum of the ancient Greek philosopher, *πάντα ῥεῖ*—everything changes. Many of us have lost that comfortable feeling, that dim conception on which many systems of philosophy and theology have been reared, that there is such a thing as a fixed universe of objective facts and a final interpretation thereof. Even our systems we have learned to call, more humbly than the fathers, our "little systems" which "have their day and cease to be." It may not be unfair to say that Mr. Spencer is probably the only leading thinker of our generation who believes that he has a system which really explains history. Even in his most recent edition of the *First Principles* he retains the concluding passage in which he avers the conviction that his formula of evolution is able to derive the entire actual universe from his three primal data of matter, motion, and force.

And yet even Mr. Spencer finds limits to his courageous faith, when it comes to the application of his creed to every day life. He has not that sublime confidence which some of his predecessors enjoyed, that their new philosophy only needed to be accepted in place of Christianity to bless mankind with the supreme experience. In his latest, which he says is his last book, the veteran expounder of an agnostic philosophy answers with an infinite sadness the dreary question: "What should skeptics say to believers?" Practically his answer is that they should keep quiet. There are some individuals to whom the light may be fittingly conveyed, in doses carefully varied to suit their condition of mind and heart, "only after consideration of the special circumstances." "Sympathy commands silence toward

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all who, suffering under the ills of life, derive comfort from their creed. While it forbids the dropping of hints that may shake their faith, it suggests the evasion of questions which cannot be discussed without unsettling their hopes."[1] Surely it is not too much to say that Mr. Spencer has in these words admitted that agnosticism is not a faith that can make history directly andpowerfully, is not a real gospel to the heart of man, the goodness of whose truth is immediately evident to those who "suffer under the ills of life." But the most significant point in these last words, to my mind, is that they betray a moral discontent with his own system, a lack of confidence in the very truths which he has spent an arduous lifetime in expounding. I have little doubt that, if Mr. Spencer were closely questioned regarding this strange attitude of his mind, he would patiently point to the flow of history—the changes that are continually coming over the opinions and creeds of men; and he would urge that it needs only the passage of time to bring the world around to the agnostic standpoint. Why hurry, at the cost of immediate suffering to the individual, that which the gentler methods of the *Zeitgeist* will bring more slowly, but quite surely, to all hearts?

The same remarkable sensitiveness to the inevitable change of opinion in a constantly changing universe is expressed by Mr. A. J. Balfour in his sharp saying that in the intellectual world nothing passes away so quickly as apologetics except criticism. Everything is changing. Even our criticisms of faith as well as our defenses of faith are undergoing a constant and never-ending succession of forms. Nowhere does this appear in a more startling manner than in the history of the theory of evolution and its relation alike to criticism and to apologetics. As soon as it appeared in its most convincing form, as a theory of the development of species, it began to be used as an instrument of criticism. Men assumed that they had grasped the idea in a final form, that they could depend upon it as a powerful and inalienable ally of the forces opposed to a supernatural religion. While these rejoiced, others mourned and feared greatly. To the latter it seemed as though a new form of anti-

[1] *Facts and Comments*, p. 287.

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Christ had arisen in this doctrine that man grew up from apes instead of coming forth from God. As a matter of fact, the idea of evolution has been itself passing through an evolution. Some kind of selection is busy with the contending theories of natural selection. From the day that Darwin began to add other, though subordinate, causes to that which was his fundamental doctrine, down to Mr. Kidd's new book on the *Principles of Western Civilization*, the conception of evolution has undergone ceaseless criticism and even profound transformation. Mr. Kidd is himself a very orthodox Darwinian. He will not hear of any addition to the original Darwinian theory of natural selection as a cause of evolution, holding, with Mr. Alfred Russel Wallace, that other alleged causes are only modifications of this one. But Mr. Kidd does not understand natural selection just as Darwin expounded it. For the latter it was a purely mechanical process; for the former it is filled with a spiritual content. Natural selection, according to Mr. Kidd, acts not for the present, but for the future; not for the mere prolonging and enriching of the individual life at any one time, but for the greatest good to the race of which that individual is only a part, the coming race of which that one is a progenitor. This is all very perplexing for the man who reads here, there, everywhere that it is impossible to think today except as an evolutionist. While that is quite true in some sense, it does not by any means settle our fundamental difficulty, which is: What kind of evolutionist am I to be? At what stage of its development am I to grasp and cling to that doctrine?

But someone will say: Does not science rest upon certain fundamental principles which are held in common by all thinkers and which underlie the processes of all investigators? If we cannot find any historical, concrete realities which abide, if we cannot even discover any theory or set of theories which does not itself immediately fall into the whirl of an all-transforming historical process, are there not at any rate certain fixed and unchanging conceptions on which the whole process rests? This is a relevant question and for a moment may give us hope. But only for a moment. The categories of science are themselves undergo-

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ing the severest scrutiny. One has only to read such works as Mr. Ward's *Naturalism and Agnosticism* or Mr. Pearson's *Grammar of Science* to discover that even the principles, or fundamental assumptions, on which all science was always supposed to rest are passing through a series of remarkable changes, not in the mere form of statement, but even as to their essential interpretation. πάντα ῥεῖ—"everything runs" like a river. Even the attempts to explore and explain the depths and currents of the river are themselves becoming a part of the stream and, riverlike, are flowing on in the great channel of human experience.

During the last quarter of a century the dominant tendency of religious thought in Germany has been different from that obtaining in Great Britain and America. Ritschl, aware that everything changes and that no philosophy is final, attempted to discover a way of rendering the Christian system independent of philosophy. Founding himself upon the neo-Kantian theory of knowledge, he sought, on the one hand, negatively to shut off the efforts of theology to understand the ultimate subjects of speculative labor; and, on the other hand, and positively, he sought to discover the secret of the Christian faith and its strongest justification for man's reason within the limits of the historical. It is true that he was not thoroughly consistent, that his great book on *Justification and Reconciliation* contains chapters which discuss with the utmost daring the very nature and eternal qualities of God. Nevertheless, his real strength and his real contribution to theology must be found in his concentration of the Christian argument upon the person and influence of Jesus Christ. For my part I believe that we shall gain the most from Ritschlianism, not when we regard and criticise it as a dogmatic system, but when we study it as a contribution to, and a most powerful and convincing example of, apologetic method. So considered it must be seen in the light of that Hegelian frenzy which swept over Germany in Ritschl's young days, and which was used by some—Baur for instance—as the intellectual groundwork for the most deadly assault in modern times upon the Christian religion.

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But apologetic lives as short a time as criticism, let us remember. And Ritschlian apologetic method may soon prove unsuited to the demands of either German, English, or American thinkers. Relentlessly science and philosophy have pushed on their way and are raising questions that cannot be satisfied by the mere agnosticism which Ritschl expounded as the refuge and philosophic defense of Christianity. In the English-speaking world Ritschlianism pure and simple is not likely to become a prevalent system. We have never been caught up into the enthusiasm of absolute idealism. Rather has agnosticism appeared among us as the weapon of the avowed enemies of faith, and the church has had to forge her instruments of war against that attack. Hence Ritschlianism as a system is not our next logical step, however much — and I believe it is much — we may learn from the methods of that school.

With us the philosophic trend has been almost the reverse of what it is in Germany. Professor Wenley's clever sarcasm to the effect that good German philosophies when they die go to Oxford (and, we might add, to Harvard) will only apply to the present situation when you ignore the differences. The idealism which Oxford and Harvard are expounding is not Hegel pure and simple. It is not the result of ignorance of the intervening history of thought in Germany. It is the natural antithesis to that sensational philosophy which dominated English thought and so profoundly influenced America from the days of Locke and Hume down to Mr. Spencer and John Fiske. Its boldness in Mr. Edward Caird or in Professor Royce must not blind us to its extreme value at this crisis. What we need more than aught else is, first, confidence in the power of human reason to get at the truth; and second, a feeling for the close and vital connection between the philosophic standpoint of any generation and the quality alike of its Christian theology and its Christian living. And I know of nothing which is more likely to develop this double assurance among us than the enthusiastic work of our idealistic school.

For, indeed, it is true — *πάντα ῥεῖ*. But the flow of life, the onward movement of history, is after all only real as it is real for

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experience. It is only rational when there is a reason which gives it form and life. In that vast movement—at its heart—there is man's religion; and in man's religious life—its very heart now—there is Christianity. Christianity as experience is therefore organically connected with the wider experience of man, at once its goal and its explanation. Who will justify this Christian religion as essential to human experience, without which that very experience remains an enigma, distressing to the reason, crushing to the heart, and offensive to the conscience of man? Let him arise, for we need him! His thought will be our "new apologetic, from the point of view of philosophy."

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THE ETHICAL TEACHING OF THE OLD TESTAMENT. II.[4]

By PROFESSOR GEO. R. BERRY, PH.D.,
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IN the previous paper mention has been made of some of the most prominent characteristics of the ethical teaching of the Old Testament, which do, in fact, show a very high standard. Yet a few things which have been stated, and more which are yet to be mentioned, show a lower standard, and seem to need some explanation or defense. In many of these it is a comparison with the New Testament standard which appears to indicate that the Old Testament is defective. An attempt will now be made to classify these cases, and to explain and justify them by the consideration of general principles.

It has already been mentioned that the Old Testament often shows a national limitation with reference to specific duties. In the New Testament, on the other hand, duties are usually to mankind generally. This can hardly be called a defect in the Old Testament, however; it is simply a necessary result of God's choice of Israel for a special work. Inasmuch as the purposes of God were for the time to be accomplished primarily through this nation, it was natural and necessary that temporarily the scope of ethics should partly be limited to the nation. The great prominence of the national over the individual ideal of ethics is to be explained in the same way, as being necessary in order to the accomplishment of the purposes of the national choice.

A few prominent points may be mentioned in which a comparison with the New Testament shows the superiority of its ethical teaching to that of the Old Testament. Thus the teaching of the Old Testament is largely negative, that of the New Testament is positive; the New Testament teaching is largely in

[4]Concluded from the BIBLICAL WORLD for February, 1903, pp. 108–14.

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the form of general principles, that of the Old Testament is much more in specific rules; the Old Testament teaching is largely formal, the New Testament teaching is spiritual; in the Old Testament the command regards the external, in the New Testament regard is had to the internal; the New Testament emphasizes altruism much more strongly than the Old Testament, setting up as the standard the self-sacrificing love of Christ.

In all these points there is a real difference, although there is much danger that the contrast may be made more pronounced than the facts will warrant. It is true that the Old Testament does largely condemn wrong-doing, the New Testament commends right-doing. Yet the Old Testament also has much to say of the right life, and the New Testament contains denunciations of sin as severe as any in the Old Testament. The Old Testament is by no means wanting in general principles, the New Testament contains many specific rules. The New Testament contains but very little that is formal, to be sure, and the Old Testament contains very much. Yet the Old Testament often insists that the external act has no value in itself, but is designed to be the expression of the inner life. Manifestly this is the real purpose in the whole system of sacrifices and ceremonial observances, that they should be the expression of an inner reality. The Ten Commandments, as well as other commandments of the Old Testament, speak for the most part of external acts of sin, yet here should be remembered the tenth commandment, "Thou shalt not covet," which has express reference only to the inner life. In the latter part of the Old Testament the prophets and wise men emphasize very strongly the inner life. In the New Testament, no less than in the Old Testament, the command regards the external, it comes from God, yet in the New Testament it is obeyed not as such but as the prompting of a changed life. Undoubtedly in the Old Testament the commands were largely regarded simply as imposed from without, while the desire of the heart was opposed to them; this resulted in a failure of the Old Testament to produce morality, which is often emphasized in the New Testament. Yet the Old Testament is not without recognition of the

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inward prompting of the heart in the line of the commands, as in Ps. 1:2, where the godly man is described as one whose "delight is in the law of Jehovah." Jeremiah gives the New Testament doctrine in a prophecy, which is also a teaching, when he introduces Jehovah as saying with reference to the new covenant, in Jer. 31:33: "I will put my law in their inward parts, and in their hearts will I write it." The difference between the Old Testament and the New is not very great with reference to altruism; the Old Testament, as already remarked, teaches altruism, but not as emphatically or with as high a standard as the New Testament. In all these points the teaching of the Old Testament is not low; a comparison with contemporary religions would show a marked advantage on the side of the Old Testament with reference to all of them. But the New Testament standard is higher. What can be said in reference to this?

Various explanations of the facts have been given by those who believe in the Old Testament as a revelation from God. Some would say that the lower ethical standard of the Old Testament is to be explained as due to accommodation on the part of God, which was made necessary by the low condition of the people. For this is cited the language of Christ in reference to the matter of divorce, that it was on account of "the hardness of your hearts." The matter of divorce presents a problem similar to that under discussion, although not precisely the same, as will be seen. Others would speak of the process as pedagogic, the method followed being adopted as the one which would secure the best results in teaching the nation. Dillmann[5] speaks of it as a necessity in order to bring ethics into relation with the historical development of the people. Dillmann, however, has reference chiefly to other facts than those now under consideration, although presenting similar problems.

All these explanations may be accepted as true, approaching the matter from different sides, and each emphasizing one side of the truth. A statement perhaps more comprehensive would be somewhat as follows: The lower standard is a necessary result

[5] *Handbuch der alttestamentlichen Theologie*, p. 51.

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of God's usual method of working, which is, in the common phrase, by evolution rather than revolution, although in this connection the word "development" is better than evolution. As applied to revelation, ethical as well as religious, this method means that the revelation is in general progressive, being adapted primarily to the needs and circumstances of the nation at the particular time when it was given. This is not, however, merely a natural, godless development, it is simply God's usual method of working. When at any time a specially marked advance in the development of revelation is needed, it is given. A given truth, then, is usually unfolded gradually, as it can be understood. The ethical teaching, therefore, may be called low or imperfect when compared with the New Testament; but when considered in its own circumstances and in reference to the needs of the people, it must be regarded as perfect from the standpoint of adaptation; it was perfectly adapted to the end to be reached at that time in the ethical and moral development of the people. It also follows from the statements already made that God's usual way of working, in revelation and moral development as well, involves the use of human instrumentality so far as that can be successfully employed. Hence the message is expressed in human form, it is put in human language, which is of course the language of the time, with which the writer or speaker and his immediate readers or hearers would be familiar.

The application of the statements which have just been made to the particular cases cited in the comparison of the Old and New Testaments must be to a large extent obvious. The progressiveness of revelation required that to quite an extent the negative teaching should precede the positive, in order to develop the consciousness of sin and prepare the way for the positive development of character which would otherwise be impossible. A people in the earlier stages of moral development cannot grasp teaching which is largely in the form of principles; it must be chiefly in the form of concrete and specific rules, which demand less effort in the application. So also the external act must necessarily be emphasized in dealing

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with those who are low in the scale of moral development. The New Testament emphasizes the fact that the conception of the law as a commandment of God was necessary for the development of the people, especially to give a consciousness of sin and a sense of failure, and so to prepare for the way of salvation taught in the New Testament. The standard of altruism which the Old Testament sets up is not as high as that of the New Testament, but is as high as could, in the nature of the case, have any force or meaning before Christ came. In all cases mentioned the light of the Old Testament is genuine light from God, not as bright as it becomes later, but usually as bright as the vision of the nation can bear at that time.

Particular mention may also be made in this connection of the problem of the imprecatory psalms. These are to be explained by the fact that the divine message comes through human instrumentality. The teaching in these psalms is not of personal revenge; it is rather the expression of a desire for the punishment of the enemies of the writers because they are sinners, and so enemies. The fundamental idea is right, that of God's punishment of sinners, and is often expressed. The language is characterized by the intense oriental and poetical style of the writer's own time, and if these psalms are understood as the men of that time would have understood them, they fitly convey the divine message. The ethical difficulty that has so often been felt concerning them has arisen from the feeling that they teach a wrong spirit; but this difficulty has come from disregarding the fact that they are oriental and poetical. The same thing may be said in the case of other passages of the Old Testament where similar difficulties are felt: they convey the divine idea in the form of expression of the writer and of the men of his time.

There is another class of cases of a different kind. The Old Testament recognizes and tolerates such acts and institutions as polygamy, easy divorce, slavery, and blood-revenge. These are commonly and correctly regarded as wrong. These institutions were found among practically all the nations of antiquity, and had been practiced by the ancestors of the Hebrew nation, so

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that the people were familiar with them through all their national life. Here the question which arises is: Why were they not forbidden in the Old Testament? Is not the ethical system of the Old Testament seriously defective because it does not forbid them?

Here also the explanation is to be found in the progressiveness of revelation. These things were not forbidden because the time had not yet come for that; it was not the best way of dealing with these acts and institutions. This involves another statement, which is a further application of the general principle already laid down concerning God's usual method of working. In moral development, as well as in ethical teaching, God works gradually, and often indirectly, so that specific forms of evil are often not mentioned or attacked until the time is ripe for their removal, and in some cases not directly condemned at all. Thus slavery is not directly condemned in the New Testament, any more than in the Old. In other words, certain evils can be removed most effectually by means of general moral training, either alone, or after a time reinforced by specific command. The command at first would not accomplish anything, and hence was not given. There were given, however, some specific regulations designed to remove the worst of the evils connected with these institutions, and to help in preparing the way for their final abolition.

But, it may be said, is not such a course as this in the Old Testament a compromise with sin, and therefore morally unjustifiable on the part of God, if the Old Testament is a revelation from him? Undoubtedly this would be the case if the Old Testament is to be regarded as designed to be a comprehensive and complete manual of ethics. But it is not to be so considered if the Old Testament is to be regarded primarily, from the ethical standpoint, as an aid in the moral training of the Hebrew nation, and as marking a stage in the progressive revelation. On the latter view, which is regarded by the present writer as the correct one, the course followed was evidently the best one, if it was the one best adapted to aid in the moral development of the nation.

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It should be noted, however, what is the nature of these practices which are thus treated. If there were sufficient reasons for regarding this as the best method of treatment in any particular case, plainly no objection could on ethical grounds be urged against its adoption. In most cases, however, these reasons would be difficult to find. And, as a matter of fact, this method is followed in comparatively few cases. The consecration of unchastity, which was so common in many nations of antiquity, was never tolerated among the Hebrews, but always strictly forbidden. We see that as a matter of fact the practices thus treated were not the highest; but, on the other hand, they were not the lowest. They were in fact a mixture of good and evil. Under certain circumstances they might be the very best attainable. Polygamy and easy divorce were a marked advance upon open unchastity, which was so common in antiquity; it constituted for a time probably the best practicable safeguard against it. Slavery among the Hebrews probably presented few of the evils of the institution in more recent times, and was perhaps the best relation between the rich and the poor that was feasible under the circumstances. Blood-revenge was really a rude form of the administration of justice, and as such it was under some circumstances much better than no justice at all, just as lynching is defensible when there is no better form of the administration of justice to take its place.

It is often said, however, that there are cases which go beyond any that have been mentioned, where the divine command is said to be given for acts that are in themselves sinful. The chief examples quoted in this connection are the sacrifice of Isaac and the extermination of the Canaanites.[6] In the case of the former we should consider both the surrounding circumstances, and God's general plan of revealing himself to men according to their circumstances. Considering the circumstances, we note that human sacrifice was common in antiquity, and was regarded as the highest form of sacrifice. This was

[6] In reference to both these cases see the excellent article by HENRY A. STIMSON, "The Ethics of the Old Testament," BIBLICAL WORLD, Vol. XVI, pp. 87-97, in which also some general principles are touched upon.

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natural because the members of a man's family were generally regarded as a part of his possessions. Hence the command to sacrifice Isaac would have meant to Abraham simply: "Do you love God enough to sacrifice to him your dearest possession, as your heathen neighbors do?" This explains, therefore, how it could be a test of faith to Abraham. The question may be asked, however: Would it be right for God to make use of such a horrible act simply in order to test faith, even if it was not actually performed? Probably not. It seems plain, however, that the outcome shows that another thing is to be discerned in the incident; it shows God making use of the ideas which Abraham had in common with the men of his time, in order to raise him to a higher stage of ethical development. God taught Abraham by this incident that human sacrifices were unacceptable to him. He made use of the means best adapted to the circumstances of Abraham in order to teach him this lesson. It should be noticed that nowhere does the Old Testament suggest a contrary conclusion. The case of Jephthah is the most certain example of human sacrifice in Israel, but there is nothing to indicate that it was acceptable to God.

The extermination of the Canaanites was an act ethically justifiable and necessary under the circumstances. Would it be justifiable now for a nation to do the same thing? Surely not, but the cases are quite different. It is often claimed that not God, but the Hebrews themselves, were responsible for it, and that it shows their imperfect ethical ideas, although such acts were common in war at that time. It is to be noted that the Old Testament says explicitly that it was commanded by God, as in Josh. 11:14, 15, and gives reasons for it. Obviously, therefore, these reasons should be examined to see if they justify the act, before it is concluded that the account which attributes it to the divine command is unhistorical. These reasons seem plainly to justify it under the circumstances. In the first place, it is represented as a punishment upon the Canaanites for their sins, many, atrocious, and long-continued, Gen. 15:16; Deut. 12:30 f., etc. Of these there can be no doubt or question. And as God dealt with men in Old Testament times, it

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cannot be called an excessive punishment. It is also represented as necessary in order to guard the Hebrews from contamination by the sins of the Canaanites, Exod. 23 : 32 f., etc. Of the greatness of this danger there can be no question, when it is remembered how easily the Hebrews were led astray at many times into idolatry and wickedness. Such extermination was, therefore, absolutely necessary if the Hebrews were to be given any opportunity for moral development. Hence these two reasons show this act as necessary and inevitable under the circumstances, while it would not be justifiable under different circumstances. If God has any right to punish, the act was justifiable.

The chief conclusions, then, of the present discussion are as follows: The ethical system of the Old Testament is in general comprehensive, and elevated; in particular a comparison with other ethical systems of antiquity shows its marked superiority to them. Although a comparison with the New Testament shows points of inferiority, these can be explained as inevitable on the ground of a progressive revelation. The toleration of certain ancient customs is in harmony with God's usual method of working. These conclusions indicate that the ethical system of the Old Testament is such as to make it worthy of being a part of God's progressive revelation.

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PSALM 8: AN INTERPRETATION.

By PROFESSOR HERMANN GUNKEL,
University of Berlin, Germany.

Yahweh, our Lord,
How excellent is thy name
In all the earth!
Thou, whose glory is proclaimed[1] *throughout the heavens.*

Out of the mouth of babes and sucklings
Hast thou ordained praise,
Because of thine adversaries,
To still the foe and the enemy.

When I behold thy heaven, the work of thy fingers,
The moon and the stars which thou hast established:
What is man that thou art mindful of him,
The son of man that thou considerest him!

Yet hast thou made him a little lower than a god,
With glory and honor hast thou crowned him;
Thou gavest him dominion over the works of thy hands,
All things hast thou laid at his feet.

Sheep and oxen all alike,
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 waters.

Yahweh, our Lord,
How excellent is thy name
In all the earth!

THE psalm is a hymn in praise of God's glory. Such hymns are sung by the congregations gathered in the outer courts of Yahweh for his praise (hence the expression "our Lord"); in

[1] Read *tunna.*

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such a situation one naturally reflects about all the things in the world which praise the name of God. Grand is the way in which the poet begins: Not only by the small body of men gathered here is God's praise told, but heaven and earth are filled with it. The earth beneath and the creatures of heaven above, the witnesses of the wondrous doings of God—they all proclaim his praise and magnify his great name. The form of these lines is one very frequently occurring in hymns, *i. e.*, some quality of God which is especially worthy of admiration is extolled: Yahweh is holy, awe-inspiring, good, and merciful; his name is glorious; and so forth; compare 1 Sam. 2:2, 3*b*, Isa. 6:3; Ps. 89:9; 103:8, and others.

The second strophe continues in a strange contrast: This God, whose majesty is praised by the whole vast universe, likes to be praised by "babes and sucklings," and this silences the enemies and adversaries who deride his name. Such, as we know, is the way of our God. God works his great miracles by means that seem to be quite insufficient, in order that his power may be revealed the more clearly. To the infinite fury of the sea he set as a limit the sand: that which is scattered by each breeze must, according to God's will, restrain the primeval power of the waves. God preserved the prophet Elisha from famine in a wonderful way by means of the widow who herself owned nothing. And so God puts the mighty adversaries to silence by the mouth of children. God has chosen the weak in the world to abash the strong. Thus David proclaimed the name of Yahweh in his fight with the Goliath and felled the giant: "Thou comest to me with sword, spear, and shield; but I come to thee in the name of Yahweh Sabaoth whom thou hast blasphemed; this day Yahweh will give thee into my hand, that all lands may learn that Israel has a God." Thus God chose the boy Samuel and revealed to him the destiny of Eli's wicked sons. Joseph was a boy when he had his dreams; and the boy Daniel knew more than all the wise men of Babylon. These or similar tales the psalmist has in mind; we find such general allusions to sacred history also in other passages of the hymns (*cf.* Isa. 43:16 f.; Pss. 65:8 f.; 66:6, 10 f.; 111:3 ff.).

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Thus far the introduction of the poem, of which the first line is repeated at the end; we may imagine that, in the most ancient form of presentation, the introduction and conclusion of such a psalm were sung by the chorus.

Here ensues the middle portion of the poem, which treats of another subject — of man's position in the world. In this middle portion the chorus no longer speaks, but an individual; it is no "choral song," but a hymn (compare the "I"). It is night. The eye of the poet looks at the vast sky and at the wonderful stars that stand there; he remembers that all of them are creatures of God; and now it occurs to him how little man is compared with the celestial bodies; how entirely unworthy he is of the care of the Almighty. And yet the same man is, according to God's will, a king, even a god in his world. With pride the psalmist surveys man's kingdom; he commands his cattle and flocks; he subdues the wild animals; he knows how to capture even the birds, and the fish of the sea. He is the master, at whose feet are all things; with royal glory is he crowned; indeed, God has made him "little lower than the deity itself." This expression — the most forcible that the poet can use — is not intelligible to us by itself. Old Testament usage — apparently a relic of the most ancient polytheism — often does not take offense at the mention of many "gods" if only the one thing is certain, that the One, Yahweh, alone is worshiped. Thus it is believed that there are many beings, more or less mighty, who all belong to the deity. In this sense only does the psalmist speak of the "deity," whose power and glory man does not entirely fail to equal. He makes a difference between this "deity" and Yahweh himself; he addresses Yahweh ("thou"), but he speaks of the deity in the third person. With the Most High God, Yahweh, man must not be compared, but he is almost like the lower beings in the "deity," the "angels" (as the old translations say rightly). The psalmist means here the same thing as the very ancient account of creation, reflected in the psalm, according to which man is created "in the image of the deity" (but not of Yahweh). The same is meant by the German poet who calls man "den kleinen Gott der Welt."

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Paganism also knows such ideas of man's majesty. "Much that is powerful lives, but nothing is more powerful than man." These are the most ancient ideas of humanity. Man awakening from the dream of childhood and looking about himself with clear eyes finds in the world nothing greater — than himself! He bursts into astonishment and exultation over the majesty of human nature. But, differing from the Greek poet, the psalmist does not stop with this thought; he puts in striking contrast with the joy over human glory the humble realization that man by nature is absolutely unworthy of the high position which God has given him; the psalmist sings no hymn to man, but to God, who has raised him so high; he includes these considerations in a praise of Yahweh.

Thus he concludes, framing the psalm with the praise of God: "How glorious is Yahweh."

The keynote of the true philosophy of nature and history is the adoration of the glory of God.

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THE NEED OF AN EDUCATIONAL CONSCIOUSNESS.

By PATTERSON DUBOIS,
Philadelphia, Pa.

MAN wastes nothing so much as man. Life is loose with losses. Salvation is the imminent and perpetual need. Nature, science, and art alike repudiate loss. Life is essentially economic, and leakage is the one intolerable thing in the application of power to the world's work—whether it be mechanical, physiological, æsthetic, moral, or spiritual.

Greatest of all world-powers, as the Christian church is, we have scarcely begun to realize its possibilities. As an institution, the leakage, waste, and loss of power which the church sustains is due in large measure to the lack of an educational consciousness in every activity, interest, and influence.

In so far as the home and the church, as the "foci of effort," are responsible for the nurture and development of personal character, together with the culture of a social ideal—thus far are the church and the home educational institutions quite as truly as the more systematically or logically organized school or college.

And thus far also it is morally obligatory on the church and the home to have an educational consciousness and to know something of the bases of educational method as understood in the light of modern psychologic progress. To say this, however, is to say virtually nothing more than that the educational function should be exercised in the spirit and in accord with the practice of Jesus; for there is nothing basal in the principles of sane, modern education that has not always existed as principle in Christianity, as we find it illustrated in the life of our Lord. The "new education" is essentially as old as the Christian era. Indeed, its central idea or law of a free-will self-activity received its first recorded sanction in Eden.

The church would seem to be the natural heir to the mode of

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Jesus as the modern trainer of men, and yet the church rests more or less in ignorance of, or in virtual defiance of, principles that are as plainly a part of the gospel as is salvation or the Golden Rule. In other words, the weakness of the church lies largely in its failure to be consciously educative after the manner of the Master. Christian education is, therefore, not merely a matter of instruction in the tenets of the church or even in ethics, but it is a matter of consciously Christian method. Consequently it is not limited to "religious" instruction, but is coextensive with the whole discipline of life. Professor Coe aptly says:

> Religious education has relations to general pedagogy that demand to be recognized and applied. The teacher of religion and the teacher of arithmetic are dealing with the same child. Possibly learning arithmetic has something to do with learning to be religious. In any case the principles of development in the one sphere cannot be altogether separated from those in the other.

Now, notwithstanding modern education, following the lead of Jesus, insists on setting the child in the midst and making him the center of interest, it is true, as Professor Coe says, that "the weakest point in our campaign for bringing the world to Christ is the relation of the church to the young;" and "the official status of children to the church has been altogether overshadowed by that of adults."

The truth is that the church seems never to have fully realized itself as an educational institution, or at least that its prime function is of necessity educational. Once more I quote Professor Coe, since it were impossible for me better to picture the conditions. He says, if the inner history of the relations between Christianity and education could be written,

> it would record many a strange fact, many a quaint idea, many a surprising contradiction. The church would appear now as the leading patron of education, now as an opponent or reluctant follower of educational reforms. We should find education pressed upon the young in the name of religion at the same time that the spiritual barrenness of all culture is proclaimed from the housetops. We should find the child held up as a type of the kingdom of God, yet declared to be depraved by nature, and needing to be converted before it can see the kingdom. At almost every point evidence would appear of an internal strain, an unreconciled opposition between two tendencies. . . . . Yet

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one thing Christianity can never do; it cannot let education alone. The debate over salvation by works and salvation by faith may seem to exhaust the alternatives, yet there always remains a back-lying assumption that the world's salvation is to be accomplished partly by educating the young.

Is it not strange that salvation by education has never received doctrinal recognition? The churches spend vast sums upon schools and colleges; they maintain Sunday schools at great cost of labor and of gold; they send a schoolmaster side by side with the preacher to heathen lands; yet the principle that governs these things has never been put into words by any official body. We have elaborate theories as to man's part and God's part in other spiritual processes; why not some theory of how God and man co-operate in the education of a soul?

Had the church realized that Christian education signifies *education by Christian means as well as for Christian ends*, it could not have been so remiss in the exercise of its prime function as an educational institution. But Christian education in this full sense is larger than any school idea as such. It is psychological as well as logical in administration as well as in curriculum, order, and program. It connotes influence everywhere and always. It prescribes environment and relations in the home, as well as in the church, Sunday school, or other sub-organization.

It is but a half-truth to say that the methods of Jesus were educational. The whole truth is that he not only educated his disciples, but that he meant to be educational, and that he was the model toward which in its final analysis the sanest modern education is tending. The farther scientific pedagogy probes its problems, the more nearly do its conclusions find their prototypes in the principles and methods of the great Teacher. Whether he walked or sat or talked or kept silent, whether he praised or rebuked, whether he was secret or open, whether he healed or turned aside and withdrew from sight—he was the consummate teacher and trainer. The one unique thing about him as a teacher is that he seems never to have lost his educational consciousness or intent.

Similarly the church, standing, as Professor E. A. Ross says, as "the repository of certain related ideas, convictions, ideals, symbols, and appeals which are admitted to have more efficacy in socializing the human heart than any other group of influences known to western civilization," should be *par excellence* the insti-

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tutional executor of the pedagogic of the Master Educator. In administration and in substance of instruction it should be an economic model, never wasting an atom of vital force by neglect or misdirection of energy.

All through the ages the church has acted more or less as though she had an educational function. She established schools and universities and drew the teaching ranks from the clergy. Says Thomas Davidson:

> From the days of Alcuin to the rise of Protestantism education was almost entirely in the hands of the clergy. Since that event, but particularly since the French Revolution, there has been an increasing tendency to withdraw it from their hands and place it in those of laymen. Along with this has gone a tendency to withdraw it from the church altogether and hand it over to the state. . . . . It is not long since every college and university in the United States thought it necessary to have a clergyman for president. At present a very large number have lay presidents, and that number is yearly increasing.

Likewise we find public bequests diverted more and more from the church to the college and the library.

Manifestly there is a feeling that the school in one form or another is the progressive, investigating, developing element in our civilization; that the church is conservative, apologetic, self-complacent, propagandic, and fossilized. The educationist stands for freedom, the church for subjection — notwithstanding the explicit gospel that Christ came to set us free. The world seems not to look hopefully among theologians for educators, nor among preachers for teachers. The fact is that theology and Christian education — which is properly the only true education — do not yoke well together, since theology is scholastic and dogmatic, while liberal education is open-eyed, truth-seeking, and developmental. The one pulls for authority and subordination, the other for individual, social, and institutional freedom under the law. The one studies the child before it brings him to book, the other studies the book and imposes it as an adult's prescription on the child. Says Phillips Brooks: "Every theologian must own that his theology is harder than the New Testament. It is the New Testament and not his theology that he ought to teach to the child. The child's mind is

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natural and not artificial." In short, it is in education that the church in too large a degree parts company with its own Founder; and, singularly enough, through a process of evolution rather than through directly imitating Christ, modern education finds itself tending more and more toward the principles and practice of Jesus.

One church, at least, the Presbyterian, is in the anomalous position of technically denominating its ministers "teaching elders," while the seminary through which they have passed has never trained them in the science or art of pedagogy or education! Scores of theological students in one denomination or another groan under the uneducational methods of the seminaries. The curriculum through which they are passing is practically unmodified by the modern rediscovery of the child as an organism to be developed, to say nothing of the educational basis of the life of our Lord. "There are two distinct sources of pedagogic method—the nature of the mind to be taught, and the nature of the subject to be presented: whence arise psychologic method and logical method," says Professor Brumbaugh. This fact may profitably be brought into comparison with seminary, church, and home standards and methods. Dr. W. T. Harris observes, in his study of Dante, that "it is in Christianity that religion, for the first time, conceives man as perfectly responsible, perfectly free—a spiritual totality." Thus this, which is the new and the true educational idea, is strictly a Christian idea, and, in so far as the church fails to be conscious of it as an ideal, the educational science, which *is* conscious of it, distances the church in its own rightful field. In spite of all this, and the enormous leakage and waste of power which arise from it, the church has done and does do a great educational work. In school and out, directly or indirectly, she, together with the home, has wrought miracles in personal progress. Says Dr. Lyman Abbott:

> How many hospitals or asylums or public philanthropies of any kind would there be if there were no churches? How much honor and integrity, how much honesty and uprightness, how much trust and confidence, if there were none of these reservoirs from which the springs are furnished? . . . .
>
> I know the faults of the church, I know its follies, its divisions, its cold-

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ness, its persecuting spirit, its apathy. But, spite of all, tell me where in human history there is such an organization of men and women, or ever has been, bound together by so splendid a loyalty, holding so heartily the great fundamental faith in God, in the invisible world and the living Christ, the revelation of them both, and working with an unselfish purpose in the world's redemption — as is to be found in Christ's church? It is a life-giver.

That is, it is a life-developer. Jesus Christ came that we might have life more abundantly. The church, producing, as it does, a development of life, says Rev. E. M. Fairchild, "is in the full sense of the word an educational institution and is to be classed with institutions of this kind." Normally and ideally this is true, and it is a truth which it is the mission of this paper to show is too easily overlooked. The same writer, noting that neither the church nor the college as yet performs its mission fully (and we might add the home), says that the college "has determined its proper function and does its work systematically," while "the church seems to be in doubt and its work is desultory."

Now, in a real sense, just because of these conditions, the church needs to have the great fundamental principles of education at its fingers' ends so as to avoid making that multitude of mistakes, both in administration and in formal teaching, to which desultory work is peculiarly liable. It is evident that in all its complex of personal or organized influences the church must be consciously educative or fail to realize itself. Nor does it need to establish schools or colleges in order to fulfil its obligation of executing an incessant and varied educational function, so far as it goes. In its delicate interplay of soul on soul individually and in the mass, the church stands in need of a ready, untechnical, and easily applied pedagogy — one that sets the child in the midst and permits his nature to determine the method of his nurture. This is the divine, as well as the rational, remedy for leakage of power.

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COMPARATIVE TRANSLATION: ROMANS 12: 1, 2.

A STUDY IN MODERNIZING THE ENGLISH BIBLE.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον, τὴν λογικὴν λατρείαν ὑμῶν· καὶ μὴ συνσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

—Westcott-Hort Greek Text, 1881.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

—Authorized Version, 1611.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable [R. V. (Am.), spiritual] service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

—Revised Version (British Edition), 1881.
—Revised Version (American Standard Edition) 1901.

I entreat you, then, Brothers, by all God's mercies to you, to offer your bodies as a living and holy sacrifice, acceptable to God, which is for you reasonable worship. Do not conform to the fashion of the age; but let your lives be transformed by your new attitude of mind, so that you may discern what God's will is—all that is good, acceptable and perfect.

— Twentieth Century New Testament, 1901.

Therefore, I call on you, brethren, by the Divine mercies, to prepare your bodies a holy, living sacrifice, well-pleasing to God, your rational service. And do not adapt yourselves to this age; but be

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transformed by the renewal of the mind, to search out what is the intention of God—the Good, and Noble, and Perfect.

—*Fenton, New Testament in Modern English, 1901.*

I appeal to you then, brothers, by the tender mercies of God, present your bodies as a sacrifice, living, holy, well-pleasing, to God: that is the rational worship for you. And be not fashioned according to this age, but be transformed by the renewing of your mind so as to prove what is the will of God, namely, what is good and well-pleasing and perfect.

—*Moffatt, Historical New Testament, 1901.*

By appeal to God's goodness to you, brethren, I urge you to consecrate yourselves, body and mind, to his service—the true, real spiritual service of the heart—so that you may prove in experience the blessedness of doing his holy will.

—*Messages of the Bible, 1900.*

So I call on you, brothers, to show your appreciation of God's mercies by presenting your bodies a living sacrifice, pure and pleasing to God. I call on you to do this, because it is your religious duty sanctioned by reason. And do not keep copying the changing fashions of this present age. On the contrary, undergo a deep and abiding change, by the renewing of your mind, so that you may be able to decide what the good and acceptable and perfect will of God is, and act in harmony with it.

—*Ballentine, American Bible, 1901.*

With this wonderful programme of salvation before you offer to God a sacrifice, not of slaughtered beasts, but of your living selves, your own bodies, pure and free from blemish, your spiritual service. Do not take pattern by the age in which you live, but undergo complete moral reformation with the will of God for your standard.

—*Sanday and Headlam, Commentary on Romans, 1895.*

Fellow-Christians, God is very loving and good to us; and his will is the only true guide to life. Therefore free yourselves from sinful practices, be pure and noble, think and act according to the gospel teaching; this is the kind of worship which God wishes from you.

—BIBLICAL WORLD.

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The Council of Seventy.

THE ANNUAL MEETING OF THE COUNCIL.

THE fourth annual meeting of the COUNCIL OF SEVENTY was held in Chicago on Tuesday, February 10, with a morning and an afternoon session. Thirty-six Members and Associate Members were in attendance, President Frank K. Sanders being in the chair. Resolutions were prepared expressive of the sorrow and regret of the COUNCIL at the death of two prominent members during the past year, Dr. John Henry Barrows and Professor George S. Burroughs. President Sanders in his address to the COUNCIL reviewed the progress which had been made during the past year in the field of Bible study, and spoke of the preparation for the Convention for Religious Education, the first session of which was to meet in the evening of the same day. After the usual annual reports were read, the subject of the work of the COUNCIL OF SEVENTY for the coming year was taken up. Later, special meetings of the Chambers were held for the election of officers, and for the discussion of problems which especially concerned the several Chambers. In the afternoon session the officers of the COUNCIL were elected. Upon recommendation of the Old Testament Chamber, Professor Edward T. Harper, Ph.D., was elected Master of the Chamber, and Professor George L. Robinson, Ph.D., was elected Scribe. For the New Testament Chamber, Professor E. D. Burton, D.D., was elected Master, and Professor D. A. Hayes, S.T.D., was elected Scribe. The officers of the General Chamber for the past year were continued in office, President Charles J. Little, D.D., as Master, and Professor George B. Foster, as Scribe. Upon the unanimous recommendation of the Chambers, the acting President of the COUNCIL, Dr. Frank K. Sanders, was elected President for the ensuing year. Professor C. W. Votaw, Ph.D., was re-elected as Recorder of the COUNCIL, and Professor H. L. Willett, Ph.D., was made Treasurer.

A motion of the New Testament Chamber was presented to the COUNCIL which urged the preparation by the Old Testament Chamber and the General Chamber of lists of books to be recommended for the study of the Bible and of Christianity, similar to the lists prepared by the New Testament Chamber, and published in 1900. This motion was

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adopted. The New Testament Chamber asked permission to reissue its lists of books at five-year intervals with revision and annotations, which was approved.

The following resolution was presented, and on motion adopted: "*Whereas*, The COUNCIL OF SEVENTY, with other persons, has issued a Call for a Convention to be held in Chicago, Ill., on February 10–12, 1903, for the promotion of religious and moral education; therefore, *Resolved*, That the COUNCIL OF SEVENTY, conducting the AMERICAN INSTITUTE OF SACRED LITERATURE, hereby declares its desire to be associated with or recognized by any organization that may be established by the Convention only on the same basis as other organizations for the promotion of Bible study." It was voted that this resolution be presented to the Convention by the President of the COUNCIL OF SEVENTY.

The following resolution was also adopted: "In view of a proposed larger organization for the promotion of moral and religious instruction throughout the country, we declare our judgment that the work of the COUNCIL OF SEVENTY, directing the AMERICAN INSTITUTE OF SACRED LITERATURE, should still continue; and we therefore request the Senate to prosecute the work along such lines and to such an extent as it may deem wise."

THE CONVENTION FOR RELIGIOUS EDUCATION.

In accordance with the Call issued by the COUNCIL OF SEVENTY on October 13, 1902, and under the auspices of the COUNCIL, a Convention was held in Chicago on Tuesday, Wednesday, and Thursday, February 10-12, 1903. The program as printed in the last number of the BIBLICAL WORLD was duly presented. The addresses were characterized by clearness of vision, sanity of thought, practical wisdom, and deep spirituality. There seemed to be a profound sense of the present need for better religious and moral instruction, and a unity of idea as to how the better instruction is to be attained. The interest and enthusiasm which were so marked in the first session, in the Auditorium on Tuesday evening, deepened and became clarified through every hour of the five subsequent sessions, until the climax was reached on Thursday afternoon. The constitution for the new organization presented by the Committee of twenty-one on Permanent Organization was adopted unanimously. There was no question raised as to the necessity of a new organization. The Convention seemed to have reached a com-

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plete oneness of opinion as to the work required, and as to the best way of accomplishing it. The great field of activity which the COUNCIL had proposed for the new organization was clearly seen, and there was but one judgment as to the duty and desirability of taking up the task. The name of the new organization, as voted by the Convention, is "The Religious Education Association."

The officers recommended by the Committee of twenty-one on Nominations were elected by a unanimous vote. The officers (so far as elected) are as follows:

President— Professor Frank K. Sanders, Ph.D., D.D., Dean of the Yale Divinity School, New Haven, Conn.

Vice-Presidents— President Nicholas Murray Butler, Ph.D., LL.D., Columbia University, New York city; President James B. Angell, LL.D., University of Michigan, Ann Arbor, Mich.; Professor W. G. Ballantine, LL.D., Instructor of the Bible, International Y. M. C. A. Training School, Springfield, Mass.; Rev. William C. Bitting, D.D., Pastor Mount Morris Baptist Church, New York city; Rev. Amory H. Bradford, D.D., Pastor First Congregational Church, Montclair, N. J.; Mr. J. W. Carr, Superintendent of Schools, Anderson, Ind.; Professor Thomas F. Day, D.D., San Francisco Theological Seminary, San Anselmo, Calif.; Rev. George E. Horr, D.D., Editor of the *Watchman*, Boston, Mass.; Rev. Jesse J. Hurlbut, D.D., Pastor Methodist Episcopal Church, Morristown, N. J.; President William DeWitt Hyde, D.D., LL.D., Bowdoin College, Brunswick, Me.; President Burris Jenkins, Kentucky University, Lexington, Ky.; President Charles J. Little, D.D., Garrett Biblical Institute, Evanston, Ill.; Rev. S. J. McPherson, D.D., Head Master Lawrenceville School, Lawrenceville, N. J.; Rev. John Moore, Pastor First Methodist Episcopal Church, Dallas, Tex.; Professor James S. Riggs, D.D., Auburn Theological Seminary, Auburn, N. Y.; President Mary E. Woolley, Litt.D., Mount Holyoke College, South Hadley, Mass.

Treasurer— Mr. James Herron Eckels, President Commercial National Bank, Chicago.

Board of Directors— Mr. Herbert B. Ames, Montreal, Can.; Mr. Nolan R. Best, Editor of the *Interior*, Chicago; Rev. Nehemiah Boynton, D.D., Pastor First Congregational Church, Detroit, Mich.; Professor Edward L. Curtis, Ph.D., D.D., Yale Divinity School, New Haven, Conn.; Rev. Samuel A. Eliot, D.D., President Unitarian Association, Boston, Mass.; President R. D. Harlan, D.D., Lake Forest College, Lake Forest, Ill.; Rev. Pascal Harrower, Chairman Sunday-

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School Commission of the Diocese of New York, West New Brighton, N. Y.; Professor J. I. D. Hinds, Ph.D., University of Nashville, Nashville, Tenn.; President Richard Cecil Hughes, Ripon College, Ripon, Wis.; Rev. C. E. Jefferson, D.D., Pastor Broadway Tabernacle, New York city; President R. J. Kelly, Earlham College, Richmond, Ind.; Rev. William M. Lawrence, D.D., Pastor Second Baptist Church, Chicago; Rev. William F. McDowell, Ph.D., Secretary of Education, Methodist Episcopal Church, New York city; Professor John E. McFadyen, Knox College, Toronto, Can.; Professor Walter Miller, Tulane University, New Orleans, La.; Professor Samuel C. Mitchell, Ph.D., Richmond College, Richmond, Va.; Rev. A. B. Philputt, D.D., Pastor Central Christian Church, Indianapolis, Ind.; President Albert Salisbury, State Normal School, Whitewater, Wis.; Rev. Charles H. Snedeker, Dean Saint Paul's Procathedral, Cincinnati, O.; Rev. Floyd W. Tompkins, D.D., Rector Church of the Holy Trinity, Philadelphia, Pa. The Board of Directors consists not only of the twenty persons here named, but also of the President, first Vice-President, Secretary, Treasurer, all members of the Executive Board (named below), and one member from each state, territory, district, or province, having a membership of twenty-five or more in the Association. The state directors have not yet been appointed; neither has the Secretary of the Association.

Executive Board — President William L. Bryan, Indiana University, Bloomington, Ind.; Professor George A. Coe, Ph.D., Northwestern University, Evanston, Ill.; Rev. Lathan A. Crandall, D.D., Pastor Memorial Baptist Church, Chicago; Rev. H. P. DeForest, D.D., Pastor Woodward Avenue Congregational Church, Detroit, Mich.; Mr. J. Spencer Dickerson, Editor of the *Standard*, Chicago; President Frank W. Gunsaulus, D.D., Armour Institute, and Pastor Central Church, Chicago; President Charles Cuthbert Hall, D.D., Union Theological Seminary, New York city; President William R. Harper, Ph.D., D.D., LL.D., University of Chicago, Chicago; Mr. N. W. Harris, Chicago; Mr. W. L. Hervey, Ph.D., Examiner Board of Education, New York city; Mr. Charles S. Holt, Chicago; Mr. J. L. Houghteling, Chicago; Mr. Charles L. Hutchinson, Chicago; President Henry Churchill King, D.D., Oberlin College, Oberlin, O.; Chancellor James H. Kirkland, Ph.D., LL.D., Vanderbilt University, Nashville, Tenn.; Professor W. D. Mackenzie, D.D., Chicago Theological Seminary, Chicago; Rev. W. P. Merrill, Pastor Sixth Presbyterian Church, Chicago; Mr. L. Wilbur Messer, General Secretary

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Y. M. C. A., Chicago; Mr. S. J. Moore, Toronto, Can.; Professor George L. Robinson, Ph.D., McCormick Theological Seminary, Chicago; Professor H. L. Willett, Ph.D., University of Chicago, Chicago.

The report of the Committee of twenty-one on Resolutions was also adopted unanimously by the Convention. The main resolution, concerning the purpose and direction of the work of the Association, is as follows: "The Convention for Religious and Moral Education, meeting in Chicago on February 10, 11, and 12, 1903, hereby expresses the conviction that a forward movement is necessary in religious and moral education. Inasmuch as an important service can be rendered by co-operation of workers for the studying of problems, for furnishing information, for mutual encouragement, and for the promotion of higher ideals and better methods, a new organization for the United States and Canada has seemed desirable. The organization should be comprehensive and flexible. This will exclude advocacy of the distinctive views of any denomination or school of opinion; it will forbid the limitation of the work to any single phase of religious and moral education, as, for example, the Sunday school; it will prevent the control of the organization by any section of the country, by those interested in any single division of the work, or by those representing any one school of thought. It is not the purpose to publish a series of Sunday-school lessons or to compete with existing Sunday-school or other organizations; but rather to advance religious and moral education through such agencies."

The spirit, work, and result of the Convention were most satisfactory. The highest anticipations were realized, and the new organization enters upon its mission with the greatest hope and promise. According to the constitution adopted, all persons who are actively engaged in religious or moral education in whatever way are eligible to active membership in the Association (upon election by the Board of Directors), and are cordially invited to become members; also all other persons who, although not engaged directly in such educational work, are interested in this work, and desire to co-operate with and to promote it, are eligible to associate membership in the Association (upon election by the Board of Directors) and are cordially invited to become members. Both active and associate members pay an enrolment fee of One Dollar, and annual dues of Two Dollars each. It is desirable that the original list of persons should be as complete as possible, and therefore all persons who desire membership are invited to

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send in their names with the enrolment fee to the Acting Secretary of the Association, Professor C. W. Votaw, the University of Chicago, Chicago.

The Proceedings of the Convention are to be published in full about April 1, and, according to the constitution, one copy of the Proceedings will be sent free to each member of the Association. Additional copies will be obtainable at a reasonable price, not only for members of the Association, but for the general public. The list of original members of the Association will be contained in the first annual volume of Proceedings.

An Official Document No. 3 is about to be issued containing full information of the Convention and of the Association, which can be had on application to the Acting Secretary.

It is most significant that the religious press of the country, and even the daily press, have shown an extraordinary interest in the present movement, and the Association which has been formed to carry it forward. Our readers will already have seen in their denominational papers or elsewhere an extended account of the addresses and actions of the Convention. A great deal of the uncertainty regarding the movement which existed before the Convention has been removed by the statements and explanations of the movement which the Convention afforded. There seems no reason why the Religious Education Association should not have the support and co-operation of all persons who are seriously laboring for the improvement of religious and moral education.

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Book Reviews.

The Roots of Christian Teaching as Found in the Old Testament. By GEORGE AARON BARTON, A.M., PH.D. Philadelphia: John C. Winsted Co., 1902. Pp. xii+271. $1.

That portion of the Christian church, and even of the Christian ministry, which has received with more or less cordial welcome the results of the last century of critical biblical scholarship is even yet a little like the unexpected heir of an estate. It stands somewhat puzzled, not wholly clear how to invest its new wealth to the best advantage, not quite sure what obligations go with the riches which have been thrust upon it. We have had a few books from master-hands aiming to show how modern scholarship may be used for Christian purposes: notably George Adam Smith's *Modern Criticism and the Preaching of the Old Testament* and Canon Driver's *Sermons on Subjects Connected with the Old Testament.* Professor Barton's book falls into the same class with these books for purpose, though radically different from either in method. Its design is to assist "those who would study the Old Testament devotionally" by showing how "many narratives of the Old Testament are powerful parables of Christian truth." It consists of fifty-eight chapters, often not more than four or five pages long, stating briefly some Old Testament situation, character, or idea, and showing what Christian truth it illustrates. The book begins with a few chapters on God, his unity and nature; a few more about Christ, the Holy Spirit, man, sin and redemption; then follows the body of the book, gathered about the great characters of the Old Testament; and it ends with a few chapters whose thought of the kingdom of peace forms an appropriate close. So concisely and clearly is the book written that it contains much more than would seem to be possible in its number of pages. It contains the germs of many meditations, or, for the minister, many sermons. Many roads are opened which the reader will wish to follow into fields only suggested by the writer. Aside from conciseness and clearness, the two most conspicuous merits of the book are its recognition of historical results and the fact that its lessons are not forced, but stand, as its title suggests, rooted in the text. So short are the chapters that there is little space for critical information, but we have admirable compact state-

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ments of the early idea of God (pp. 6 f.), sacred places (pp. 71 f.), the sons of God (pp. 93 f.), priesthood (pp. 78 f.), the origin of civilization in the "bad" race (pp. 83 f.), the real significance of ritual (pp. 228 f.), and other elements. Jonah is made an allegory of Israel, and Ezra is omitted. The theories of early Semitic religion elaborated in the author's *Semitic Origins* are naturally used here, though not so prominently that the book would lose in value to one who did not accept them. Frequent footnotes refer to critical and historical discussions in the recognized authorities; though sometimes, as on p. 216, the superior figures referring to the footnotes are missing from the text. Occasional references to the history and theology of the Friends are welcome reminders of a force in English religion which is by most of us too little regarded. The book is one of illustrations rather than of principles; but, on the whole, there is no other book yet published which contains so many suggestions toward the new homiletics which must inevitably follow the new biblical scholarship. It is worthy of a hearty welcome.

IRVING F. WOOD.

SMITH COLLEGE,
Northampton, Mass.

Der Knecht Jahves des Deuterojesaia. By DR. FRIEDRICH GIESEBRECHT. Königsberg: Thomas & Oppermann, 1902. Pp. 208. M. 5.60.

This is an important addition to the already extensive literature concerning the "Servant of Jehovah." Two general questions are here discussed: (1) Is the Servant to be regarded as an individual or as the nation personified? (2) Do the "Servant of Jehovah" passages come from the author of Isa., chaps. 40–55, or are they an independent element incorporated either by Deutero-Isaiah himself or by a later editor? In a careful exegetical study of the passages in question the position is taken that this material is to be treated as the work of Deutero-Isaiah, and that the Servant represents Israel as a whole rather than any portion of it or any individual member of it. In support of the identification of the Servant with Israel it is urged (1) that the two are clearly identified in 41:8–20; 44:1–8, 23–26; 45:4; 48:20; and 49:3; (2) that in all the Servant passages the Servant is placed in direct contrast with the heathen and never with Israel itself, except in some glosses in 49:5, 6 and 53:8; (3) that the suffering and conflict of the Servant are always represented as past or present (correspond-

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ing to Israel's sufferings in exile) and never as future, while his glorification and success in revealing Jehovah to the heathen are always presented as in the future and in close connection with the release from captivity which the prophet conceives of as near at hand (*cf.* 49:5, 6; 50:8); (4) that the difficulties of interpretation occasioned by the conception of the Servant as an individual all disappear when we consider him a personification of the nation and make the consequent allowance for allegorical, figurative representation; (5) that the lack of any unified representation of the Servant is possible in the case of a personification, but not of a concrete individual; (6) that the suffering, death, and subsequent glorification of the Servant described in Isaiah, chaps. 49–54, is a striking representation of Israel's sufferings in exile, resulting in national death, with the restoration to honor and the triumph over the false gods involved in the return from exile.

This is probably the strongest presentation yet made of the argument for the identification of the Servant with Israel as a whole, and will do much to counteract the present tendency toward the adoption of the conception of the Servant as an individual, which is represented by Duhm, Sellin, and an increasing number of scholars.

JOHN M. P. SMITH.

THE UNIVERSITY OF CHICAGO.

The Words of Jesus Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language. By PROFESSOR GUSTAV DALMAN. Translated by D. M. KAY. I: "Introduction and Fundamental Ideas." New York: Charles Scribner's Sons, 1902. Pp. xi+350. $2.50.

Professor Dalman, who is so widely and favorably known on account of his studies in theology and semitics, has here given some of the results of years of study and research. To the student of theology the results set forth will be of great interest, but they will also be of interest to all who seek a minute knowledge of Scripture. This volume is dedicated to the endeavor to find out what were the actual words which Jesus spoke and what was the content of meaning contained in them. In order to attain this end Dalman has laid under contribution, not only the New and Old Testaments in Greek and Hebrew, but also the apocrypha, pseudepigrapha, targums, literature on the law, Midrashim, liturgical works of post-biblical writings, and the Aramaic language.

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In the introduction, of nearly one hundred pages, the way is cleared for the study of the fundamental ideas of Jesus by answering certain questions as to the language used by the Jews of Jesus' day and as to the language used by Jesus himself. Aramaic and not Hebrew is shown to have been the language spoken by the Jews of Palestine, from the custom, represented in the second century after Christ as very ancient, of translating into Aramaic the text of the Hebrew Pentateuch in the synagogue of the Hebraists of Palestine; from the Aramaic titles for classes of the people and for feasts attested by Josephus and the New Testament; from the use of the Aramaic language in the temple; from old official documents in the Aramaic language; from the language of public documents; from the unquestioned adoption in the time of Jesus of the Aramaic characters in the place of the old Hebrew in the copies of the Bible text; from the syntax and the vocabulary of the Mishna; and from the custom of calling Aramaic "Hebrew."

From these considerations the conclusion must be drawn that Jesus grew up speaking the Aramaic tongue, and that he would be obliged to speak Aramaic to his disciples and the people in order to be understood. Since, then, Jesus spoke in Aramaic, his sayings would be reported in that language for the use of the "Hebraists;" and though the literary language of the Jews has always been Hebrew, still there is much to justify the view that a collection of the sayings of our Lord designed for the "Hebraists"— in other words, a primitive gospel (*Urevangelium*) — was written in Aramaic. Since, then, Jesus spoke in Aramaic and his words were reported in that language, it is in Aramaic that the "Hebraisms"— better the "Semitisms"— of the gospels must be sought, from which must be separated the "Græcisms" of the gospels, *i. e.*, those linguistic phenomena which have no immediate Semitic equivalent, and for which, therefore, the Hellenistic writers must be held responsible.

In order to inaugurate an investigation of the synoptic Semitisms, fifteen of them are examined, and it is found that the genuine Hebraisms are almost exclusively peculiarities of Luke, and that it is *in the discourses of Jesus that the distinct Aramaisms are found.* Several have sought to prove (and have thought themselves successful) that the primitive gospel was written in Hebrew. According to Resch, the three synoptists merely made a different selection and arrangement of the same Hebrew material. But upon examination of Resch's proofs Dalman comes to the conclusion that the special Hebraisms of the

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synoptic gospels are of Greek origin, that the attempts hitherto made to infer a Hebrew original from the variants in the gospel texts are unsuccessful, and that signs are not wanting to show that the authors of our gospels, in their present form at least, were not conversant with the Hebrew language.

Apart from the testimonies of Eusebius, there are no certain traces of the existence of a primitive gospel in a Semitic language. But it is really an Aramaic, not a Hebrew, original of Matthew that is attested by the ancient tradition; for in all the notices the emphasis is not laid on the fact that Matthew wrote in Hebrew as opposed to "Syriac," but only on the fact that he composed his work in the language peculiar to the "Hebraists." Anyone who, like Eusebius, is convinced that the mother-tongue of the "Hebraists" was Aramaic, can think of no other language in this connection.

Many have attempted to restore the Aramaic gospel, and Wellhausen believes that the Aramaic form of it has been established; but Dalman can see no more than a high probability for an Aramaic primary gospel, as the existence of such a gospel lacks convincing proofs. Since the proofs of a Hebrew written source are equally inconclusive, one must return to the consideration that the occasional agreement of the synoptists in Greek expressions implies that the documentary sources used by them were Greek, and the Semitisms, so far as they are not biblicisms, are due to the *Aramaic oral archetype.*

These points being settled, the problem is not to make a mere Aramaic translation of the words of Jesus as given in the synoptists, since it is the untranslatable which is to be made intelligible. Nothing but a running commentary seems adequate to the end in view, namely, to investigate in what form the words of Jesus must have been uttered in their original language, and what meaning they had in this form for the Jewish hearers. As to the language itself, it will be the Galilean dialect, for which the most important criteria are the Targum of Onkelos, and the Palestinian Talmud and Midrashim.

On the basis of these conclusions Dalman takes up certain of the fundamental ideas of Jesus: the sovereignty of God, the future age, the world, the "Lord" as a designation for God, the Father in heaven, other divine names, evasive or precautionary modes of referring to God, the Son of man, the Son of God, Christ, the Son of David, "the Lord" as a designation of Jesus, Master as a designation of Jesus; and gives us an illuminating commentary on each. In this book we have a good example of that minute exegesis into which each

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one must penetrate as far as possible if he would understand Jesus himself. This study is especially apropos at a time when men are endeavoring to understand the teaching of Jesus unmediated by the minds of his followers. Although one is aware that the book is a translation, there are no places where one feels that the translator has left the author's meaning obscure.

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Handbook to the Textual Criticism of the New Testament. By FREDERIC G. KENYON, Assistant Keeper of Manuscripts, British Museum. New York: The Macmillan Co., 1901. Pp. 321. $3.25.

Dr. Kenyon's book is in some ways the best introduction to the textual criticism of the New Testament that has yet been given to English readers by an English writer. It gives a clear and beautifully written account of the materials which the textual critic uses, an adequate account of the work which has been done in the past, down to the time of Westcott and Hort and their successors, and a sketch of the general lines on which textual criticism is progressing.

But even in the best books there is always something which strikes anyone who is himself working on the same subject as open to criticism, and Dr. Kenyon's book is no exception.

It is surely a great mistake to have adopted Scrivener's old notation for the minuscules. It is most annoying for the student to find that the book, which has been given him as an introduction to a subject naturally complex, adds to its complexity by a system which speaks (for example) of Cod. Evan. 473, when nine out of ten scholars in England or America and all scholars in Germany speak of Cod. Evan. 565. Scrivener's notation is dead; it ought to be buried; and its appearance in Dr. Kenyon's pages is only that of an unhappy and undesirable *revenant*.

Another point on which Dr. Kenyon's book does not carry conviction to me is his treatment of the problem of the "Western Text." He quite admits, of course, that the Western Text has greater claims to consideration than Westcott and Hort allowed, but he does not bring out the fact, which is the really dominant one in the whole problem, that the Western Text has obtained its present importance just because it is no longer possible to describe it accurately either as "western" or as a "text."

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Let me explain my point more fully. The position of Westcott and Hort toward the Western Text was this: A Græco-Latin manuscript, the Old Latin version, and the Old Syriac version have a text which is marked off from all others by a series of bold and distinctive alterations, sometimes by way of addition, sometimes by way of omission, sometimes by way of paraphrase. It is demonstrably an ancient text, but its representatives form but one single family, and are of less value than the other ancient family which preserves the "Neutral Text." That is really the *gravamen* of their argument—the Western Text is one authority, and the Neutral Text is another authority, and as between one and the other the Neutral Text is the better.

Now, the reason why the position is quite changed since the time of Westcott and Hort is that the Western Text has been found to be two texts at least, and the Neutral has probably been shown to be a recension of an earlier and different type.[1]

The more critics have studied the Old Latin texts (to which Westcott and Hort had access only in a very imperfect form) and the Old Syriac text (the chief authority for which was not discovered until after the publication of their edition), the more they have seen that, as compared with each other, each has a series of interpolations and of omissions which negatives the idea of a common origin.

They agree in many places as against the Neutral Text; but, unless it were possible to show that the Neutral Text is found in diverse localities, this can be more satisfactorily explained as due to a peculiar error in the Neutral Text than as due to an error common to both Latin and Syriac, or to the Greek which they represent.

On the other hand, so far from the Neutral Text having been strengthened by criticism, it has been shown to be found only in the Nile valley, and probably not even there until after the time of Clement.

Therefore the problem of the textualists of the future is not, as Dr. Kenyon rather represents it, to decide between the Neutral Text and the Western, but to investigate the relations of the different groups into which analysis has resolved the Western and the Neutral. Beneath the ecclesiastical texts of the great churches there lie buried, as it were, the local texts of different districts. The great churches, whether of Rome, Constantinople, or Alexandria, were made up of the small local churches, and the history of the text is parallel.

[1] MR. BURKITT'S preface to MR. BARNARD'S *Biblical Text of Clement of Alexandria* is a most suggestive essay on this point.

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To reconstruct these local texts is our immediate business; but what will come next? The "True Text," of which exegetes talk so much and critics see so little? Perhaps; but my own imagination (for, except in imagination, I have never even got back to a properly reconstructed local text) rather pictures that terrible thing — the *synoptic problem*.

I cannot help wishing that some stronger hint of this were given in Dr. Kenyon's book. At the same time, I must admit that there is another side to the question. No book can ever be really up to date, and in limiting his discussion practically to a statement of the past, and avoiding all forecast of the future, a writer does much to secure the permanent accuracy of his work, so far as it goes. Fallible humanity has often to choose between accuracy and suggestiveness, nor is it the critic's place to censure a writer's choice; and I would wish to end, as I began, by acknowledging the goodness and usefulness of Dr. Kenyon's book.

K. LAKE.

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Theology and the Social Consciousness. By HENRY CHURCHILL KING, D.D., President of Oberlin College. New York: The Macmillan Co., 1902. Pp. xviii + 252. $1.25.

This volume is a sequel to the author's *Reconstruction in Theology*, which appeared in 1901. It is an elaboration of a course of lectures delivered at the Harvard Summer School of Theology in 1901, and repeated at the University of Chicago in the summer of 1902. A book of this character from the pen of a teacher of theology would until very recently have been inconceivable for two reasons: (1) So long as theology was regarded as the objective elaboration of doctrines externally given by authority, it stood out of any organic relationship to other sciences. It was self-sufficient. It is only when we conceive theology, as Dr. King does, as "the thoughtful, comprehensive, and unified expression of what religion means to us" (p. 6) that the way is open for a study of the religious consciousness in relation to other aspects of consciousness. (2) The data which Dr. King collects under the title "Social Consciousness," have only recently been clearly apprehended, as sociology has enlarged the field of psychology.

The argument of the book may be summed up as follows: Theology is the product of human thinking on the subject of religious experience. But human thinking is always shaped by a *Zeitgeist*, which takes pos-

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session of men. Theology, therefore, if it is vital, will feel the influence of this subtle psychological atmosphere. The *Zeitgeist* of our time is the emphasis upon certain affirmations of the "social consciousness."

Part I treats of "The Real Meaning of the Social Consciousness for Theology." The sense of the like-mindedness of men, of their mutual influence, of the sacredness and value of the person, of ethical obligations—these are the chief elements in the "social consciousness." If we are true to these affirmations, we are led to assert that ethical and personal relationships are the supreme realities. In order to make a place for these we must believe in a moral universe and a personal God as their *sine qua non*. The social consciousness may thus be a very important factor in our religious and theological thinking.

In Part II the author considers the "Influence of the Social Consciousness upon the Conception of Religion." What will be the result of carrying into our religious ideals the emphasis upon personal and ethical relationship? Evidently any vague or emotional types of religion cannot stand the test. The criticism of mysticism (pp. 55–82) on the basis of the proposed criterion ought to be read by every pastor and religious teacher. A conception of religion which belittles personality in God and man, which cuts itself loose from historic foundations, which substitutes emotional for ethical tests, which "fosters an irreverent familiarity with Christ" (may we not add, with the Holy Spirit?), needs just the keen criticism which Dr. King has furnished. If the principles discussed in these pages could be clearly apprehended by Christians generally, we should see a radical transformation of aim and aspiration which would introduce wholesome, sincere spirituality in the place of abnormal, emotional ecstasy. Again, the emphasis upon ethical values means that communion with God must be sought and found by recognizing the voice of God in the mandates of duty. In the inner sense of triumph and joy when one yields obedience to the claims of duty we may experience the divine blessing and may share the life of God. Christian faith means "the power to submit with joy" to the moral imperative.

Part III deals with the "Influence of the Social Consciousness upon Theological Doctrine." This influence is described as follows:

> The foreign and unreal seeming of many of the old forms of statement . . . . has its probable cause just here. They were not shaped in the atmosphere of the social consciousness. They got at things in a way we should not now think of using. The method of approach was too merely metaphysical and individualistic and mystical, and the result seems to us to have but

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slight ethical or religious significance. The arguments that now move us most in this entire realm of spiritual inquiry are moral and social rather than metaphysical and mystical.

The application of the author's principle to various theological doctrines is full of fruitful suggestions. The results are by no means ordinarily in the direction of repudiating traditional positions. For example, in discussing the problem of redemption, the vital reality underlying the doctrine of substitutionary atonement is admirably set forth. The divinity of Christ is shown to be the only adequate explanation of the qualities of his character and mission.

Among the unfortunate difficulties which confront the Christian preacher today, one of the greatest is the spirit of distrust toward the church manifested by various social movements. This book ought to help toward a mutual understanding between theologians and social reformers. It shows that Christian thinkers today are not indifferent to the demands of the social consciousness; and it also shows the added strength which social movements can gain by an alliance with religious beliefs and motives. It is a timely and valuable message and deserves a wide hearing.

GERALD BIRNEY SMITH.

THE UNIVERSITY OF CHICAGO.

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Current Literature.

Did the Hebrews Borrow Their Ideas from Babylon?

One of the most interesting questions is the extent to which Hebrew thought was influenced by Assyro-Babylonian ideas. Dr. Winckler in the new edition of Schrader's *Cuneiform Inscriptions and the Old Testament* sets forth the theory that the Babylonian influence was controlling in the literature of Israel and Judah, and that there was present everywhere in Hebrew thought the Babylonian doctrine that all things move according to the laws of the stars, and all things earthly are counterparts of the heavenly. Even Yahwistic monotheism had its origin in the highly developed Babylonian polytheism. Von Gall, in an article in the *Archiv für Religionswissenschaft*, Heft 4, 1902, criticizes Winckler's method as false in its main presupposition, viz., that the literary products of the other peoples are saturated with Babylonian influence and therefore furnish no independent history. He contends that the history of a people does not begin with their written records, but with the earliest transmitted songs and narratives, historical elements being distinguishable in folklore. Conceding that the Babylonian influence was great on the Old Testament literature of the period of the exile, and also on the people themselves in earlier times, especially in the ninth and eighth centuries, he denies *in toto* a Babylonian origin to Jewish monotheism, and rejects the hypothesis that the prophets were the agents of an outside power.

The Hebrew Conception of the Future Life.

In the *Expositor* for January Professor R. H. Charles gives a résumé of the history of the rise and development in Israel of the doctrine of a future life. He shows that the doctrine has intellectual stages, but cannot be explained on any purely natural hypothesis. Israel passed from henotheism with a limited God to monotheism with an omnipotent God, while the gloomy Sheol remained unchanged. The implicit contradiction escaped notice till the nation gave place to the individual. The doctrine grew out of communion with God, not out of logical processes simply. God thus made the doctrine verifiable by all men. Jeremiah and Ezekiel were prophets of the individual. But even the latter

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still limited rewards and punishments to the earthly life. This doctrine passed into Proverbs and Psalms. It was discredited by Ecclesiastes and Job. Two alternatives offered. Some made the venture of faith, and reached forward to the doctrine of a blessed future life; others, like the writer of Ecclesiastes, declining the challenge of the Spirit, made the "great refusal," and fell back on materialism and unbelief.

Certain Psalms, *e. g.*, 49, 73, show clear conviction of a blessed immortality. Ps. 73 declares the highest blessedness of the righteous is unbroken communion with God; death cannot destroy this communion. The relation of the immortality of the individual to the messianic kingdom is also explained. Unlimited individualism is shown to be impossible. The individual's highest life is in the community.

Was Jehovah a Canaanitish Deity?

Professor Edouard König in the *Neue kirchliche Zeitschrift*, Heft 11, criticises the statement recently made by Hugo Winckler that the name of the Old Testament God, "Yahweh," is everywhere recognized as the name of a Canaanitish deity. König regards this as an ungrounded assertion, and quotes views of Assyrian scholars against an acceptance of the theory. The identification of Yahweh with a Canaanitish god is based upon names in the Babylonian inscriptions of the time of Hammurabi, and presupposes that his dynasty was Canaanitish in character, arising out of an immigration of Canaanites into Babylon about 2000 B. C. This explanation of the origin of the dynasty, however, is strongly disputed by Jensen and others. Moreover, the names which most resemble Yahweh do not appear originally as proper names, but rather as attributes associated with the deity.

Did Isaiah Announce the Fall of Babylon?

The tendency of recent study of the book of Isaiah has been to deny more and more of its contents to Isaiah, the contemporary of Hezekiah, placing not only chaps. 40–66, but also large parts of chaps. 1–39, in the post-exilic period. In *The Churchman* Rev. C. Boutflower has presented recently a careful study of Isa. 13 : 1—14 : 27 with a view to demonstrating its faithful representation of historical conditions existing in Isaiah's day and so vindicating the claim to Isaianic authorship.

If the king of Babylon referred to in the "parable," Isa. 14 : 4–23, was also the king of Assyria, the problem of the authorship of the

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"burden," Isa. 13:1—14:27, would be simplified and something would be done to establish the unity of the entire book, seeing that 13:1, 2, contains, as Delitzsch observes, chaps. 40–66 *in nuce*. The key to the date is furnished in 14:28, which follows without break the postscript (14:24–27) to the parable and introduces the oracle against Philistia. This oracle was uttered in 727 B.C. *before* the death of King Ahaz, but after that of Tiglath-Pileser, for the rod which had smitten Philistia (734 B. C.) was already broken. In subjugating Babylon and reigning two years as its legitimate king, Tiglath-Pileser outdid all his Assyrian predecessors. This was his distinguishing act, and Isaiah not unnaturally mentioned him in terms of his last and greatest achievement. Then, too, it would have been out of place in the "burden of Babylon" to have used any other title. Again, unless there were a union of the thrones of Babylon and Assyria, the relation of 14:24–27 to the preceding would be inexplicable. Further, the references to the towering potentate of this chapter point to Tiglath-Pileser; he was in truth a world-ruler (14:13, 16, 17), not a petty Chaldean king; he fixed yearly tributes, and a denationalization (14:6, 17) characterized his policy of imperial centralization; he died suddenly (14:5, 12, 19) and his dynasty ceased in five years (14:21, 22). The predicted vengeance on Babylon as distinct from that announced against her great king was executed by Sennacherib, who not improbably made use of an alliance with the Medes (13:17, 18). The utter destruction of the city and its inhabitants and the flooding of its site (13:15, 16, 19–22; 14:23) tallies with the cuneiform account.

Has Jesus a Place in the Gospel?

One of the issues raised by Harnack's *Das Wesen des Christentums* is discussed by Dr. Karl Schmidt in the *Neue kirchliche Zeitschrift* for December: Has Jesus a place in the gospel which, according to the synoptists, he himself preached? The conclusion reached is that Jesus belongs in it not merely as far as his preaching has himself, the crucified and risen one, for its object, but also as far as he testified to himself, the Son of man, as the one in whose person the kingdom of God had already begun to be realized, so that it could already be taken possession of by faith. For this reason alone, but for this reason also in a true sense, can the message of Jesus be named a gospel. For this reason Mark in his condensed characterization of Jesus' message added the πιστεύετε ἐν τῷ εὐαγγελίῳ to the μετανοεῖτε. For this reason he gave his narrative the title: ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ. The message

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of Jesus is the gospel, not yet in its completed form, but in the initial form which suited the historical progress of actual revelation as the step immediately preceding the apostolic message which bore witness that that had already occurred which was still future for Jesus. Both the unity and the differences of these two steps of New Testament revelation are grasped clearly and surely by the synoptists.

Paul's Use and Conception of Prayer.

In the *Protestantische Monatshefte* for November an interesting study of this subject is presented by Pastor Böhme, who says: Paul himself prays unceasingly, and exhorts his readers to do the same. Although there is a certain uniformity in the doxologies and in his expressions of thanksgiving and praise, yet prayer with him has not received a stereotyped form, but is rather the free expression of his inner life. He prays only to God, and never to Christ. Paul separates prayer from the nature of man, and transfers it to the spirit which God sends to him. Man's human weakness renders him incapable of prayer, but not of faith. Prayer is a result of man's salvation, hence is one of the Christian virtues.

In accordance, then, with Paul's view, prayer loses its fervor and becomes more cold and reflective than in the gospels. Further, Paul cannot pray for the gift of salvation, otherwise prayer would become an action or means leading to man's salvation, which is contrary to his teaching. Again, there is little said regarding the answering of prayer, and, indeed, little incentive to expect an answer, since prayer has no part in the obtaining of salvation, and the material things of life have scarcely any place in prayer. In Paul, the prime motive to pray is found, not in man himself, but in the will of God, in the spirit which God gives him. His theory of prayer is on a lower plane than that of the synoptic gospels.

The Ancient and Modern Interpretation of Scripture.

Professor Findlay, in the *London Quarterly Review* for January, urges that the Scriptures require interpretation. The difficulties inherent in the subject-matter, the form and setting of Scripture, the national idiosyncracies characterizing the ancient Israelites during the growth of the Bible — all these phenomena demand trained expositors. The exegesis of the Bible begins within the Bible itself. The prophets and psalmists are interpreters of Hebrew life and tradition. The New Testament writers interpret the Scriptures of the Old Testament, as well

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as the gospels of the New. Two injurious tendencies, Jewish literalism and Hellenistic allegorism, have warped the interpretation of Scripture from its early days. The Jewish scribes accumulated a great mass of interpretations and comments derived from the letters or alphabetic signs. Allegorism on the other hand, turned the persons and events of the sacred narrative into doctrinal symbols. Philo, the chief exponent of this method in the treatment of the Old Testament, translated the books of Moses into the terms of Platonism, confident that he had discovered their true sense.

In the third and fourth centuries a reaction set in; a new school arose at Antioch which attempted a true grammatico-historical exegesis. Theodore of Mopsuestia and Chrysostom are representatives of this school. The Greek church sank into formalism and mental decay, while the Latin church succumbed to the influence of the allegorical method. The Jewish schools which claimed to possess a secret tradition were the precursors of Roman Catholicism. Nicolas of Lyra, who died in 1340, was the forerunner of the Reformation. He insisted on referring to the original tongues, behind the Vulgate, and the Septuagint. The modern interpretation of Scripture commences with the Reformation of the sixteenth century. The human factors in the Bible are recognized and the historical sense developed. The principle of evolution, in co-operation with the historical method, has brought to light the organic growth of revelation. This obviates a host of difficulties from which there was no escape when Scripture was regarded as a mechanical unity. Modern exposition is objective and realistic in its character. It seeks to determine what the inspired writers thought and wrote. In harmony with modern science, it is inductive in its method. The present-day interpreter endeavors to understand the idiom of the language, the personality of the author, and the historical environment in which he lived. The anxieties of criticism are the price we have to pay for the advance of knowledge.

Religion and Reflective Thought.

It may be said that no age has employed reason more, nor trusted it less, than our own. In almost every sphere of life theory and practice have come into conflict, and the battle rages hottest around the principles of our moral and religious life. We are not able to do without a code of conduct and a creed, but we do not know how to justify them. Thus Professor Henry Jones, in an article in the *Hibbert Journal* for January, summarizes the present situation. The past century has

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been conspicuous alike for scientific achievements secured by unquestioning trust in the validity of the reason, and for the richness of its ethical and spiritual experience, its practical faith in God and the immortal realities of the world of spirit. It finds itself unwilling to forego either phase of its experience, yet unable to give a reflective justification to one without sacrificing the other. In the confused efforts that are practically made to escape the shock of this collision, it is not possible to read anything but the rout of the speculative defenders of the spiritual interests of man. At first sight it would seem that nothing can follow except the decay of the religious belief and the undisputed rule of naturalism. Such a conclusion, however, is rash and intellectually false. There is at least a possibility that it is not religion and reason which are in mortal conflict. It seems easier to believe that the interpreters of human experience have lost their way than to maintain that the experience itself is rent in twain, and that the fundamental conditions of human welfare are inconsistent. If such conclusions must follow from the premises assumed at present, it behooves us to examine these premises. Those conceptions of religion and reason may both be the products of abstract thought, falsified by clinging to antiquated presuppositions. What is required, and what indeed is in process of being gained, is a better view of reason than that which represents it as an analytic and discursive power radically at enmity with the great unities of experience, and a better view of religion than that which makes it an exception to man's natural life and finds no foothold for his spiritual interests except in the interstices of a broken natural world.

Being Religious without Knowing It.

Certainly Professor Coe has given us, in his *Religion of a Mature Mind*, one of the most thoughtful, stimulating, and useful books for promoting intelligent and earnest Christianity. Many of the stirring religious problems of the hour are presented in a right light and with a clear understanding of the present need. He discloses the error of the supposition, for instance, that a true religious experience is something catastrophic, external, and abnormal. Instead, religion is something essential to the human personality. Men are religious, whether they know it or not. A sense of the divine is involved in all the higher processes that constitute us men. Religion is primarily instinctive, and therefore involuntary. This is the reason why it remains forever young, though the creeds and institutions in which we voluntarily

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embody it grow old. This is the reason, also, why men who become alienated from one form of religion almost invariably take up some other, or at least some interest that appeals to the religious instinct. One, having rejected the accepted religion, perhaps on rational grounds, falls victim to some extreme form of mysticism, like spiritualism or theosophy. Another becomes absorbed in some interest of civilization or of culture that awakens enthusiasm, or reverence, or a sense of communion similar to that of religion.

We are all religious, but some are not religious enough. Some are neglecting to give this deepest self the means of self-expression. Others are half-hearted or one-sided. It remains for such persons voluntarily to turn their attention to this factor of consciousness so as to make clear what is otherwise obscure, to make complete what is otherwise fragmentary, and to choose such ends in life as satisfy this inevitable God-consciousness. We can choose to listen to the inner voice and to obey it; or, by choosing not to listen, we can blunt our sense of it. Religious work and culture have the task of developing this sense of God until it becomes the commanding factor of the life. We have not to ask men to take into themselves something foreign to their nature. Our invitation is rather this: "Be your whole self! Be completely in earnest with your intellectual sincerity, with your conscientiousness, with your love of fellow-men, with your aspiration for all that is true and beautiful and good, and you will find that a sense of God is the moving spring of the whole!"

Some among us are confused, timid, and noncommittal because they do not clearly see how being religious is different from simply living a good life. Others are waiting for some special, phenomenal revelation which shall convey a message not otherwise obtainable. Let such men know that the religious experience is not something different from living a good life, but is just living it more abundantly. It is the inmost being of such a life. What we need is not an infusion of something that ever was totally outside us, but a complete development of what is already within us. We must permit the religious function of our nature to receive God and to rest in him. We must give it a chance to express itself. In the exercise of our entire higher nature we are actually having direct communion with the Father of our spirits. It is not improbable that, as the years go by, men will rest more and more calmly upon this assumption. There can be no higher destiny or duty for us than just to be our whole selves. What we need, and what we are coming to find, is the God within the commonplace.

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THE SAMARITAN PENTATEUCH.

The Manuscript is in the Form of a Roll, and is Inclosed in a Silver Case.

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THE BIBLICAL WORLD

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PRESENT KNOWLEDGE AND INFLUENCE OF THE BIBLE.

THE Bible has been the chief book of humanity for more than eighteen hundred years. As a book of religion and morality, and also as a book of history and literature, it has received the greatest and best attention of men. The knowledge of the Bible has been counted the most important furnishing of the mind and heart, and the influence of the Bible has been supreme in the lives of those who have made modern civilization. The Bible was never known as well, nor was its influence ever so great, as at the present time. People sometimes speak now as though the Bible were receiving less attention than formerly. This, however, is not the case. The number of Bibles which are printed every year has increased enormously, and the number of persons who read the Bible has also increased.

GROWTH OF INTEREST IN THE BIBLE

The difference is not so much in the amount of attention which the Bible receives, as in the way in which the Bible is used and viewed. Family worship is not so common as a generation or two ago, but this is not because piety has declined, or the Bible become less valued; rather, it is due to the changing customs in family life and the modern "rush" of business, school, and society. The committing of Scripture to memory is also less frequent than formerly, but this is not because the Bible is thought to be superseded by other religious literature; rather, because "committing to

THE CHANGE OF USE AND VIEW

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memory" is in these days a disputed pedagogical method. Undoubtedly there is a loss that comes from the decline of family worship and of Scripture memorization. Both should be re-established.

This loss, however, has been more than compensated by a better way of reading and applying the Bible. Whereas formerly it had been the custom to use the Bible almost wholly as a devotional book, and as a sort of mystical guide to conduct and belief, the rise of the modern historical spirit has brought thinking people largely to view the Bible from a historical standpoint, and to study it in a historical way. Not that the Bible has come to be regarded as antiquated and having no present value, but that its value for the present must be ascertained by an intelligent understanding of its origin and characteristics, and its meaning to those who wrote the several books. In other words, there are principles of interpretation which must be applied to the Scripture in order to obtain their meaning *for us*. To know what these principles of interpretation are, and to apply them competently, requires ability, knowledge, and training.

The total gain from this change is very great, although as yet it fails to be appreciated by many people. Those who note the decline of the former use and view of the Bible, but do not perceive the ascendency and superiority of the modern use and view, think that the Bible has suffered eclipse. Yet nothing can be farther from the fact. The better understanding of the Bible which has now come to prevail improves the use and extends the influence of the Bible in a way never before attained.

THE BIBLE NEITHER A FETICH NOR A TALISMAN

In unenlightened periods of history, and among unintelligent people, misconceptions about the Bible, misinterpretations of its meaning, and false applications of its teaching have existed. It is not strange that survivals of these ideas and practices may be found today. Even yet there are those who look upon the Bible as a "divine deposit" direct from the pen of God, not given through men or mediated to men, with no human element or limitation, as complete and absolute a revelation as God could ever make. The

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book is conceived as having a mysterious sanctity about it, to be appreciated in a sort of religious ecstasy in which, as Paul said of the tongue-speaking at Corinth, "the mind is inactive." The very paper and ink of the book are thought to be "holy," and the material presence of the book is believed to bring blessing, like the handkerchiefs and aprons which had been in contact with Paul's body (Acts 19:12). Such persons think the Bible a book not to be studied or understood in an ordinary sense, but a sort of fetich or idol to be worshiped, or to be consulted like an oracle. The custom has been seriously practiced of opening the book at random to find a passage for specific guidance, a proceeding analogous to the casting of lots. This idea and use of the Bible is similar to that which has obtained in the Roman Catholic church with regard to the mysterious resident efficacy of the bread and wine of the Lord's Supper. The whole general conception out of which such a view arises is a part of the superstition of the unenlightened mind. To worship the Bible without intelligently appreciating it, or. to consult the Bible for guidance without knowledge and judgment as to how its utterances are to be applied to one's own affairs, is an action of superstition.

During the last fifty years we have seen, as perhaps never before, the error and the bad effects of the superstitious conception and use of the Bible. The extension of popular education has produced a general intelligence, and a historical knowledge and judgment, which require that the Bible shall be understood and applied rightly. Men have come to consider what the Bible is, why it exists, and what is its mission in the world.

THE BIBLE A RECORD OF GOD'S REVELATION

The Bible is a collection of books which were written at different times by different persons for specific purposes, and out of particular situations. The chief aim and interest of the biblical writers was religion and morality. They found God present in the world, working out a certain great and beneficent plan for man. They found him also within their own experience informing their thought, their character, and their activity. To their

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minds the universe came from God, and existed to fulfil his will. Moreover, he himself was present in power, wisdom, and love to work out in men and through men his eternal purposes. The biblical writers sought to express for the religious and moral benefit of their fellow-men the conception and experience of God which they themselves had. In other words, God was revealing himself continuously in them and through them, in the events of life which they observed or with which they were connected, and in the phenomena of nature. The world was alive with God. These men saw him, felt him, and heard him.

For this reason they wrote these books, and it is this element in them that has made the Bible a treasure-house of religious and moral wisdom, and an inspiration to the best there is in the world. They wrote to and for their own generation, with all that is therein involved as to point of view, mode of thought, style of expression, and concrete instruction. Nevertheless, they were dealing with eternal truth and with the permanent principles of character and duty; they had a true vision of God and righteousness and human obligation. Therefore their messages have a surpassing permanent value. And in the gospels we have a trustworthy and adequate record of Christ's own life and teaching, which reveal to us in a unique and supreme way what God would have men know and do.

THE PRACTICAL VALUE OF THE BIBLE

It is because the Bible contains these records of God's revelation, and these accounts of the religious and moral growth of men, that the Bible is for us also a book supremely worthy of men's knowledge, and worthy of the greatest influence which it can exert. It is one thing to exalt the Bible simply because it has been stamped with the signet of previous generations of Christians, without ascertaining a particular valuation of it for ourselves at the present time; it is quite another thing, and the thing of chief importance, to exalt the Bible because we know by an intelligent acquaintance with it, and judgment of it, that it now contains the highest wisdom and the greatest inspiration regarding matters of religion and morality.

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Historical students of the Bible surpass the conventional worshipers of the Bible in their exaltation of its practical value for men today. It is sometimes incorrectly assumed that people who study the Bible historically study it so because they think it merely a narrative of past facts which have no present signification. But the fact is that the historical study of the Bible has been the efficient means of making the Bible practically understood, and of revealing its practical significance for the present generation. The change of use and view of the Bible will be in its outcome entirely for the good of the Bible and of humanity, because it enables men to use the Bible correctly for what it is.

ITS FULLEST INFLUENCE YET TO COME

The Bible has not yet accomplished its full mission. In God's providence it has existed and now exists for the purpose of guiding and inspiring men to true religion and morality. It has in part performed this mission, as we well know, because the Bible more than any other body of literature has made the religion and morality of the present time. But true religion and true morality have been as yet only partially achieved, and the greater part is still to come. The fullest influence of the Bible is therefore still in the future, and we who labor today to exalt the Bible are seeking to secure its true and complete influence in the world. No one therefore can have a higher appreciation of the practical value of the Bible than the historical student of it, and no one can labor more effectively for the accomplishment of its ultimate purpose than he. The extension of the historical study of the Bible is the best thing that we can now do to bring about the true understanding and appreciation of the book. Many thinking people will not continue to use the Bible in the superstitious or erroneous way which is still more or less in vogue from the past. They will, however, use it and be influenced by it when they, by a historical study of the book, understand the Bible as it was and as it is. To promote the true understanding, appreciation, and use of the book is therefore the present obligation of all those whose interest, ability, and training qualify them to teach the Bible.

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THE PLACE OF SACRIFICE AMONG THE PRIMITIVE SEMITES.

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THERE is but one way of determining the place of sacrifice among the primitive Semites, and that is by studying the Semitic type at a stage where primitive conditions may be found.[1]

Such a type may be best observed in Syria and Arabia today. It is more primitive than any which can be discovered in the literature of the Assyrians or the Hebrews, because they usually exhibit a much later stage, though some of its most important features may be recognized in such an account as is given of the religion of the Arabs by Wellhausen in his *Reste arabisches Heidentums*.[2] The main difficulty in determining the type through ancient literature is that a sufficient number of examples do not exist for a satisfactory induction. On the other hand, the investigator who moves among representatives of primitive Semitism can gather manifold examples of every important usage, so that, instead of having a meager outline of primitive rites, he can draw a complete picture. I cannot enter into the discussion of the question whether primitive peoples exist today. Fixity of custom is claimed by the oriental, who has not come under the influence of modern civilization, and, so far as I know, is conceded by all oriental scholars.[3] As I have discussed this subject in another place,[4] I pass on to the consideration of my theme.

[1] *Cf.* "Discoveries of a Vicarious Element in Primitive Semitic Sacrifice," *Expositor*, London, 1902, pp. 128–34.

[2] Berlin, 1891.

[3] *E.g.*, Count Landberg, of Munich, who has traveled twelve years in Syria, Palestine, and Arabia, writes in regard to *Primitive Semitic Religion Today*: "Sie haben Recht: das Altertum lebt noch, wenn man versteht es heraus zu finden."

[4] *Primitive Semitic Religion Today*, Chicago, 1902.

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1. The altar for fire-offerings did not exist among the primitive Semites.[5] Examples of a very early use of fire-offerings and altars among the Babylonians have no bearing upon this question.[6] Institutions still in existence among certain peoples may exhibit the earliest stage of development, while those among a people like the Babylonians may show an

BELKA ARABS IN HARVEST FIELD.

advance which has left that primitive stage milleniums behind. The altar for fire-offerings stands at the end of a development rather than at the beginning.

2. Sacrifice consisted simply in slaughtering. This is indicated by the terms used respectively in Arabic, Hebrew, and Aramaic. These are *ḏabaḥa*, *zabāḥ*, *dĕbāḥ*.

Lane[7] renders *ḏabaḥa:* "*He slaughtered* (for food, or sacrificed) an animal, or a sheep or goat, or an ox or a cow . . . .

[5] *Cf.* WELLHAUSEN, p. 116.

[6] W. HAYES WARD, "Altars and Sacrifices in the Primitive Art of Babylonia," *Primitive Semitic Religion Today*, pp. 266–77.

[7] *Arabic-English Lexicon*, *s. v.*

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(*in the manner prescribed by the law, i. e.*) *by cutting the wadajâni* (or *two external jugular veins*)." The result of such slaughtering is known from one part of Syria to the other as *fejr ed-dem*,[8] "the bursting forth of blood." The word *ḏibḥ*, according to the same eminent authority, signifies "*an animal prepared for slaughter* (or sacrifice; that is, *an intended victim;* [see also *ḏabîḥûn*, which occurs in this sense in a tradition as applied to a human being], or *an animal that is slaughtered* or *sacrificed*)."

As is well known, the Hebrew word *zabāḥ* (*cf.* the modern Egyptian pronunciation of *ḏabaḥ* as *zabḥ*), while it meant originally "to slaughter," is in the great majority of Old Testament passages applied to sacrifice, but it is to be understood primarily of the slaughtering of the victim.

The Aramaic *dĕbaḥ* has a similar signification and application.

3. I pass now to consider the primitive place of sacrifice. This is simply the spot where the sacrifice may be killed or the animal slaughtered. In Arabic the word *mabḏaḥ* signifies both "altar" and "slaughter-house."[9] Nor is there reason to believe that among the primitive Hebrews or Aramæans *mizbêăḥ*, or *madhbaḥ*, signified anything different. It was only after a long evolution that it came to indicate a place upon which wood, fire, and the offering were brought.

Of this primitive stage there are abundant examples among the Arabs and Syrians today.

4. There are two primitive places of sacrifice.

a) At the shrine of some being who has the value of God to the worshiper, or at least of some being of whom he stands in fear, for it may be doubted whether the primitive orientals have any other motive than fear in religion. The shrines to which sacrifices are brought range from a circular wall of stones around a supposed grave, all of the crudest description, to a building

[8] *Cf.* Lane: "*fajara, He clave* (a thing) *cut*, or *divided* (it) *lengthwise:* this is the primary signification, whence several others to be mentioned below are derived. . . . . *He broke open* a dam of a river or the like, *that the water might break, burst*, or *pour through*."

[9] "A place where victims are immolated, altar, slaughter-house."—WORTABET AND PORTER, *Arabic-English Dictionary* (Beirût, 1893), *s. v.*

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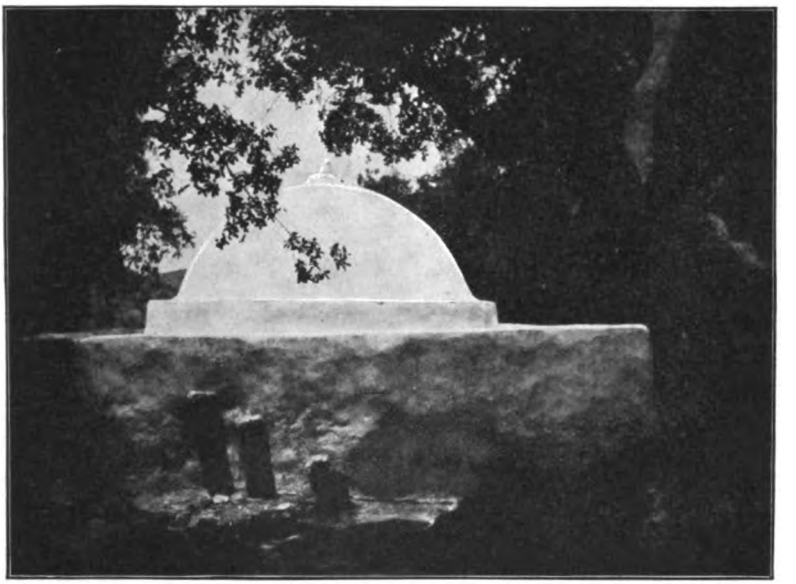
known as a *ḳubbeh*. Wherever a divine being may be conceived of as dwelling — whether in a tree, in a fountain, in a crack in a rock [10] — there is the place to which the sacrifice is brought. It is not a matter of indifference where it is killed, though there is a great variety of usage; but if the individual cases are examined, it will be seen that, where the attempt is made to sacrifice



A ḲUBBEH. THE SHRINE OF SHEIK ḤASAN AT KEFRÛN.

at the shrine at all, it is always on, or before, the entrance, or, if at a fountain, it is in the water where the *welî* is supposed to be.

In the case of a shrine under the open heavens, or a building, if I asked the Arabs or Syrians the question, "Where is the sacrifice killed?" the answer always was, "Near the door, or on the threshold." [11] The significance in either case is the same. The *welî* [12] is regarded as having his dwelling in either a stone or

[10] Such is the shrine of Mâr Sâba, near Yebrûd.

[11] Victims are often slain at Kerak and southward on the roof, so that the blood will run down the lintel.

[12] Arabic term for "Saint;" *cf. Primitive Semitic Religion Today*, p. 76.

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a tree or a fountain, or inside the circular wall where his grave is reputed to be, or in the building known as the *ḳubbeh*. Such residence is definitely affirmed and is implied in taking certain sacrifices, as for example flocks, around the *maḳâm* or *mezâr* three times. As I have said, they fear this being and desire to placate him, or they fear God and desire the good offices of the *weli* with that dreaded deity. The phraseology used indicates that they conceive him as having his seat at a given place. It is often customary to put blood on the lintel and the doorposts. This is explained by the natives as being equivalent to an announcement that his sacrifice has arrived. It is as if the worshiper were to say to the saint: "Take your sacrifice." As those who go to the shrine of Nebi Alisha' at Ṛabaṛib in the Ḥaurân say: "*iḳbal niḏrak ya alîshaʿ ya abu en-nûr*," so when they sacrifice to Chudr at Bet Ras they say: "*ḳabilt niḏrak ya chuḏr*." The smearing of the lintel or doorposts of a shrine with blood is equivalent to a man taking his receipt from the saint that he has actually presented the sacrifice. Sometimes, in order that it may be properly signed and sealed, he leaves the *wasm* mark of his flocks or herds in blood inside the shrine, as at Abu 'Ubeida, about two hours and a half northwest of Ḥama.[13] Another expression which is employed indicates the idea that the saint is at the shrine, inasmuch as a sacrifice is said to be brought to the face of the saint, *la-waj chuḏr*.

There can be no doubt then that wherever the worshiper slaughters his cow, or sacrifice designed for a given saint, such a *madbaḥ* is regarded as being definitely before the saint.

We find traces of the same idea in the Old Testament. Agag was hewn to pieces before the Lord in Gilgal (1 Sam. 15:33); so, according to E, Yahweh was conceived of as being in the tent of meeting (Exod. 33:7–11); so in P C the man who has a sacrifice to offer brings it to the door of the tent of meeting, and is directed to "kill the bullock before the Lord" (Lev. 4:4). Here, indeed, there is an altar which is before the tent of meeting. The idea of the situation of the place of sacrifice is the same as among the primitive Semites.

[13] *Ibid.*, p. 193.

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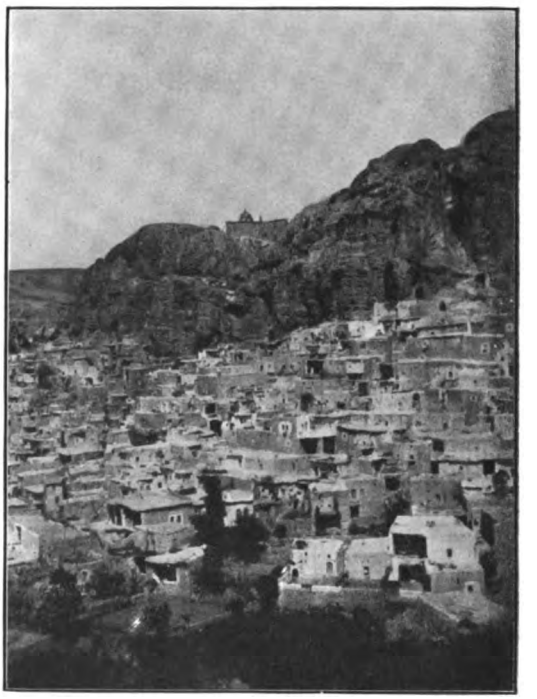
b) The other primitive place of sacrifice is at the dwelling of the one offering it, whether that be cave, tent, or permanent building. The necessity for such sacrifice was expressed by the sheikh of Kafr Ḥarib, above the Sea of Galilee, when he said:

> For the new house they sacrifice a victim on the threshold, and a woman takes the blood to secure the safety of the new house, because every place, land, or spot on the earth has its own dwellers, lest one of the family die on this land. Because it is not theirs they redeem the family by a fedou, one or all.[14]



MA'LULA, SEAT OF SHRINE OF MÂR THEKLA.

In other words, the sheikh designed to say that every place is inhabited by some divine being, or some *jinn*. The Arabs are in continual fear of the *jinn*. When the people of Kerak go out into the harvest fields they often occupy caves, but not until they have killed a sacrifice at the entrance, to the *jinn*.[15] Every new tent, every new house, is thought to be inhabited by these spirits. We seem to have a trace of this ancient idea in Matt. 12:43–45, where the unclean spirit who has gone out of a man returns to his dwelling with seven other spirits worse than himself. These are nothing else than the *jinn* whom every Arab and every uneducated Syrian fear today. Hence it is that no sane man, observant of the cus-

[14] Journal, XVI, summer of 1902.

[15] *Cf. Primitive Semitic Religion Today*, p. 184.

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toms of the country, would think of taking up his abode in a new tent or house without first offering a sacrifice. This custom is so inwrought into the life of Syrians and Arabs that even an educated Protestant, a man of far more than ordinary intelligence, could not resist the clamor of his friends and neighbors, both Moslems and Christians, when, on finishing a new house, he thought to intermit the custom. To relieve their minds from the fear of some impending ill to himself or family, he permitted a sheep to be killed on the doorstep. The same custom was illustrated in the experience of an American missionary in Syria. When she first set up her hospital tent among the Arabs, they insisted on killing a victim at the entrance; and when in another place her hospital was finished, much to her dismay, they stained her clean steps leading to the entrance with the blood of a sacrifice. In some parts of the country if the Arabs make repairs on an old tent they think it necessary to kill a sacrifice in front of the tent and put some of the blood on the face of the tent (*waj el-bêt*).

In Hums I was told if a man bought a new house and the inhabitants had been unlucky, that is, had had illhealth or death, before moving into the house, the owner makes some change and offers a sacrifice. The change usually consists in taking up the old stone on the threshold and laying a new one in its place. Then the sacrifice is offered on that threshold. They call it presenting a *kaffarah*, in order that no evil may befall them. Such a house would be described as *maskûn*, that is, inhabited by the *jinn*.

Undoubtedly the sacrifice between the feet, for the returning pilgrim from Jerusalem or Mecca, or for anyone who has been away for a long time, where it is killed either before the entrance or on the threshold, is based on the same idea that one who has been absent for a long period needs to make his peace with the *jinn*.

It is a question whether the threshold, on which the sacrifice is often slain, has any further significance than that it is the entrance to the house. The flat roof, in some parts of the country, just above the door is used in much the same way for the immolation of the victim.

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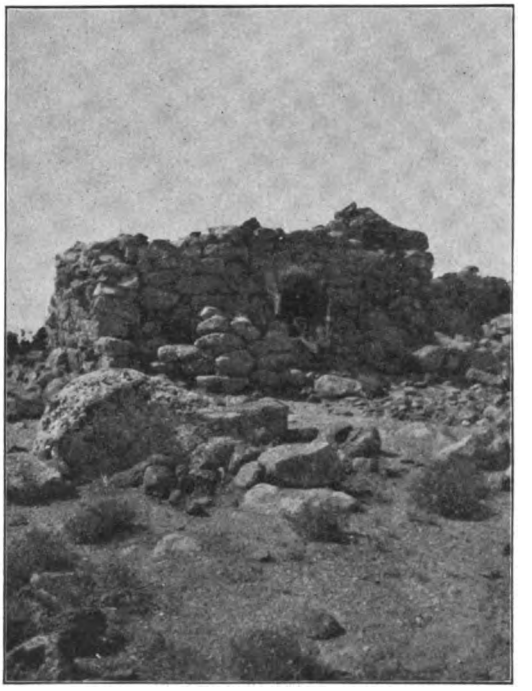
5. Perhaps another step in the development toward the use of an altar as the place of sacrifice is in a custom, especially prevalent among the Arabs east of the Jordan and the Dead Sea, of slaughtering their victims, either on a ledge, or on stones, or on an elevated rock, or on a rude table made by a stone resting on two upright stones. Such a stone in the thought of the natives, standing as it does at the entrance of the low wall which often surrounds the grave of the Arab *welis*, is equivalent to a lintel, and yet it is closely connected with other stones on which Arabs often immolate their victims.



SHRINE OF NEBI ALISHA' AT ṚABAṚIB.

The shrine of Chuḍr at Bêt Ṛâs, ancient Capitolias, is situated on an eminence upon a ledge. The people of the place say that they kill their sacrifices "upon the rock [ledge] east of the door" (of the shrine), *'ala aṣ-ṣafa ṣherki el-bâb*.

At the shrine of Nebi Alisha', at Ṛabaṛib, in the Ḥaurân, there is a rock-altar, called by the servant "Altar of the Prophet Elijah," *maḏbaḥ en-nebi alisha'*. The rock is really part of the ledge which projects out of the ground. It is four feet six inches long from northeast to southeast, and five feet from northwest to southwest. The highest part is one foot three inches from the ground. On the top of it is a cup-hole, three inches

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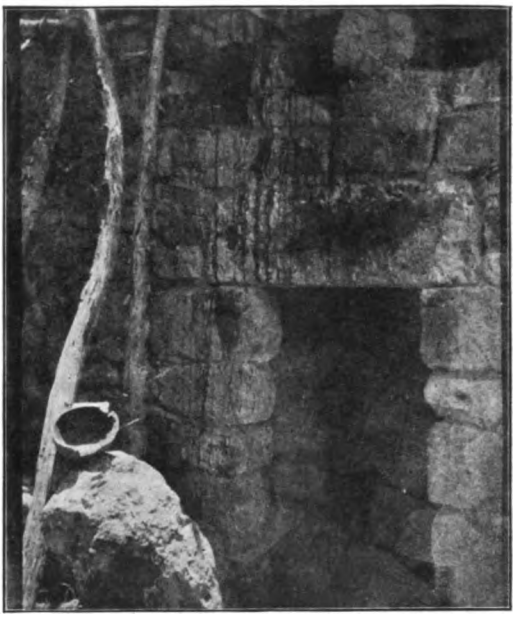
and a half in diameter, and three inches deep. On other parts of the rock are three other cup-holes of about the same size. According to the testimony of the servant, victims are slaughtered on the rock. The cup-holes are to catch the blood. When we visited the *maḏbaḥ* it was covered with blood. It is situated not far from the door of the shrine.



SHRINE AT ḤAMED EL-ḤUDÊFI.

(Located near Busera on the way to Petra. A basin for sprinkling blood is shown at the left, and blood may be seen over the lintel.)

Very similar is the situation of a sacrificial stone before the shrine of *mîr el-ḥai*[16] at Jûsi, which is used by the El-Eḥsîni Arabs, a division of the 'Aeneze. When anything is the matter with their flocks they take them to the shrine and cause them to pass around it three times. They then sacrifice a victim, killing it on a low stone, with a hollow for the blood in front of the shrine.

At Nebi Harûn, near Petra, the Arabs are accustomed to kill the victims on a rock, near the shrine, probably a ledge.

In Judg. 13:19 we read that Manoah offered a kid unto Yahweh upon the rock (*ṣûr*). While this word has different significations in the passage quoted, it doubtless has much the same meaning as "ledge." It is translated in the Arabic Bible by *ṣachra*. This is the same name as that given to the famous rock in Jerusalem in the Harâm esh-Sherîf, under the dome of the

[16] *Mîr* is a contraction for *Emîr*.

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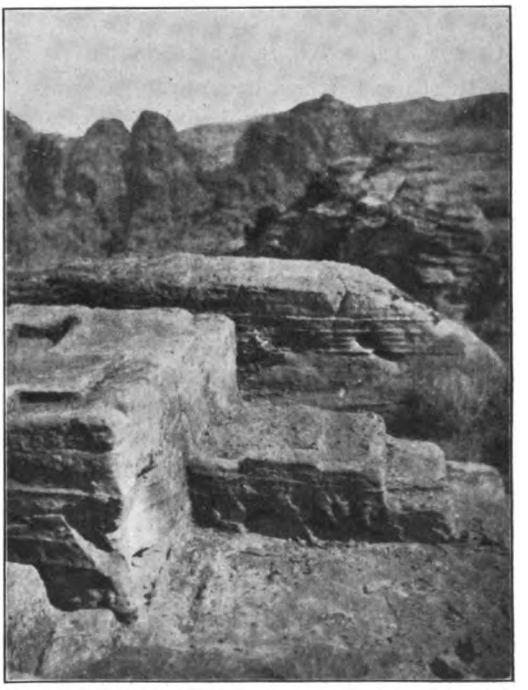
Rock, where, according to Jewish tradition, Abraham and Melchizedek offered sacrifices.

When visiting El-Fuḥês, a village inhabited by Christian Arabs near Es-Salṭ, we were told that Arabs sometimes put stones on the grave of the *fagîr*,[17] and kill upon them. The same custom is observed at the shrine of Ḥamed el-Ḥudêfi, near Busera, on the way to Petra. I was informed by Arabs, when visiting the shrine, that some of them slew their sacrifices on heaps of stones at the right and left of the entrance, while others sacrificed them on the roof.



ALTAR OF BURNT OFFERING AT PETRA.

In immolating victims to Suleimân, Ibn Daûd, who is the *weli* of two hot springs near the Dead Sea—one called el-Ḥamma, about three hours from Kerak, and the other called 'Afra, about four hours from Ṭafîleh—they are accustomed to kill the sacrifices upon stones, so that the blood goes into the water.

Dr. Schumacher, of Ḥaifâ, was witness of a sacrifice made by bedouins upon a stone. The victim was laid with his body across it, so that the head and neck would hang down. After they had repeated the words "*bismillaḥ er-raḥmân, er-raḥîm*, they cut the throat and sprinkled the blood over the grave of the *weli*, near

[17] Arab term for *weli*, or the "servant of the shrine," really *fakîr*.

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by. In the Old Testament we have a similar example of sacrifices slain on such a rude rock-altar, when Saul commanded that a great stone should be rolled before him and that there the people should slaughter and eat (1 Sam. 14:32–34).

About two hours southwest from Es-Salṭ is the shrine of Sheikh Mufleh, which is much visited by the Arabs. Under a sacred oak tree there is a very low enclosure of stones, though there is no grave, and at one end a low entrance covered over with stone. Upon this stone, turning the throat of the animal to the south, they slay the victim. If the sacrifice is for a child, they hold him over the blood of the slaughtered animal and say: "O Sheikh Mufleh, accept your vow," "*ya sheik mufleh ikbal nidrak.*" The stone on which the sacrifice lies is really the lintel of the shrine. It is not to be supposed that Arabs reason about these matters. They simply follow a sort of religious instinct which in many localities leads them to make choice of stones as the places for immolating their victims.

Here my discussion of this subject might end, but I cannot well pass by some observations bearing on the further development of the altar among the later Semites during two visits made to Petra[18] and in connection with the study of two high places there.

At the first high place, known among the Arabs as *zubb 'artûf*, "merciful phallus"—perhaps a name of God derived from their designation of two monoliths south of the high place, known as zubb Fir'aûn[19] ("phallus of Pharoah")—are two altars, side by side, cut out of a ledge of rock, one evidently designed for the immolation of victims, with two concentric pans well adapted to catch the sacrificial blood, the other with a cutting in the center of the same general size and shape as the hollows in the stone floors of the houses of entertainment (*medafeh*) in the Jebel ed-Druse. We seem to have a similar combination in the passage in Ezekiel where eight tables are mentioned on which they slew

[18] Summers of 1900, 1902.

[19] This is according to the testimony of H. Formley, who says the Arabs called the monoliths "Zob Faraun," as they give the same designation to a solitary pillar near Ḳaṣr Fir'aûn. See RITTER, *Die Erdkunde von Asien*, Vol. VIII (Berlin, 1848), pp. 1122, 1126; *cf.* BAEDEKER, *Palestine and Syria* (Leipzig, 1898), p. 207.

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the sacrifices, and then four tables for the burnt-offerings of hewn stone (Ezek. 41 : 39–42), though the meaning is not altogether clear.

At the second high place in Petra,[20] not far from the Ḳaṣr Fir'aûn, there is no such combination. There is a low altar, with a channel on the south side plainly cut in the rock, evidently designed to carry away the blood.

While these observations at Petra may be of interest, among the Syrians and Arabs the only altar is the place where the victim is immolated.

[20] Discovered by Professor Libbey, of Princeton University, and Rev. F. E. Hoskins, of Beirût, March 4, 1902 (see the BIBLICAL WORLD for March, 1903, pp. 167–74).

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IN WHAT PARTICULARS IS THE BIBLE MORE OR LESS FAMILIAR THAN FIFTY YEARS AGO?

A SYMPOSIUM.

FIFTY years ago the whole Bible was read more and studied less than it is at the present time. It was then a custom for the family to assemble in the morning and, beginning with the youngest, to "read round," each taking one or two verses until the chapter was completed. In this way the Bible was read through in course. Nothing was omitted. Leviticus and Chronicles were read as faithfully as Matthew and Romans. In the evening the father or mother selected and read the chapter. On Sunday evening verses were recited in friendly competition.

The Bible was then held in peculiar reverence. It was regarded as a holy book to be handled with care, and never to be defaced with pencil marks or "dogs' ears." It was appealed to in matters pertaining to conduct, and especially when quarrels arose. Every word of it was accepted as true. I remember a curious illustration of my own unbounded faith in its literal accuracy. When I was about six years old I came home from school one day and told my father that the teacher in geography had told us that a canal was to be cut through the isthmus of Panama. "But," I said, "it never can be done." "Why not?" asked my father. "Because," I replied, "the Bible says, 'What God hath joined together, let no man put asunder.'"

Acquaintance with the Bible was further promoted by its regular use in the public and private schools. The Bible was a part of the school equipment, as much so as an arithmetic or a history. I knew one teacher in a primary school who required of every pupil the memorizing of the Sermon on the Mount. Passages were sometimes selected from the Bible for declamation, a favorite one being the thirteenth chapter of 1 Corinthians.

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In the Sunday school the chief exercise was the reciting of Bible verses, and it was not an uncommon thing for a child to commit to memory hundreds and even thousands of verses. The language of the Bible thus entered into the common life and common speech of men. Every prayer was surcharged with quotations, and even a conversation between two neighbors was sure to be brightened by some fitly spoken word from the sacred Book.

In the sense of external acquaintance the Bible was a better-known book among the people fifty years ago than it is now. But the spirit of progress has laid its hand upon this book just as it has upon all other literature, and the effect is most apparent. Today we can answer the question, What is the Bible? with far greater accuracy than our fathers. The old reverence for its external form has disappeared, and the old view-point of its authority is no longer discernible. Yet the reverence is deeper and the authority more commanding. The study of the book as literature has unfolded a diversified beauty and power which has saved it to many a man who would otherwise have cast it aside. Historical criticism has delivered it out of the hands of the skeptic, and exegetical criticism, based on scientific principles and vindicated by discoveries, has made it a veritable Word of Life, and a source of inspiration to many who formerly regarded it only as subsidiary to a dogmatic theology. Never has so much light been thrown upon its history, or on its spiritual and ethical teachings. Archæology, an almost unknown science fifty years ago, is now the most potent revealer of revelation. The study of the philosophy of history has added its illumination to the Bible, and psychology has been keen to discern the thoughts and intents of the sacred writers.

To sum up in a brief word the answer to the above question, I would say that while fifty years ago the outward form, the phraseology, the body of the Bible was more familiar than now, the present generation has a grasp and appreciation of its soul, its spirit, its life, and its light vastly better than that of fifty years ago. Today the timid doubter and the fearless seeker

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may take with unhesitating confidence the inductive method of systematic study, and be sure of reaching the conclusion of the psalmist:

A lamp unto my feet is Thy Word,
A light unto my path.

THEOPHILUS P. SAWIN.

FIRST PRESBYTERIAN CHURCH,
Troy, N. Y.

Fifty years ago the parts of a sermon were introduction, proposition, discussion, application, conclusion. Of these five parts, the fourth has gradually disappeared. The sermon of today is not, indeed, destitute of applications, but they do not form a separate part of it—distinct and significant; without it the preacher's work was not only unfinished, but its chief purpose was neglected; this was a part of the sermon expected by the congregation, and containing the practical reasons why the sermon was preached.

The object of these applications was to bind the Christian religion upon conscience, affections, will, life. The doctrine of the text having been explained and established, the preacher was then ready to say to his hearers: "These are its consequences, lay them to heart and put them into practice." It is but a commonplace to say that by this means the sermon was more likely to get itself remembered than by any other means.

A further, and a more serious consideration, is that which has been urged by such authors as Bishop Butler, that to listen to the claims of truth and virtue, and to have the emotions momentarily stirred thereby, but not to have what has been heard put solidly into conduct, is not only damaging to moral character, but also a loss in ability to apprehend and keep in mind that which is right and true.

In the preaching of fifty years ago, the Bible was the text-book and authority; the sole text-book, the absolute authority. Doctrines, precepts, history, whether for imitation or for warning, or for motives, were all found in Holy Scripture. That was the sacred, the all-sufficient record of the one revelation, the one religion, given from heaven to mankind.

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Accordingly, the truths which were then heard from the pulpit, and impressed upon the mind and memory of the congregations, were such as the following: man's sinful, lost condition; the Son of God taking man's nature upon him, and by his perfect life and atoning death redeeming mankind from the guilt and dominion of sin; his resurrection, and ours through him; his intercession for us, and his second coming; the work of the Holy Spirit in our hearts; the shortness and uncertainty of human life; the day of the general judgment; heaven and hell: in a word, the gospel of our salvation. There was, at that time, a constant urgency to make our calling and election sure. It was heartily felt to be of but little importance what one's earthly prosperity or happiness might be, if only he were admitted finally to be a citizen of that Jerusalem whose streets are gold, and within whose walls is no sorrow or pain. The earthly life is a mere pilgrimage, a dream, a vapor; but useful beyond words to tell, as the moment in which we may prepare for eternity. And salvation is only through the incarnate Son of God; not by process of evolution, or by vague and careless hopes.

In the foregoing particulars the Bible was "more familiar" fifty years ago than it is now. And, if in these, it would follow that it was also "more familiar" in those subjects which belong under the head of "Christian ethics." Selfishness was less intense, and Christ's rule was less widely forgotten: "Whatsoever things ye would that men should do to you, do ye even so to them." There was a more sensitive integrity, an honor more pure and noble, and a resolution more inflexible to find one's contentment and peace in the approval of a good conscience, and in conduct which one's inmost self-respect could not condemn.

SYLVESTER CLARKE.

BERKELEY DIVINITY SCHOOL,
Middletown, Conn.

I find that people who have better opportunities than I differ very widely in their opinion upon this subject. My sister Lucretia was one of the women members of our school committee thirty years ago. In the first class of girls educated in the

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school under her special care, some conversation in the class called attention to the deluge and Noah's ark. Out of a class of sixteen girls of sixteen years of age—girls well instructed in one of our best grammar schools—only two had ever heard of the deluge or of Noah's ark. One was a Boston girl who had been in a Boston Sunday school; the other was an English girl who had been in a Church of England Sunday school. The others were mostly Roman Catholics.

I have myself known one of the best-educated young women in New England, as schools go, ask, "Who was Samson anyway?" when there was some allusion to the power of a man being in the curls of his hair. The Boston *Transcript*, our best newspaper here, had to speak of the Lord's Supper in an account of the Evangelical Alliance and called it the "London Supper," the proofreader having apparently never heard of the Lord's Supper. I preached a Christmas sermon in New York two years ago, and after the sermon I was waited upon by six reporters from different journals. (It always happens to reporters of sermons that they are delayed till the close of the benediction before they arrive at church.) I said to them that the text was from the Song of the Angels at the birth of Christ. Two out of the six had heard of the Song of the Angels. The other four knew nothing about it, and had to be told what it was and when it was. I could multiply such instances, as all of us could.

On the other hand, I see in the speeches of public men adroit and significant instances which show that they are curiously well read in Scripture. I was at a very brilliant dinner party of politicians a year or two ago, where two senators of the same name were spoken of. One of the wittiest of the guests, speaking of one of the two, said, "not Iscariot," and the point was instantly taken by every one of the twenty statesmen at the table.

It seems to me that the scriptural points made in Congress are very promptly accepted and taken. And, while it is certainly bad form, either in the Senate or House, or lately in the English Parliament, to quote Latin, it seems to me that the quotations from Scripture are accepted with pleasure in Congress or the state legislatures.

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I am perhaps traveling out of the line assigned me when I say that I think a closer alliance between the supervisors of day-school and Sunday-school superintendents might materially improve on the whole position at present.

When I studied Goodrich's *History of the United States* as a boy of eight years, I was struck, boy-like, with the statement that when Washington wished to return over the East River, in August, 1776, Providence threw a fog over the river to assist in the operation. I could not but observe that this was the only occasion, between the years 1492 and 1830, when God or his law was said to have had anything to do with the history of the United States.

Now, I understand very well the jealousy about religious instruction in the public schools, yet I cannot but think that if any well-equipped Sunday school were informed in advance by school supervisors as to the studies of the day schools in history, in politics, in natural history, in sociology, as in temperance, or about imprisonment, the Sunday schools could every week prepare proper lessons to be given by competent teachers, improving the tone of the common-school work and sanctifying it.

I was once at a so-called "reform school," under the management of this state, and I made the chaplain talk freely about the Sunday-school institution. The school had not been long opened, but he told me that they had advanced only as far as the Plague of Flies, that this would be the subject for the next Sunday. Pressing my inquiry, I found that he had separated the Bible into two-hundred and sixty lessons, which covered five years of fifty-two Sundays each. We were at the Plague of Flies at that moment, and we should come out on the Sermon on the Mount and the Golden Rule if we lived three years and a half longer. Those boys undoubtedly had a certain knowledge, such as it was, of certain parts of the Bible, but I am glad to say that their successors in the same school know more about it, on the whole, than they did then.

EDWARD EVERETT HALE.

BOSTON, MASS.

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The Bible is a vastly better-known book than it was fifty years ago. It is known to more people. Its circulation has increased threefold and more in these fifty years. The great British and Foreign Bible Society in 1853 issued only 1,168,794 volumes of Scriptures. Its issues last year were 5,067,421. The American Society fifty years ago issued 815,399 volumes. Its figures for 1902 (the returns for 1903 are not at this writing made up) are 1,723,-791. This takes no account of the immense editions of individual publishers in Europe, England, and America, which have increased, I should say, at least tenfold in this period. Few persons realize the wonderful annual output of Bibles at the present time.

The Bible is known to people in whose language it was not translated fifty years ago: Chinese dialects, the speech of African tribes, the language of the South Sea Islanders have during this time been invaded, and the invasion is still in progress. This is making the Book a familiar book where in the middle of the nineteenth century it was unknown.

Much has been done also to bring the Bible to the homes of the Roman Catholic peoples of Europe and the Americas. Considerably more than a million volumes of Spanish, English, Portuguese, and other Bibles, Testaments, and Scripture portions have during this period been circulated in Latin America by the American Bible Society alone.

To our own and all peoples the Bible is better known in all that relates to its form and setting. The results of critical scholarship have given us a much more accurate text, so that everybody may know today with certainty what Jesus and Paul said, as the scholars only knew it fifty years ago.

An incalculable light has also during these decades been thrown on the manners and customs of the Scripture ages. And the light has been disseminated by the manifold agencies of the Sunday school and other religious publications beyond all reckoning.

There abides also a more intimate knowledge of the Bible on the part of the leaders of the people than some are ready to admit. Orations like that of Mr. Hay on President McKinley,

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President Roosevelt's public addresses, and similar utterances, take many of their most striking figures and allusions from the Bible.

I am persuaded, however, that in the average Christian home the Bible is crowded from its pre-eminence in the reading of the family by the omnipresent magazine and paper; and that where it is read it is not read as it used to be, lovingly, absorbingly, for guidance and inspiration, as if life hung upon it and its message alone could direct in the daily choices and the great crises, and comfort and strengthen in the hours of testing and sorrow.

The critical knowledge of the Bible has increased many fold in fifty years. The devotional use of the Bible has waned. We are more familiar with the shell; we are less familiar with the kernel of the Scripture. We should study to lead the coming generation from the outer into the inner courts of the temple.

WILLIAM INGRAHAM HAVEN.

AMERICAN BIBLE SOCIETY,
New York city.

There can be little question that in important particulars familiarity with the Bible has diminished during the past half-century. Acquaintance with it was formerly secured by its use in the devotions of the family. Either the Scriptures were read through in course day by day at household worship, or favorite books were selected for the purpose; in the latter case what was lost in knowledge of the Bible as a whole was compensated for by the greater familiarity acquired with favorite portions which became household classics. In either case, Hebrew and Jewish history was imbedded in the memory of the members of the family, the great characters of Old Testament times were as well known as the patriots of the American Revolution, and the very phrases of prophesy and psalm recurred to the mind like well-known stately anthems. This result was greatly facilitated by the custom of memorizing Scripture with exactness, many chapters and even whole books being thus treasured. The use of the Bible in schools was also considerable, and in the hands of thoughtful teachers was a means of introducing those

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whose home-life was less devout to the treasures of Bible history, teaching, and song. Theological discussion was more prevalent formerly than now, and as the Bible was the armory of weapons for dogmatic defense or attack, "proof-texts" were kept ready for use and contexts could be readily cited.

In the haste and distraction of the present time much of all this has been changed. The occupations of the day seize upon the various members of the family before they have taken time for united religious service. Attractive ephemeral literature supersedes the Bible with many young readers. The use of the Word of God in the schools has been pronounced unconstitutional in some of our Christian commonwealths and has become neglected in others.

The loss in these ways has been great and is to be deplored. Allusions in literature and public address to biblical history or doctrine or precept are now but vaguely appreciated or entirely unrecognized by those who are fairly well acquainted with current authors; and education is impoverished by the lack of those moral and spiritual elements formerly supplied by the reading and study of the Scriptures. That the Chinese minister Wu should characterize us as a nation that gives no moral education to the young may at least furnish us food for reflection.

There are, however, other aspects of the situation which are more cheering. A new study of the Bible has grown up in colleges and in many homes, using the method and apparatus of modern research. A historical perspective has been gained, enabling us to see the men of the Bible moving among their contemporaries in a genuinely human fashion. If some of the criticism employed has been dogmatic and subjective, much of it has helped to a better understanding of the conditions under which revelation was written and lived, and to a vital sympathy with the on-going kingdom of God. While the devotional use of the Bible has probably diminished, the historical study has greatly increased, together with the appreciation of the literary structure and spirit of the various books. Many who had found it difficult to maintain vital interest in a book which seemed unrelated to ordinary experience, now approach it with quickened

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pulse and study it with delight. If Christian reverence and Christian scholarship will unite in a constant ministry of the Word to human need, in home and Sunday school, in Christian association, church and college, the new familiarity with the Bible may in extent and value exceed the old.

EDWARD D. EATON.

BELOIT COLLEGE,
Beloit, Wis.

It is not possible to give an unqualified answer to the above question. In some respects an affirmative and in others a negative answer is necessary. There is a better knowledge of the Bible among certain classes of students than fifty years ago, while among others the knowledge is less accurate and satisfactory. I have an impression that the average modern student of the Bible would be less prompt and accurate in giving quotations from the Bible than the average student of fifty years ago. The custom so prevalent then for children to memorize the Scripture has fallen into decay. A critical observer in a conference of learned and scholarly men on religious subjects two or three years ago kept an accurate record of the quotations from Scripture given by the various speakers. He was very much surprised to note the multitude of inaccuracies in quoting. The same observer made a similar study of biblical quotations given by the late Dwight L. Moody, the evangelist, and was equally impressed with the accuracy of his quotations. Moody's knowledge was doubtless less scholarly and in many respects less accurate than that of the other class of speakers, but he had memorized Scripture to better advantage.

Undoubtedly there is a better knowledge of the structure of the Bible and the method of revelation than fifty years ago. There is a more profound and critical grasp by scholars of the various questions pertaining to the Bible. There is greater knowledge of the original text of the Scripture. The work in textual criticism in recent years has greatly improved our text. Unquestionably also there is a more widespread knowledge of the original languages in which the Bible was written, especially among ministers.

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My impression is that the chief mark of superiority of present knowledge of the Bible over that of fifty years ago is in part in the minute critical knowledge which has come to scholars through the pursuit of the historical method, and in part in this, that the historical method has illuminated the Bible in a large way and at many points, and has greatly improved the general knowledge of the structure and meaning of the Scriptures. At these points there has been a decided gain. I think it may also be said that among the masses of people there is more knowledge *about* the Bible than fifty years ago, while there is probably less first-hand knowledge *of* the Bible. There are many reasons for this. Our modern method of Sunday-school teaching tends to substitute the lesson helps for the Scripture text. The confining of the lesson to a few verses of Scripture also tends to confine the view to a small portion of the Scripture instead of stimulating Bible study in a larger way. This, of course, does not condemn the method, but only indicates one of its defects. Then, too, there is a multitude of substitutes for the Bible. Bible stories for children in many homes take the place of the original stories as contained in the Scriptures. The multiplication of devotional books has led many Christians to neglect their Bibles for devotional books and daily helps of various kinds. The prevalent conditions have affected the pulpit also. Much of the preaching of the day is far from expository in character. Instead of dealing with the text in a large and vital way, the minister is too often content with a topic selected from current events. It would greatly stimulate Bible study if the pulpit would return to expository preaching.

There has been a change, too, in the doctrinal method. Men no longer resort to the old proof-text way of establishing doctrinal points, at least not to the same extent as formerly. There is both a gain and a loss here. The gain is in the larger and more adequate view of the meaning of Scripture and the escape from artificial and false meanings often given to texts to establish a doctrine. The loss is in the direction of accuracy and minute knowledge of particular texts by the average preacher.

Then, too, knowledge of the Bible has become far more

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widely diffused through current literature than in time past. This further illustrates what was stated above, that there is more knowledge *about* the Bible, while there is less accurate knowledge *of* the Bible. Doubtless the ethical teachings and principles of the Bible have thus obtained a wide currency. I am profoundly convinced that there is a sad lack of knowledge among the people at large of the historical facts of Scripture. The multiplication and cheapening of books of all kinds have rendered the struggle of the Bible for its old place in the time and affection of the people a difficult one.

The above is the situation as it appears to me. Out of it there arise two chief problems. The first is that of conquering a larger place for the Bible in our modern life and interests. Somehow we must enlist the interest of the people in the study of God's revelation as recorded in this book. The second problem is that of establishing better methods of Bible study in order to extend a mastery of its contents over a wider area of those who nominally accept its teachings.

The prescribed limits of this article do not admit of my enlarging upon any of these points. Some of them are of great interest and need discussion.

E. Y. MULLINS.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY,
Louisville, Ky.

The materials for the answer are one's own observation and experience, and the records of observation and experience on the part of others. The value of the personal testimony depends evidently upon the extent and accuracy of observation and the field of the experience. The opportunities of the present witness have been afforded in twenty-five years in the pastorate, in close contact with institutions of learning and in constant service as a teacher of the Bible to young people and adults. Added to this, in the last few years, there has been an acquaintance of special intimacy with the mental habits of men of all sorts in the ministry and with Sunday-school teachers.

There is no doubt that the "personal equation" largely col-

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ors the deductions both from experience and observation. One who believes, as I do, with a steadfast faith, that the reign of Jesus Christ was never so real and extensive as today, and counts the knowledge of him in the record of divine revelation as the necessary condition of it, could hardly avoid a difference of interpretation from the *laudator acti temporis* who is sure that the present world is an old wreck, on the point of breaking up.

Nevertheless it seems to me that there is much less verbal familiarity with the Bible than there was in the early part of my own ministry, especially among ministers and people who are approaching forty years of age. This is no doubt due in part to the temporary disuse in Sunday-school instruction, in the decade when these were children, of the special emphasis which had previously been put upon the memorizing of Scripture. It is to be noted with approval that in the last ten years there has been a return, with greater intelligence, to something of the old insistence. Perhaps this loss in familiarity with the very words of the Bible has grown also out of a general sentiment, fed by the publication of a variety of English versions of the Scripture, that its meaning is vastly more important than the terms in which it is expressed.

It also appears that there is less now than twenty-five years ago, of that sort of familiarity with the Bible which was the result of reading it "in course" from cover to cover, privately and in household worship. It is by no means to be allowed that the Bible is less read, privately or in the home, but it is in selected portions. That there is loss on this account can hardly be disputed. I am not disposed to deny that there is gain also, but it is no part of this note to balance them. While in these two particulars the Bible appears to me less familiar than it once was, there has been, as I see it, a marvelous gain in recent years for the Bible, in that it has become a more *real* book, and so in the best sense more familiar. It illustrates what is meant if one recalls how impossible it would be for the Christian of average intelligence of today to resort to the haphazard opening of his Bible for a "word of God" to give him guidance in a matter of difficulty. Such treatment of the Bible was not at all uncommon no more than a score of years ago.

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Taking into account my own experience and the changed attitudes of those with whom I have been most conversant, it would seem that the Bible had become more familiar in these four respects at least:

1. Its setting, the historical conditions out of which its several portions grew, have become, in a measure, matter of common knowledge. It is this which more than anything else has given a new "reality" to the book.

2. There has come in a better sense of the drift and trend of the whole Bible. This has illuminated it for those who had previously been disciplined in the reading of it "by course."

3. There has come to be a diffused, and more or less clear, sense that the meaning of the Bible is not in its separate verses, but in its separate portions, regarded as units. And with this there has come a great increase in the number of those who study, not verses, but books, to get their intended message, so that these "wholes" are vastly more familiar than a generation ago.

4. There is a more general discrimination between intelligent and unintelligent knowledge of the Bible than a generation ago. The second great law of interpretation, if indeed it be the second, "Use your common-sense," is recognized, as it was not once, and the typical and "spiritual" interpretations, that were received with delight only a little while ago, are generally discredited by intelligent audiences.

There was an old familiarity with the Bible; there is a new familiarity with it. They are different the one from the other. On the whole, the new is better. Its chief characteristic is that to it the Bible is a *real* book. Its lines are those of permanent advance. For the last decade the splendid work of the primary teacher has been adding to it the element of value that was in the old familiarity, and the outlook is good for a generation that in the best sense shall be "familiar" with the Bible.

GEORGE R. MERRILL.

CONGREGATIONAL HOME MISSIONARY SOCIETY,
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THE RELIGIOUS LIFE OF THE ORTHODOX JEWS IN PALESTINE.

By Dr. E. W. G. Masterman, F.R.C.S., F.R.G.S.,
Jerusalem, Syria.

For the orthodox Jew in Palestine today his religion, the keeping of the law, forms the pivot around which the whole day, the week, the year, revolves. He is not only a firm believer in the Divine sanction of all that is laid down in the Talmud, but he has ever the consciousness that he is living his life in the Promised Land. Many a man who appears in Jerusalem in all the garb and habits of ultra-orthodoxy has lived very differently in Europe in his younger days. Now, in the Holy Land, with the eyes of so many equally punctilious around him, he inevitably goes to extremes. Such a man may daily rise at three o'clock in the morning to perform his early devotions; at the least every day before dawn he joins the numbers who may be seen hurrying to the synagogues with their books and praying shawls; and evening finds him on the same errand. During the hours between, all the time that can be spared from what is grudgingly bestowed on the necessities of life is spent in reading the sacred books.

The whole life is hedged about with mystery; good and bad angels surround one, and intervene in every act; all that we recognize as the results of the laws of nature are to them the arbitrary acts of an ever-changing and capricious God, yet a God who is pledged to care for his people, the children of Israel, if they will but follow his laws. "His law," however, is not the Ten Commandments, nor even the law of Moses in the Old Testament; it is a minute code, penetrating every possible relation of life, so that to know it requires a life of study, and to keep it an unremitting watchfulness.

The "law" regulates his food,[1] defining how it is to be

[1] See the Biblical World, Vol. XVII (1901), p. 415.

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slaughtered, how pronounced clean, how to be cooked, and how to be eaten. It regulates his dress,[2] the trimming of his beard and hair, his marital relations, and every turn of his personal and domestic life. It claims his first thoughts and much of his time. It separates him distinctly from all other peoples by condemning their food as unclean and their persons as unsanctified, while it stamps their own faces with "love locks," adorns their persons with "Arba Kanufoth," praying shawls and tephillin, while mazuzahs fixed to the door posts proclaim to all the Jewish house. It sanctifies his common things, his eating and his drinking, his waking and his sleeping; it marks off every stage of his progress through life, from his birth to his grave, with duties to be done and ideals to be maintained in a way that has sustained him through all the hard centuries of his exile. Year after year he passes through a round of feasts and fasts, each one recalling God's dealings with his race in the past, or his present faithfulness in the changing seasons.

When we are tempted to cavil at what we call the "formalism," "ritualism," or "legalism" of his life, it is well to pause and realize what idealism it has kept alive in their hearts amid circumstances which have all too often in the masses of our great cities produced a blank despair or a gross materialism, with no thought of the great beyond. And when I mention superstitions (as later I must) the reader should remember that I speak of customs equally prevalent in allied forms among the ignorant of both eastern Christianity and Mahommedanism.

The life of the *Cohanim*, or priests, requires special mention. Perhaps many who know Jewish friends of the name of Cohen (or Cowan) have not realized that these are members of a highly privileged class. In the Holy Land, at any rate, the descendants of the priests are mindful of their rights. Daily[3] in every synagogue they exercise their privilege of giving the blessing to the people; the priest stands facing them with his hands arranged to represent the letter ש—the initial of שדי the Almighty, while

[2] See the BIBLICAL WORLD, Vol. XVIII (1901), pp. 1–12, 172.

[3] In other countries this priestly blessing is bestowed only on Sabbaths and on feasts and on fast days.

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his hands and face are veiled lest the glory should prove disastrous to the onlookers, for the shekinah shines through the apertures between his fingers (as is said Cant. 2:9, "he looketh forth at the windows, showing himself through the lattice"). When, too, the law is read in the congregation, the priest has the first right to be called to officiate. He also receives the money for the "redemption of the first-born." On the other hand, the *Cohen* has limitations due to the holiness of his calling. He may not marry a divorced person and he must under no pretext come near a dead body. When even his dearest are dying he is excluded from the room; when there is even a risk of death he must wait without, shivering it may be (as I have often witnessed) in the cold and darkness till all risk of contamination is gone. The bearers of a body for burial announce by shouts their coming in order that the *Cohanim* may clear out of the way.

Except for these customs the priests of modern Israel live their lives like other men; they have no shadow of sacrificial rights—what there is of this rests with the head of each family, apart from any hereditary privilege—and in popular veneration the priests are certainly second to the *Chachanim* or rabbis.

In orthodox Judaism women have a lowly place. The pious Jew thanks God daily that he was born "neither a woman nor an idiot," while the woman is taught to thank God that "he made her according to his will." At the same time, in all her subjection, her ignorance, and her fanaticism, in which she often outdoes her husband, she is usually a contented and even a happy person, satisfied with humble duties and simple joys, and unmindful of her limitations. She is excluded from almost all religious duties. In a few synagogues there is a gallery from which, through a lattice, she can behold her husband and her sons worshiping God for themselves and her; but even this is exceptional, and the few women who desire to see the services must usually look through an outside window. The majority do not attend synagogue services at all, and are content that their husbands should pray for them. They go in considerable numbers to see the scrolls of the law paraded at the "Rejoicing of

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the Law," and at Purim every woman is expected to hear the book of Esther read. Only three duties are imperative: (1) to attend to the special regulations for her sex regarding ceremonial uncleanness; (2) to throw a lump of dough on the fire on the eve of the sabbath; and (3) the most precious privilege of lighting the sabbath candles. For neglect of these duties women suffer in child-birth.

The sabbath is perhaps the greatest institution of Judaism. If one sabbath, it is said, were kept properly by all Jews, the Messiah would come. Hedged about as it is with such complications, one must needs be brought up a Jew to know how to keep it, that is, to "make it a delight" and yet to keep clear of the innumerable pitfalls. The day of rest is ushered in by a beautiful ceremony. In every household the sabbath supper (for, of course, the day begins at sunset) is prepared and laid out neatly on the table. The food, which must include two loaves, is covered with a special covering usually of valuable material (silk or plush), and bearing in Hebrew letters the words of the blessing on the wine. The house is put in good order; all the week's work is laid aside; the special sabbath clothes are donned. As the sun sinks, the wife throws the dough on the fire and lights the sabbath lamps—which must burn themselves out, they are not to be extinguished. When sunset comes, the head of the household, as soon as he returns from the special sabbath service in the synagogue, assembles his family at the table and inaugurates the joyful day with a cup of wine—of gladness—which he holds in his hand while he recites Gen. 2: 1–3 and pronounces the blessing of sanctification:

Blessed art thou, oh Lord our God, King of the universe, who createst the fruit of the vine. Blessed art thou, oh Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us and in love and favor has given us thy holy sabbath as an inheritance, a memorial of the creation, that day being also the first of the holy convocations in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us above all nations, and in love and favor hast thou given us thy holy sabbath as an inheritance. Blessed art thou, oh Lord, who hallowest the sabbath.

The wine is tasted by all. He then, as he must before all

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meals, pours water three times over his hands[4] and cuts one of the two loaves. Thereupon the meal is eaten, the first of the three meals prepared beforehand for every sabbath.

From this time until the next sunset no work of any kind must be done; what is allowed and what is not allowed is the subject of innumerable rabbinical decisions. All things which were used during the week, known as *Muktzah* are, if possible, put aside on the sabbath. Even the tallith (praying shawl) for the sabbath is different; tephillin (phylacteries) are not used for the same reason, or because the day itself is so holy as to make their use unnecessary. Especially strict are the rules connected with fire: no fire may be kindled, put out, or poked; a burning light may neither be trimmed nor carried. Of course, no cooking can be done, but food and water are often preserved hot over a lamp kept burning from before the sabbath. All writing is forbidden as work. A friend of mine, a Jewish doctor, but lax on these points, once got into serious trouble by commencing to write a prescription for a poor sufferer amid a crowd of the orthodox.

But whatever may be allowed "within the city," still less is permitted "outside the walls." Inasmuch as many towns and colonies have no definite boundaries, a boundary is usually drawn by stretching across all undefined points an *Aruv* or "sabbath wire," like a telegraph wire; the exact height and disposition of this wire are defined in the sacred books. Within the walls or wire, a handkerchief may be carried, *i. e.*, may be put in the pocket; outside it may not be "carried," but may be bound around the waist!

A man wishing to pay a visit to friends at a greater distance than a "sabbath day's journey," namely, one thousand yards[5] outside the city limits, is allowed to go before Friday's sunset to a point distant from his destination "a sabbath day's journey," and laying down there a piece of bread, he exclaims, "This is my house." He may then pay his visit, return when he likes to

[4] The Talmud states that "those who do not wash their hands before meals come to poverty."

[5] Derived from Exod. 16:29, compared with Numb. 35:5.

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the spot where he deposited the bread, and after Saturday's sunset retrace his steps to the city.

The sabbath is literally a day of rest. The men spend much of it in sleeping; the remaining hours, unless occupied by the three fixed services, are devoted to visiting, gossiping, and among some to drinking. In the afternoon the young people go for a promenade in the most available public place; if within the "city" boundaries, there is nothing to limit the amount of walking. Saturday evening when the sabbath is over is a great time for festive gatherings; parties may usually be seen till quite late wending their way homeward with lanterns. In lighting lamps at the end of the sabbath no haste must be shown, as it is believed that the souls of the departed pass their sabbath in paradise, but have to return to the land of darkness when the day ends; the ending must therefore be put off as long as possible.

The extreme veneration for the sabbath is well illustrated by the following story, well known in Jerusalem: Collonomus was chief rabbi of Jerusalem nearly two hundred years ago. One sabbath, it is said, he was worshiping at the Jewish wailing-place, when some of his co-religionists came rushing toward him, saying the whole Jewish quarter was in an uproar because a Moslem boy had been found murdered and the Moslems declared the Jews had done it.[6] While they were speaking, some Turkish officials arrived and carried off Collonomus to the governor of Jerusalem. The Pasha declared that, as it seemed to him clear that the boy had been murdered by the Jews, he would heavily punish the whole community unless he, the chief rabbi, could produce the criminal. Collonomus replied that he would find out who did it. He had the dead body laid in the midst; then he called for paper and pen, and wrote certain secret signs, including the "ineffable name of God." He then laid the paper to the lips of the dead boy, who was immediately able to speak; being interrogated as to the cause of his death, the boy sat up and pointed out a Moslem in the crowd as the murderer. The

[6] This is an example of the oft-recurring "blood accusation," *i. e.*, that Jews kill boys of other religions to mix their blood with the Passover bread! It is firmly believed by the ignorant masses in Damascus.

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man was so stricken with fear at the sight of the dead body accusing him that he at once owned up, and the Jewish community was saved. Collonomus, however, although he had temporarily resuscitated a dead body, was so conscience-stricken at having violated the sabbath — by writing — that he ordained that when he died no tombstone should be erected over his body, but he should be buried by the wayside and for a hundred years every Jew passing by should cast a stone upon his grave in execration of his memory. Tradition says that three times a tombstone was placed on his grave, but each in turn was broken or disappeared the following night. In any case his grave today is still pointed out in the valley of Jehoshaphat, near the "Tomb of Zechariah," and still the Jews throw stones upon the heap.

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PSALM 19:1–6: AN INTERPRETATION.

By PROFESSOR HERMANN GUNKEL,
University of Berlin, Germany.

The heavens declare the glory of God,
The firmament tells of the work of his hands.
Day unto day pours forth utterance,
Night unto night expresses knowledge.

There is neither speech nor words,
Their voice is not heard;
And yet, throughout the world their message goes,
Even to the end of the earth.

For the sun has he established a tent in the sea,[1]
He comes forth as a bridegroom from his chamber;
He rejoices as a hero to run the course.
From the end of the heaven is his going forth,
To the ends of it is his circuit,
And from his warmth there is nothing hidden.

A WONDERFUL sound is heard throughout the earth. In powerful and mysterious words this noble psalm speaks of it. Secret knowledge is revealed therein: the heavens, the firmament, have not forgotten what they once saw with astonishment, when God laid the corner-stone of the earth and shut up the sea behind bolted doors, when the morning stars sang together and all the sons of God shouted for joy.[2] This knowledge of God's work of creation is told exultantly by one day to another; from primeval times until the present this knowledge has been proclaimed, and will continue to be proclaimed until the latest ages. This sound which the heavens give forth re-echoes loud; it is a mighty utterance which is heard even to the remotest part of the world. And yet:

There is neither speech nor words,
Their voice is not heard.

[1] *Bayyam.* [2] See Job, chap. 38.

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The heavens speak no language, no word that a human ear can understand; only the ears of superhuman beings can interpret them. Never has a mortal being heard their voice. It is indeed a mysterious sound.

What does the poet mean? We, too, know the mystery that enraptured him: it is the "harmony of the spheres." According to the teaching of oriental sages, the spheres, "the heavens," with their motions give forth mighty sounds.

> There's not the smallest orb which thou behold'st,
> But in his motion like an angel sings . . . .
> But whilst this muddy vesture of decay
> Doth grossly close it in, we cannot hear it.[3]

Here, then, is the origin of this wonderful idea of the mysterious song of the heavens, which is so loud that the ends of the world resound with it, and which nevertheless no man has ever heard.

But the poet knows *what* the heavens sing; with an ecstatic mind he grasps the meaning of their song. It must be an eternal song of the glory of God, the God who created the world.

> The heavens declare the glory of God,
> The firmament tells of the work of his hands.

Thus we see how the Hebrew poet has taken up a wonderful idea, originally foreign to his religion, which has been handed down to him, and turns it powerfully and ingeniously to the glory of the true God.

Equally great is the hymn of the sun, contained in the second strophe. The poet stands in awe before the vast power of the sun; he speaks of its glory in simple and strong words. He sees it rising in the farthest East, and watches it pass over to the other end of the sky, filling everything with light and warmth. And he adopts a very ancient poetical view of nature. Once the sun was considered a god, a hero who gaily runs his course. At the end, tired, he reaches his resting-place, his tent in the far West, deep down in the sea. There—thus say the heathen—lives his bride; but in the morning he rises anew, fresh and young, like a bridegroom coming out of his chamber.

[3] SHAKESPEARE, *Merchant of Venice*, Act V.

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Such ideas are reflected here as poetical similes. The vast difference, however, between the pagan songs, whose motives are taken up here by the poet, and the poet's own psalm is the fact that the heathen sing the song to the sun itself; but the poet of Israel sings his hymn to the god who created the sun. The sun which we see is great and glorious; how great and glorious must be the God who created the sun, but whom we do not see! The poet does not need to say this. He gives the inspiring view of nature and leaves it to the hearer to draw the conclusion. Thus the psalm ends in a grand outburst of praise, leaving us in deep meditation upon the truths which he has evoked.

We know nature better than the ancients; we have more reason than they to praise the glory of God's creation. And yet the majestic words of the ancient poet forever re-echo in the heart of him who reads the Bible.

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THE NEED OF A NEW APOLOGETIC: FROM THE POINT OF VIEW OF SCIENCE.

By PROFESSOR JOHN M. COULTER, PH.D.,
The University of Chicago.

THE thoughtful adherents of Christianity certainly appreciate the fact that its presentation must be adjusted to the increasing body of scientific truth. To hazard religion upon the issue involved in denying matters of definite experience is not to be thought of. In a scientific age the result would be to alienate the increasing thousands who have inhaled the atmosphere of the modern laboratory; and to convert a powerful and possibly helpful influence into a serious obstruction. In such an adjustment it would be both hazardous and futile to deal with the details of science, for they are ever increasing and shifting, dissolving and recrystallizing. One of the fundamental blunders of the old apologetic, from the point of view of science, has been its assumption of authority in connection with details of scientific thought. Grievous injury to the cause of Christianity has been done by *ex cathedrâ* statements in reference to the methods and doctrines of science by those who are recognized to be unqualified to speak upon such subjects. It is fundamental for the new apologetic to recognize the limitations that increasing knowledge has put upon the individual. For one to pass upon matters that belong to specialists in another field of investigation is to imperil his real message.

Therefore, the new apologetic is not to conform to the details of scientific investigation, but to the scientific attitude of mind. It matters little what scientific theories are advanced or withdrawn. They are certainly never withdrawn because of ignorant opposition, but only on account of advance in knowledge. The overthrow of any scientific hypothesis that has been opposed by representatives of Christianity is never a vindication of that religion, but a triumph of scientific investigation. The new apolo-

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getic must hold judgment in suspense, assured that if a hypothesis is false it will come to naught, and that if it is true no amount of opposition can withstand it. Any opinion based upon ignorance is essentially prejudiced and worthless, and must react unfavorably upon the cause it is claimed to represent. The spirit of the new apologetic, therefore, is to recognize in scientific investigation a very important and a very special field of work, whose announced results are to be received with respect and caution, and concerning the truth of which only further scientific investigation is competent to decide. This, however, merely deals with the attitude of the new apologetic; and although it implies suppression of opinion without adequate knowledge, it does not mean that the assured results of science are not to be used. In fact, they must be appropriated, for they enormously strengthen any claim for recognition made by Christianity.

Perhaps the most fundamental and far-reaching change that science demands of the new apologetic is the abandonment of the anthropomorphic conception of God. The Bible and Christian literature are saturated with this conception, and to the scientific mind nothing can be more gross and grotesque. A deified man was probably the extreme possible stretch of the religious imagination of primitive times, and this outgrown conception has come to us as a sacred heritage. In the same primitive times the most conspicuous phenomena of nature were referred to such men, and among such pagan deities the Jehovah of the Hebrews took his place, greater than the deities of the heathen, but none the less a deified man. In recent times the phenomena of nature have been furnished a new terminology, but the terminology relating to Jehovah is still ancient in the extreme. This is responsible for no small amount of so-called atheism among scientific men, which is really a recoil from the grotesqueness of the anthropomorphic terminology, rather than from some rational conception of God.

Certain results of the anthropomorphic conception of God were inevitable, and many of the fantastic beliefs of an early age confront the scientific man of today in the ordinary presentation

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of Christianity, and repel him. For example, this deified man must be a king, because the position of king was formerly the highest known among men. Naturally there followed all the methods and trappings of a king in a selfish and despotic age. It only remained to set this king apart in unapproachable majesty, surrounded by a brilliant court, touching the various interests of his kingdom through messengers, and, if the ordinary terminology is to be trusted, capricious to the last degree. With our present conceptions of the universe, with its inconceivable extent and complexity, what more incongruous conception of its creator and ruler could be conceived of! To persist in the presentation of such a conception does incalculable damage; to many minds it makes Christianity merely one of the historic and outgrown religions.

Perhaps the most pernicious result of the anthropomorphic conception of God was his removal from the immediate vicinity of his operations, and his becoming "an absentee God," as Carlyle called him. This involved the idea of his being something quite apart from man and nature, transcendent and not immanent. This further demanded his localization in the universe, and an actual place of residence was set apart in imagination, and, still using the terminology of a flat earth, this was thought of as "above." In fact, our whole presentation of religion may be said to be still in terms of a central and flat earth. All of the impossibilities of the situation are so apparent to the student of science that he is not attracted, and he demands a God who fits into the universe as he knows it.

This same conception of God as a deified and kingly man who rules the universe has been largely responsible for certain conceptions of prayer that are among our most persistent relics. A king is to be placated and can grant material favors. Hence it was natural, in ancient times, for prayer to God to take this same form, without any reference to the spiritual relation it expressed, and which was the only real thing. To take plagues and tempests and earthquakes as an indication of divine displeasure was allowable in an age ignorant of the meaning of natural phenomena; but to continue this attitude in an age of

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science is discreditable. The contrast between a God concerned in the orderly operations of the universe, and one capable of responding to the diverse and contradictory and trivial requests that often take the form of prayers, needs only to be stated to convince one as to which is the worthier.

In considering the anthropomorphic conception of God, and some of the further conceptions that have been derived from it, it would seem to some as if the whole structure of Christianity were involved. To such even a reverent discussion would be painful. But we are merely dealing with an ancient terminology, which has run conceptions into rigid molds that hold no relation to present knowledge. My contention is that the old molds should be broken, so that an adequate conception of God may take form and a new terminology may propagate and fix it.

First and foremost, if there is a God at all, with such relations to the universe as are attributed to him, science demands that he be immanent rather than transcendent, literally omnipresent rather than existing in splendid isolation. The conception of the nature of the universe and of its control reached by science is infinitely more refined than that presented by any religion; so that to the scientific man the conceptions of the latter seem like the fancies of children, and in a certain sense such they are. That the representatives of Christianity really believe in the immanence, the literal omnipresence of God, is probably true; but much of their terminology, and hence implied conceptions, flatly contradict it. The manifestations called matter and mind are so bound up together as forms of expression of a universal and infinitely pervasive and tenuous ether that scientific men have come to a conception of universality, of omnipresence, of unity of origin, that no expression of religion has obtained.

Accept this immanence, and the anthropomorphic idea disappears, with its deified man, its king with a throne and royal trappings, its localized residence, its appeal for material favors, its impossible relation to knowledge. In its stead there is recognized an all-pervasive and sustaining power, from which

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all things have come; and in whose manifestations the Christian recognizes a spirit related to his own, with whom he can have communion, and to whose infinite capacity he can intrust himself.

A second fundamental adjustment that the progress of scientific knowledge demands may be called cosmological. Here again the shifting details of modern cosmology are to be avoided, but the old point of view must be changed. Of course, I venture to speak only of cosmology as it deals with the material universe. No one doubts that in ancient times the origin and structure and mechanism of the material universe were most fantastically explained. No one ought to doubt that the literature of those times, so far as it referred to the material universe, would record these irrational conceptions. Perhaps it was natural to single out the Bible as the one collection of ancient writings whose allusions to the material universe did not bear the marks of an unscientific age. However, it must always have been difficult to explain away the apparent genetic connection between the biblical and the ancient non-biblical cosmologies.

The persistent holding on to an ancient cosmology in the face of a continuous advance in scientific knowledge has been one of the most damaging attitudes thrust upon Christianity by its misguided adherents. It developed that fratricidal war commonly misnamed the "conflict between science and religion," but more properly called a conflict between science and theology. The contest was particularly unfortunate, since science was steadily victorious, and in the thought of many became a natural antagonist of religion, so that to them a Christian scientist became almost inconceivable. In my judgment, however, the most serious injury came to the great body of scientific men who were not interested enough to distinguish between an antiquated theology and the fundamentals of religion, and who took what they recognized as being the fanatical statements of ignorance as fairly representing the whole scheme of religion. I freely grant that some of them were unwise enough to be goaded into counter-attacks, and to weaken their

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own case by presuming knowledge in a field other than their own. This is certainly not the scientific spirit, but an exhibition of uncontrolled human nature. Of course, this was never the universal attitude of Christian leaders, among whom are found some of our most distinguished men of science; but the attitude was sufficiently general and official to develop a persistent impression that science and the church were in conflict.

When flat denial and charges of atheism were no longer able to support the ancient and tottering cosmology, an epoch of harmonizing the cosmologic statements of the Bible with the irrefutable discoveries of science began. Of course, this was but the beginning of the end, for it acknowledged the truth of certain important scientific claims, and the attempt to discover their statement in the terms of the ancient cosmology was such an appeal to the imagination that it could not last long. A statement that could mean now one thing, and later diametrically the opposite thing, dependent upon the knowledge injected into it by the reader, could be classified fairly along with the utterances of the Delphic oracle. The injustice done to the simple and very natural conceptions of the early writers does not seem to have been considered.

Perhaps the most stubborn stand, and probably the last serious one, taken by the ancient cosmology against the new, was the resistance to the doctrine of evolution. When this doctrine included man, a thing which it could not well avoid, there seemed to many to be an attack upon some of the fundamentals of the Christian religion; and even those who had gladly adjusted their beliefs to an evolution of the solar system, of the earth, and even of plants and the lower animals, drew back in alarm at the proposition to include man. But I fancy that even this thought is becoming slowly assimilated. Here certainly there is no occasion for me to contrast the conception of an infinite and progressive evolution of the universe with previous conceptions as to its origin and methods. Such a conception consorts with the all-pervasive conception of God; while the preceding ones are linked with the anthropomorphic conception of God. Of course, such a cosmology demands not merely a change in

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terminology, but practically a restatement of the Christian standpoint.

We all recognize that our experience lies in a transition period, with its inevitable anxiety and restlessness. But the times are ripening for some great constructive theologian, who will take the new and greater conception of God, and the new and infinitely more refined cosmology, and in their terms restate the eternal truths of the Christian religion.

As a summary, I can not do better than quote these words from John Fiske:

> The thinker in whose mind divine action is identified with orderly action, and to whom a really irregular phenomenon would seem like a manifestation of sheer diabolism, foresees in every possible extension of knowledge a fresh confirmation of his faith in God. From his point of view there can be no antagonism between our duty as inquirers and our duty as worshipers. To him no part of the universe is godless. In the swaying to and fro of molecules and the ceaseless pulsations of ether, in the secular shiftings of planetary orbits, in the busy work of frost and rain-drop, in the mysterious sprouting of the seed, in the everlasting tale of death and life renewed, in the dawning of the babe's intelligence, in the varied deeds of men from age to age, he finds that which awakens the soul to reverential awe; and each act of scientific explanation but reveals an opening through which shines the glory of the Eternal Majesty.

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THE STUDY OF EARLY OLD TESTAMENT TRADITIONS.

By SARAH A. EMERSON, A.B.,
New Haven, Conn.

"THE history of a people," writes Wellhausen, "does not admit of being carried back of the people itself into a time when they did not exist." It is nevertheless true that the task of a nation's historian is not fully and faithfully performed until he has sought to present, as accurately as he may be able, the antecedents and beginnings out of which the nation came into being. For such a presentation he will naturally find no records upon which to depend. Records imply a national life already begun, and organized more or less completely. Yet he will usually find most interesting material, in greater or less abundance, out of which to frame his theory concerning the influences and the personalities that contributed to forming the nation's life.

Peoples, like children, early begin to question about the external world of men and things with which they have to do. If they do not find an older brother to answer these questions, they will frame for themselves an answer in which imagination will naturally play an active part. The sun becomes the flaming chariot of Phœbus, the far-darter, who pierces the earth with his scorching arrows as he drives across the sky. The lurid flames of the volcano are the forge fires of the mighty smith who dwells in its interior. The clouds are white-fleeced sheep, slain by the arrows of the sun; or cows driven to milking by the summer wind. Or they are "mighty mountains, piled one above another, in whose cavernous recesses the divining-wand of the storm-god revealed hidden treasures."[1]

Some of the questions asked are the same that engross the attention of all generations of men and which concern the highest and the most profound interests of mankind. Whence came

[1] FISKE, *Myths and Myth-Makers*, p. 19.

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this material world? From what, by whose power, and for what end was it created? What was man's origin and what is his destiny? What is the meaning of his experiences? How does he stand related to higher powers, and what has brought about his special relations with his fellows? Whence arose the customs which he observes, and why does he hold sacred special objects and localities? What caused peculiarities which he notes in the physical world? How were peoples and places named, and why are tribes and nations located as they are? What were the mighty deeds of the earliest men and the heroes of one's own tribe whose fame still lingers?

Some answer must be given to all these questions, and the answers offered by the oldest or the wisest, and repeated from generation to generation, become accepted truth when the author is forgotten. "One of the leading personages to be met with in the traditions of the world is really no more than — Somebody."[2] At evening and in the winter season, around the campfire or in the peasant's home, the people gather and listen while a priest or an elder tells, or the minstrel sings, those stories of the olden days which give the stirring answers to their questionings. Simple at first such stories are, with few characters and few details; short stories, too, lest the audience weary, and each having a single purpose, presenting some one fact or explanation. They will be given with poetic charm, although not always rhythmical. In the minstrel's mouth they take the form of ballads — a form more easily remembered and less liable to change. For change does come in process of time. New details are added, due to new experiences or to new flights of imagination. The old simplicity gives way to complicated elaboration, and the story of the first narrator becomes a tribal product, reflecting both the inner and the outer history of the people. So grew among the Greeks the legends of the god Apollo. His worship in Delos and his oracle at Delphi must have satisfactory explanation. The constantly recurring religious festivals in honor of the god required new stories, and these were framed by the poets in their hymns to Apollo, in general agreement with the domain and

[2] TYLOR, *Primitive Culture*, Vol. I, p. 394.

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functions of the god, but with the local coloring that proved most acceptable to the worshipers at his shrine.

Such early stories, already written out or still current orally, the early historian will find at hand. It is his task to sift and weigh and choose; to find, if he can, some basis of truth, in inner meaning or external fact, which shall help to explain the development that has already taken place when the formal records of the nation's activities begin to be made. Upon his wisdom in selecting his material will depend the value of his history for later generations.

Such was the situation and such the task of the early Hebrew historians; for there is no ground for supposing that the Hebrew nation differed from other early peoples in its outlook upon the world and its method of perpetuating the knowledge of its early ideas and activities. When the life of the nation was taking settled form in its home in Palestine there were around it kindred peoples—older brothers—who doubtless furnished some of the answers to its questions. Moab and Ammon, Edom and Ishmael, no doubt had a family history to communicate. The Aramæans in the north and east were a strong people and pressed toward Palestine with conquering power. The Hebrews were proud to claim relationship with them, and their traditions establishing early kinship would be gladly accepted. The great Semitic peoples beyond could not fail to leave their impress upon Hebrew thought and life, for Palestine and the Sinaitic peninsula lay on their highway westward. In very early times, even before the settling of the Hebrews in Palestine, such impression may well have been made, when Babylonia and Assyria crossed to meet Egypt in relations, not always hostile, but commercial and friendly as well.

But Israel had also traditions of its own. And Israel had moral and religious standards by which the historian measured the value of the stories of early times and men, and which determined his selection and the treatment of his material. For the historians of Israel had a lofty religious purpose in writing, and preserved material of such character and in such form as would most truly aid them in achieving that purpose.

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The task of interpreting in a late age the early stories preserved by any people is a difficult one. In order to succeed in this it is necessary first of all that one should, so far as may be, see with the eyes of the men of early times and feel with their hearts. Childhood's answers to its own questions, though of necessity childish and imperfect, are satisfying to the child-mind and are of pathetic interest. The image reproduced from the reflection of external surroundings upon the child-mind is not wholly without value. It may sometimes even occur that the child who is nearest to nature's heart in his simplicity will give to most important questions the answer that is closest to nature's truth.

It must also be remembered that in these early stories we are dealing often with essential poetry and not with mere prose. Hence due freedom must be given to the imagination in order to obtain the meaning of the picture which the early fancy painted. For each picture has its one special meaning which the successful interpreter will aim to secure. The story of "Jack and His Beanstalk" we are told is found all over the world.[3] But we should be far from understanding the thought of the early peoples that heard and told the story if we should fail to climb by it with them to the country above the sky.

At the same time we must not forget that what seems early story may be a reflection into the past of later tribal or national experiences. It will therefore be necessary carefully to compare the narratives, particularly the more complex and elaborated and those that contain tribal or national names, with real history that can be established with more or less of certainty. It may be found that Rome has named Romulus and not Romulus Rome.

All these requirements we shall find it necessary to observe in our attempt to secure the true interpretation of the early Hebrew stories. In addition we have to remember that we are in contact with the oriental mind, with its fondness for figurative and picturesque forms of expression. Our coldly matter-of-fact western habit of thought and interpretation must be laid aside. Attitude and atmosphere are most of all important to

[3] FISKE, *op. cit.*, p. 151.

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our success, while, unfortunately, they are equally difficult to secure.

It is not easy to determine at what period in the life of a people writing begins to take the place of the oral transmission of song and story, which are naturally the earliest forms of literature. The growing complications of the life of a tribe or a nation make it necessary to preserve the accounts of early times and ideas in a form in which they shall be free from the loss and change incident to failure in memory or to enlargement and embellishment on the part of the narrator. Interests increase; activities become crowded; while mental phenomena also receive more detailed attention. At this stage the reading of such stories in some instances will take the place of narration, and, naturally, the religious leaders are the writing and the reading class. Dr. Brinton[4] gives an interesting illustration of this stage in literary achievements:

> In South America there is said to have been a nation which cultivated the art of picture-writing. . . . . A missionary once penetrated with great toil to one of their villages. As he approached he beheld a venerable man seated under the shade of a palm tree, with a great book open before him from which he was reading to an attentive circle of auditors the wars and wanderings of their forefathers.

Narration is not entirely set aside by such written stories, for oral versions of ancient stories are found at a late period. This fact is illustrated today in Japan by the narrations of the professional story-teller.

When the art of writing has been learned and its value recognized, it becomes easy and natural to record events nearly or quite contemporaneous. An *official* recorder will be required as soon as the organization of a people reaches a good degree of advancement.

Such must have been the beginnings of Israelitish literature. How early the art of writing became known to the Israelites, so as to be employed for preserving early traditions, we have no secure ground for judging. It is not impossible that as much as this was already done among them before the final settlement in Canaan. It is not easy to suppose that the great organizer who

[4] *Myths of the New World*, p. 26.

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was the author of the nation's life and the revealer of the nation's God should have been wholly ignorant or careless of so important a means of information for his own and later times. He would have the same motive for leaving written accounts as that which actuated the religious teachers who were his successors at a much later period, and who aimed to secure by their writings the religious education of their people.

But with the change from the nomadic to a settled form of life, and out of the stirring events by which this change was secured, came the opportunity and the material for literary activities which cannot have been lacking. It is not wholly beyond belief that the young prophets, whose religious enthusiasm is attested by the old proverb, "Is Saul also among the prophets?" had among them, or over them, those who could, and did, preserve in written form some record of the earlier times and teachings. When the monarchy had become firmly established, *then* were furnished more completely all the requirements for literary activity, viz., abundant opportunity, themes of exceptional interest, and the literary need arising from a fully systematized social and political order.

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THE PLACE OF ACTION OR DEEDS IN A RELIGIOUS EDUCATION.

By Rev. David Beaton, D.D.,
Chicago, Ill.

Considerable attention has been given of late in secular education to the importance of training children in manual dexterity and in laboratory practice. It has long been recognized that some phases of even intellectual development were impossible without this union of action and practice with theory and belief. "Action," as one great teacher has said, "is three-fourths of life."

President Eliot of Harvard University said recently before an audience of clergymen:

> As I weigh the forces that affect mankind, and look back upon the course of human history and the progress of Christianity, it seems to me the first and greatest civilizer is steady work. That is the way the race is lifted out of barbarism into semi-civilization, and then into civilization. Labor, steady labor, is the great civilizer. The Protestant churches are too intellectual and too emotional on the part of the teacher or preacher, and call for too little of personal exertion on the part of the recipient of the inspiration.

This is a true and searching criticism of our Sunday-school system of religious training. In it we take no account of and provide no place for this whole side of moral and religious education. We thus violate one of the most important fundamental principles of human nature and the science of pedagogy: the principle, namely, that the child gets no benefit from a lesson where there is no corresponding reaction on the part of the pupil. The moral and spiritual benefit that should remain in the child's life after being taught any given lesson does not come from merely telling that child something which appeals either to its intellect or even its feelings. If we teach a child any intellectual idea successfully, we have to get the corresponding intellectual reaction; if we touch its feelings, we must get a sympathetic

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reaction in return, or we have merely dissipated its emotional nature. But the intellectual training and the emotional quickening are only means to an end in the moral and religious education of the pupil. That end is action, deeds, conflict, a completed life in the personal application of the truth, which we call character.

Moral and religious education is not, and can never be considered, complete without the answering deeds which any particular truth or feeling is intended to call forth. The world is full of well-instructed knaves, and dreaming sentimentalists, but character demands action. It is a deed that incarnates the moral principle and proves that the heart and will of the doer are consenting to the virtue. Instruction both in Bible doctrine and incident may remain purely intellectual or purely emotional, and in remaining so miss being efficient agents of moral and religious training. These forces must be transmuted into character, and the agency which accomplishes this is action. The pupil must not only know and feel, but must consent to act thus, and so from love of the truth, from principle, because in his secret heart he desires to be true and good like the example set before him.

This side of education opens up a large field, giving cause for anxiety as well as hope; for responses and actions to such appeals must not be artificial, but real and spontaneous. One consideration is, however, of great value in its bearing on the relation of a scientific system of instruction to this fundamental principle of character-building. It is the circumstance that habit tends to make action spontaneous, and therefore it becomes, with the proper training, as easy to perform good deeds as bad ones. For the normal child, under proper discipline, the virtuous action is more natural than the immoral one. If, therefore, we want our boys and girls to be virtuous in every fiber of their will and imagination, they must be taught from their earliest infancy to do good actions, whether they know the reasons for them or not. It is sufficient that they respond to any lesson or appeal that love or authority should set before them, and so their character grows with their growth, and in their maturer years they find themselves

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doing the right spontaneously, as well as by preference over the evil. As it is the unvarying, unhesitating, spontaneous act of courtesy that makes a gentleman, so it is the unhesitating, unvarying, spontaneous choice of virtue that makes the Christian. Of course, there are all degrees of response, because there are all degrees of moral culture, but moral training simply means the eliminating of the obstructing causes of spontaneous virtue.

In the moral training of the child, then, response and action must go hand in hand with knowledge and feeling, and we must not wait for a crisis in the child's life; every experience, whether from truth taught or endearments lavished, is a crisis in the moral life and should be followed by its appropriate action; for in this only does the fruit of character reach maturity. But maturity in this sense does not mean the maturity of a completed character; simply that of the appropriate virtue of a child's nature. The moral change in each lesson is infinitesimal in the single case, but infinite in the gradual cumulative force of moral and spiritual qualities added to the total life.

A practical instance of this form of religious instruction has already been seen in the case of many circles of King's Daughters and of Junior Societies of Christian Endeavor, that perform personal service for young people of their own age in social settlements and other philanthropic institutions. These and kindred societies have of late laid great stress on the idea that virtue means doing things, not talking about them and rehearsing their own pious feelings. And the remarkable interest shown by the young people in this side of moral instruction is evidence that it supplies a legitimate demand of the soul in the maturing years of Christian education. Especially has it been helpful in eliminating the pharisaical and priggish vices of a youthful religious experience. Nothing is worse for a child than to be over-conscious of his religious experience. The child should love its mother and its God as naturally as the flower blooms and the bird sings. In a Christian home and under proper religious instruction, this side of its nature should develop as naturally and unconsciously as it breathes and plays, and its virtuous feelings and deeds should be as normal as its

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mental processes. The child who is taught to minister to a wounded bird because it is God's creature, and to speak truth because He loves purity in the inward parts, will not be poisoned in spirit with the pharisaical consciousness that he is a good boy for so doing, but he will do those things as naturally as he plays and thinks. Action, deeds, the doing of service, are the open air, the sunlight, the salt of the sea that make doctrinal and emotional teaching robust and manly, and the hygiene of the soul.

What form this education in action would take under a scientific system of religious instruction can only be dimly outlined, but the one interesting practical feature may be pointed out. The teacher following such a system will know what particular ideas and virtues are being inculcated at a given period, and accordingly he will know the corresponding reactions or practical deeds that should accompany them. At present the teacher does not know what to ask the pupils to do; and he is as likely to blunder into asking them to do the inappropriate things as to do the kind of actions that will build their character at this stage of their education. A certain class of feelings and ideas are appropriate for children of ten years which are not appropriate for lads of sixteen or eighteen; so with actions. What the youth of eighteen would properly regard as childish may be suitable and necessary for a child of ten. It would be quite reasonable to look for such a series of doings accompanying their lessons, arousing the curiosity and securing the interest of the youth, just as manual training and laboratory work supply the deep craving of the growing mind and body for physical activity.

Around this feature of a truly scientific system of religious instruction in our modern Sunday schools many of the most valuable forms of service for young people might center, and obviate the growing evil of multiplying societies for every kind of service. The club, the guild of service for the social settlement work, the hospital flower mission, forms of service for the home and the school, park and open-air work for the congested districts of our cities, young people's home and foreign missionary societies—these and many other forms of work could all be help-

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fully associated with the Sunday school, and not separated from it as they are at present, and remaining the purely individualistic and unrelated activities of a few. The church and civic life of the day needs systematic training in practical work, both for its own missions and the larger philanthropies of life; and the nation will never see a generation of generous givers until it sees a generation of trained workers. Sunday-school instruction as mere theory, mere doctrine, mere sentiment, must be supplanted with instruction in deeds and in the vital relation to the Christian and civic life of the people.

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COMPARATIVE TRANSLATION: EXODUS 20:7.

A STUDY IN MODERNIZING THE ENGLISH BIBLE.

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לַשָּׁוְא כִּי לֹא יְנַקֶּה יְהוָה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא׃

—Ginsburg's Hebrew Bible, 1894.

Οὐ λήμψῃ τὸ ὄνομα Κυρίου τοῦ Θεοῦ σου ἐπὶ ματαίῳ· οὐ γὰρ μὴ καθαρίσῃ Κύριος ὁ θεός σου τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ.

—Swete, The Old Testament in Greek, 1887.

Non assumes (usurpabis, Deut. 5:11) nomen Domini Dei tui in vanum (frustra, Deut. 5:11); nec enim habebit insontem Dominus eum qui assumpserit nomen Domini Dei sui frustra (quia non erit impunitus qui super re vana nomen ejus assumpserit, Deut. 5:11).

—Tischendorf's Edition of the Vulgate Text, 1873.

Ne jures per nomen Domini dei tui cum mendacio; quia non justificat Dominus eum qui jurat per nomen suum cum mendacio.

—Syriac Text in Walton's Polyglott (Latin Translation).

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

—Authorized Version, 1611.

—Revised Version (British Edition), 1885.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

—Revised Version (American Standard Edition), 1901.

Thou shalt not utter the name of Yahweh thy God for a vain cause, for Yahweh will not hold him guiltless who utters his name for a vain cause.

—Addis, The Documents of the Hexateuch, Part I, 1893.

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Let no Israelite vainly, impiously, or for a base end employ the sacred name which represents the character of his God; for if he without a worthy purpose speaks the divine name, God will not overlook the offence.

—*Kent, The Messages of Israel's Lawgivers, 1902.*

Thou shalt not invoke the name of Jehovah, thy God, with false intent; for Jehovah will not let him go unpunished who uses the divine name for evil ends.

—BIBLICAL WORLD.

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Work and Workers.

BIBLE STUDY IN THE WOODWARD AVENUE CONGREGATIONAL CHURCH, DETROIT, MICH.

In the effort to enlarge and elevate biblical study to its proper position in the church, there is much help in a comparison of aims and experiences. Lonely labors are hampered; co-operation means great reinforcement. In this light the simple and unfinished story of what has been done in one small corner may be a stimulus to others.

The work accomplished in the Woodward Avenue Congregational Church of Detroit has been a natural and inevitable growth from the circumstances of the case. It has been slow, and it has been checked in its development by many causes. I do not know how to give an idea of it except by the most frank and direct statement of the story.

It has always been my belief that Bible study and teaching was a very essential and central part of a minister's work, and I have acted on that principle, not by teaching classes in the Sunday school, but by affording opportunities of class-study for teachers and others interested. At the time of beginning work in Detroit, fourteen years ago, I was deeply interested in the historical method, then just becoming more accessible than before to others than specialists. It seemed wholly out of the question that one who professed to be a religious teacher, and who based his ideals on the Scriptures, should be content to let any new light escape him, or to persist in an ignorant and uninformed method of interpretation. Under the pressure of that feeling the books of the newer method of interpretation were not merely read, but were studied with constant reference to the text itself; and a somewhat minute investigation of the problems was made. The result was unexpectedly luminous and gratifying. The method approved itself, not only by its reasonableness, but by its results. A key was found which unlocked mysteries, solved enigmas, relieved the strain of countless difficulties, and tended to a unified conception of the process of divine nurture in Israel and the early church.

The next step came from the conviction that what helped the teacher must help the pupil, if it were rightly presented. There seemed to be no reason why the special student should be illuminated, and the average man and woman walk in darkness. The air at that time

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was full of warnings against giving the new ideas to laymen and Sunday-school teachers; it would only confuse them, and they would in turn confuse their pupils. But it seemed to me that this depended on several things, and not least on the question whether the minister knew his Book, or had only had a gleam or two as to what the scientific study of it meant. At any rate, the venture was made; first with a small class of those who were thoroughly interested, then in more public lectures on characters and historical events, or on the new method of study. By 1894 the circumstances seemed to call for a more complete presentation of the subject, and a series of studies was planned covering the history of Israel from the exodus to the Christian era, which ran through three years. Schedules were prepared, with topics, references, and suggestions of readings from reliable works. Sometimes special topics were assigned to members of the class, to be rendered in writing. The public library kindly put on its tables in the consulting room the works needed by the class. In the course of time, by the aid of the Young People's Society and others, a small collection of the most important works was provided at the church, which was open at certain times daily.

The effect of this instruction soon became manifest in striking ways. Some who had practically given up the puzzle of Bible study, through the confusion arising from its unhistorical and unscientific method, got down their Bibles and became greatly fascinated by them. Eagerness and active effort were awakened, and the prophesied danger of shaken faith did not appear. Some from outside our own congregation, who had done enough independent work elsewhere to awaken their interest, came in to participate. Others came from an interest aroused by the prospectus sent out.

There soon followed from these studies a demand which was unexpected and in many ways unwelcome. In the latter part of 1894 the teachers in the Sunday school declared that they could not longer use the conventional lesson studies. Various changes were suggested and tried, but the dissatisfaction remained. To one of the most advanced classes a series of private lesson studies had been given which greatly quickened their interest, through the skill of a specially competent teacher. And it was not long before the call for a plan of lessons that was in harmony with the historical method became too loud to be ignored. At the cost of great labor, in addition to the work of carrying on systematic class studies as before, and trying to do the regular work of a city pastorate as well, a series of simple manuals was pre-

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pared, beginning with "The Great Prophets of Israel," continued the next season by "The Spirit and Teaching of Jesus," and covering at last, in the course of five or six years, the whole historic period from the exodus to the end of the apostolic age. The motive most prominent throughout was to give the teachers the biblical material in the historic order of development. To them was referred, with some help at first, the task of adapting the scheme to the various ages and capacities of pupils. Neither the time, strength or ability of the pastor, nor the funds at hand for printer's ink, allowed any thought of a completely graded system of studies. It was hoped that in time this might be procured from other sources, when the demand for improved methods should necessitate the production of helps.

As to the effect of the change in the school, it was distinctly felt to be an advance. Teachers and scholars awoke to fresh interest. Some fine work was done in the higher grades; better attention to the lesson was secured from the younger pupils. There were exceptions, but that was the general result. Especially it became evident that a more competent and far more interested corps of teachers had been secured, in whose hands the newly arranged material could be intelligently and effectively used. The question so deeply involved in all plans for the betterment of Sunday-school work had been solved. But it had taken five years of pastoral teaching, advancing from step to step toward the frank and full adoption of scientific methods, to produce this result. We have no discoveries to reveal of any quick and easy methods of teaching teachers to teach. Much still remains to be done. Much cannot be done by any man or any church alone.

The approach to a really graded course in the school has been more difficult and has thus far only had a beginning. Against it have stood the force of custom, the advantages of the uniform lesson, the lack of sympathy here and there, the voluntary nature of the Sunday school both as to attendance and study, the absence of home co-operation, the short session once a week, and the uncertainty of continuance in the course that might be mapped out. But a beginning has been made; the uniform lesson has gone; and some steps have been taken toward such an apportionment of topics and studies as has been for some time held in mind. Other lesson schemes, other steps in organization, and other instruction in pedagogy and child-knowledge are greatly needed.

The work of advanced teaching has developed meantime, finally settling itself into a Sunday afternoon lecture with opportunities for

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questions and suggestions. It has taken up such studies as "The Career of Jesus as a Development," "The Evolution of Christianity," "The Effect of Scientific Study on the Literature, History, Ethics, and Religion of Israel," "The Hebrew Legends of the Prime," and others.

The story of what has been attempted here is not given from any sense of satisfaction with the accomplishment, but only to illustrate some things that can be done under difficult circumstances and when people are only feeling their way, without outside help or co-operation, toward better things. Some lessons of our struggle are clear to me; *e. g.*, that the work of training teachers must precede everything; that no pastor will succeed in doing that effectively by any superficial reading or by the adoption of "advanced" ideas merely, but only by tireless and patient examination of the text itself "to see whether these things are so;" that the widely prevalent and much-cultivated fear of unsettling the minds of students by fair and honest and competent teaching is a sheer "bug-a-boo"; that the method of reconciliation and mediation which seeks to make the old method and the new ride the same horse, only brings both to the ground and produces the very skepticism it seeks to avoid; that the utmost frankness and the most uncompromising adoption of the best-established results of historical study, when given with the reasons which substantiate them, are likely to receive respectful attention and lead to real study and ripening conclusions. If one is neither stampeded by criticism nor tempted to bitter retort, he will find that in time the resolve to give only the best will justify itself.

In conclusion a word may be said as to plans and ideas of unification and classification of studies which are not yet realized, but a hint of which may count in the current discussions. The grading of a school is not likely to be an easy task except under very unusual conditions. It is hampered, as I have shown in the case of our own school, by many difficulties. Yet in the interest of the real teaching of religion, some graded method is too important to be dismissed because it is difficult. Gradually—especially, I am confident, with the help of the newly organized Religious Education Association—something definite will be effected. Doubtless there will still have to be in most schools some ungraded classes to catch newcomers, temporary pupils, and others who are not ready for graded studies. But that should not prevent the grading of such a part of the school as can be so handled.

I have always felt that the double problem of the Sunday school

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and the "second service" might find its natural and fruitful solution in a second service in the afternoon devoted to instruction, which should include both younger and older students, and should open with brief but dignified worship, with choir, organ, and minister, in the church itself; the classes of every type then scattering to their work in places adapted to their several needs. There is need of giving to the teaching work the same dignity and honor that is given to the preaching service.

Then, as to a general scheme of grading, there should be, first of all, the kindergarten, to be worked on the real kindergarten method, but with a more definite adaptation of that method to religious instruction. Next, a primary department with a two-years' course, in which the biblical and other appropriate stories should be made the chief vehicle of practical teaching about life as it is. Third, an intermediate grade of children from, say, eight to twelve years old, where the more systematic study of the Bible should begin, initiated by a study of Jesus' own teaching and life as a standard for all future reference; and going back in the second year to the study of ancient Israel from the exodus to the prophets. In the fourth or junior grade the studies might take up the prophetic era and the story of Judaism to the Christian era. In the senior classes I have felt that there should be a study, by a careful and critical use of Jesus' teaching, of Christian principles and their application — as a preparation for definite personal decisions and the entrance into church membership — followed by a study of the genesis of the church in the apostolic age.

For the passage from grade to grade it would be well to have certificates given on the basis of the recommendation of the teacher; and the appeal of this to the self-respect and efficiency of the pupil might be an effective correction of the hereditary indisposition of the pupil to study in the Sunday school as he does in the day school.

There are endless questions which I have not touched, concerning psychologic and pedagogic problems and the constant use of the most effective of all forces, the personality of the teacher. Others can treat these subjects, which are of radical importance, far better than I can. I have only tried to present that aspect of the new development of church teaching which has grown out of the definite experience of one church. For one thing I am devoutly thankful; that the period of lonely, isolated work is passing, and the day of fuller intercourse and wider co-operation is dawning.

HEMAN PACKARD DEFOREST.

DETROIT, MICH.

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Book Reviews.

A History of the Babylonians and Assyrians. By PROFESSOR GEORGE STEPHEN GOODSPEED, PH.D., The University of Chicago. New York: Charles Scribner's Sons, 1902. Pp. xiii + 422. $1.50.

Professor Goodspeed has here portrayed the career of a people whose history, next to that of Greece, is the most wonderful of the ancient world. The theme, however, has not as yet become popular; partly because exact scholars, into whose hands the task of popularizing has, for the most part fallen, rarely have the gift of a picturesque and graceful narrative style, and partly because so much of the long and checkered history is as yet unrevealed. The latter disadvantage may perhaps never be wholly overcome, in spite of the splendid discoveries which are still being made, and which illustrate certain stages and aspects of Babylonian life with a fulness scarcely surpassed in the surviving annals of Greece and Rome. The former drawback is certainly not apparent in the present work, which leaves scarcely anything to be desired in the way of skilful arrangement and graphic delineation.

In an introduction (pp. 3–46) the author gives what the educated layman needs to know of the regions drained or fertilized by the Euphrates and Tigris, of the excavations which have brought ancient Babylonia and Assyria to our knowledge, of the ancient language and literature, and of the sources of our historical information. A broad division is made of the whole subject into four parts: I (pp. 1–117), "Old Babylonia till 2000 B. C.;" II (pp. 118–73), "Rise of Assyria and its Struggles with Kassite Babylonia;" III (pp. 174–330), "Ascendency of Assyria;" IV (pp. 331–76), "New Babylonian Empire." It will be seen that the greater portion of the book is occupied with the story of Assyria. This is unavoidable, in the present state of our knowledge, for although Babylonia had a far longer political life than Assyria, the latter country having adopted and carried out consistently an imperialistic policy, its rulers laid special stress on wars and battles and campaigns (of which history is so largely made) and gave prominence to these in their annals,

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while the Babylonians made military matters secondary to agriculture, commerce, and the pursuit of knowledge. Moreover, the history of Assyria at the height of its power ran parallel to the times of the best-known kings of Israel and Judah, and thus makes possible a sort of synchronistic history of the highest interest. We are, however, now greatly increasing our knowledge of the civic and domestic life of the Babylonians, and the future historian will have a grateful task when he comes to set forth in detail the sources of the influence wielded by these pioneers of civilization, even if no complete narrative can ever be written of their early military enterprises and international relations.

In dealing with the material lying at hand, the author shows largeness of view and the constructive imagination which is even more important to the historian than the happy faculty of agreeable narration. He is particularly successful in giving historic reality to the outlying communities which formed the large environment of Assyria, so that his account of military operations, for example, in the regions of the upper Euphrates and Tigris, becomes an instructive commentary, brief though it is, upon the monotonous annals of the conquering princes. The reader will be grateful to him for the way in which he has, incidentally to his main purpose, developed the history of ancient Armenia (see pp. 160–63 and Index under "Urartu"). In general it may be said that, in spite of what one may call the oriental or Semitic limitations of his material, he has succeeded in giving a genuine interest to his theme. To make of such a subject a living thing is no small achievement.

Professor Goodspeed has also succeeded in making the principal actors personages of living interest. To estimate their character is a task as difficult as it is inviting, and his judgments will probably not always command assent. He is disposed to be more gentle toward Ashurnaçirpal and Sennacherib than the modern readers of their inscriptions have usually been. In his partial apology for Sennacherib he remarks that "the striking subjectivity of his inscriptions . . . . is a very hazardous basis for estimating the character of an Assyrian king, since he cannot be regarded as the author of the inscriptions in which he thus speaks." To Ashurbanipal, however, he ascribes the virtual authorship of an important part of one of his own inscriptions (p. 316), and it seems probable that the spirit of the great kings is displayed in the self-laudatory introductions to their annals as well as in the texts generally. Indeed, there is a striking consonance in the cases of these rulers just cited between their deeds as recorded in the narrative por-

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tions and the attributes with which they proudly invest themselves in the opening passages of their inscriptions.

Attention should be called to the admirable bibliography at the close of the book, as well as the full chronological summary and index.

J. F. McCURDY.

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Moses and the Prophets. By PROFESSOR MILTON S. TERRY, D.D., LL.D. Garrett Biblical Institute, Evanston, Ills. New York: Eaton & Mains, 1902. Pp. 196. $1.

Dr. Terry has performed a useful service in presenting what he terms in the sub-title "an essay toward a fair and useful statement of some of the positions of modern biblical criticism." The volume contains a brief résumé of the most important questions affecting Old Testament literature. The preface suggests the need of such a presentation and its legitimacy as proved by the utterances of men high in the confidence of the Methodist Episcopal church, whose membership it is apparent Dr. Terry is seeking to reach in this book. In the introduction an account is given of the formation of Old Testament literature and its present arrangement. The facts presented are such as have become familiar to students of Old Testament criticism, and are set forth in a constructive and conservative manner which reveals Dr. Terry's attitude as thorough, reverent and orthodox in the best sense. Such subjects as Moses and his relation to the legislation, the prophetic history, the place, character, and significance of messianic prophecy, and the use of parable and apocalyptic in the Old Testament, are considered in a clear and popular manner. Dr. Terry has rendered a valuable service to that large body of biblical students who have not the time to read more technical works on the subjects embraced in this treatment.

H. L. W.

St. Paul and the Roman Law, and Other Studies on the Origin of the Form of Doctrine. By W. E. BALL, LL.D. Edinburgh: T. & T. Clark, 1901; New York: Imported by Charles Scribner's Sons. Pp. xi + 216. $1.50, *net.*

This little volume considers the influence exerted upon Christian doctrine by Roman law, Greek philosophy, and the uncanonical Scriptures of the Jewish church. Of these subjects the first is accorded the larger treatment, but is practically limited to matters centering

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about "adoption." The author holds that in the Pauline thought adoption is the equivalent of the new birth in the Johannine theology. His treatment principally concerns Rom. 8:14–16, the Spirit being a joint witness with the believer, the "redemption of (or release from) the body" (vs. 23) being treated as the manifestation of the adoption already accomplished before the resurrection. Released from the flesh, the adopted believer is taken to his Father's house. Similarly he treats of Gal. 4:4–7. The Roman will is also used to give meaning to the διαθήκη which plays so large a rôle in New Testament thought. It is noticeable here, however, that the author does not refer to Ramsay's elaborate discussions of the word in which the difference between the imperial and the local law is shown to affect the force of the conception in Galatians. He might well have combined with his discussion some reference to the pharisaic ideas of sonship in the heavenly kingdom.

The remainder of the book is a convenient, but somewhat sketchy, presentation of facts with which every interpreter should be acquainted. As valuable as any portion is its collection of passages from uncanonical Jewish literature, apparently quoted in the New Testament. As a whole the volume is likely to be of service to students of the New Testament, probably as much as anything from its insistence upon the principle of recognizing influence of contemporary thought upon the apostolic teaching.

S. M.

The Agapé and the Eucharist in the Early Church: Studies in the History of the Christian Love Feasts. By J. F. KEATING, D.D. London: Methuen & Co., 1901. Pp. xi + 207. 3s. 6d.

While Dr. Keating renounces any claim to have added largely to what was already known on this subject, he has evidently had a threefold purpose before him in his work, viz., to say something positive as to the nature of the agapé; to gather and place at the disposal of the reader the historical data; and to bring into the account some of the interpretations of modern scholars. The result is a neat little book of the materials, and to a limited extent a discussion of these materials. The fact, of course, is that we do not know enough of the common life of the early congregations to draw with historical certainty a complete picture of what occurred. It is this obscurity which makes the problem. The author does not always resist the temptation to reach practically definite conclusions where there is scanty evidence. This is somewhat noticeable in the chapter on "The Agapé in the Second

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Century," where "seems," "apparently," "evidently" are in frequent use, and especially when he attempts to get a footing in a quotation from Clement by merely quoting Bishop Lightfoot's statement that the eucharistic elements and the contributions to the agapé were part of the regular "bishops' gifts" in Clement's day.

Some things, however, are spoken of with reasonable confidence. Dr. Keating joins with Spitta in repudiating the idea of the agapé as a Christian Passover. He brings out clearly the social feature in the Supper. His point is that the love feast was a much more comprehensive commemoration of the disciples' relation with their Lord than a mere commemoration of the Last Supper. He declares that it is "rather to the central doctrine of Christianity — the doctrine of love . . . . as embodied in the word 'agapé' . . . . that we refer the origin of the constantly recurring love feast" (p. 40 f.). The prominent place given to the eating together which he finds in the life of the times leads him to believe that, even apart from the memorial of Christ's passion constituted at the Last Supper, his followers would continue these meals with a conscious recollection of the relation with him and of the union constituted by him: "The very common meal itself would be a religious act."

Although Dr. Keating finds obscurity in the New Testament references, he raises no question that there was a large place given in the apostolic church to the Lord's Supper in conjunction with a meal of Christian love. As late as 200 A. D. in Alexandria the two were still together, while at the same time, according to Tertullian, the eucharist and agapé in parts of the western church were separated. Causes which led to the separation were not equally operative in every region. They may be stated in about the following order: (1) there were the corruptions referred to by Paul, and possibly in the later epistles of Jude and 2 Peter; (2) the difficulty of all eating together when the companies of believers had become large; (3) the increase of sacredness attaching to the eucharist, arising from a greater emphasis upon the significance of Christ's sufferings and death; (4) persecution in the provinces, under the stress of which the eucharist was more safely observed in the early morning; (5) the decision of councils in the third and fourth centuries, which brought final separation and uniformity of practice.

No important phases of the subject seem to have been overlooked by the author.

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The Philosophy of the Christian Religion. By ANDREW MARTIN FAIRBAIRN, M.A., D.D., LL.D., Principal of Mansfield College, Oxford. New York: The Macmillan Co., 1902. Pp. xxviii+583. $3.50, *net.*

Principal Fairbairn stands in the first rank of British theologians of the present day, and is recognized as a leader among dissenters. Consequently all of his writings have been received with respectful attention and have been highly appreciated by the reading public. And *The Philosophy of the Christian Religion* has attracted even more attention than any of his previous works, though much of the criticism has been adverse.

The title of the book itself contains a contradiction, for, whereas the Christian religion is an individual, concrete religion among others, philosophy always deals with the universal, not the particular. As a matter of fact, Principal Fairbairn has, not ostensibly but actually, written a work on Christian apologetics, and to serve this purpose has given a philosophy of nature, knowledge, action, evil, history, and religion. He says, somewhat confusedly: "This book, then, is neither a philosophy nor a history of religion, but it is an endeavor to look at what is at once the central fact and idea of the Christian faith by a mind whose chief labor in life has been to make an attempt at such a philosophy through such a history" (Preface, p. x). And his contention is that this central fact and idea is not the historical Jesus, but the deified Christ, the conception of a supernatural personality formulated by the apostles in their interpretation of his person. His valuation is that "the conception of Christ stands related to history as the idea of God is related to nature, *i. e.*, each is in its own sphere the factor of order, or the constitutive condition of a national system" (p. 18). And so the book naturally has two parts, the first investigating the God in nature, the second interpreting the Christ [= God] in history. The study of nature is the means of unfolding, explicating, and defining the contents of the idea of God; the study of history develops, amplifies, and justifies the conception of Christ. By means of a philosophy, a philosophy of religion, and a study of the essence of the Christian religion, he is confident that he is able to show the supremacy of Christianity as the fulfilment and completion of all.

His point of view is entirely ontological. His notion of causality belongs to the old prescientific stage of thinking, in which every phenomenon has its place in a single chain of cause and effect leading back to a first uncaused cause. His way of looking at reality is that

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which demands an answer to the question as to what actually exists, rather than as to what has a function and serviceability in life. He has the idea of an externally existent truth which is the criterion of knowledge. All these views modern thought is supplanting by its organic, empirical, and practical view-point.

Under the guise of an idealistic philosophy he takes a short and easy path in obtaining by means of theoretic reasoning the whole spiritual life and transcendental personality that is needed to make philosophy yield rich results for religion. His confidence in his method and results is unbounded; but in fact his procedure would not be regarded as cogent and sufficient by any of the best leaders of idealism. In addition, his theoretic work is open to all the criticisms that are urged against the idealistic theory of knowledge in general.

Instead of being able to derive a transcendental personality by the methods adopted in the first part of the book, an investigation of nature reveals at best its continuity and legality. And the analogical interpretation of all reality by means of a category obtained from our own experience, which is so small a part of that reality, is a method which cannot yield absolute certainty. But Dr. Fairbairn makes use of the argument from analogy as if it yielded universal and necessary conclusions. The reading of personality into all reality is more the result of faith than of abstract logical thinking. Then again, personality as we know it presents a reciprocal relation between activity and passivity. It is a growing reality, and is conditioned and limited by environment. Dr. Fairbairn overlooks the effect of these considerations in his argument for analogy. It is just possible that we have not sufficient data to solve the problems that underlie all reality, and it seems reasonable that the whole existence cannot be set forth fully by any one part of that existence.

Even supposing that Dr. Fairbairn's philosophical investigation would yield the valid conclusion that there is a transcendental personality presupposed in nature, knowledge, and history, still it would have no bearing as a support for the validity of the Christian religion. For the religious idea of the supernatural personality of Christ has nothing in common with a cosmological or epistemological concept of a transcendental personality. The author utterly fails to make a distinction between religious knowledge and that gained in science or philosophy. Just as religious ideas have no validity in philosophy, so no philosophical ideas have any function to perform in any system of religious ideas. To make the idea of Christ's supernatural personality one with the concept of a transcendental personality derived from

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philosophy would mean that the religious idea is changed to a philosophic concept and so of no use to religion, or else make the system of religious ideas a philosophy of the universe.

And the latter is what Dr. Fairbairn actually does, for he is completely intellectualistic in his mode of thought. Religion is continuously thought of as a system of ideas, and the true religion is the true philosophy of the universe. Christianity is the supreme religion, for the fundamental element in Christianity, the intellectual interpretation of Jesus' person, is "the factor of order in history" and "the constitutive condition of a rational system." But we venture to say that the principle of the supernatural personality of Christ, whether taught by Christ or by the apostles, has not been the creative factor of religion. Rather, Jesus as living Savior generates faith or trust in the God revealed in him. Persons rather than doctrines must save persons.

It would be easy to condemn other elements of the book. Often there is dogmatism, arbitrary modes of argument, and sometimes a twisting of the facts to suit the purpose in hand. The literary style is alluring, especially to the one who is anxious to accept the position of the author; but to the patient student digging beneath the expression for the essence of the thought expressed, the writer's ability as a rhetorician is felt to be a mask which often covers loosely constructed thought, or a fairy bridge over which the enthusiastic imagination glides easily, but which will not be trusted by sober reason to span what are in truth great and yawning chasms.

Still it would be unfair to fail to express some of the appreciation which every reader of the book must feel. The broad learning, sane exegesis, and reverent and sympathetic treatment of the subject will appeal to all. The writer fearlessly approaches many problems and gives a candid discussion. In particular isolated arguments there are many good points. We should like to say that the book, viewed in its wholeness, has a worth; yet in what does that worth consist? Not in its method or conclusion as a whole; but, as just said, in scattered thoughts shining like grains of gold here and there upon its pages. The fundamental error of the book on its religious side is its finding the essential element of religion, not in that which is immediately experienced, but in a given codified system of ideas — necessarily of a transitory nature — taken up from tradition and employed by religion as a means of expression and realization. This error is intimately interwoven with his false epistemology and his bad psychology.

G. B. FOSTER.

THE UNIVERSITY OF CHICAGO.

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Current Literature.

Babylonian Parallels to the Hebrew Creation-Narrative.

The discovery of no Assyrian Babylonian records has aroused greater interest than did that of the Babylonian creation-story by George Smith in 1875. Something of its immense significance for the story of Hebrew religion was at once recognized. Since that time many additional fragments of the Babylonian story have been found and made public. Now comes a work by L. W. King, *The Seven Tablets of Creation, or the Babylonian and Assyrian Legends concerning the Creation of the World and of Mankind* (London: Luzac & Co., 1902) containing twenty-one of the previously published fragments, and twenty-eight now published for the first time; the result is an almost complete restoration of the original Babylonian story.

Among the more important points of contact with the Hebrew story which now appear are: (1) the fact that the Babylonian story was written on seven tablets, with which may be compared the framework of the seven days of creation in Gen. 1:1–2:4*a*; (2) according to each account a watery chaos preceded the creation of the universe; (3) in both stories light is called into existence before the creation of the heavenly bodies; (4) the creation of a firmament with waters above and waters below appears in both and is placed before the creation of the heavenly bodies; (5) the creation of the sun, moon, and stars, with the establishment of the seasons, is very similarly described in both; (6) the creation of man is the climax in both accounts. The tablet containing the story of man's creation is now for the first time published.

Primitive Writing and the Old Testament.

In a recent volume, entitled *The First Bible*, Colonel C. R. Conder discusses ably the earlier forms and uses of writing in connection with the origin of our Old Testament books. He reaches the following conclusions: (1) In the time of Moses the literature of western Asia was preserved on tablets of brick and stone, and in the cuneiform script. (2) The Hebrews used such tablets down to about 600 B. C.; and, like the Canaanites, appeared to have used cuneiform writing. (3) The alphabet did not come into use among them until about 1000

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B. C., and was at first a commercial character. (4) In Hezekiah's age both characters were known, and his scribes "copied out" the older documents of Solomon's age. (5) The evidence of personal names, and of other words, supports this view, and serves to explain many discrepancies which thus become valuable evidence. (6) We have no right to make an arbitrary change in biblical texts not supported by actual documentary evidence, or to charge the writers with ignorance and carelessness, or to regard the text as being corrupt except in very minor details. (7) The historical statements of the Bible are fully confirmed by the independent evidence due to exploration, and to monumental discoveries. The important question of today is not whether criticism of the Bible is desirable, but whether the current methods and results are sound.

Is the Decalogue Rightly Assigned to the Times of Moses?

A fresh and suggestive study of the origin and meaning of the Decalogue is contributed by B. D. Eerdmans to the January number of the *Theologisch Tijdschrift*. The Decalogue was originally a septad consisting of the following laws: (1) I, Yahweh, am thy God; (2) Thou shalt not use the name of Yahweh for falsehood; (3) Thou shalt not kill; (4) Thou shalt not commit adultery; (5) Thou shalt not steal; (6) Thou shalt not bear false witness; (7) Thou shalt not covet anything that belongs to thy neighbor.

In refutation of the argument usually brought forward against the early origin of the Decalogue, viz., that its deep ethical tone forbids its being earlier than the days of Amos and Hosea, the great ethical prophets, Eerdmans urges two things: (1) that ethical Yahwism is older than the eighth century; (2) that the relationship between the Decalogue and the prophetic literature is not of such a sort as to compel us to make the former a result of the influence of the latter.

In support of the first contention he cites (1) the ethical element in the Covenant Code, calling attention to the fact that before such sentiments could have become laws and been codified they must have been long in the minds and hearts of the people; (2) the fact that the Covenant Code was a *priestly* product, and furthermore that priestly law is consuetudinary, hence grows slowly; (3) the existence of ethical conceptions among Babylonians and Assyrians in very early times which were in no wise inferior to the ethical ideals of Israel in the eighth century. As to the second contention, it is urged that the

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Decalogue is wholly lacking in any legislation embodying the great dominant ideas of Amos and Hosea, *e. g.*, against oppression of the poor, and in behalf of mercy. The ordinary interpretation of the tenth commandment as *fundamentally* ethical is wrong. Hebrew ethics at no period concerned itself with inclinations and desires, but only with acts. The word *covet* here means "to take possession of something that is occupied," the old Semitic idea being that anything that was unoccupied was free for anybody to take possession of. The third commandment is a prohibition against calling in divine aid to do injury to fellow Israelites. The sixth, seventh, eighth, ninth, and tenth are also to be limited in operation to fellow-countrymen—foreigners stood on an entirely different plane in the eyes of the moral law.

A code of this character was exactly suited to the circumstances attending the covenant at Sinai. This must be thought of, not as a covenant between Yahweh and Israel, but as a union of several related tribes for self-defense and mutual assistance. As protector of this union Yahweh was called in—the God to whom some of the tribes, at least, ascribed their deliverance from Egyptian bondage. The necessity of enlarging the scope of the moral law, so as to make it extend beyond the borders of the individual tribe far enough to include all the members of the new union, gave rise to the code now known as "the Decalogue."

Are Christian Scholars Open-Minded?

In the *Hibbert Journal* for January is an article by Mr. C. G. Montefiore, of England, which he entitles "Jewish Scholarship and Christian Silence." He as a Jewish scholar has the very serious charge to make against Christian scholars of all countries, but particularly of Germany, that they utterly disregard the best work which is done by Jewish scholars in the study of the New Testament history. And the reason which he alleges for this inexcusable ignorance or ignoring of the work of Jewish scholars is that Christian scholars have already made up their minds concerning certain fundamental facts of New Testament history and are no longer open to a change of view, no matter how good may be the evidence adduced for a different understanding of that history. These Christian scholars, he holds, believe that the Law produced a low, unspiritual religion; that the rabbis taught a bad and chaffering morality; that they knew nothing of communion with God; that God was their Master, but not their Father;

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that he was distant and unapproachable; that all they hoped and cared for was material reward; that their law was a bondage; that it prompted to sin; that unchastity, neglect of parents, and other crimes flourished under their régime; that the poor hated them; and that in their scheme of salvation it was only the rich and well-to-do who would inherit the kingdom of heaven (and a gross, material "heaven" at that). Now Mr. Montefiore believes that this idea of the Pharisees, scribes, and rabbis of the first Christian century is fundamentally false, and that it has been shown to be false by evidence which to any open mind would carry conviction. The particular Jewish scholar who has proved it false is in his judgment Dr. Schechter, formerly of Cambridge University, now the head of the Jewish Theological Seminary in New York city. His elaborate studies in the Talmud have made him the foremost scholar in dealing with the problems of Jewish theology and Jewish history at the time of Christ; and the particular series of articles (seven in all) which ought, in Mr. Montefiore's opinion, to have converted all Christian scholars to a radically different interpretation of Judaism in the first century, was published in the *Jewish Quarterly Review* between 1894 and 1900.

The sincerity and the dignity of this appeal from one of England's best-known and ablest Jewish scholars ought to lead all students of the Bible to renewed and open-minded consideration of the points involved. It may be that Mr. Montefiore is right; if so, it means the entire reconstruction of our interpretation of Judaism in Jesus' day. That such a reconstruction is required, that the Pharisees, scribes, and rabbis were so entirely different from what Christian scholars now suppose, is hard indeed to believe. But in any case Christian scholars must not and will not ignore the scholarly work of anyone, and the Jewish scholars are certainly entitled to recognition by Christian interpreters of the New Testament. If Dr. Schechter is wrong, it must be possible to show it from the evidence.

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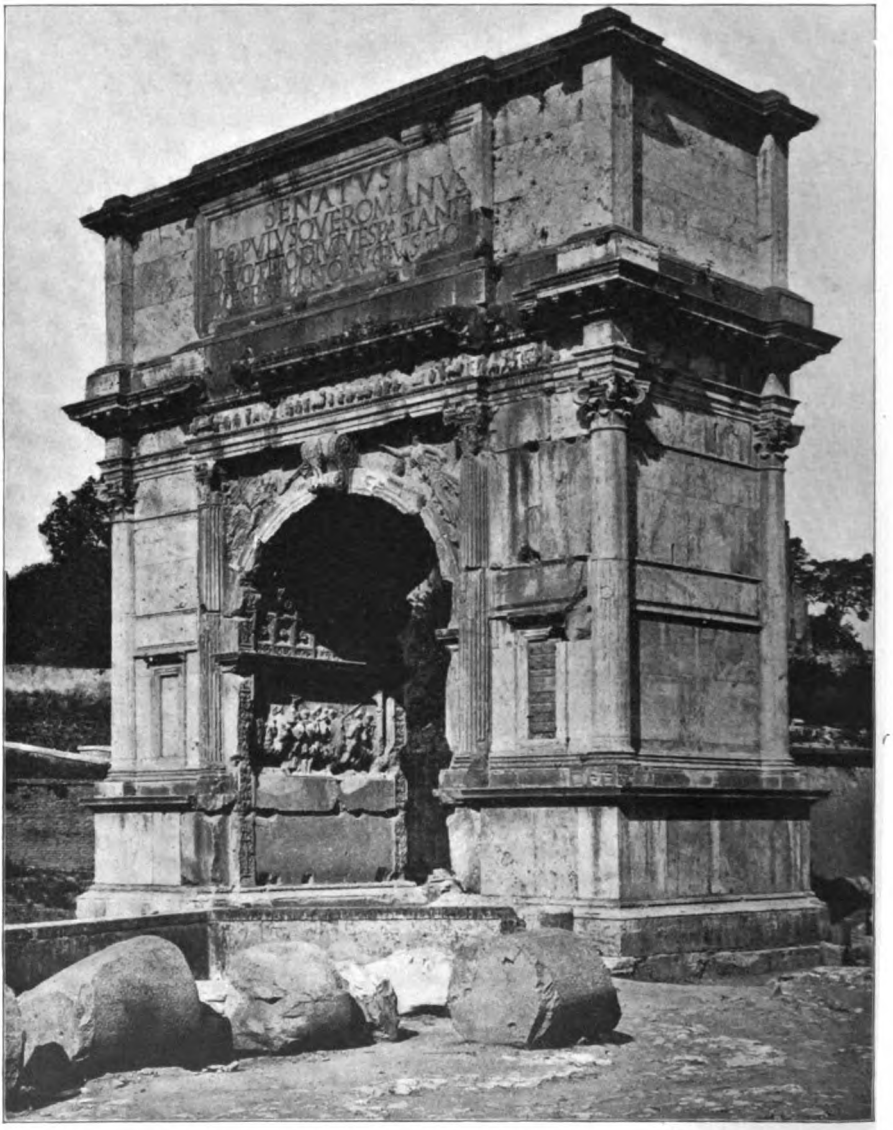

THE ARCH OF TITUS ON THE VIA SACRA AT ROME.

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THE BIBLICAL WORLD

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SELF-SACRIFICE IN THE TEACHING OF JESUS.

NOTHING is more characteristic of the teaching of Jesus than his insistence upon the duty of self-sacrifice. Again and again he goes back to the same thought, that a man must lose his life to gain his life; that no man can be his disciple unless he deny himself and take up his cross and follow him; that no man can serve two masters. There were apparently no sayings of Jesus which made a similar impression upon his hearers, and there have been no sayings which have given modern Christians more difficulty. They fit well in an age of martyrs, but they seem entirely out of place in an age of conventional Christianity.

THE HARD SAYINGS OF JESUS

What did Jesus mean by these sayings, and what shall be the attitude of the modern church toward them? It is safe to say that Jesus did not intend them as a call to asceticism. To his enemies he appeared to enjoy life too much for a saint. In those days, as in these, it was very difficult to believe that a regard for the conventionalities of society does not in some way argue a lack of spirituality. To the excessively conscientious Pharisee, Jesus was a wine-bibber and a glutton because he came eating and drinking.

JESUS NOT AN ASCETIC

Nor is it true that Jesus could have thought that God loves a man when he is miserable better than when he is happy. It is very difficult for us to clear our minds of this unworthy conjecture. Low spirits are very apt to be interpreted as

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spirituality, but Jesus never made misery the thermometer of holiness. Whatever his condition, a man was to rejoice because God was his father. Life was not to be used as a penance, but as a preparation for a blessed future through confidence in the fatherly love at the heart of things. It would be a gross misinterpretation of Jesus to say that his followers must grow less joyous, less appreciative of life's blessings, more suspicious of present happiness. Over against these words of Jesus calling for sacrifice must be placed those others which constitute the Magna Charta of optimism: Take no anxious thought for the morrow; a day's evil is all that the day should have.

If one thus clears his mind of the fanciful and over-zealous interpretation of Jesus' call to sacrifice, there at once appears the great principle upon which it is based, that one must choose the supreme good rather than a secondary good. It is not necessary to pause to discuss just what Jesus considered the supreme good to be. Clearly it is membership in the kingdom of God. It is, however, necessary to call to mind some of the things which Jesus regards as secondary goods: wealth, whether much or little, physical comfort, reputation for piety, even life itself. All these Jesus declares are to be sacrificed when they come into opposition with the supreme good.

Sacrifice a Matter of Exchange

But they are to be sacrificed because the supreme good is worth more than they. The man who sold all he had to buy the field with a treasure in it, the merchant who sold all his pearls that he might buy the one extraordinary pearl, these men did not count themselves as suffering loss in the exchange. The thing obtained was worth more than the things given. This is Jesus' very simple philosophy of sacrifice. A man surrenders an inferior good for a greater good. He gives for what he gets, but he gets something more valuable than that which he gives. He makes a good bargain. He gives, for instance, physical life; he gets eternal life.

Jesus' own life is a striking illustration of this. From the first consciousness of his great mission, he schooled himself to follow

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his ideals. His experience we call the Temptation was no bit of histrionics. He actually chose the narrow path in preference to the broad way to immediate success. Life meant much to him, and he was ambitious as few men are; but again and again he pushed some lesser good aside that he might find his meat and drink in doing his Father's will. The people might wish to make him king, he might be without a place to lay his head, his friends might urge him to avoid the suffering and death he foresaw awaiting him, his own nature might cry out in Gethsemane; but his choice was steady. He would give his life for others, he would seal the new covenant with his blood, he would draw men to him by the cross. It was not that he wished martyrdom, but that he saw his mission was too great to be abandoned at any price. He, too, would not give his soul to gain the world. And therefore God hath highly exalted him and given him a name that is above all other names.

Jesus as an Illustration

Of course, it is a matter of valuation. Some men judge wealth worth more than love. Some men judge life worth more than honor. They make their exchanges, and get what they regard to be the supreme good. But in the estimation of Jesus they are selling their own souls. Their very bargain indicates the grossness of the self that could thus estimate comparative values. His disciples were to make no such mistake, and his modern disciples must make no such mistake.

Self-Sacrifice is a Test of Character

Thus, merely to go without meat on certain days, to practice petty self-denials, to do unpleasant things simply because they are unpleasant—all these things, however sincerely done, are not what Jesus means by sacrifice. He is dealing with a fundamental thing. It is the test of a man's own life. It is not that a man abandons ambition; but he grows ambitious for the best things. When a man believes the kingdom of God is supreme, he not only acts sensibly in holding to it at all costs, but he shows the sincerity and the Christ-like character of his nature. He does not seek quixotic moral adventures, but neither does he hesitate to

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leave father and home and wealth, if these great goods are to be kept at the expense of his own higher self. To do this is to deny one's self, to take up one's cross and follow the Master.

THE MESSAGE FOR THE HOUR

The age needs this teaching. Its commercial sense will see the reasonableness of the exchange, but spiritual valuations are somewhat at a discount. We are too often ready to do the thing that needs to be done to warrant success. But why "succeed"? Perhaps "success" means the worst sort of loss. No great cause, no great institution, no great life can afford to deceive itself. It may be that a cause, an institution, a man may fail. If it be because "success" meant a sacrifice of honor or honesty or love, why should it not fail? Jesus failed, when judged by the ordinary standard. Why should not his followers? And until our faith in a loving father conquers our ambition or our terror in our own Gethsemanes, we shall never quite share in the higher and the peace of Jesus.

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EXPLORATION IN THE DEAD SEA REGION.

By Rev. Putnam Cady,
Pastor Emanuel Presbyterian Church, Amsterdam, N. Y.

In the *Historical Geography of the Holy Land*, Professor George Adam Smith gives a vivid picture of the Dead Sea region:

> You cannot live in Judea without being daily aware of the presence of an awful deep which bounds it on the east—the lower Jordan valley and the Dead Sea. From Bethel, from Jerusalem, from Bethlehem, from Tekoa, from the heights above Hebron, and from fifty points between, you look down into that deep, and you feel Judea rising from it about you almost as a sailor feels his narrow deck, or a sentinel the sharp-edged platform of his high fortress. From the hard limestone of the range on which you stand, the land sinks swiftly through softer formations, desert and chaotic, to a depth of which you cannot see the bottom—but you know that it falls far below the level of the ocean—to the coasts of a bitter sea. Across this emptiness rise the hills of Moab, high and precipitous; and it is their bare edge, almost unbroken and with nothing visible beyond, which forms the eastern horizon of Judea. The depth, the haggard desert through which the land sinks to it, the singularity of that gulf and its prisoned sea, the high barrier beyond, conspire to pro duce on the inhabitants of Judea a moral effect such as is created by no other frontier in the world.

To descend into this awful gulf and stand on the shore of the Dead Sea is an experience never to be forgotten. Immediately after leaving Jerusalem the dreary wilderness is entered. The glare of the sun on the limestone rocks is blinding, and the utter desolation of the uninhabited region is oppressive.

The road usually taken is doubtless the one used by Christ as he toiled up those steeps to the Holy City. It is now a smooth carriage road, yet one is always glad when the nineteen miles between Jerusalem and Jericho are accomplished. There is no sign of habitation between the Apostles' Fountain, at the foot of the steep descent just below Bethany, and Jericho, save the Good Samaritan's Inn—a wretched Turkish café where coffee only is served. One has, therefore, ample time to become familiar with the rocks, the ravines, and the wild gorge of the

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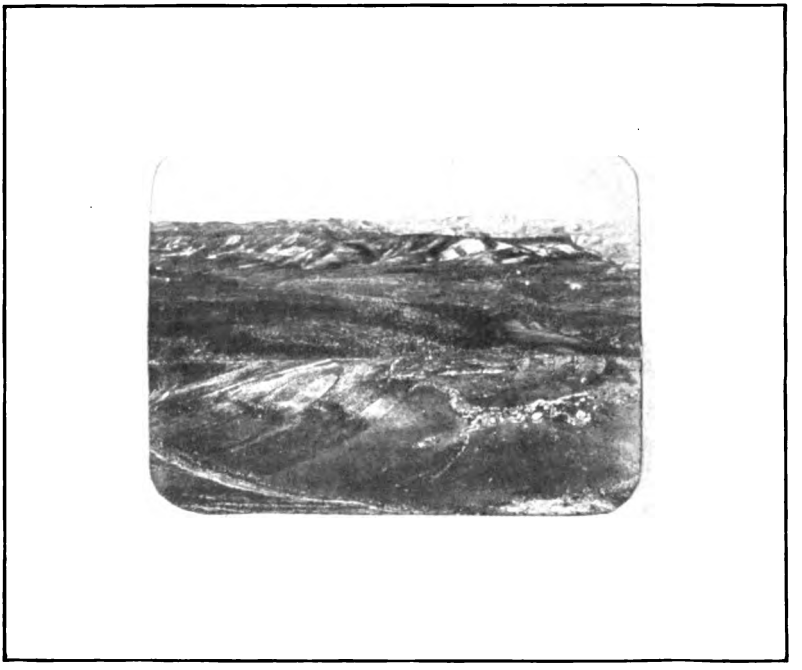
Wâdy Kelt. The windings of the road are innumerable and the turns often dangerous. Several times are seen far below on the right the shining waters of the Dead Sea, into which one seems to be plunging as if drawn irresistibly by unseen forces. On the right, hundreds of feet below, the brawling stream rushes down the Wâdy Kelt. Ahead, and far beyond, rise the mysterious



WILDERNESS OF JUDEA NEAR ENGEDI AND DEAD SEA.

mountains of Moab, looking like a wall erected by the Creator to keep back the great Arabian desert. These mountains attract and fascinate all who visit Jerusalem or Bethlehem. Although thirty-five miles distant from Jerusalem, they stand out distinctly as the afternoon sun falls upon them, and the cliffs and ravines are strongly emphasized with light and shade. But that which adds glory to them is the purple haze that covers them—a tint so decided and yet so soft that it never loses its charm.

When we at last stand on the shore of the Dead Sea, we are

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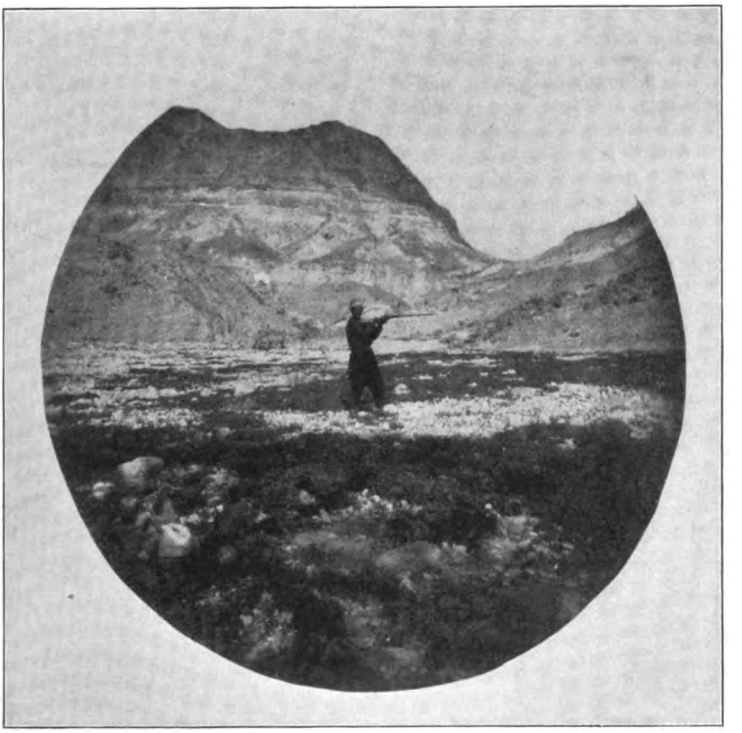
three thousand eight hundred feet below Jerusalem and one thousand three hundred feet below the level of the Mediterranean. It is the lowest spot on the face of the earth. The waters of the sea are clear and of a greenish blue. For forty-two miles they stretch toward the south, with an average width



THE CLIFF OF ZIZ.

of eight miles. The Moab mountains rise precipitously along the eastern shore from two thousand five hundred to over three thousand feet; while the Judean hills, although not so high, loom up grandly with their lonely crags on the west.

The first feeling is that of delight as the strange beauty of the sea encircled by purple-tinted mountains is gazed upon. Then the utter loneliness and desolation of the place is felt. There is not a single habitation along its shores; there is no

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living thing in its waters; no sail brightens its surface. To the westward and thirteen hundred feet above, the waves of the Mediterranean are breaking upon the sands and the cool breezes are blowing. But here the sun is pouring its rays fiercely down into this vast caldron, and the air is stifling. Somewhere here once stood the Cities of the Plain, and one is constantly reminded of George Adam Smith's statement that "in this awful hollow, this bit of the infernal regions come up to the surface, this hell with the sun shining into it, primitive man laid the scene of God's most terrible judgment on human sin. The glare of Sodom and Gomorrah is flung down the whole length of Scripture history."

All approaches to the Dead Sea are in keeping with its history and character. From Jericho the way is over the rolling and desolate plain of the Jordan, where the winds blow hot and the sun is blinding in its glare. If one approaches from Mâr Saba, he must come down the "Valley of Fire" (Wâdy en-Nâr) and other equally desolate valleys. If the approach is made by the Pass of Ziz to ancient Engedi, the same wild region—the wilderness in which David hid from Saul—is entered as soon as Bethlehem is left behind. The whole distance is made over a rolling sea of desolation until the top of the pass is reached, and then there is a sheer descent of hundreds of feet until one comes to the still more desolate shore. From that point, as one looks south, the dark and solitary Masada can be seen standing boldly out against the sky, towering seventeen hundred feet above the sullen waters. Forever associated with that fortress is the remembrance of the destruction of its defenders after Jerusalem was overthrown by Titus. Since that massacre the place has been abandoned and almost forgotten—left to itself with the Sea of Death on the one side and the dreary wilderness on the other.

Strange to say, the Dead Sea is but little known today. Tourists spend half an hour on the north shore and then hurry away. Explorers have gone over nearly every square mile of territory east and west of the Jordan, but have spent very little time on these mysterious coasts. Until our government sent Lieutenant Lynch out with a party of seamen in 1848, informa-

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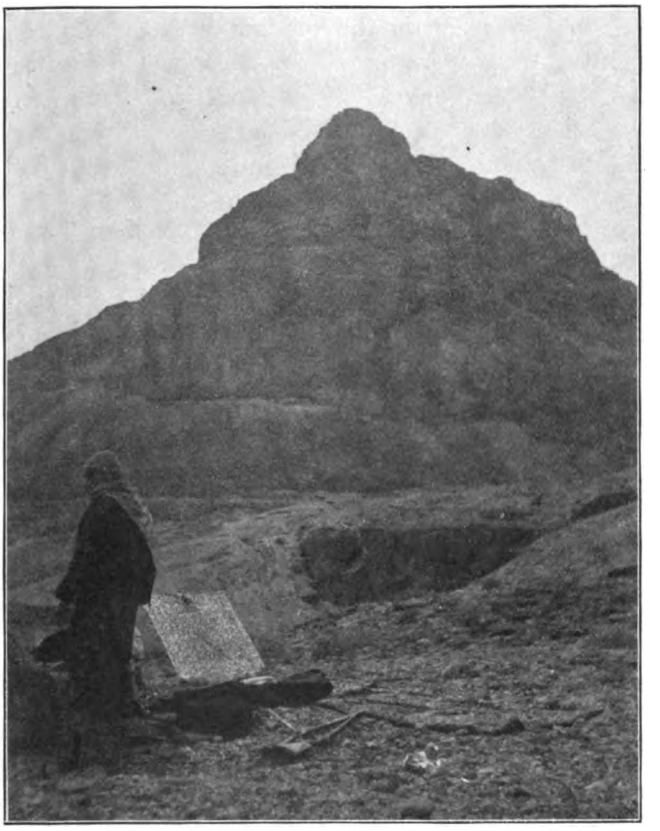
tion concerning this body of water was exceedingly meager. Costigan and Molyneaux, after whom Lynch named the points of El Lisân, had tried to solve the mysteries of the sea and had lost their lives in the attempt. Lynch spent twenty-two days on



MASADA, THE JEWISH FORTRESS, WEST SHORE OF DEAD SEA.

the sea, took soundings, and examined the shore line. But many questions were not answered by him, and many phenomena still await investigation.

Since Lynch's day no thorough examination of the sea has been attempted. Explorers have touched the shore here and there, and a small and unseaworthy sloop has been used occa-

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sionally by the Turkish government to take supplies down the sea for Kerak; but this is all. The wretched and ill-smelling sloop is anchored in a lagoon near the mouth of the Jordan, its sole occupant being a mouse that kept me awake one night when I sought shelter in the craft. Several attempts have been made to run a small steamer on the sea, but it was evidently certain destruction to venture far out, and so the worthless craft is wisely kept tied fast to the bank of the Jordan about six miles from the mouth. A neat launch has lately been taken down to the Jordan, but the government will not give permission to use it on the sea.

As a matter of fact, navigation on the Dead Sea is dangerous. Costigan and Molyneaux found it out to their sorrow; and Lynch, who had sailed many seas as a naval officer, speaks of it with horror. As he emerged from the mouth of the Jordan with his staunch boats, a storm came up suddenly that threatened to end the expedition then and there. The waves pounded against the bows until the one made of steel plates was bent by the force. It was like a bombardment of waves of lead. Some idea of their weight may be gained from the fact that, while ordinary sea water contains from 4 to 6 per cent. of solid matter, Dead Sea water contains from 24 to 26 per cent. Perhaps Lynch's own words may be of interest: "At times it seemed as if the Dread Almighty frowned upon our efforts to navigate a sea, the creation of his wrath. There is a tradition among the Arabs that no one can venture upon this sea and live. Repeatedly the fates of Costigan and Molyneaux had been cited to deter us. We prepared to spend a dreary night upon the dreariest waste we had ever seen." Later on he says: "The curse of God is surely upon this unhallowed sea." He speaks also of being "in the midst of a profound and awful solitude." The Arabs could not understand why he should visit this place, and said that they had "often heard of the cruelty of Franks to each other, but never thought they would have sent one of their own countrymen to so desolate a place as this."

Lieutenant Lynch discovered that the southern half of the sea is shallow, with a depth of from five to twenty feet. The northern half plunges down thirteen hundred feet. The coincidence

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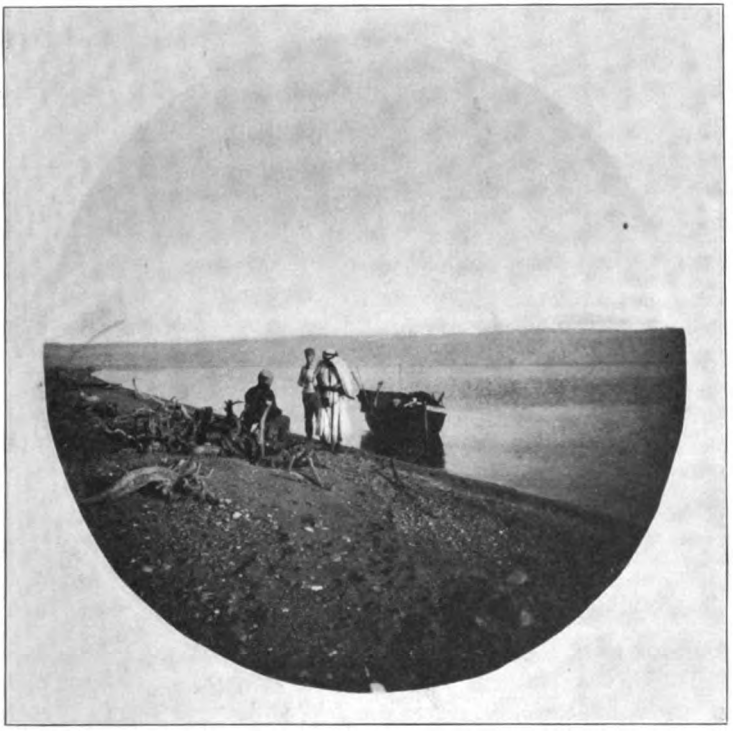
will be noted between the deepest water of the sea and the level of the surface below the Mediterranean—both thirteen hundred feet. In fact, the bottom of the sea consists of two submerged plains, the one thirteen feet below the surface and the other thirteen hundred feet below. Running through the northern



NORTH SHORE OF DEAD SEA, LOOKING EAST.

plain from north to south, and corresponding with the Jordan valley and the Wâdy el-Jib in the Arabah at the south end of the sea, is the valley which marks the line of the great fault in the earth's crust. Until a few months ago the accepted geological explanation of this region was as follows: The earth split open and the western side fell in some five thousand feet, while the strata of the rocks on the eastern side were depressed only a little. The result is that on the western shore we see the Cretaceous

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limestone, but the lower Cretaceous Nubian sandstone is buried far below. On the eastern shore we see the lower Cretaceous Nubian sandstone, rich in colors, and far above, on the high peaks, the Cretaceous limestone corresponding with the limestone strata on the western shore, but thousands of feet above it.

MOAB SHORE OF THE DEAD SEA.

Professor William Libbey, of Princeton University, calls this whole theory into question and denies that the sandstone on the eastern shore is Nubian. His claim is that the sandstone lies on the limestone and is a deposit. Erosion laid the limestone bare along the western shore, but the currents were not strong enough to wear it away along the eastern shore. I had never noticed sandstone on the western shore of the sea or along the western side of the Jordan valley, but Professor Libbey claims that during

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his explorations a few months ago he saw much of it along the Jordan valley on the western side. He did not explore along the western coast of the Dead Sea, but has no doubt that traces at least may be found there. The strongest evidence in support of his theory was found at Petra, where he thinks indubitably the sandstone is a deposit upon the limestone. If this new theory is true, then our ideas of the geological history of this region must be materially changed. Professor Libbey denies that the western side fell in to a depth of some five thousand feet, as the dip of the strata makes such a supposition impossible. There was a fault in the earth's surface, water rushed in and with it a great deposit of sediment. This hardened into sandstone and was then finally worn away as noted above.[1]

I desire especially in this article to call attention to the eastern shore of the sea, and to give a brief account of an expedition I made down that coast in 1898.

My boat was probably the smallest that ever navigated those waters. I did not then fully realize the perils of the sea, or I would never have made the attempt. The boat was a flat-bottom

[1]This hypothesis of Professor Libbey, which was first published in the *Palestine Exploration Fund Quarterly Statement* for October, 1902, is vigorously condemned as incompetent by Professor Edward Hull, LL.D., F.R.G.S., in the *Quarterly Statement* for January, 1903. He says: "[Professor Libbey] states that the subsidence of the Jordan-Arabah fault is on its 'eastern side;' the fact being that the subsidence, or *down throw*, is on the western side, as the relative position of the formations at each side of the valley show. . . . . But perhaps the most surprising of all the statements in Professor Libbey's communication . . . . is that which places the Nubian sandstone in geological sequence above the Cretaceous limestones, and as having been deposited after the formation of the Jordan-Arabah valley. There can be no mistake as to the author's statement, however surprising and contrary to fact, as he speaks of the 'immense deposits of sandstone,' including that of the city of Petra, as having been laid down in the Jordan-Arabah valley, and subsequently to the production of the great rift or fault of that valley. The real succession of geological events is, as is well known: first, the deposition of the sandstone; then of the Cretaceous and Eocene limestones; afterwards the production of the great rift or fault of the Jordan-Arabah valley. Consequently the sandstone underlies the limestones, and partook of all the terrestrial vicissitudes to which the latter formation was subjected. The author has apparently mistaken the remarkable old lake terraces which line the shore of the Dead Sea as being formed of sandstone. . . . . An observer who has failed to grasp the more obvious geological phenomena of the region he has traversed can scarcely be looked to as a guide in subjects more recondite, such as the changes of level which the Arabah valley has undergone." [ED.]

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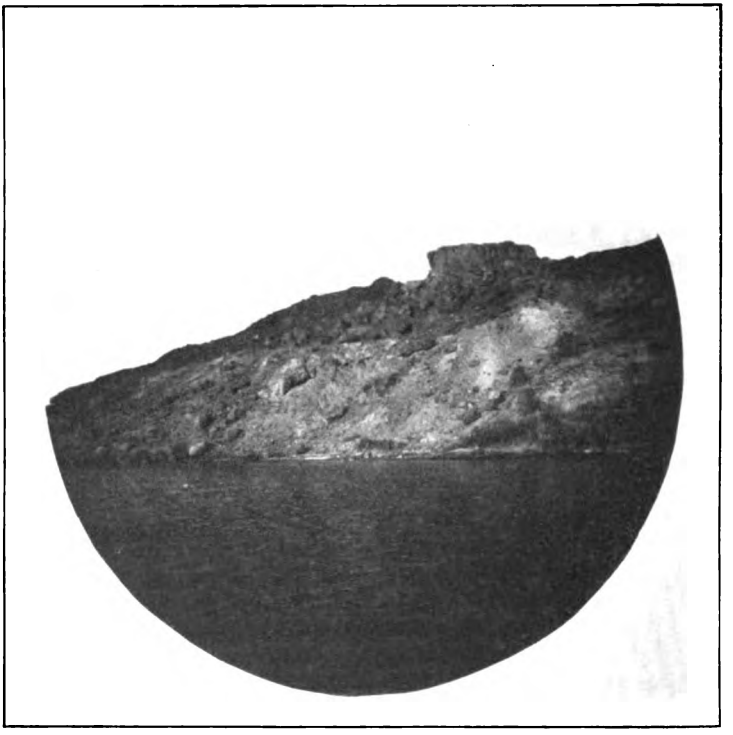
skiff some twelve feet long. Securing the services of two men at Jerusalem, I launched out with them upon the Jordan. There was no room for a tent to be stowed in our limited quarters, and only a small amount of provisions could be taken. Our greatest care was to guard our six-gallon tin of fresh water. I had pre-



ANOTHER VIEW OF THE MOAB SHORE.

viously made an attempt to explore the western shore with a larger boat, but a storm had knocked its bottom in on the rocks and we were obliged to walk some fourteen miles to reach Jericho. As this small skiff was the only remaining boat on the Jordan, I had little choice in the matter of a craft.

I determined to sail close to the shore and to land frequently. No one had done this since Lynch explored the sea in 1848. Beaches spoken of by Lynch no longer exist. This is especially

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noticeable between the Zerka Mâ'aaîn (Callirrhoe) and the Wâdy Môjib (Arnon). For mile after mile the waters dash up against precipitous cliffs. I found only a few landing-places and was constantly impressed by the fact that a storm coming up quickly might swamp a large boat before a landing could be made. The varying water level of the Dead Sea is being investigated, and repeated measurements are being taken by Dr. E. W. G. Masterman at a rock near 'Ain Feshkhah. The Arabs say that a few years ago it was possible to ride on a camel from the western shore over to El Lisân. That cannot be done now. Within recent years travelers coming along the south end of the sea have passed between the cliffs and the water at Jebel Usdum. Now they are compelled to go behind the cliffs, as the water leaves no beach. At the north end of the sea, just opposite the point where pilgrims usually come to the shore, there was a few years ago an island a short distance out, with a submerged causeway leading to it. But this island, Rujum el-Bar, has not been seen since 1892. Whether this rise of the water will continue indefinitely it is impossible to say. But when we are told that the Jordan pours about five million tons of water into the sea every twenty-four hours, it is at once apparent what an amount of work the sun has to do in carrying so much away by evaporation.

In connection with this rise of the sea level is a curious fact that I noted at several points along the coast. Shortly after leaving the Jordan, while coasting along the northern shore toward the east, I passed a number of trees of good size standing in the water about sixty feet from shore. They had no leaves or branches and were incrusted with saline deposits. At the mouth of the Callirrhoe the vegetation is rank and extends far out into the sea, so that it is impossible to get anywhere near the mouth of the river by means of a boat. I am not speaking of the bushes that grow in the deposit brought down by the river, but of the growth in the Dead Sea water. At several other points along the coast where streams of fresh water come down, the same kind of growth was observed. At the mouth of the Arnon it is even more abundant. Fair-sized trees grow there in ten feet of water.

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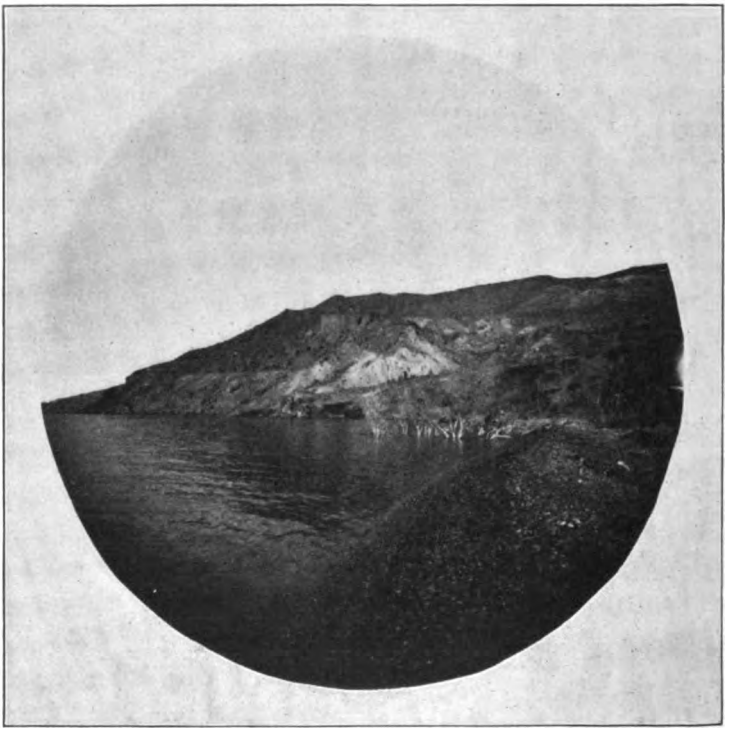
I reported these facts to the Palestine Exploration Fund and received a note from Dr. George E. Post, of Beirût, Syria, whose book on the flora of Palestine is an authority, asking me whether the shrubs and trees were yet alive. His theory is that the level of the sea has been elevated in recent years, overflowing areas



TREES GROWING IN DEAD SEA ON MOAB SHORE.

on which this vegetation was growing. The trees were certainly yet alive, and doubtless Dr. Post's idea is correct. If there is still volcanic action in this region, as some suppose, the land may have dropped and also the volume of water increased.

A second fact that excited my interest was a strong current setting northward. I observed it all along the eastern shore. Lieutenant Lynch noticed a similar current at Engedi on the western shore. Sir Charles Wilson in commenting upon my

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report said: "It would be interesting to ascertain whether this is a constant current due to subterranean affluents, to unequal barometric pressure, or to wind action." Inasmuch as this current was strong when the sea was as still as a mill-pond, it would seem that it must be due to one of the causes suggested by Sir Charles Wilson. Possibly the force of the Jordan may be sufficient to make a current down the center of the sea until it strikes El Lisân, where it may be divided and deflected, returning northward in currents along the shores.

The third fact I observed was that oil in quantities flowed out from the rocks along the eastern shore, and at several points covered great areas of the sea. It was so thick on the surface that it dropped from the oars in filmy sheets. This was most noticeable before we reached the Callirrhoe. Along the shore I also found pieces of pure sulphur as large as one's fist, and lumps of bitumen as large as a man's head. Here are all the elements, save a stroke of lightning, for a great conflagration. The Arabs tell of vast islands of bituminous matter that were brought up from the bottom by an earthquake some years ago. While I was crossing the Jordan plain from Nebo to the river some weeks after this expedition, I witnessed the most terrific thunder-storm that I ever saw. Black clouds seemed to rest on the sea, and sheets of lightning were apparently extinguished in the water. Every moment I expected to see what Abraham of old witnessed when "the smoke of the country went up as the smoke of a furnace."

In this connection it may be interesting to refer to a phenomenon recently witnessed by Mr. Gray Hill, Esq., at Jerusalem. His house stands on Mount Scopus, and from it he is able to look far down the eastern coast of the Dead Sea. On an evening in May, 1899, Mr. Hill's dragoman called his attention to repeated flashes of light coming apparently from a hollow in the mountains just north of Môjib and a little above the surface of the Dead Sea. It was not lightning. It did not flash across the sky, and the night was cloudless. It flashed upward from this hollow and from nowhere else. The flashes continued at rapid intervals of a second or two until 9:30 P. M., when he retired to

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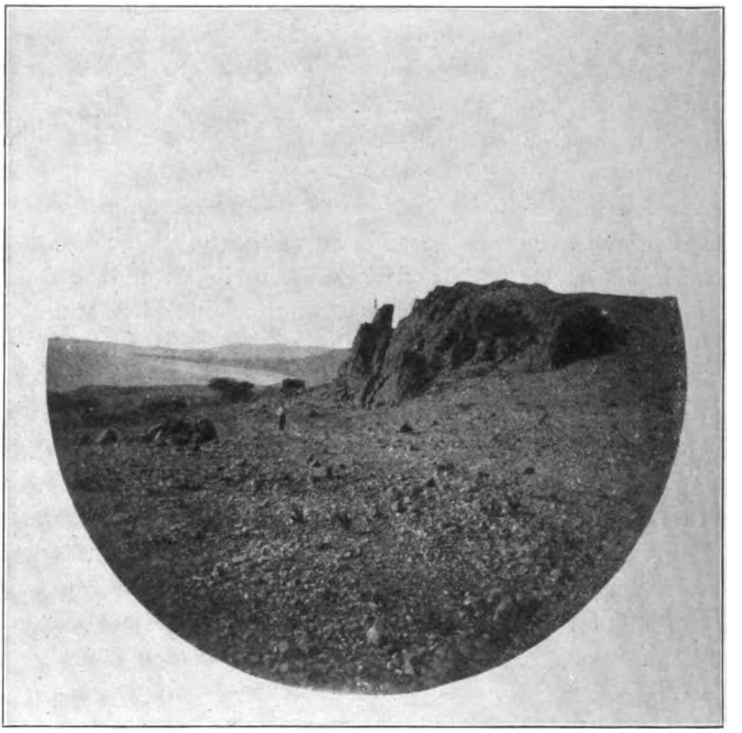
rest. The dragoman reported that he still saw the flashes going on at 2:30 A. M. They were extremely strong, and the scene was most impressive, such as to set one thinking of Sodom and Gomorrah. Mr. Hill conjectured that the flashes were due to the ignition of naptha or petroleum.[2] The phenomenon occurred



WEST SHORE OF DEAD SEA, FROM ENGEDI TO MASADA.

just about where I saw the oil in greatest abundance flowing out from the rocks.

Another fact of interest that I noted is the following: On three successive nights at 7:30 o'clock, when no air was stirring, and the sea was perfectly smooth, a great breaker came in from the sea and crashed upon the beach. After a short interval another wave followed, and then they commenced to come in

[2] See Mr. Hill's report in the *Quarterly Statement* for July, 1900.

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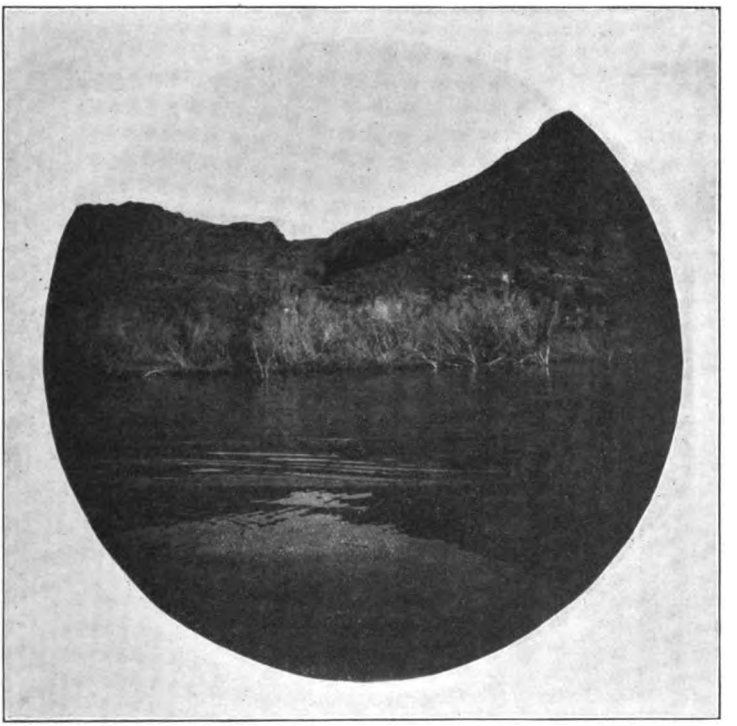
quick succession until the noise was deafening. We hastily pulled our boat out of their reach, or it would have been dashed into pieces. During all this bombardment, which lasted about an hour, not a breath of air stirred. Then the sea became quiet again. When the first breaker came in on the first night, I was



ENTRANCE OF CALLIRRHOE RIVER INTO DEAD SEA.

lying asleep on the beach. The noise sounded like a wild beast crashing through the jungle, and I sprang to my feet in alarm. Sir Charles Wilson suggests that the phenomenon may be due to a change in atmospheric pressure resulting in disturbances like the *seiches* on Lake Geneva. Professor Libbey told me that when he camped at Tafileh, southeast of the Dead Sea, at about 7: 30 in the evening, the air rushed down toward the Dead Sea as if it were being sucked into a whirlpool. It nearly carried

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the tents away, and he could hardly stand against it. I noticed the same thing at the Callirrhoe one night. The atmosphere was very warm, and I thought it a fine opportunity to take a bath in the warm waters of the river. I clambered over the rocks, disrobed, and plunged into the steaming waters, famous

ENTRANCE OF ARNON RIVER INTO DEAD SEA.

through all the centuries for their healing properties. But I didn't stay in long. A continuous volume of cold air rushed down the cañon, and I was glad to escape as quickly as possible.

During the day, while rowing on the sea, I frequently noticed a phenomenon reported by Lieutenant Lynch. Suddenly heavy swells would come from the center of the sea, but not a breath of air would be felt. However, within fifteen minutes the wind

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was sure to come. I always sought a landing-place as soon as the first swell was felt. But at night no wind followed the breakers, at least during the three nights that I was able to make observations. During the other nights spent on the sea the wind blew furiously day and night.

My objective point on the east shore was the Wâdy Môjib. I had found that not only had no one ever taken photographs of the Moab shore, but also that no explorer, not even Lieutenant Lynch, had gone up the Arnon chasm. I had determined to secure photographs of this shore and also to explore the Arnon. The several photographs accompanying this article will give a fair idea of the shore, and the one of the chasm will show the magnificent cliffs overhanging the river. But the rich coloring of the rocks, the higher range of mountains dimly seen in the distance, and the utter loneliness of the place, must be seen and felt to be appreciated.

By reason of the fact that my boat was so small, I was able to pull it up over the rapids and shallow places to the deep pools beyond. The chasm is quite one hundred feet wide; the stream forty feet wide and one foot deep. After going about 450 feet I found the chasm turning sharply to the south, where it narrows to fifteen feet. A few yards more and the cañon narrows to four feet. The water rushes down furiously and the sky is a ribbon of blue far above. By wading, I managed to reach a point where the stream turns sharply to the east again, and, bracing myself against the wall to keep from being swept away, I peered around the corner and caught sight of a waterfall just beyond. No idea could be gained of its height, but it must be considerable as its roar can be heard on the beach. Farther progress was out of the question, and it was evident that it must be impossible to follow the Arnon from the interior down to the sea. Professor Libbey made careful measurements of the Arnon chasm about fifteen miles back from the sea and found it four miles across and 3,500 feet deep. It is no wonder that Israel went around it eastward instead of going down into it and up the other side.

Unlike most of the streams on that side of the sea, the waters

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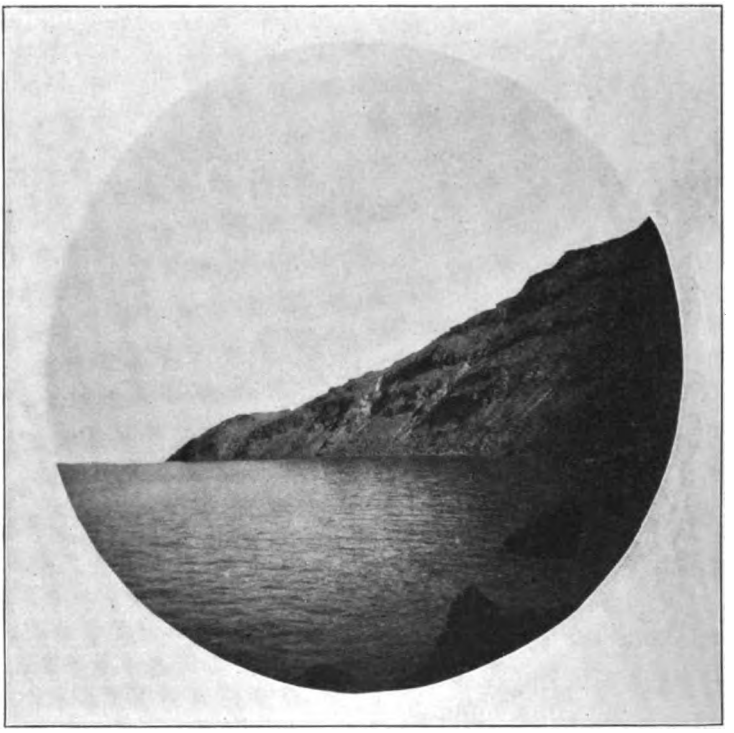
of the Arnon are cool and sweet, with many fish of considerable size swimming in them.

To return to the Jordan involved more excitement than I had anticipated. A storm came up, and we experienced all the dangers that every explorer on that sea has met. We found that the



MOAB HEADLAND ON THE DEAD SEA.

wind generally died down between the hours of one and four in the morning, and we quickly improved these favorable opportunities. But the waves were always high—the storm lasted twelve days—and we were often in hard straits, in the darkness, with wind and waves rising higher and no landing-place visible in the darkness. The water and sun had cracked our hands and faces, and made them very sore. Our shoes were coming apart, and our clothing was stiff and greasy. Often almost in despair

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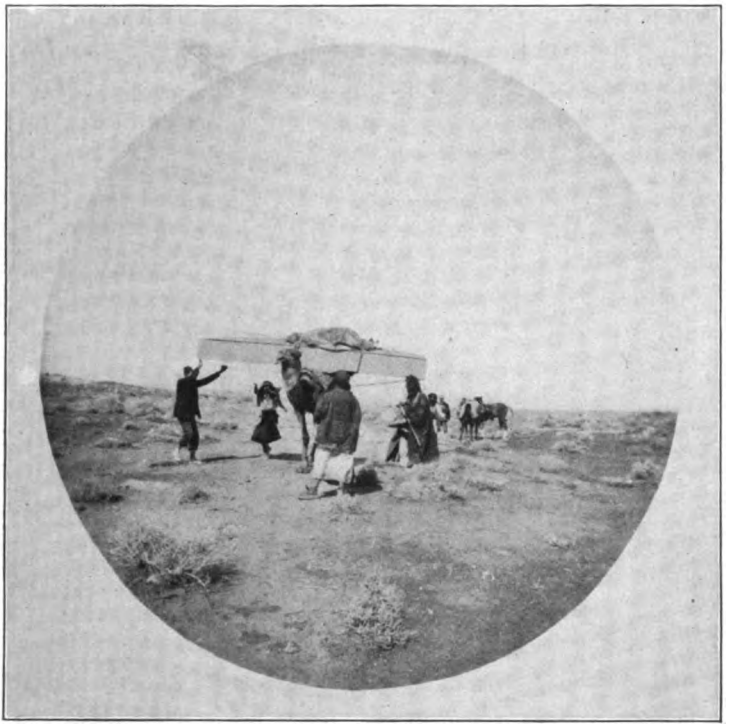
we sighted a little beach at the foot of a cliff and landed with difficulty, jumping into the water before the boat struck the rocks and holding it off until we could lift it to a place of safety. We then became thoroughly aware of the fact that if our boat were lost it would be impossible for us to scale those cliffs and get back to the Moab tableland.



IN THE PLAIN OF THE JORDAN.

At last one morning about four o'clock we were literally thrown by the breakers upon the north shore east of the mouth of the Jordan, and crawled behind some bushes to escape the fury of the wind. At daylight black clouds came pouring over the Judean hills and the rain fell in torrents. My men went out in search of a Bedouin camp, and soon returned with a camel and some Arabs. We loaded boat and baggage on the camel and

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trudged through the mud to Sheikh Kûftan's camp, where I passed through various vicissitudes during the two days and nights that the storm kept me there. To relate how I finally escaped, and lost my boat before reaching the Jordan, would require another paper.

It will be seen from my narrative that the Dead Sea is no respecter of persons, and has served all explorers alike. It is as strange and mysterious as ever. Mr. Gray Hill warns against all attempts to venture out upon it unless one has a staunch vessel. I repeat the warning. The sea may appear fair and inviting to the tourist who lingers but a few minutes on the north shore, but, beware!

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THE HYKSOS IN EGYPT.

By PROFESSOR A. H. SAYCE, LL.D.,
Oxford University, Oxford, Eng.

LITTLE by little the gaps in the ancient history of Egypt are being filled up. Ever since Mariette set himself the task of restoring the past history of the country by means of excavation, progress has been constant and steady. Within the last half-dozen years the earlier portion of it, which seemed lost forever, has been recovered from the grave of centuries, and Professor Petrie is fully justified in maintaining that we now know more about the art and life of the Egyptians of the first two dynasties than we do about that of their successors a thousand years later. Even the prehistoric past of Egypt has been revealed to us, and our museums are being filled with the relics of an age which was as far distant from that of Menes as the age of Menes is distant from our own.

The progress of discovery has vindicated the credit of the Egyptian historian Manetho. Unfortunately fragments only of Manetho's work have survived to us, but in spite of the corrupt condition in which they have reached us, they have been abundantly verified by monumental research. It is clear that Manetho has reproduced his materials correctly, and it is also clear that his materials were plentiful and exact. Indeed, one of the most surprising results of recent discovery is the fact that kings and events which but a few years ago were pronounced "mythical" and "fabulous," turn out, not only to be historical, but to belong to an Egypt which was already in an advanced stage of civilization. The Egypt of Menes, the founder of the united monarchy and of its first dynasty, was quite as cultured as the Egypt of the pyramid-builders. Even the hieroglyphic system of writing was as fully developed, and a running hand had already been formed out of it.

This, however, was not all. As in Babylonia, so too in Egypt, an exact register of time was already kept. There was

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an official chronology which so exactly resembles that of Babylonia as to make me believe that it was borrowed from the latter. The years were named after the principal event or events that characterized them, and at the end of each reign the death of the king and the accession of his successor were recorded, the length of the reign being given in years and months. The monuments of an early Pharaoh, who was probably one of the predecessors of Menes in Upper Egypt, which were found by Mr. Quibell at Hierakonpolis, opposite El-Kab, were the first to disclose this system of dating, as was pointed out by me at the time. Since then ivory plaques, discovered by Professor Petrie at Abydos, have shown that the same system prevailed in the days of the First and Second Dynasties; and now Dr. Schäfer, with the aid of Dr. Borchardt and Professor Sethe, has proved that a broken stone at Palermo contains the official annals of Egypt, year by year, prior to the end of the Fifth Dynasty, at which time the inscription was compiled. Even the annual height of the Nile seems to have been recorded upon it in cubits, spans, and fingers. It can therefore no longer be asserted that the Egyptians were, like the Hindus, devoid of the historical sense, or that they possessed no fixed chronology. The fragments of the famous Turin Papyrus assume a new importance, as also do the Manethonian lists of kings. The supposition that any of the dynasties of Manetho are contemporaneous can never be entertained again.

The gap which existed in our knowledge of the beginnings of Egyptian history has thus been filled up. There still remain two others. One represents the period from the fall of the Sixth Dynasty to the commencement of the Eleventh, of which we still know but little; the other represents the age of the Hyksos, comprising the Fifteenth, Sixteenth, and Seventeenth Dynasties. For our defective knowledge of the latter there is a good reason. The Hyksos were foreign conquerors; they were hated by their native subjects, and after their expulsion every effort was naturally made to destroy their monuments and to efface the memory of their rule. Their religious center, Heliopolis, moreover, has yielded little to the excavator. It is too near Cairo, and its

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buildings and monuments have been burned into lime or cut into building-stones for the houses of the modern capital of Egypt.

Nevertheless the history of the period of the Hyksos princes is no longer the blank it was a few years ago. Little by little it is being pieced together, and the time has now come when it is possible to sketch the outlines of it. Once more Manetho has been proved to be a trustworthy guide, and, thanks to Josephus, we have a long extract from his work relating to the period in question. Josephus identified the Hyksos with his own people, and it is to this fortunate mistake that we owe the preservation of Manetho's account.

Manetho tells us that the Hyksos or Shepherd kings invaded Egypt from the east, overrunning the land, burning the cities, and destroying their temples. At last one of them, named Salatis, was made king. He established his capital at Memphis, whence he governed the whole country, both Upper and Lower Egypt, exacting taxes from its inhabitants and setting up garrisons to overawe them. He also fortified the eastern frontier of his kingdom, through fear of "the Assyrians who were then growing in power." Salatis was followed by three dynasties of Hyksos kings, who are called Phœnicians in the chronological lists, and the last of whom were contemporaneous with a line of native Pharaohs at Thebes.

It was not long before the Hyksos Pharaohs became Egyptian in all but race and religion. They adopted the language and customs of their subjects, and there was little to distinguish their court from that of the native monarchs. Like the Copts under the Mohammedans, the native Egyptians continued to form the bureaucracy which really administered the government; the army alone seems to have been kept in foreign hands. The Hyksos Baal was identified with Ra, the sun-god of Heliopolis, and, as we learn from the monuments, the Pharaoh added an Egyptian name to his own non-Egyptian one.

Mariette found the name of one of the Hyksos kings on monuments which he disinterred at Sân, the Zoan of the Old Testament. The monuments are of a peculiar character, among

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them being sphinxes with human faces of a very remarkable type, in which the discoverer saw the features and workmanship of the Hyksos themselves. It is now, however, generally held that this conclusion is incorrect, the monuments being older ones which were usurped by the Hyksos kings, and really representing the art and physical characteristics of the half-Semitic population in the northeastern part of the delta. It is even questionable whether Zoan was the Hyksos capital, as Mariette assumed. That it was so rests upon de Rougé's identification of it with the Hyksos stronghold Avaris, the Hâ-uar of the the hieroglyphic texts. But, according to Manetho, Memphis, and not Zoan, was the capital of Salatis, Avaris being merely a great fortified camp, surrounded by walls like those which still exist at El-Kab in Upper Egypt, while it seems strange, if Hâ-uar was only the sacred name of Zoan, that Hâ-uar should be named to the exclusion of Zoan in the monumental references to the war against the Hyksos.

Since Mariette's discoveries at Sân, other memorials of the Hyksos Pharaohs have been met with elsewhere. We know of three who bore the name of Apophis. One of them, with the Egyptian surname of Ra-âa-kenen, dedicated altars and statues at Zoan; another, whose Egyptian name was Ra-âa-user, has left a monument of himself as far south as Gebelen, between Luxor and Esna. A treatise on mathematics, a copy of which has come down to us, was written in the twenty-third year of his reign. The third has only lately become known to us through the occurrence of his two names, Hyksos and Egyptian, on a silver-hilted bronze dagger found in the tomb of a certain Abdu at Saqqara. Another important Hyksos Pharaoh was Khian or Khayyan, the Iannas of Manetho, the lower part of whose black granite statue, discovered by Dr. Naville at Bubastis, is now in the British Museum. Khian's empire extended far beyond the limits of Egypt. A lion bearing his name has been found in Babylonia, and the lid of an alabaster vase, with his cartouches upon it, has been disinterred by Dr. Evans among the foundations of the palace of Knossos in Krete.

It is from scarabs, however, that our knowledge of the names

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of the Hyksos rulers has chiefly been derived. Most of the scarabs come from Tel el-Yahudîya, north of Heliopolis, where there must have been an important Hyksos settlement which it would be well worth while to explore. But they are also met with in other parts of Egypt, both Upper and Lower, indicating the complete subjugation of the country to Hyksos rule. One of the commonest names is that of Shesha, which, as I was the first to show, is the Assis of Manetho. Another, almost as common, is Jacob-el, a name which raises more than one question of interest to the student of the Old Testament.[1] Besides the names of Pharaohs we find also those of "princes of the eastern mountain-lands," *hiqu khastu*, which, Mr. Griffith suggests, may be the origin of the term Hyk-sos, or Hykussôs itself. Among these desert "princes" is a Khian, usually identified with the Pharaoh of that name. This, however, seems to me doubtful, and I should prefer to see in the "hiqu khastu" the Hyksos leaders of the beginning of the Fifteenth Dynasty before they had assumed the titles of the native Pharaohs. As there was more than one Apophis, there might well have been more than one Khian. The title of the Pharaoh would have followed the adoption of an Egyptian name.

The Hyksos names are all Semitic, and, what is more, west-Semitic. They point to Canaan as the land from which the bearers of them had come. Khian is the Syrian Khay-anu mentioned in the Assyrian inscriptions. Shesha is the Sheshai of Judg. 1 : 10, while Jacob-el carries its origin upon its face. The Hyksos names found on the scarabs are equally west-Semitic: Raba, Ikibu and Ikib-el, 'A(m)mu, 'Anat-el, 'Abdu. Apophis, indeed, is Babylonian rather than Canaanitish : Apupu is already found on a monument of the early Babylonian king Manistusu, and Professor Zimmern may be right in believing that the Egyptian serpent of evil, Apophis, derived its name from the Babylo-

[1] My reading of Y-â-q-b-h-l as Jacob-el, which was disputed, has now been proved by the names of 'Anat-el and Ikib-el, where the *el* is written in the same way. Ikib-el (I-k-b-h-l) was a Pharaoh; 'Anat-el (Â-n-t-h-l), whose name is found on a scarab procured by Mr. Fraser from Tel el-Yahudîya, was a *hiq khastu*. Another *hiq khastu* on a scarab from Tel el-Yahudîya belonging to Mr. Fraser is Semgan, which Professor Maspero proposes to identify with Simeon.

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nian *apupu* or *abubu*, "the deluge." Apart from Apophis, however, Hyksos nomenclature is Canaanitish, and Manetho was fully justified in calling the Hyksos dynasties Phœnician.

But the names are not only west-Semitic, they also belong to a particular class. The fact has never been noticed before, but it is a fact of considerable historical importance. They are names which characterize a particular age in the history of western Asia. We find them again in the Babylonian contracts of the time of Hammurabi, the Amraphel of the book of Genesis. Here, too, they are the names of western Semites, who were settled in Babylonia. Jacob-el, written exactly as it is in the hieroglyphics (Y'aqub-'il), is prominent among them; so too is Ikibu, as well as Sakti, which appears both on the scarabs and also in the contracts, where it is once described as the name of a Sutu or Bedâwi.* Indeed, it is possible that in Ikibu we have a transliteration of a cuneiform original. If, as has been supposed, Ikib-il is a Babylonian attempt at pronouncing Ya'qub-el, with the omission of *'ayin* and the substitution of *k* for *q*, the hieroglyphic Ikibu and Ikib-'il will be taken, not from the actual west-Semitic pronunciation of the name, but from the Babylonian spelling of it. They will thus be even better witnesses for close intercourse between Babylonia and the Egypt of the Hyksos than the lion of Khian. Ikibu is a shortened form of Ikib-il, as Jacob is of Jacob-el; and, like Jacob-el, is met with in the Babylonian contracts of the Hammurabi epoch. The scarabs offer other shortened forms of Hyksos names; thus we have Ya' for Ya'qub (Jacob), Khia for Khian, and 'Am(mu) for 'Ammu-rabi, 'Ammu-zadoq, or something similar.

The Hyksos names are thus not only an evidence of contact between Egypt and Babylonia, they are also characteristic of a particular period in the history of west-Semitic nomenclature, and that period is the age of Hammurabi, the contemporary of Abraham. The Babylonian chronology would make it extend from 2400 B. C. to 2100 B. C. The question of the date of the Hyksos conquest of Egypt is accordingly settled, and Manetho is once more proved right. He is right also in his statement

* *B.* 88-5-12, 158, *Obv.* 7; 88-5-12, 223, *Obv.* 7.

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hat Salatis fortified the eastern frontier of Egypt against "the Assyrians, who were then growing in power." By the "Assyrians" the Greek writers from Herodotus downward meant the Babylonians, and we now know that the Babylonian kings of Hammurabi's dynasty ruled as far as the borders of Egypt. Hammurabi himself is entitled "king of the land of the Amorites"—that is to say, "of Syria and Canaan"—and nothing else, on a monument dedicated to him by a west-Semitic official. It was not until after the fall of the dynasty that Babylonia ceased to be supreme in Canaan—again in harmony with Manetho, who tells us that when the Hyksos were expelled from Egypt, so far from finding Babylonian enemies in their path, they retired unmolested into Palestine and there founded the city of Jerusalem. In the Tell el-Amarna tablets Jerusalem already appears under the name of Uru-Salim and as a city of considerable importance.

As might be expected, traces of contact with Egypt are to be found in Babylonia. A contract of the time of Hammurabi, belonging to Lord Amherst of Hackney, one of the contracting parties in which bears the Egyptian name of Tetunu, is countermarked with the Egyptian hieroglyphic *nefer*, "all right." On a seal-cylinder published by Dr. Scheil[3] the Babylonian Ili-subani calls himself the servant of the god Anupum or Anubis, and in the Hammurabi contracts we meet with the name of Abi-Khar, "my father is Horus." The god Khar occurs more than once in the documents of the period.[4] Like the Egyptian Pharaohs, Hammurabi and his successors were deified during their lifetime, and the personal name Hammurabi-Samsi, "Hammurabi is the sun-god," which is found in a contract,[5] reminds us that the kings of Egypt also were incarnations of the same deity.

[3] *Recueil de travaux*, etc., xix, 1, 2. No. 7.

[4] I believe that the Egyptian Ra, under the form of Rakh, is also to be detected in the west-Semitic names of the Hammurabi period. Thus we have Zimrê-Rakh in a document dated in the reign of Ammi-ditana (B. 91-5-9, 768, 11), and Abdi-Rakh, who was a magistrate at Sippara in the time of Sin-muballidh (B. 88-5-12, 3, 10). The latter name is written Abdi-a-Rakh in B. 88-5-12, 14, 14, where the *a* must be the prothetic vowel.

[5] B. 91-5-9, 44, 3.

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It was the sun-god of Heliopolis whom the Hyksos conquerors identified with their own supreme Baal. Numberless scarabs commemorate him, calling him "the living one," "the good," "the creator," "the lord of the two lands," "the king of Upper and Lower Egypt," and the like. A favorite inscription is "sun-god of the sun-god," the sun-god, that is to say, who is begotten by himself. At times 'An, the Babylonian Anu, seems to take the place of the Egyptian Ra; more often the name of the god is replaced by *ran*, "the name." This too is in accordance with the custom of the Hammurabi period; the Babylonian contracts of that age are filled with proper names compounded with Sumu, "the Name." The dynasty itself looked back upon Sumu or Samu, the biblical Shem, as its ancestral god, and its founder was ever called Sumu-abi, "Sumu is my father."

Shem, it will be remembered, was the father not only of the west-Semites, but also of the Joktarites of southern Arabia. In fact, it is not easy to distinguish between western Semites and southern Arabians in the second millennium before our era. Their names have a common stamp, and it is still a question whether the dynasty to which Hammurabi belonged came from Canaan or Arabia. In any case it is probable that the same wave of migration which brought the dynasty into Babylonia also carried the Hyksos invaders into Egypt. With the weakening of its empire in the West came the strengthening of the Hyksos kings. Hyksos influence took the place of Babylonian influence in Canaan, and eventually Khian made his power felt even in Babylonia. But this must have been after the fall of the dynasty of Hammurabi.

For the student of the Old Testament the period of the Hyksos has a special interest. It was while they were reigning that the patriarchs entered Egypt and that the Israelites settled in Goshen. Joseph was the viceroy of a Hyksos Pharaoh and, like his master, received an Egyptian name in addition to his own west-Semitic one. Before he died, however, the war of independence must have broken out which ended in the expulsion of the foreigner and the victory of the princes of Thebes. It is significant that while the body of Jacob was carried to Hebron with

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all the pomp and power of the Egyptian government, Joseph's own mummy was entombed in Egypt. Was it that Canaan feared the Hyksos king no longer, and that the soldiers who once escorted the body of the patriarch through the desert were needed at home against a nearer foe?

SCARAB OF AMENHOTEP III.

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OPUS CHRISTI.

By Professor Charles Gray Shaw, Ph.D.,
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What did Jesus do? This is a question which is forced upon the religious thought of the day, and that from two distinct quarters. In itself, the present age is avowedly practical; perhaps, too much so. It measures tendencies by their ability to produce results, and is thus in direct opposition to anything whose character is simply contemplative, or whose nature is merely a matter for thought. But this is not all; the spirit of the present, so far as its passing features are decipherable, is domineered by the conceptions of energy and progress.

What did Jesus really do? Did he, in the realization of his sublimely conceived mission, simply make the path of civilization somewhat smoother? Or did he rather, by an act, perfect a new life whose final principles extend beyond the range of human existence? The work of Jesus, conceived in the light of its actual performance, cannot be kept upon the plane of the earthly; but it must not be so screened from rational analysis that mankind, which sorely needs its fruits, shall lose sight of it. When Jesus said, "I have overcome the world," he announced his great achievement. The result was a positive fact. Jesus thus made possible, not a new view of life, but a new life itself. That which was produced was the result, not of mere teaching, but of positive labor. The deed of Christ is as real as his teaching.

The sphere of Christ's activity, as we must ever remember, was the sphere of universal religion. His work was carried on in keeping with an exalted view of human life; two thousand years of culture have only deepened this impression. In science and philosophy, quite different views of man's life are entertained, and the way in which these forms of human culture have served the world varies accordingly. Science regards life from the standpoint of the actually existent, and when it is asked, "What

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has science done for life?" the answer must be: It has contributed *utility*. Invention and discovery have promoted industry, and have made social intercourse feasible. Philosophy has acted otherwise, for it laid emphasis upon the ideal; it has evinced the *value* of life, and has shown the dignity of human existence. But religion, while not releasing its anchorage upon reality, has gone beyond this and has imparted *blessedness*. The gift of Jesus was eternal life, and he must be regarded not as a benefactor or an educator, but as a Savior.

When therefore the inner character of a deed is appreciated, the religious work of Christ can be more satisfactorily seen. The person of Christ, studied as it is today, is such as to appeal directly to man's religious consciousness, where it is seen that Jesus, in living his peculiar life, evinced the fact of man's spiritual destiny under God. In the same manner may the performance of Christ be esteemed, and his activity becomes a distinct factor in the life of mankind. What Jesus did no other has done nor could do, and his career is seen to be a service at once intrinsic and valuable. In it blessedness is to be found.

From the point of view of the New Testament, the work of Christ is to be regarded directly and for its own sake. This book, which is not only the coronation of religious literature, but an isolated phenomenon in the history of humanity, contains chiefly an account of Christ's career in Palestine, and the effect which it had upon the world. The New Testament as a whole is engaged in representing the supreme act of Jesus Christ. The language which is employed by these plain writers is striking in its directness; a favorite form of expression is: "And it came to pass." Philosophy may have its universal ideas, appreciable by thought; and science may deal in general principles of those things which appeal to sense; but Christianity falls back upon that which has come to pass. The one great thing which is portrayed in the New Testament is an event; the writers of that volume were plainly convinced that something had taken place. There were many things which Jesus did, and various impressions which he made upon the mind of the day; but these unify in one great deed.

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Jesus' life may be viewed as constituting a career. His character was unique, but none the less so was that peculiar thing which he attempted to perform. For Christ the work of his career was a striking achievement; and here the value of that career may be found. Many were the things that Jesus did not do; and many the fields of activity into which he did not enter. Having a definitely spiritual work to accomplish, his achievement was a religious one. Christ made no scientific discovery; he did not directly contribute to philosophy; political power was, as an ambition, far removed from him. Indeed, the moment any other than a purely religious performance is mentioned, we see how alien it was from the intention of Christ to accomplish. Now, what Christ thus achieved is of the greatest importance. His service was the highest, and it benefited all mankind. A statesman may serve his nation; a scientist his generation; a poet may sing to multitudes for centuries. Each, however, has a limited field and an inevitably prescribed influence. But a religious view of Christ can only see that he benefits mankind forever: his gift was eternal life. The deed of Christ had none of the limits of human specialization; his was an endless work made complete by his peculiar power.

Perhaps this estimation of the position of Christ in the world, where we lay emphasis upon the ideas of event and career, performance and service, is not the usual one, which is given in theology. But theological reflection should be friendly to such a view as this, which endeavors to relate the life of Christ to those methods of thought which are employed in the philosophy of religion. Theology has ever had its doctrine of the work of Christ; but it has usually regarded this *opus* in its own peculiar manner. The work of Christ as thus viewed was the work of redemption. But it would seem as though this theological interpretation of the deed of Christ were of no value, unless the more realistic side of this is taken into account. The work of Jesus was, in part, what he did in his career; when this is once appreciated, in the spirit of positive religion, then the true point of departure is found and the projection of the actual work of Christ into the sphere of the ideal made possible. Thus the

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historic deed of Jesus is the anchorage of the *opus* of redemption.

The deed of Christ, then, becomes intelligible in the light of his career as a religious character; and we are able to state in fairly accurate language the meaning of the work which he performed. As a rule, the deed of Jesus is put in a peculiar form, and it is never an easy task to restate theology in the form of individual psychology and social history. Yet the religious consciousness can never forget that it was by a mighty deed that Jesus was approved among men; and it now desires to know just what it was that he did. In the gospels is to be found a definite account of Christ's career; the epistles show how the Christian community was affected by the idea of what Jesus had done for them. When the believer sees how vast a work has been wrought for him, he cannot fail to find the features of this service outlined in the actual history of Jesus of Nazareth; and if faith does not at once become sight, the sense of dependence, which the soul feels as inspired by Christ, is measured by the perception that the actual Christ is worthy of this.

The historical side of Christ's *opus* is being appreciated in more than one way. In general, the philosophy of religion has emancipated the positive element in human faith and has not failed to evince the importance of this. At the same time, popular thought has begun to manifest an extraordinary interest in the actual performance of Christianity's Founder, and asks, in addition to this: "What would Jesus do, now?" As long as this phase of Christian thought avoids the danger of superficiality, it can add much in the way of valuable content to the actual life of Christendom. The inner character of the positive in religion must be appreciated, and the worth of a deed clearly estimated. Religion as lived out in the race, and as reflected in history, is ever destined to lay emphasis upon certain events which have happened; these are fraught with enormous significance. In place of mere thoughts, there must be living ideas, wrought out by human experience; if logic fears lest it be losing, life certainly can feel that it is gaining. The history of religion contains many such vital conceptions. In the history of Judaism, what

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was more important than the variously repeated statement, "Israel came out of Egypt"? The New Testament has its own favorite ideas, and these manifestly guided the thought and inspired the life of those times. "Jesus was born in Bethlehem," "Christ is risen from the dead"—such were the thoughts which the pioneer Christian fed upon.

For the Christian religion the various phenomena were made possible by the deed of Jesus. The teaching, peculiar as it was to him, was there as well; but the *onus* of Christianity, as given in the New Testament, is borne by the religious performance of Christ. This must be the starting-point of any theory of his personality. For both the theology and the philosophy of religion this is an important consideration. Before theology can go on to construct a theory of Christ's work of redemption, it must learn to appreciate what transpired in the historical career of the Man of Nazareth; then it may proceed to speculate concerning Christ's empirical activity. But the philosophy of religion, likewise, should not fail to observe such a striking example of what the religious spirit can accomplish; and, busied with the manifold phenomena of ethnic religion, it cannot help responding to the incitement made upon it by one like Christ. What he did was, in its results to human existence, manifest in various phases of culture, especially religion. But how much discernment is requisite to bring out the import of this great deed!

The details of the work performed by Christ cannot be put into so many words; yet some account of them must be taken. It may be shown how different was his mission from that of the average man. His *opus* was not found within the rubric of human activity. Man works in various ways and from more than one motive; among his springs of action may be necessity and desire, law and custom. In response to these, works and days are determined. But over and above these rather mechanical impulses, we may note how manifold are the works which men perform; current civilization, with all its spheres of occupation, at once shows how vivid is the thought of the acts which make up the life of man. What control these? In general, talent and genius; these constitute the call to labor. Self-satisfaction

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and social approbation add an impetus to those things which man by sheer need produces; here arise great deeds of great men. But this outline of humanity's occupation does not for a moment suggest what Jesus really did. Nor do the more definitely ethical motives explain the marvelous character of his work. He obeyed the law, but his work was not the exemplification of current morality; he went about doing good, but no one can settle accounts with his character by merely styling him a philanthropist.

It was native to Christ that he should transcend all such limits. His deed was a free contribution to the human spirit. In performing it he was disclosing a new realm of life and was not readjusting old elements to one another. As a personality, bent upon doing a most benign work, Christ appealed to John as one "full of grace and truth;" in this spirit did he carry on his work. Now, a character filled with goodness and truth is that which the Old Testament ascribed to Jehovah; Christ, whose career in the world is strikingly represented in John's prologue, seems worthy of a similar description. The work of Jesus was godlike, and in pursuing it he assumed a character of godliness.

In the consciousness of Christ himself, the performance which he was undertaking was conceived of as being the work of God. "My Father worketh even until now, and I work." Elsewhere, among the golden sayings which again and again appear in the gospels, Christ spoke of himself as present with his disciples, even unto the end of the world; and as having power to overcome the world. In keeping with these expressions of infinite presence and power is the one which has been quoted, where Jesus stands as about to perform the work of God. We easily conceive of Christ as delivering a divine message, and accordingly regard him as a teacher sent from God; but may we not also regard him as acting in a divine manner, as God might be conceived of as acting? Jesus in his career performed the work of God; this is the general import of the gospels.

It was in response to a call that this deed was performed; Christ felt that it was for him to do the will of God. In doing

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this, he was not simply obeying a heavenly law, but was producing a divine result in the world; and Christ's activity was ever accompanied by the idea that he was joining with the heavenly Father in some vast enterprise. This he understood, though others may have misconstrued his meaning. He heard a voice from heaven saying, "I will glorify my name." Some said "It thundered;" and a physical manifestation seemed to be present before them. Others said, "An angel spake to him;" and these looked toward the realm of psychic phenomena. But Jesus knew that it was the voice of God. Apart from any theological conception, it cannot be doubted that Jesus conducted his life as though he were acting for God. Such a fact stands out as one of the phenomena in the history of Christianity.

As a result of this motive on the part of Christ, his work assumed a peculiar character; this can be explained only as we carry out the assumption that he was performing the *opus* of God. Thus he went about as God *incognito;* and mankind experienced, though unconsciously, a dynamic epiphany. Such was the form this work assumed in the mind of Galileans and Judeans. We need not now inquire whether their logic was sound when they concluded that this man was the Son of God; we need only note that with sanity and soberness of mind they expressed themselves as finding in Christ what they found elsewhere only in the mind of God. The impression which Christ by his activity made was not only a profound one, but it was peculiar to him, and could be understood only as it referred to God as its ultimate source.

Comparable to the motive and character of this work were the means which Christ employed. These he drew from his own resources. With men, more than one method is employed in producing results. Chief among them is force; yet this is probably the lowest form of operation which may engage a human will. Superior to force, in character and abiding result, is instruction, for this appeals to the intelligence. And better than instruction is example, whose subtle influence it is difficult for anyone to withstand. Persuasion is, perhaps, the highest of those efforts which may be put forth by a human soul in its

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activity. But Christ's means of operation were beyond these devices of man; and, even though we cannot accurately style or introspectively analyze his influence, we know that the same can be felt. It is here that the testimony of psychology must be evoked, and a direct appeal made to the religious consciousness. Jesus appealed to sources in the human soul hitherto unknown. Popular thought may call this means the method of love; apostolic testimony is to the effect that the love of Christ toward the disciple is of constraining power. But, apart from any set characterization, the fact may be recorded that the work of Christ was appreciated by the most essential form of the soul's life.

The actual result of the great deed of Christ must be found in the field of history. That which was attempted was stupendous as a project; but the accomplished result was none the less remarkable. Paul adjusts Christ to the ages by calling him the second Adam. Certainly a beginning was made in the career of humanity, and it was brought about by one who rediscovered good and bad. Ethical science cannot fail to note the marked transmutation of values which was inaugurated by Christ. Art likewise does not fail to show what a new creation had been effected; the plastic of Praxiteles is one thing, that of Angelo another. Where philosophy felt the effect of Christ's appearance it was not as due to any metaphysics which he advocated, but by the deed which he performed. By virtue of this latter, genuine spiritual life was made possible. Human life did not fail to note wha had come to pass; ancient resignation suddenly took on the form of aspiration.

But the religious character of Christ's career is the predominating trait; a general conception of human activity, a particular view of Christ's performance, and a detailed analysis of what he did, must all culminate in one great undertaking in religion. Here it must be emphasized that the effect which Christ produced upon the religious consciousness was by virtue of his deed rather than his doctrine. The apostles, in writing about their Lord, barely emphasize his teaching about the kingdom of heaven; but they do not fail to evince the importance of his work. In this way, Christ made a direct appeal to men, saying,

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"Behold!" Then they saw what he had done. As the result of this method of activity on his part, Christ assumes the character of a vast personality. The history of human life and human culture makes this manifest. But how may this relation be expressed? Christ performed a godlike deed for mankind; what then is he to the religious life? To this it may be answered: Christ is the supreme object of religion, when this is studied according to the psychologico-historical method. For science, the world is the one great subject; for philosophy, the mind; for theology, God; for religion, Jesus Christ. At any rate, the religious consciousness of Christendom keeps putting Jesus in some such position as this, regarding him as the object of its thought.

Religion, in the purified form of Christianity, lays hold of its Lord in a very determined manner; the world, the mind, and God are no more definite objects of human attention than is the person of Jesus. What then may be said of the position which he occupies in the mind of mankind? At once it may be said that Christ is the *Weltgeist*. And just this word suggests the peculiar use which the speculative Hegel made for it. For him Bonaparte was the *Weltgeist*, brooding over the troubled waters of the early nineteenth century. Under the peculiar circumstances of Kantian criticism and Napoleonic politics, it was not really surprising that such a contemplative mind as Hegel's should fancy that the political activity of Napoleon might assume the form of a world-movement, not unlike the advent of a spiritual realm. And, by one of his admirers, Kant was considered as about to assume the place previously held by Jesus Christ.

Ascending by sure steps from such extravagant conclusions, we may begin to see how a vast soul, complete with resources, may fill the horizon of humanity; then we can go on to estimate the universal importance of the more likely *Weltgeist*, even Jesus the Founder of the heavenly kingdom. In the mind of the individual, and in the consciousness of the race, a supreme world-personality is a matter of expectation; the conception of one like Jesus as the Lord of human history is therefore by no means

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a fanciful one; and when his importance is estimated, only some such idea is fit to express what mankind feels concerning him.

So far as the actual work of Jesus was concerned, the kingdom of God may be regarded as the one great project which he took up. Abraham perfected the covenant; Moses, the law; Jesus, the heavenly kingdom. In the last case we have a distinct religious conception, as well as a spiritual reality apprehended by religious feeling. For Jesus the kingdom was a matter of labor, although the function of teaching was not unemployed; the kingdom was his work. From the standpoint of God, the kingdom was unveiled, but from the human point of view it was created. It was not thought out, but wrought out. On this account it assumes a very different form from that which is expressed in the scientific conception of "nature," or the philosophical idea of the "world;" these appeal to the perception and reason. The kingdom, however, made its appeal to actual life, and was not so much a ready form of reality as a spiritual possibility launched by Christ.

For its field, the kingdom of God as projected by Christ had human life and human history. The supreme work of Jesus is not then a matter of opinion, but a fact of perception. So much intellectual effort has been expended in theology upon proving things, that there has been little chance for the religious mind to perceive; and so great has been the desire to justify, that no time has been left to explain. The direct view of Christ as performing a work is thus of service, not only in bringing out a distinct element in Christian thought, but in calling attention to the fact that religion is given in psychology and history, rather than in logic and metaphysics. The work of Christ in founding the kingdom, by virtue of which he becomes the true *Weltgeist* manifest in history, is thus a part of him, as also a phase of that study which is called Christology. When we look at the character of Christ, we naturally expect a great undertaking; and when we survey the history of the human spirit, we further see that he has not failed to perform the one great deed of the ages.

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PSALM 24: AN INTERPRETATION.

By PROFESSOR HERMANN GUNKEL,
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To Yahweh belongs the world and all it contains,
The earth and all who dwell in it;
He it was who founded it upon the sea,
And established it upon the floods.

Who may ascend into the hill of Yahweh?
Who may stand in his holy place?
He who has clean hands and a pure heart,
Who sets not his soul on evil,
And who takes no false oath.

He shall receive blessing from Yahweh
And righteousness from the God of his salvation.
This is the company of those who seek him,
Who seek thy Redeemer,[1] *O Jacob.*

Lift up, ye gates, your heads,
Be ye lifted up, ye primeval doors,
That the glorious King may come in!
Who is the glorious King?
Yahweh, the strong and mighty one,
Yahweh, the mighty in battle.

Lift up, ye gates, your heads,
Be ye lifted up, ye primeval doors,
That the glorious King may come in!
Who is the glorious King?
Yahweh Sabaoth, he is the glorious King!

THE psalm consists of three parts. The first of them is a hymn, which proclaims in brief words that the earth belongs to Yahweh because he created it. This argument for God's right-

[1] Read something like *podekha*.

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ful control over the world, arising out of his creation of it, is a well-known motive in other hymns also.[2] But from all the wonders of creation which might be mentioned here, the poet selects only one—the one which seems to him the most wondrous, that God has founded the earth upon the sea. This thought is based upon an assumption which was widespread in the ancient East, namely, that a great body of water lies underneath the earth; this is the "sea," the "floods." The psalm is originally, as it seems, a naïve answer to the question whence the springs in the soil come; they gush forth from a huge water reservoir underneath the earth. And the ancient further reasoned: things that float upon the water usually waver and are unstable; but the earth, although resting upon the water, stands firm and immovable—it is the firmest of all things.

This is the childish theory of a generation long since passed away. But the spirit of such words is imperishable. They are the expression of a mind that shows true astonishment at the wonders of the universe (and astonishment is the beginning of all science); of a mind that conceives the wondrous things which fill the world as a visible manifestation of a supreme wisdom which governs all.

But the two stanzas that follow are of an entirely different kind; they contain a question, and an answer, and at the end a benediction. There are a number of parallel passages, which are divided in the same order, as Ps. 15; Isa. 33:14–16; *cf.* also Mic. 6:6ff. In all these the same peculiar literary form is found. Even the original manner of presenting this form may be imagined; it is the antiphony of layman and priest. The layman appears at the entrance of the sanctuary and asks the priest the question: Who is worthy of entering the holy place? The priest answers by enumerating God's demands, and then concludes with a benediction according to the privilege of the priest. The whole is therefore a liturgy performed as the festal company enters the sanctuary. This sanctuary at which the liturgy was sung by the alternating choirs, called in the psalm "the hill of Yahweh," "the holy place," is undoubtedly the temple on

[2] *Cf.* Pss. 89; 11; 74:15; 95:4.

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Mount Zion, as is, I think, always the case in the psalms. For the psalter represents Jerusalem tradition; in the psalms which speak of a holy place the temple of Jerusalem is always meant.

The question who may enter God's sanctuary, participate in the service, and thus secure for himself divine mercy, has been of high importance since primæval times in all religions. The answers to this question, given at different times and by different circles and persons, have a long history in Israel as well as in other nations. At an early time in Israel, as elsewhere, the proper ritual and ceremonial conditions were emphasized. As he who wishes to enter the king's palace must conform to the ceremony of the court, so men at first conceived that in God's house also a fixed ceremonial should prevail: if he would enter, one must be ritually clean. Furthermore, it seemed necessary and right that "none should appear empty"[3] before God any more than before the king.

At a later period this required "cleanness" was understood in a deeper sense. Especially in Israel a powerful religious reformation took place, by means of which sacrifices and ceremonies were entirely put aside and replaced by true, active piety and morality.

> Wherewith shall I meet Yahweh,
> And bow myself before the high God?
> Shall I meet him with whole burnt-offerings,
> With calves of a year old?
> It is made plain to you, O man, what is good,
> What Yahweh requires of you:
> To act justly,
> To love faithfulness,
> And to walk humbly before your God.[4]

This great idea of the prophets' preaching echoes in our psalm. Sacrifices and ceremonies are not mentioned; the things required are true moral religion, purity of deed and thought.

This "cleanness" which God requires is indicated by two examples: the pious man "lifts up his heart" to God alone, and does not set his soul on evil. Perjury also would be a sin, for God's holy name is not to be invoked falsely.

[3] Exod. 23:15. [4] Mic. 6:6, 8.

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Then comes the benediction with which the priest blesses the procession entering at this moment: The pious man shall receive blessing and righteousness from God who is his helper. "Righteousness," a word which in this meaning has become unknown to us, is the righteousness that God confers by his judgment; he who has the qualities enumerated in the psalm, is pronounced "righteous" by God, *i. e.*, God recognizes him as his faithful, good servant, and then blesses him with all good things. This is the reason why the righteousness conferred by God and the divine blessing are conjoined here, and in other similar passages. The psalmist recapitulates the foregoing with these words: Such are all truly pious men who seek God.[5]

The third part of the psalm resembles the second in many respects. Here again question and answer are sung by alternating voices; and the scene of this liturgy also, in which the gates of the sanctuary are addressed, is laid at the gates of the holy place. Yet the situation is not altogether the same. There the entering choir approaches God, while here it is assumed that God is among them: Yahweh is to enter his sanctuary; God will not disdain to dwell hereafter among men at this place. The primæval doors—thus they sing—are to be lifted up, in order to receive the High and Sublime One, the glorious King. Now comes the question from the sanctuary: Who is this glorious King? As an answer Yahweh's name is given, and his glory is praised: He is the strong and mighty one, the mighty in battle. This glorification of Yahweh as the god of war—the Greeks would say, as Ares—is an echo from the ancient times of Israel; the New Testament has no such idea of God. Yet we can appreciate the stirring poetry of this warlike element in Israel's religion.

The second strophe of this portion of the psalm is a solemn, word-for-word repetition of the first; its only difference is that here at the end, instead of the previous circumlocution, the final and definite answer is given, the real name of God—Yahweh Sabaoth. This is the crowning utterance which the poet has

[5] This expression "to seek God" was from early times used of worshiping and consulting the deity at the holy place.

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kept until the end. The fact that in cases like this special stress is laid upon the *name* is not readily understood by the modern reader. Its explanation lies in the fact that in early times, in Israel and among all nations, names, and especially names of gods, were most highly honored. It was believed that the god could be summoned by pronouncing his name, and the hostile powers were defeated by the use of his name. These gates of the temple, hitherto closed, open themselves when the name Yahweh Sabaoth is pronounced.

We know that in this very name the warlike character of Yahweh was expressed. Yahweh Sabaoth (*i. e.*, "Yahweh of Hosts") was the commander of armies in the field. And we see from this passage what enthusiasm there was for this name: with it ancient Israel went forth to war and victory and death.

This name is at the same time a clue to the situation of this poem. We are told that this name was the special *name of the God of the ark*,[6] and we may therefore assume that the poem was sung when the ark entered the sanctuary, undoubtedly that at Jerusalem. But on what occasion was it sung? May it have been when the ark, which in ancient times was carried to the seat of war as a palladium, was brought back to the temple? Or should we suppose an annual feast, celebrating the entrance of Yahweh into the temple? We cannot be sure, since we have no knowledge of such a feast. There were feasts at Jerusalem connected with the pilgrimages, but what was done by the priests at the holy place is not a matter of record.

These stanzas about the temple seem to be of a very early date, but they cannot be as early as the time of David and Solomon, because the temple here is considered "primæval."

Finally, it is a difficult question how the three parts of the psalm, which originally formed independent pieces, became joined together. We certainly are tempted to assume some kind of a relation between them. One naturally conjectures that they represent a festal hymn, sung at some great unnual feast such as that of the new year or of the dedication of the temple.

[6] 2 Sam. 6: 2.

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MODERN APPLICATION OF AMOS'S SERMON.

By DELAVAN L. PIERSON,
Brooklyn, N. Y.

A WESTERN newspaper bears under its title the legend, "This paper is printed for the people now on earth." Too many men and women in our churches, and out of them, seem to think that the Bible, and particularly the Old Testament, has a message for those who are not only "not of this world," but not in it. Even the Old Testament prophecies are read too much merely as history or as revealing the life of the times in which they were delivered. This is essential to a correct understanding of their contents, but we should bear in mind that, while the events to which they refer may be "out of date," the principles laid down are not. These Old Testament reformers were commissioned to denounce the sins of the times and to pronounce divine truth for all time.

The paraphrasing of Scripture is helpful, both because a passage must be carefully studied in order to express the thoughts in our own words, and because the attempt to paraphrase leads us to realize how much more is contained in the Scripture phraseology than in any words that we can choose. If we try this with the first chapter of the Gospel according to John, we shall not deceive ourselves into thinking that any paraphrase is equal to the original.

Another exceedingly interesting and helpful method of bringing out the very pointed and practical character of the Old Testament prophecies, and also the eternal truths which they proclaim, is by bringing their prophecies "up to date." Imagine Amos, for instance, living in our day, preaching in America, seeing evils similar to those which he denounced, and wishing to impress the same truths. How would he have talked? What particular evils would he have decried? What figures of speech would he have used? What nations would he have mentioned?

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Amos lived in Judah and prophesied in Israel during the reign of Jeroboam II. At that time the Northern Kingdom was at the height of its temporal prosperity, with extended boundaries, a mighty army, and great material wealth. The book containing Amos's utterances reveals the characteristics of his times; his facts and figures relate to the country in which he lived, and the experiences of his daily life. Imagine him transported to the present day with a message to deliver to God's much-favored people, the Americans.

There are many similarities between this day and that—national prosperity, extension of boundaries, wealth, and selfish luxury. Many of the evils which were prevalent then are present now. If they gain the mastery over us, the result will be the same as that which Amos predicted. Let us look at the prophecy and translate it into modern phraseology with reference to present-day conditions and events.

The written prophecy begins with a title-page, containing information as to the author, his home, his date, and his subject. Then follows an introduction, calculated to catch the attention of the people (chaps. 1, 2). This introduction shows the result of national sins—beginning with three foreign nations, following with three related nations, and reaching a climax by predicting judgment on Judah and on Israel itself.

By way of illustrating this method of study, picture Amos as an Englishman coming to New York and preaching to a crowd of Americans in a public square. We might render the title-page as follows:

A *Sermon* on "The Present Condition of the United States," by John Smith, a farmer, from Warwick, England (delivered in New York), in the reign of Edward VII., king of England, and during the presidency of Theodore Roosevelt, president of the United States; in the year of the eruption of Mt. Pelée.

Subject: The Divine Displeasure and a Warning of Threatened Disaster on account of Sin.

Introduction: Almighty God will no longer save the "unspeakable Turk" from suffering the consequences of his many sins, especially because of his inhuman cruelty to the Armenians. The Yildiz Kiosk at Constantinople will be destroyed by fire and the forts of the Bosporus will be blown up; whole

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districts will be laid waste, the Sultan will be killed, Turkey will be divided among European powers, and many of the Turks will be exiled.

God will no longer save the people of Russia[1] from suffering the consequence of their many sins; because they have oppressed the Jews, have robbed Poland of its freedom, have denied liberty of conscience to Doukhobours and Stundists, and have sent many of them to exile in Siberia. Therefore St. Petersburg will be destroyed by fire and its fine palaces will be burned; many of the people will be killed, and the Czar will be dethroned. Moscow will be captured, and the nation will be blotted out.

Then follows a similar prophecy concerning another foreign power, three related nations, and a sister-country, before the prophet finally reaches the climax of his introduction by denouncing Israel itself. A parallel to this might be a sentence pronounced against China for the Boxer outrages; against Germany, France, and Spain, for various national offenses; against England (whence the preacher came), for the disregard of God's laws; and finally, against the United States, for sins of oppression and sacrilege.

Then follows the sermon proper (chaps. 3–6), containing three main heads: (1) the summons to hear the denunciation of the favored nation; (2) the indictment of the women, and of religious ceremonies; and (3) the lamentation over the national sins and disaster. Look at this third point as dealt with explicitly in the fifth chapter of Amos and brought down to the present day.

Listen to these words that I speak with anguish of heart on your account, O men and women of America! The Puritan uprightness of your forefathers is no longer to be found. Your honor and your purity are dragged in the dust, and you have neither enough strength to reform nor is there anyone else able to help you. Your present course is death to you; it will decimate your population. But God calls on you to repent and to turn to him so that you may be saved from destruction. Do not put your confidence in formal worship and pilgrimages to Rome and Jerusalem, or in false standards, or in the "god of this world"—money; all these things will pass away. Turn to Jesus Christ with your whole heart, and he will save you; for the day of his power is coming and no one else can help you. You men, who corrupt justice and utterly disregard God's laws of right and wrong, return to your allegiance to God, the Creator of the universe, the Ruler of the world, and the Giver of

[1] This is, of course, only a suggested application. Russia is not in a decadent state, as was Gaza or Tyre, but we believe that she is guilty of national sins which will bring trouble upon her.

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every good gift; he is the merciful covenant-keeping God; none can withstand his power.

Nowadays a man who is outspoken against the prevalent evils is heartily disliked, and one who denounces dishonesty in business is looked down upon as "ignorant of business principles." On account of the way in which you oppress the poor with your monopolies and sweatshop system, and grind them down to the earth with high rentals and low wages, though you have grown rich and have built fine houses you shall not live in them, and though you have bought fine estates, you shall never enjoy them.

God is not blind to your continued wrong-doing and your great wickedness — you, I mean, who make honest men and women suffer because of their honesty, and refuse to give justice to any who cannot pay for it. As a result those who think discretion the better part of valor keep their mouths shut, thinking it of no use to speak out when evil is so prevalent.

Trouble is coming on you who pretend to be looking forward to the millennium. Why should you want the millennium? For sinners it will be a day of judgment and not of blessing. Your efforts to escape will be like a man who dodges a trolley to step in front of an automobile, or who seeks refuge in his house only to be bitten by a mad dog. Could you expect anything else than that the establishment of God's kingdom on earth would mean anguish to you and not joy?

Your selfish celebrations of Christmas and Thanksgiving are an abomination in the sight of God. He cares not for your heartless, though elaborate, church services. Even though you do give money "to charity," and put your names down for large amounts on church subscription lists, God will not accept them as given to him. The singing of your expressive but godless church choirs is discord in his ears; do away with them — he will not listen to your elaborate but insincere songs of praise. If you would please him, let justice abound in the land, and let honesty prevail in all your dealings. Do not plead your past good deeds or those of your fathers, for now you have made gold to be your god and self-indulgence your ambition. On this account the nation will become weak and will be swept away.

The preacher continues by predicting sorrow to the self-indulgent, and closes his address with a conclusion in which he foretells, in a series of visions, the impending destruction of the nation and the rescue of a "remnant."

This method of study is only suggestive; men would differ widely in their present-day application of the prophet's message. But that the truth enunciated has an important practical bearing on the life of today, all will admit. This method of bringing the Old Testament prophecies "up to date" has proved especially helpful in Bible-class work.

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WHAT SHALL THE ADULT BIBLE CLASS DO WITH MODERN BIBLICAL SCHOLARSHIP?

By PROFESSOR IRVING F. WOOD,
Smith College, Northampton, Mass.

THE answer is largely dependent upon the answer to the inverted question: What will the new biblical scholarship do with the adult class? If the class consists of persons whose mental and religious attitude is such that it is sure to do them harm, they had better let it alone. Faith is more important than knowledge. To many classes the whole system of modern biblical scholarship would be only a stumbling-block and a trial of faith and patience. It is true that a class has a mission of enlightenment, but even in the case of enlightenment it is not unwise to count the cost. There are classes in which, for one reason or another, there is such a prejudice against the views for which modern scholarship stands that it is the part, not of cowardice, but of wisdom, to ignore them.

But on the whole the danger to the adult class lies in another direction. It is a little too easy for a class to take the line of least resistance and ignore what would be really of great help to them. An intelligent class may well question seriously if they can afford to decide that they do not care to know what the majority of the best scholars in the biblical world are saying about the Bible. Such a decision is hardly in accord with the general tradition of American intelligence. It looks rather queer to those who stand outside the church in the attitude of critics of our religious life. It is a little too much like the ostrich with his head in the sand, to be a wholly dignified Christian position.

If I should seem to be harsh toward the religious attitude of a great multitude of noble and earnest Christians, let me hasten to add a word which furnishes a reasonable explanation of their position. I am convinced that this attitude is largely due to the

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influence of two elements. One is the inherited dogmatism of tradition. It says: "The position of your fathers is true. You want no change, you want no questions raised. You do not even care to know what any other position is." It is our boast that we have freed ourselves from this kind of dogmatism, but there is still much of it abroad. The other is the dogmatism of certain biblical scholars. Whether because of the influence of the older dogmatic attitude of theology or what, it is a fact that there has sometimes been an undue amount of positiveness of opinions and a demand that other people shall accept these opinions as final.

The conscious or unconscious result of both kinds of dogmatism has been to make many adult classes unwilling to hear anything about newer views regarding the Bible. Such classes can only think of them as put forward with a demand that they be accepted as true. Now no wise teacher will put biblical theories before an adult class in that way; but many classes may well study them in order to find what scholars think. It is not necessary that the class should believe them, or even raise the question whether to believe them or not. If this whole matter could be placed on the ground of information about what the best scholars think, rather than on the ground of the acceptance or rejection of these views, a large part of the objection to this study would vanish.

Thus far I have spoken with classes of the older people in mind. The teacher of a class of young people may well question whether attention to the newer scholarship is a matter of preference or obligation. The modern conception and interpretation of the Bible are "in the air," they are taught in our universities, they are the common stock of a good deal of literature. Some of them are assumed in most of the popular and nearly all of the scholarly books on the Bible. It is hardly exaggeration to say that a person cannot be intelligent on biblical matters without knowing much about them. As time goes on some hypotheses now adopted will be modified, no doubt; but many of them will be the common views of the next generation, held with no thought of harm to faith. The situation regarding

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them is very much like that regarding evolution twenty-five years ago, or regarding the theories of geology at a still earlier period.

Is it wise or kind, or even right, to send young people out into the world, not only with no knowledge of these views, but with ideas about the Bible which will precipitate either a struggle for readjustment or a loss of faith if they should ever adopt them? Of one thing I am sure—and I wish it could be impressed on the mind of every teacher of young people in our Sunday schools—that it is wholly wrong to give young people the idea that the investigations and judgments of modern biblical scholarship are dangerous to the Bible, and that their design is to destroy faith in God and in the Holy Scriptures. The Bible scholars of our generation are not irreverent or un-Christian; they are not infallible, but they are sincere seekers after truth.

This does not mean that a class, whether of younger or older people, should set out on the deliberate study of the details of some biblical problem. That should never be done, unless the class really wants it and the teacher is prepared to teach it. Most of these questions rest on so technical a basis that no person is prepared to teach them who has not had a technical training in them. In general, a teacher cannot prepare for this work by reading books. Even a theological training does not necessarily fit one to teach them.

With general results, however, rather than with details, the case is somewhat different. Many classes ought to take the results of modern scholarship into account. Results which are commonly accepted by recognized biblical scholars should be made the basis of teaching. For example, Ecclesiastes should be assigned to wise men of late Hebrew times, and Daniel to the Maccabean period. The class may simply assume this and proceed to study the books on this basis. Results which are largely, even if not commonly, accepted by modern scholars may also properly be considered. A teacher of an adult class will do well to know what these results are, even if he never purposes to present them in class. He would not desire to teach any other subject without knowing what the best scholars held regarding it.

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The Bible, however, is a large field. It is not necessary that either class or teacher should try to cover it all at once. It will be quite sufficient if they obtain the results which belong to the portion they are studying. Even if the teacher does not present them to the class, the study will make his own teaching richer. It is usually possible, however, to present them simply and clearly. If this is done, the great question should not be: "Must we accept this, and straightway overturn all our old ideas?" Men do not treat new theories on any subject in that way. They should simply be treated as matters for considera tion, as ideas about the way this part of the Bible was formed which are widespread among biblical scholars. Often the minister can give the class a talk on the subject which will be extremely valuable both for him and for them.

In all this matter, the great thing to be desired is calmness, patience, toleration, a truth-seeking spirit, and the recognition of the fact that all who love the Bible are working together, however they may differ in opinions, with the common purpose of finding the truth. And back of the truth stands God.

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COMPARATIVE TRANSLATION: COLOSSIANS 4:5, 6.

A STUDY IN MODERNIZING THE ENGLISH BIBLE.

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοράζομαι. ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

—*Westcott-Hort Greek Text, 1881.*

Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

—*Authorized Version, 1611.*

Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

—*Revised Version (British Edition), 1881.*
—*Revised Version (American Standard Edition), 1901.*

Show wisdom in your behavior towards outsiders, making the most of every opportunity. Let your conversation always be kindly, and seasoned, as it were, with salt. Then you will know in each case what reply you ought to give.

—*Twentieth Century New Testament, 1901.*

Conduct yourselves with prudence to those outside, buying the opportunity. Let your discourse at all times be seasoned with grateful salt, knowing how you ought to be distinguished from others.

—*Fenton, New Testament in Modern English, 1901.*

Walk wisely with regard to those outside, making the very most of your time. Let your speech always be profitable, seasoned with wholesomeness; know how you should answer each person.

—*Moffatt, Historical New Testament, 1901.*

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Be wise in your conduct towards outsiders. Make the most of every opportunity. Let your conversation always be kindly, and, as it were, seasoned with salt, so that you may know how to answer each one as you ought to answer him.

—*Ballentine, American Bible, 1901.*

Be discreet in your relations with unbelievers; let no opportunity for doing good escape you. Let your converse with others be tempered by pleasantness and wisdom, so that your account of your life and doctrine may have a wholesome moral effect.

—*Messages of the Bible, 1900.*

When you speak with persons who are not Christians, be thoughtful and wise. Make good use of every opportunity which comes to you for showing and commending your Christianity. Let your words to all be kind and well-chosen, so that you may say to each the winning, helpful thing.

—BIBLICAL WORLD.

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THE OPPORTUNITY OF THE SMALL SUNDAY SCHOOL.

By REV. BENJAMIN S. WINCHESTER,
Associate Pastor and Superintendent Sunday School New England Congregational Church, Chicago.

A LARGE proportion of Sunday-school superintendents and teachers are working in schools whose enrolment does not exceed one hundred pupils. In some cases growth, if any, is slight and fluctuating; in others, the number is actually on the decrease. The causes of such a condition may lie utterly beyond the control of the school management, but officers and teachers are laboring none the less under a heavy sense of discouragement, if not of defeat. They long for the enthusiasm which comes with numbers; they watch records and try schemes for increasing attendance; they consider again and again the amount of labor put forth each week and cannot escape the question: Does it pay? It is to the workers in such a school that these words are mainly addressed.

The real truth is, that so far from being a reason for discouragement, smallness of numbers is in itself an opportunity. No one who has given study to the general trend of Sunday-school endeavor during the past five years can deny that we are on the verge of a great awakening of interest in Bible instruction which will certainly mean fundamental and far-reaching changes in methods of teaching, in systems of management, and in the character of lesson material — so much so that many a superintendent of a larger school shrinks from facing the situation because of the very magnitude of the labor involved and the difficulty of adjusting the plan to suit so many teachers, pupils, and homes. He fears that the adoption of a policy so different would mean the disruption of the school; and while he is far from satisfied with present conditions, he prefers not to attempt anything which is likely to make his difficult task still harder.

It is right here that the opportunity of the small school lies. For it there is evidently nothing, or little, to be gained by continuance in present methods; there is little, if anything, to be lost by experiment in new directions; while out of such experiments is bound to come a clearer understanding of present needs and a better adaptation of

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material and methods to suit them which will prove of the utmost service to the cause of religious instruction everywhere.

A school may be small from a variety of causes. It may be situated in a new community, or in the country, or on the frontier, where growth is necessarily slow; or it may be in a town, like some of those in New England, where the English-speaking population is steadily decreasing; or it may be the school of a new church in a suburb of some city; or it may belong to one of those churches which are face to face with the "down-town problem," of which it is thought to constitute one of the perplexing factors, possessing the memory of a glorious past, but surrounded at present by a wilderness of boarding-houses, the families having moved away and the number of children being on the decline. In either of these types of school the superintendent is not in the least responsible for the situation; why, then, should he fret over it? Why not rather take advantage of the plastic conditions offered in a small school, and deliberately plan a course of religious instruction extending over a series of years?

It does not require any special technical knowledge to do this; the very situation is in itself the opportunity for the superintendent to acquire such knowledge as he needs by studying his field and planning his work. For the present let him go on, as best he may, with the main part of the school undisturbed, only urging his associates to *teach* as effectively as they can in the meantime. It will often be found most practicable to commence new work with the elementary or primary grades, partly because in most schools they are already differentiated from the rest of the school, and partly because excellent courses of study are already at hand for these early grades and furnish an appropriate basis for studies to come later in the course. Let the superintendent gather together all the material to be found regarding this part of the field and study it thoroughly, taking into his confidence his primary teacher, and perhaps calling to his assistance the teacher of kindergarten or primary grades in the public school; and when his mind is clear on primary instruction, let him introduce such improvements as may be practicable into the actual working of his school.

While teachers and pupils, under his guidance, are becoming familiar with the new plan, the superintendent may busy himself in a similar study of courses to follow, as the children shall outgrow the primary. He may interest one of his present teachers in this, or may persuade some new teacher to try the class when it is ready to leave the primary department. This transition ought not to be difficult to

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make, for it is now generally recognized that primary teachers should not, as a rule, advance with their pupils beyond the primary department.

In like manner the superintendent may keep ahead of his pupils, making provision for them from year to year, until at length a new curriculum of instruction is in actual operation, a new system has been adopted, the school is graded both as to pupils and as to lesson material, and all the work has been tested by experience; yet no sudden revolution has taken place, and everybody understands the plan and is delighted with it.

But the most cheering phase of the situation is likely to be the increase in numbers. The very end which was deliberately put aside at the outset will have been indirectly attained. Having given up the hope of the noisy enthusiasm of numbers, and having cultivated the more quiet enthusiasm for study, this latter has itself attracted numbers. It has kept pupils in the school by its very demands upon them for serious work, just at the time when the average Sunday school loses its hold upon them. It has wisely laid hold of the smallest ones for its new primary department. Thus growing naturally, and keeping what it has, a healthy atmosphere is maintained which of itself invites many who drop out of other schools for lack of interest.

Another source of satisfaction is the enthusiasm of the teachers for their work. There is no more of the feeling of defeat. This gives place to a genuine delight at the increased interest of the pupils in the *study* of the Bible, and in their growing power to acquire and assimilate profound religious truths. A great burden has been removed from the teacher in recognizing that it is not necessary for everyone to teach all subjects and grades, and compass each Sunday the whole round of theology, but only to do well a limited part of it as it comes to him in the course of study. This enables the teacher to perfect himself for his task.

One word more for the down-town school, where the number of families is diminishing and even the prospect for growth above outlined seems hopeless. It often happens that in such a church is to be found some of the very best material for teachers — young men and women of broad culture, accurate knowledge of the Bible, of mature Christian character, and often possessing technical training as teachers. Why should not such persons take what pupils they have and establish an experiment station under the very best conditions? Here all methods may be practically tested under circumstances in some respects most

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adverse. What succeeds here ought to succeed anywhere. Yet such a school is, of all schools, most plastic. The value of first-class instruction and of a rational curriculum of study will here receive full consideration and be most convincingly demonstrated.

Under such conditions it will not be long before visitors will come to the school asking for practical suggestions for their own work. Teachers will come to examine methods, or even to spend a period for study and to increase their personal equipment. Parents will hear of the excellence of the work done and will send or bring their children from a distance that they may enjoy the opportunities afforded.

There is one other direction in which any of these types of schools may profitably experiment while developing its course of study. In nearly every community there is a group of young people who fancy themselves too old for Sunday school, but who would like a better knowledge of the Bible. Often these may be gathered for a limited time to pursue a definite course of Bible study. Fortunately several excellent courses of this sort are at hand. Such groups might meet at the Sunday-school hour, though often better results will be attained if they seem to have no immediate connection with the school. The school can afford to make this concession to youthful prejudice, for out of such a group of Bible students are likely to come some of the choicest teachers later on.

Such are a few of the ways in which a small school may find its opportunity, and the disheartened teacher or superintendent a new field for effectiveness.

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Work and Workers.

A CONFERENCE on Bible study and Sunday-school work is to be held in connection with the Pocono Pines Assembly in Pennsylvania, July 14–26. The lecturers at this conference will be Dr. W. W. White, of New York city, Dr. James A. Worden, Dr. Charles H. Roads, Rev. A. H. McKinney, Mr. Hugh Cork, and other Sunday-school workers well known in connection with the International Sunday School Association.

A LIFE of Heinrich Ewald is about to be published in England by Professor T. Witton Davies, in celebration of the great German scholar's centennial. The book is to give an account not only of Ewald's private life, but of his theological work and his university career. Many who have used Ewald's *History of Israel*, and in other ways have become familiar with his opinions, will be pleased to have an account of his life.

DURING March a series of lectures was given at McCormick Theological Seminary by Rev. William A. Shedd, missionary of the Presbyterian Church in Uremiah, Persia, upon the subject "The Historical Relations of Islam and the Oriental Churches." In the series Mr. Shedd discussed the influence of Christianity on Mohammed himself, the origins of Mohammedanism, and the development of Mohammedan theology.

THE Hitchcock professorship of Hebrew at Andover Theological Seminary, Andover, Mass., which was made vacant through the acceptance by Professor George F. Moore, Ph.D., D.D., of a chair in Harvard University, has been filled by the appointment to that position of Rev. William R. Arnold, Ph.D., of New York city. Dr. Arnold received his college education at Ohio Wesleyan University, and his theological training at Union Theological Seminary, New York city. He took his doctor's degree in Semitics at Columbia University in 1896.

IN connection with the department of sociology at the University of Chicago, a special investigation is being made of religious work in behalf of young men. The results are to be published in book form, and in order that the volume may be comprehensive and of real service, facts and suggestions from pastors, superintendents, and other church workers will be welcomed. Information as to books and magazine or

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newspaper articles bearing upon the subject is also desired. Correspondence may be addressed to Mr. F. G. Cressey, the University of Chicago.

THE demand for copies of the new theological journal in England, *The Hibbert Journal*, has greatly exceeded the expectations of its publishers. The first number issued last October was reprinted several times, and finally was entirely reset. The second number, although a larger edition was printed, has been twice reprinted. So much interest in a periodical of theology is surprising. The *Journal* is devoted to the freest discussion of all theological problems, and the remarkable reception accorded it certainly indicates an active interest in the subject with which it deals.

A DISCOVERY of much interest was recently made in Egypt by Mr. Theodore M. Davis, who has been at work for two years in the Valley of the Tombs of the Kings, at Thebes. In the process of this work he came upon the tomb of Thothmes IV. A hieratic inscription in this tomb dated in the eighth year of Hor-em-hib states that it was broken into and plundered by thieves, but that the mischief had been repaired as far as possible by this king. It would appear that the tomb had not again been opened until Mr. Davis came upon it. Its contents were numerous and valuable; the most interesting, perhaps, was the royal chariot whose wooden frame was covered with stucco inside and outside, the stucco being carved into pictures representing scenes in the battle fought by the Pharaoh in Syria. These carvings show a very high development of art, the figures of Assyrians apparently being drawn from life.

PERHAPS no writer on biblical subjects was known to a larger number of people in Great Britain and America than Dean F. W. Farrar. His *Life of Christ* and his *Life of Paul* are household books in both countries. Many therefore will mourn the death of Dean Farrar, which took place on Sunday, March 22. He was in his seventy-second year, having been born August 7, 1831. His long life was filled with most able and earnest service for the cause of Christianity. He was educated at Cambridge University. Soon after graduation he became head master of the school at Harrow, a position which he occupied for sixteen years. In 1876 he was made canon of Westminster Abbey and rector of St. Margaret's Church. In 1883 he was made archdeacon of Westminster, and in 1895 dean of Canterbury. His *Life of Christ* was published in 1874, and it is said that within one year's time it had

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passed into its twelfth edition. In later years it was translated into many of the European languages. Many others of his books, all of them good and useful, have had a wide circulation, but none to equal that of his *Life of Christ.* The effect of such a man upon history cannot be estimated. Dean Farrar made a profound impression upon the nineteenth century, and his influence will continue far into the twentieth.

THE making of manuals and catechisms based upon present scholarly views of the Bible and the newer theological conceptions is a feature of the present time. Two of these which have come to hand are to be commended; not, of course, that they by any means reach an ideal, but that the authors have grappled seriously with the problem and have made little books with many good qualities and certain to be found helpful. One of them is by Rev. Wilson R. Buxton, a Congregational pastor at Little Compton, R. I., and published by the Pilgrim Press of Boston; it is called *A Manual of Christian Instruction.* It consists of 147 questions, accompanied by answers and a series of Scripture passages on which the answers are based. The questions are by no means those of the traditional catechism, but they cover in a way the whole series of theological problems involved in Christianity. The questions concerning God deal with his nature, attributes, modes of existence, and manifestation. The questions concerning man deal with the end of man, how God helps man to attain this end, and how man co-operates with God in its attainment.

The second is entitled *A Catechism of General Information about the Bible.* The author is Rev. T. P. Prudden, of West Newton, Mass., and the publishers are Alfred Mudge & Son, of Boston. Instead of dealing with the problems of theology, as Mr. Buxton's *Manual* does, this work deals simply with the facts about the Bible. Questions are asked and briefly answered in the order of the biblical books, the effort being to call out the chief points concerning the historical origin and relation of the New Testament books, the development of the Old and New Testament canons, and something of the history of the transmission of the Bible to our own day. The point of view is that of a moderate progressive scholarship, though of course it is impossible in such a presentation of the matter to show the varieties of opinion among scholars with regard to many of the points treated.

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Book Reviews.

The Messages of Israel's Lawgivers: The Laws of the Old Testament Codified, Arranged in Order of Growth, and Freely Rendered in Paraphrase. By PROFESSOR CHARLES FOSTER KENT, Ph.D. New York: Charles Scribner's Sons, 1902. Pp. xxxiv + 386. $1.50.

The author will receive the heartfelt thanks of all Bible students for his capital little book. To have arranged according to thoroughly modern methods of classification the materials of the Old Testament legislation which are found in the sources "in perplexing confusion," and thus to have given a really serviceable and excellent handbook on one of the most important subjects of the Old Testament, is a great merit, indeed, and this merit belongs to the full to Professor Kent.

After a concise and lucid introduction on the growth of Israel's laws and institutions and their historical development from the modern point of view, the result of which is given on a chart, "the laws of the Old Testament are codified, arranged in order of growth, and freely rendered in paraphrase" (*cf.* title) under the following heads: (1) criminal, (2) private, (3) civil, (4) military, (5) humanitarian, (6) religious, (7) ceremonial laws. These different groups are subdivided again in a masterly way, and "in order to bring out the historical development of each institution, those in each group or subgroup have been arranged in chronological order under the three general headings: Primitive, Deuteronomic and Priestly codes." The student has thus all the material before him in historical order and is enabled to work out his own conclusions. But he is helped by very valuable hints. For each chapter is introduced by a brief, but very suggestive, introduction which summarizes the contents of the chapter and points out the historical connection, the gradual advance of thought, and wherever possible the points of contact for the teaching of Jesus. Pointed comparisons with the legislations of other ancient peoples, especially with the Assyrians and Babylonians, enliven the sketches and throw light, not only on the origin, but also on the comparative standard of the Israelitish laws. And with it all there go concrete answers to the question "Have they [the Hebrew laws] a

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practical message for the present age and a value unaffected by time and change?" (p. ix), thus making the book altogether practical for the modern man.

There are, of course, some points where one will differ with the author. Thus his reconstruction of the Decalogue of Exod., chap. 34, which follows in the main Wellhausen's, will hardly commend itself to the majority of his readers who will be rather inclined to doubt that a decalogue originally underlay Exod., chap. 34. Nor will the reasons of Koster's *Herstel*, which are accepted by Kent (p. 42), appear cogent enough for most. One is somewhat surprised that in connection with the desire of the Hebrews for sons, the modern theory which connects it with the practice of ancestor worship is not even in a footnote referred to; nor is it mentioned in connection with the Levirate marriage. One should have liked to see the right of redemption treated a little more fully, and not only the right, but also the duty of redemption brought out. One wonders that the reason is not more definitely given why the family clung with such tenacity to its inherited landed property. But, after all, such points where one inclines to differ from the author's position or treatment are few and do not impair the excellence of the book.

The table of contents is so good and full as almost to fulfil the purpose of a topical index, but one misses the index nevertheless. Cross-references might perhaps also be multiplied to good advantage. The appendix contains a list of reference books, with judicious remarks which the students, for whom the book is written, will greatly prize.

It is essentially a book for students who want to work and think; for such no other book can be commended with such unreserved satisfaction. With the sincere thanks for a book which is excellent from beginning to end, may be coupled the earnest wish that the author may soon be able to publish his comparative studies of Semitic laws and judicial systems which he has promised in the preface.

JULIUS A. BEWER.

OBERLIN THEOLOGICAL SEMINARY,
Oberlin, O.

Hebrew Ideals from the Story of the Patriarchs: A Study of Old Testament Faith and Life. Part I (Genesis, chaps. 12–25). By REV. JAMES STRACHAN, M.A. New York: Charles Scribner's Sons, 1902. Pp. 204. $0.60, *net.*

One who comes to this book in a spirit of criticism is at once disarmed. The writer indorses the higher criticism as represented by

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Dillmann and Delitzsch, but because their work has been done so well, and because a disproportionate attention to criticism has made the book of Genesis seem to many ministers today barren of spiritua. teaching, we now need more of constructive and appreciative works to restore it to its full usefulness; for "my conviction is that when criticism has done its worst, or, as I for one prefer to say, its best, Luther's words will be as true as ever: *Nihil pulcherius, Genesi, nihil utilius.*"

Accordingly we find in the book hardly a suggestion of criticism. The stories are taken at their face value. Abraham is a real man, not a mere personification of tribal history. But whether he be history, legend, or fancy, and the story be early or late, the ideals are the ideals of the Hebrews at their best, which is what the book aims to present. Any reluctance to accept the author's standpoint is soon overcome by the charm of his style, in which frequent quotations from our best classical, German, and English writers find a smooth and appropriate setting.

One closes the book with the feeling that its purpose has been accomplished. In the stories of Abraham and Isaac alone are found no less than 141 of these Hebrew ideals. A more prosaic mind might not find so many. But in this the book errs, if at all, in the right direction, and is a good corrective for that too matter-of-fact attitude that may result from exclusive attention to critical analysis.

A close acquaintance with the Palestine of today is liable to rob the traveler of that enchantment that distance lends, and he needs to dwell the more on the ideal aspects of the Holy Land if he would be able to say, as did a recent traveler: "I have had many sweet illusions dispelled, but I have come back with a more precious Bible." This little book on Hebrew ideals will enable a man to come back from his critical studies on the Pentateuch with a more beautiful and spiritually more helpful Genesis.

DEAN A. WALKER.

SOUTH WEST HARBOR, ME.

The Grammar of Prophecy: An Attempt to Discover the Method Underlying the Prophetic Scriptures. By R. B. GIRDLESTONE. London and New York: Eyre & Spottiswoode, 1901. Pp. xiii + 192.

The word "prophecy" throughout this book is used as the equivalent of "prediction." The purpose of the work, therefore, is to indicate the principles and methods which must control the interpretation of

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predictive prophecies. A prerequisite to such a task as this is the acceptance of some chronological arrangement of the Scriptures; our author proceeds upon the basis of the traditional dates. The point of view of the book as a whole is uncritical and traditional, and its interpretations are largely literal and superficial. While free from many of the vagaries commonly found in works of this character, yet the book abounds in statements and theories which have no basis from the point of view of a historical interpretation of prophecy. As conclusions strengthened during the study of this subject, the author especially emphasizes the verbal inspiration of the Scriptures and the necessity of a literal interpretation of them. There are few more interesting fields for investigation than the one dealt with here, and, at the same time, few more difficult; results worthy of consideration can be secured only by the application of the most vigorous methods of historical and exegetical science — methods at the farthest possible remove from those employed in this book.

JOHN M. P. SMITH.

THE UNIVERSITY OF CHICAGO.

Personal Salvation. Studies in Christian Doctrine Pertaining to the Spiritual Life. By PROFESSOR WILBUR F. TILLETT, D.D., Vanderbilt University. Nashville: Publishing House of the M. E. Church, South, 1902. Pp. xx + 536. $1.50.

Half a century ago the chief interest in theological circles lay in the discussion of the validity of certain conclusions of Calvinism. Writers took sides on these questions, and each undertook by Scripture proof and logical argument to demonstrate the truth of the view which he had espoused. Today the center of interest has shifted to historical and psychological problems. Men are seeking to ascertain what Christianity is rather than to defend preconceived theories. They are concerned to show how Christianity meets the spiritual needs of man rather than to silence opponents with proof-texts.

This volume represents the older theological point of view and method, somewhat modified by the modern spirit. The bibliographies consist almost exclusively of dogmatic or biblical theologies. The plan of salvation is elaborated from the divine point of view and is considered *sub specie aeternitatis*.

Our first parents, in the exercise of their freedom, sinned, and through their sin the whole race became a fallen race. But human probation did not end then. God immediately provided the atonement in Christ for all fallen

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men, and established at once a new and gracious probation. The atoning value of Christ's death antedated the incarnation. Its saving benefits availed for man from the very beginning of the fall. (P. 54.)

As a loyal Methodist, the author shows the error in certain obnoxious doctrines of Calvinism, deals minutely with the correct chronology of events in the *ordo salutis*, and considers at length the doctrine of sanctification. When we say that, notwithstanding all the formal earmarks of conventional theology, and in spite of hackneyed terminology and dialectic method, the author has given us a book of real spiritual value and interest, we are paying a deserved tribute to his power as a teacher and writer. His clear analysis, lucid style, and religious insight, joined with good common sense, make the volume wholesome and attractive; but the problems which interest him most are not living issues in the Christian thought of today.

GERALD BIRNEY SMITH.

THE UNIVERSITY OF CHICAGO.

The New World and the New Thought. By JAMES BIXBY, PH.D. New York: Thomas Whittaker, 1902. Pp. 219. $1.

Evolution and Man, Here and Hereafter. By JOHN WESLEY CONLEY, D.D. Chicago: Fleming H. Revell Co., 1902. Pp. 172. $1.

While these two volumes are by no means companion books, they cover in part the same ground, and together constitute an interesting comparative study, reaching as they do substantially harmonious conclusions, one from the "liberal," the other from the "orthodox," point of view. Each repudiates the materialistic view of evolution, and equally each repudiates the theology that conceives of God as a being wholly outside of nature. "The laws of nature can give no account of their own origin;" "there is no real efficient force but spirit; the various energies of nature are but different forms or special currents of this Omnipresent Divine Power;" these sentences from Dr. Bixby's book might be imagined as standing in the same volume with these from Dr. Conley: "Evolution is the progressive revelation of God in creation;" "All variations leading to distinct progress have been due, not to new creations, nor simply to changed environment, but especially to a new energy within existing forms. The generative power of the Almighty has touched the secret sources of life within existing forms and higher forms have resulted;" "In evolution the new always comes out of the old, because back of the old is the unfailing Fountain

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Head." This is unmistakably theistic evolution, and may be taken as an expression of the fundamental thesis of each of these books.

The "new world" of Dr. Bixby's title is the old world as interpreted in the light of scientific discovery and especially in the light of the doctrine of evolution. Out of this interpretation has grown the "new thought" on moral and religious themes. With the new conception of the material universe, whose magnitudes, distances, and antiquity, so far as they are known, utterly transcend man's power of conception, there has come to pass a corresponding enlargement of faith, and an exaltation of man: "One high intuition of eternal truth, one holy impulse of consecration or noble moral choice, is grander than a whole world of clay, more magnificent than the most colossal galaxy of gas and dust;" "The vigorous probing that science has brought to nature has not . . . . in any way robbed man of his highest hopes or lessened his dignity. . . . . It has not emptied the world of spiritual force, but filled it with the presence of one all-inclusive wisdom, one Infinite Power and Eternal Love, from the firm yet tender embrace of whose perfect order we can never fall." In the eight chapters that follow Dr. Bixby discusses the following themes: "The Sanction for Morality in Nature," "The Agnostic's Difficulties and the Knowability of Divine Realities," "The Scientific Validity of Our Religious Instincts," "Evolution and Christianity," "The Old Testament as Literature," "Christian Discipleship and Modern Life," "Modern Dogmatism and the Unbelief of the Age," "Union of the Churches in One Spiritual Household."

In a strong chapter the contradictory is maintained of Professor Huxley's thesis that "the cosmic progress has no sort of relation to moral ends," and the familiar contention that nature and evolution have in themselves no sanction for morality is repudiated. The fallacy of agnosticism is pointed out, in that it has allowed science to trespass upon the realm proper to metaphysics, and has failed to recognize "mental need," and intuition, and faith, as indicating a legitimate, and indeed the only ultimate, approach to the knowable.

Dr. Conley employs much the same method in the latter half of his book. The realm of his discussion is, however, characteristically different. Dr. Bixby's themes may be described as philosophical and social. Dr. Conley applies the "new thought" of theistic evolution to the great biblical doctrines, "The Creation of Man," "Moral Responsibility and Sin," "Jesus Christ," "Salvation," "Inspiration and Revelation," "Miracles," "Things to Come." The chapters under these

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titles will be helpful and informing to those who are perplexed as to how these fundamental Christian doctrines will stand in the light of unfolding scientific knowledge. That they stand more clearly and firmly established than ever before is the author's belief, and he shows convincingly "the far-reaching and remarkable harmonies between the essential teachings of the Christian religion and of modern science. . . . . The currents of the mighty rivers of thought are mingling in their onward sweep toward the great ocean of universal truth." In the first part of his book Dr. Conley asserts that "progress has not yet ceased; modern evolutionary science compels belief in a gloriously unfolding future;" "we are forced to believe that the next great stage in the progress of the race will be marked by the power to apprehend spiritual things just as clearly and directly as we now do material things." There follows a suggestive and stimulating discussion of "The Coming Age," "Life after Death," "The Future Body," "Duration of the Present Age," "Transition to the Coming Age," "Evolution and Eternity." The effort is made in these chapters to keep closely to a consideration of the light shed by theistic evolution upon the questions suggested. In spite of this, the discussion is necessarily somewhat speculative.

Of both these books, however, it may justly be said that the problems indicated by the chapter titles are discussed in such a spirit, and with such keenness and clarity, that they will command the interested attention of readers who think on scientific, philosophical, and religious themes, and will prove helpful to those who need to be lifted out of intellectual perplexities in relation to these questions.

NATHANIEL BUTLER.

THE UNIVERSITY OF CHICAGO.

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Current Literature.

The Date of Miriam's Song.

The leading article in the *Zeitschrift für die alttestamentliche Wissenschaft*, Heft 1, 1903, by Adolf Bender, is an extended discussion of the character and date of Exodus, chap. 15. The first forty-four pages contain a minute and thorough investigation of the language and contents of the song verse by verse. On the basis of the facts thus brought to light the conclusion is reached that Exod. 15:1*b*–18 is in every respect a psalm and as such post-exilic. Even if the notice that Miriam celebrated the deliverance by leading the women in song be historically correct, yet the words assigned to her in vs. 21 are of late origin, as is shown by the presence of an Aramaicism in the language. The passages often cited, *e. g.*, Isa. 12:2; Ps. 118:14; 78:13, as establishing the early origin of Exod., chap. 15, have no bearing on the question, since these phrases were, so to speak, current coin used freely by all. Neh. 9:11 furnishes a *terminus ad quem* for the song; for this verse is a working over of Exod. 15:5 + 15:19 + 14:21 f. This shows that the author of Neh. 9:11 had the song before him in its present connection. But since Neh. 9:6–37 is probably later than the time of Ezra, it follows that Exod., chap. 15, was not only in existence about 444 B. C., but was already connected with JE. Furthermore, Exod. 15:17 mentions the temple, hence the song is later than 516 B. C., and since it shows acquaintance with the Priestly Code, it cannot have originated prior to 458 B. C., or thereabouts. The song is, therefore, to be assigned to a date about 450 B. C.

Date and Authorship of Habakkuk.

In the first issue of the *Mitteilungen der Vorderasiatischen Gesellschaft* for this year, Dr. F. E. Peiser presents some novel and interesting theories concerning the prophecy of Habakkuk. These have to do in part with the text of the book, and in part with the time and place of its origin. The original text is supposed to have been written in parallel columns of equal height and with lines of the same length. Glosses and marginal notes were written between the columns and were often inserted by later copyists in the wrong place; *e. g.*, a gloss written

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between columns *a* and *b* and belonging to column *a* was mistakenly inserted in column *b* at the point opposite which it stood. From a study and comparison of several supposed cases of this kind, the height of the columns and the length of the lines in the columns are determined. As the result of such a process Peiser obtains as the original text four columns, each of twenty-eight lines, each line constituting a complete poetical verse. From this original a copy was made incorporating the glosses and additions which had grown up around the original text. This copy was written in four columns of thirty-one lines each, each line containing about seventeen letters, with words incomplete at the close of a line completed at the opening of the following line. From this also a copy was made which incorporated still further glosses; and from this again was made a copy in two columns of fifty or sixty lines each. On the basis of this third copy were prepared two more copies, one of which forms the basis of the Massoretic text, and the other the basis of the Greek. Dr. Peiser furnishes a transliteration and translation of the "original" text, with textual and critical notes and two tables, one showing the arrangement of the original text, the other reproducing the first copy made from it. Opportunity is thus provided for a careful test of the theory as actually applied.

On the basis of some resemblance in phraseology between Hab. 1:14; 2:2, 5ff., 9–14, and Assyro-Babylonian literature, especially the Account of the Deluge, Peiser declares Habakkuk to have been familiar with the cuneiform literature in its original script. Further, he supposes him to have been a Hebrew prince, perhaps a son or grandson of Manasseh, resident as a hostage in Nineveh at the time when the Medes and Babylonians first attacked the city, viz., 625 B. C. At the time of the writing of the book the second advance of the Medes and Babylonians was drawing near. The exact date is fixed as 609 B. C., first by the fact of Josiah's death in that year, which calamity was probably the occasion of the lamentation uttered in this prophecy; second, by the fact that Madyas, the Scythian leader, was slain in that year in an attempt to relieve Nineveh from the siege of the Medes; and Madyas is the prince whose overthrow is alluded to in Hab. 2:13.

The Virgin Birth of Jesus.

It is interesting to observe that this subject has been made the theme of three articles in the current issues of as many different maga-

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zines. One article is by Rev. Alexander Brown, M.A., in the *London Quarterly Review* for April; another is by Rev. N. J. D. White, in the *Expositor* for March; and the third is by Professor Sanday, of Oxford University, in the April *Expository Times*. The three articles are written for the purpose of defending the traditional interpretation of this event in opposition to an increasing tendency among scholars to question in one way or another the precise historical facts, as particularly expressed in an article by the author of the once famous *Supernatural Religion*, Mr. W. R. Cassells, in the *Nineteenth Century and After* for January. Professor Sanday is of the opinion that the account which we have in Luke is derived from Mary herself. The source, however, which Luke had for this information was a document marked by archaic features, the account containing a "certain womanliness of tone," and appearing to stand in some special relation to Mary. He ventures the theory that Mary had communicated this information to Joanna, the wife of Chuza, Herod's steward, who is mentioned twice in the third gospel; and that through her the story was handed down until it found a place in a document rehearsing events connected with the court of Herod.

The facts concerning the virgin birth were not, however, in Dr. Sanday's opinion, in common circulation in Jesus' day, for the people of Nazareth and of Capernaum looked upon Joseph, who by that time was no longer living, as his human father, and Jesus did not go out of his way to correct them. It is highly probable at this time that the apostles themselves knew no better; they just shared the common mode of speech with their neighbors, and this continued for some years after the resurrection. It came to the light at a later time, and furnished a most important explanation of the uniqueness of Christ. He thinks that the divergence between the accounts of Luke and Matthew strengthen rather than weaken the central point of both, namely, the special operation of the Holy Spirit as described. With regard to the purpose of God in the selection of this mode for the creation of his Son, Dr. Sanday says: I am always very reluctant to use the word "must" in connection with any dispensation of God — to say that it "must" have taken place in one particular way and in no other. God sees not as man sees, and his resources are infinite — beyond our power even to imagine. But when we are told, on what seems to be such good authority, that his way of bringing his first-begotten into the world was through birth from a virgin, we can at least assent to its fitness for the end in view. If we try to throw our-

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selves back into the spirit of the time and ask what other method would be so intelligible to men of all classes and degrees of culture, we must answer, None. And when I say "so intelligible," I mean, what other method would so invest the act of incarnation with the associations of perfect sinlessness and purity? I do not think that we are able to conceive of any other method that would do this. That he should be "born without spot of sin, to make us clean from all sin," is a truth to which our hearts instinctively respond.

The Objective Aspect of the Lord's Supper.

Writing upon this subject in the *Expositor* for March, Dr. H. R. Mackintosh, of Aberdeen, states what he conceives to be the necessary conception of the Lord's Supper. Stating it in a negative form first, he says: We cannot accept any theory which of necessity involves that the first celebration in the upper room was not a true communion; nor any theory which implies that by participating in the Lord's Supper unbelievers receive a spiritual gift; nor any theory which views the eucharist as primarily a human performance rather than a divine means of grace. The doctrine of the Lord's Supper on its objective side, to which we are brought by this process of elimination, may be stated broadly as follows: In receiving with faith the symbols of Christ's flesh and blood we receive Christ himself. The whole is a spiritual transaction between persons, a spiritual conveyance of Christ to the soul of the believer. We feed upon him spiritually in so intimate and real a fashion that he could describe it as eating his body. When the bread and wine are put into our hands, and we partake of them worthily, we have received in and through an emblematic action all that Christ's death won for us. And if we be asked, "How do you know that this is true?" we reply: first, because we have Christ's own promise for it; second, because it is vouched for by Christian experience. No other grounds of religious belief will bear being tested by the test of time and human life than these two—divine authority, which fulfils and realizes itself in the experiences of the pious soul. We can be assured of spiritual things in no other way, but in this way we can be assured of them.

The Authority of the Bible.

Unusual interest attaches to a new volume by Professor Robert Flint, of the University of Edinburgh, who is so well known through

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his work on *Theism*, which was first published a generation ago. The book, which has just appeared, is entitled *Agnosticism*, and is a competent refutation of those theories of knowledge which reach the common result that God cannot be known by the human mind. In the course of his discussion on the authority of the Bible he writes the following paragraph which will be helpful to many in the present stage of their thought: The faith in Christianity which rests merely or mainly on the authority of the church is so immature and inconsistent that it must of necessity be outgrown wherever mental development is not arrested. That was made apparent on a great scale at the epoch of the Reformation. The authority of the church was then recognized by the most earnest and thoughtful portion of the Christian world to be, notwithstanding all pretensions to the contrary, merely human authority. The deference which had been yielded to it was clearly seen to have been superstitious and debasing. From the word of those who claimed to speak for the church, men turned to the Bible as the word of God, and in doing so found strength and support. The word of the priest lost its power to enslave and terrify when the Bible as the written word of God was appealed to in opposition to it. The Reformation rested very largely on the substitution of one authority for another — on the transference of the seat of religious authority from the church to the Scriptures. All the leading Reformers were at one in striving to get the Bible fully recognized as the supreme accessible spiritual authority. It was in the Bible that they sought for the substance of their preaching. It was from the Bible that they endeavored to evolve their creeds. There, then, was another stage of faith — the stage in which faith rests on the Bible as God's word. But faith may rest even on the Bible as God's word in various ways. And some of those ways may even be *quite agnostic as regards religious truth.* For example, a man may receive the Bible as ultimate authority — an authority above criticism, and independent of the support and confirmation of reason; an authority which makes an unconditioned claim on belief. That is manifestly, however, to accept it in an unintelligent and capricious manner, and the faith which so accepts it is but another form of agnostic unbelief in man's power of knowing religious truth. Belief in the authority of the Bible is as obviously bound to give reasons for itself as belief in the authority of the church. The authority of the Bible cannot reasonably be taken on trust any more than the authority of the pope. The Bible, too, must produce its credentials and submit its claims to criticism.

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The Character of New Testament Prophecy.

Dr. Thomas M. Lindsay, principal of the United Free Church College at Glasgow, in his excellent work on *The Church and the Ministry in the Early Centuries*, says: It seems to be impossible to draw any line of demarkation between the prophecy of the Old and that of the New Testament, except that the latter partook of the universalistic character of the new revelation of the kingdom which our Lord proclaimed, and the "gift" was imparted to gentiles as well as to Jews. The same outstanding features characterized the prophets and prophecy in the two dispensations. In both cases the prophetic "call" came to the prophet personally and immediately in a unique experience; and when the "call" came, everything else had to be set aside, and the "word" from God had to be spoken. It is possible to compare narrowly Paul and Isaiah, John and Ezekiel, Polycarp and Jeremiah. In neither case was the prophetic "call" a call to office in the church. The New Testament prophets were no more presbyters or bishops in virtue of their "call" than were the Old Testament prophets elevated to the priesthood in Israel; and in both cases the regular office-bearers had to give way to and bow before the men through whom the Spirit of God spoke.

In Old Testament prophecy, as in the prophecy of the New Testament, the Spirit of God was given in a larger measure to some men and in a smaller degree to others; and in each case the natural faculties of the prophet had full play to exert themselves according to the capacities of the man. There were gradations in the prophetic order from men like Paul and Isaiah, who stood in the foremost rank, to the nameless prophet whom the lion slew, or the impetuous prophet who interrupted his brother in the meeting of the Corinthian congregation.

In both cases, true prophecy was surrounded with a fringe of prophet life which was hostile, and which was inspired by a spirit at variance with the purposes of Jehovah and with the principles of Jesus. In the Old Testament, as in the New, there was a marked tendency toward deterioration within the prophetic order.

In both cases the power to discriminate between the true and the false prophecy, between the man who spoke full of the Spirit of God and the member of the prophetic "guild," was left to the spiritual discernment of the people spoken to. The discerning faculty was often at fault; pretenders were received by and misled the faithful. Yet this power of spiritual insight was the only touchstone, and, indeed, there could have been no other in the last resort. For men can never get rid of their personal responsibility in spiritual things.

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Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.

—MATTHEW 6:9–13.

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Communications for the Editors, as well as books for review, are to be sent to them at the University of Chicago.

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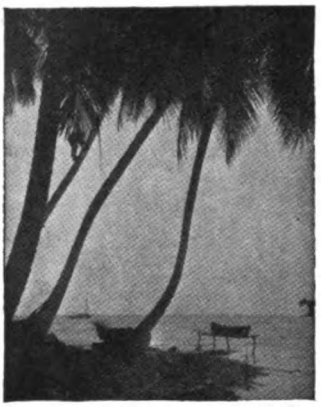
JAMAICA—NATURE'S SANITARIUM

Business and professional men, society women, school teachers, and students, are now more than ever before afflicted with "tired nerves." The hurry and rush of our twentieth century strenuous life is intensely wearing to those with brains and sensitive organizations. For rest and relief many go to fashionable summer or winter resorts and there meet the same nerve-racking turmoils and worries. Others resort to drugs or stimulants which give only temporary relief and an aggravated reaction. What is needed is perfect rest, quiet, and absolute change of scene and climate, away from business, fashions, news, and study. If you will take a five-day sea voyage to Jamaica you will find as great a contrast from our northern surroundings as if you were visiting another planet. There, cares, worries, aches, and pains seem to fly away as if by magic. The climate is absolutely perfect, either in mid-winter or mid-summer, neither chilling cold nor intensely hot, the thermometer ranging only from 70° to 88°. You will land at Port Antonio, which many wide-world travelers say is unequalled in beauty by any other spot in the world. The whole island seems a vast conservatory of tropical vegetation, luscious fruits, gorgeous flowers, waving palms on every hand, lofty mountains covered to their topmost peaks with a rich and variegated carpet of foliage and flowers, from whose heights and terraces you will be thrilled with the magnificent views spread before you. A perfect system of smooth, hard, well-kept roads and by-paths lead in every direction, up commanding hills, and down into lovely valleys, and over broad plateaus, teeming with tropical produce. Electric and steam railroads will take you through cities, towns, and villages that were old when our forefathers landed on Plymouth Rock. The Spaniards called it the "Isle of Springs" because of the warm, healing springs that abound in many places, famed for curing rheumatism, gout, and liver troubles. But one of the most important features of this favored isle is the delightful sea-bathing. The gulf stream flows on every side and laves the frequently smooth, white sandy beaches with a pure crystal-blue, milk-warm water, which possesses such tonic-strengthening properties that a sea-bath here seems to awaken new life and vigor. Over all there is continually a soft, dreamy, restful air, that brings quiet content, and soothing rest for "tired nerves." Ella Wheeler Wilcox, writing from Jamaica, calls it "the Lost Garden of Eden." Try nature's cure, the rest cure, and go to Jamaica.



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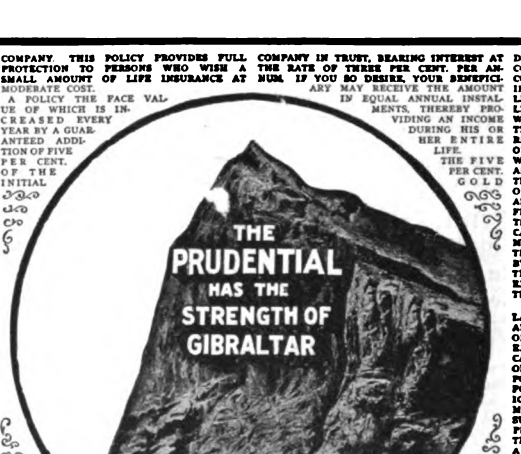
SHOULD OCCUR PREVIOUSLY. THE LENGTH OF THE ENDOWMENT PERIOD MAY BE TEN, FIFTEEN OR TWENTY YEARS, AS YOU MAY SELECT WHEN TAKING OUT THE POLICY. THE PREMIUMS ARE PAYABLE BY YOU EITHER ANNUALLY, SEMI-ANNUALLY OR QUARTERLY DURING THE LIFE OF THE POLICY, OR THEY MAY BE LIMITED TO A TERM OF YEARS, LESS THAN THE ENDOWMENT PERIOD, IF YOU DESIRE. FOR EXAMPLE, THE PREMIUM ON A TWENTY-YEAR ENDOWMENT POLICY MAY BE PAID BY YOU DURING THE FIRST TEN YEARS, IF YOU WISH. UNDER THE ENDOWMENT PLAN THE INSURED MAY NOT ONLY SECURE PROTECTION FOR HIS FAMILY, BUT HAVE A CONVENIENT AND PROFITABLE METHOD OF INVESTING HIS SAVINGS. THIS POLICY SHARES IN THE PROFITS APPORTIONED BY THE COMPANY IN THE SAME MANNER AS THE WHOLE LIFE POLICY. AFTER TWO YEARS' PREMIUMS HAVE BEEN PAID, YOU MAY BORROW MONEY FROM THE COMPANY ON THE SECURITY OF YOUR POLICY. THE POLICY HAS MANY OTHER LIBERAL PROVISIONS. SHOULD YOU DESIRE A POLICY THAT IS PAYABLE AT YOUR DEATH, BUT WISH TO

LIMIT YOUR PREMIUM PAYMENTS TO A NUMBER OF YEARS, WE ISSUE WHAT IS KNOWN AS THE LIMITED-PAYMENT LIFE POLICY. THIS IS THE SAME AS THE WHOLE LIFE POLICY, EXCEPT THAT THE PAYMENTS ARE MADE BY YOU FOR TEN, FIFTEEN OR TWENTY YEARS ONLY, AS SELECTED WHEN TAKING OUT THE POLICY. IF YOU SURVIVE THE PREMIUM-PAYING PERIOD, THE POLICY IS CONTINUED IN FORCE ON THE BOOKS OF THE COMPANY, AND YOU MAY DRAW OUT YOUR DIVIDENDS, BUT NO FURTHER PREMIUM PAYMENTS ARE REQUIRED. THIS POLICY IS SUBJECT TO ALL THE PRIVILEGES AND BENEFITS OF THE WHOLE LIFE POLICY. AFTER THREE YEARS' PREMIUMS HAVE BEEN PAID, YOU MAY BORROW MONEY FROM THE COMPANY ON THE SECURITY OF YOUR POLICY, AND THE AMOUNT YOU MAY BORROW INCREASES WITH THE NUMBER OF PREMIUMS PAID. SHOULD A POLICY FOR A SMALL AMOUNT BE DESIRED, ONE OF THE BEST FORMS IS THE INTERMEDIATE POLICY. IT IS ISSUED IN AMOUNTS OF $500, ON THE WHOLE LIFE, LIMITED-PAYMENT LIFE OR ENDOWMENT PLAN. THE INTERMEDIATE POLICY SHARES IN THE PROFITS APPORTIONED BY THE COMPANY, WHICH ARE CREDITED TO THE POLICY

AFTER IT HAS BEEN IN FORCE FOR FIVE YEARS, AND EVERY YEAR THEREAFTER IT WILL, IF IN FORCE, BE CREDITED WITH AN ANNUAL DIVIDEND. THIS POLICY IS SUBJECT TO OTHER VALUABLE PRIVILEGES, WHICH WILL BE EXPLAINED UPON REQUEST. THE INDUSTRIAL POLICY IS VERY POPULAR, AND IS ISSUED IN AMOUNTS FROM $25 TO $500 TO PERSONS BETWEEN AGES ONE AND SEVENTY. THE PREMIUM PAYMENTS ARE MADE BY THE POLICY-HOLDER IN SMALL WEEKLY SUMS, SUCH AS TEN, FIFTEEN OR TWENTY CENTS A WEEK, AND UPWARDS, FOR WHICH OUR AGENT CALLS. THIS POLICY PROVIDES FOR PAYMENT OF THE CLAIM BY THE COMPANY IMMEDIATELY ON ACCEPTANCE OF SATISFACTORY PROOF OF DEATH, AS DO ALL THE POLICIES ISSUED BY THE PRUDENTIAL. AFTER IT HAS BEEN IN FORCE FIVE YEARS, THE INDUSTRIAL POLICY IS CREDITED WITH DIVIDENDS, WHICH ARE ADDED TO THE POLICY, SO THAT IT BECOMES MORE AND MORE VALUABLE AS IT GROWS OLDER. AT THE END OF FIFTEEN YEARS, A CASH DIVIDEND IS PAID BY THE COMPANY. THIS POLICY PROVIDES FULL PROTECTION TO PERSONS WHO WISH A SMALL AMOUNT OF LIFE INSURANCE AT MODERATE COST.



A POLICY THE FACE VALUE OF WHICH IS INCREASED EVERY YEAR BY A GUARANTEED ADDITION OF FIVE PER CENT. OF THE INITIAL AMOUNT IS FOUND IN THE POPULAR GUARANTEED FIVE PER CENT. TWENTY-YEAR ENDOWMENT BOND. SHOULD YOU SURVIVE THE TWENTY YEARS, THE INITIAL SUM, TOGETHER WITH ALL THE ACCUMULATED GUARANTEED ADDITIONS, BECOMES PAYABLE TO YOU IN CASH. IN OTHER WORDS, WE WILL SUPPOSE YOU TAKE OUT A BOND FOR $1,000. IF YOU WERE TO DIE AT ANY TIME WITHIN THE TWENTY YEARS, YOUR BENEFICIARY WOULD GET THIS $1,000, PLUS $50 FOR EVERY CONTRACT YEAR UPON WHICH YOUR POLICY HAD ENTERED. AT THE END OF THE TWENTY YEARS, IF THE BOND WERE IN FORCE, YOU WOULD RECEIVE JUST TWICE THE INITIAL AMOUNT OF THE BOND, OR $2,000. SHOULD YOU PREFER TO HAVE THIS AMOUNT PAID TO YOU IN INSTALMENTS, YOU MAY HAVE AN ANNUITY. THIS WOULD PRACTICALLY PROVIDE A PENSION FOR THE REST OF YOUR LIFE. SHOULD YOU DIE BEFORE THE END OF THE TWENTY YEARS, IF THE BOND IS IN FORCE YOUR BENEFICIARY MAY, INSTEAD OF RECEIVING THE CASH, LEAVE IT WITH THE COMPANY IN TRUST, BEARING INTEREST AT THE RATE OF THREE PER CENT. PER ANNUM. IF YOU SO DESIRE, YOUR BENEFICIARY MAY RECEIVE THE AMOUNT IN EQUAL ANNUAL INSTALMENTS, THEREBY PROVIDING AN INCOME DURING HIS OR HER ENTIRE LIFE. THE FIVE PER CENT. GOLD BOND POLICY AT ITS MATURITY, EITHER AS AN ENDOWMENT OR A DEATH CLAIM, OFFERS THE HOLDER HIS CHOICE OF TWO VALUABLE OPTIONS. FIRST, TO RECEIVE COUPON BONDS IN SUMS OF $1,000 EACH, MATURING IN TWENTY YEARS, GUARANTEEING FIVE PER CENT. INTEREST PER ANNUM, PAYABLE SEMI-ANNUALLY IN ADVANCE IN GOLD. SECOND, IN PLACE OF THE BONDS, TO RECEIVE IN GOLD COIN THE SUM OF $1,331 FOR EACH $1,000 OF THE FACE VALUE OF THE POLICY. THE RESULT IS A SURE INVESTMENT, A GUARANTEED INCOME AT A HIGH RATE OF INTEREST, AND NO EXPENSE OR WORRY OVER THE MANAGEMENT OF THIS PART OF ONE'S ESTATE. MOREOVER, THE PRUDENTIAL SELLS THIS FORM OF INSURANCE UPON THE BASIS OF ABSOLUTE GUARANTEES—NO ESTIMATES, NOTHING PROVISIONAL, AND AT A PRICE SO LOW AS TO MAKE IT, FOR THE MAJORITY OF PEOPLE, ONE OF THE MOST ADVANTAGEOUS POLICIES THE LIFE INSURANCE MARKET AFFORDS. THESE POLICIES ARE ALSO ISSUED ON THE PARTICIPATING PLAN. THE FOLLOWING ARE SOME OF THE LIBERAL FEATURES CONTAINED IN THE ORDINARY POLICIES NOW ISSUED BY THE PRUDENTIAL: AFTER ONE YEAR FROM THEIR DATE, IF THE PREMIUMS BE PAID AS STIPULATED, THE POLICIES BECOME INCONTESTABLE. DEATH FROM SUICIDE WILL NOT INVALIDATE THE POLICY AFTER IT HAS BEEN ONE YEAR IN FORCE. AFTER A POLICY HAS ONCE BEEN ISSUED AND PAID FOR THERE ARE NO RESTRICTIONS AS TO RESIDENCE, TRAVEL OR OCCUPATION, NOR WILL A PERMIT OR EXTRA PREMIUM BE REQUIRED IN CASE OF MILITARY SERVICE, WHETHER IN TIME OF PEACE OR WAR. THE MANNER OF PAYMENT OF PREMIUMS MAY BE CHANGED ON ANY SUBSEQUENT ANNIVERSARY DATE OF THE POLICY. A GRACE OF ONE MONTH, WITHOUT INTEREST, WILL BE ALLOWED IN THE PAYMENT OF ANY PREMIUM EXCEPT THE FIRST DURING THE PERIOD OF GRACE THE POLICY REMAINS IN FULL FORCE. THE CASH LOAN PRIVILEGE CONTAINED IN ORDINARY POLICIES VIRTUALLY MAKES EVERY POLICY A NEGOTIABLE BOND. THE INSURED MAY AT ANY TIME WHILE THE POLICY IS IN FORCE NAME A NEW BENEFICIARY. THE AMOUNT INSURED UNDER THE POLICY IS PAYABLE IN ONE SUM, BUT MAY BE MADE PAYABLE IN ANY NUMBER OF EQUAL ANNUAL INSTALMENTS, FROM TWO TO TWENTY-FIVE, OR IT MAY BE MADE PAYABLE TO THE BENEFICIARY IN CONTINUOUS INSTALMENTS. THAT IS, IT MAY BE MADE PAYABLE IN EQUAL ANNUAL INSTALMENTS TO CONTINUE AT LEAST TWENTY YEARS, AND AS LONG THEREAFTER AS THE BENEFICIARY SHALL LIVE. EACH INSTALMENT, BEING FIRST, WILL BE INCREASED BY SUCH ANNUAL DIVIDEND AS MAY BE APPORTIONED BY THE COMPANY AT THE TIME THE POLICY BECOMES PAYABLE AS A CLAIM. ANY AMOUNT INSURED, OR ANY PORTION THEREOF NOT LESS THAN $1,000, MAY BE LEFT DURING THE LIFETIME OF THE BENEFICIARY IN TRUST WITH THE COMPANY, WHICH WILL PAY THEREON, AS LONG AS THE SAID AMOUNT REMAINS IN TRUST, INTEREST AT THE RATE OF THREE PER CENT. PER ANNUM, SUCCEEDING WITH SUCH ANNUAL DIVIDEND AS MAY BE APPORTIONED BY THE COMPANY. THE SAID TRUST FUND SHALL BE PAID AT THE DEATH OF THE BENEFICIARY TO THE EXECUTORS, ADMINISTRATORS OR ASSIGNS OF THE BENEFICIARY, BUT MAY BE WITHDRAWN AT ANY TIME, WITH ACCRUED INTEREST, IN THE CASE OF POLICIES MATURING AS ENDOWMENTS, THE INSTALMENT PRIVILEGE OR TRUST FUND PRIVILEGE MAY BE EXERCISED BY THE INSURED FOR HIS OWN BENEFIT. THE FOLLOWING VALUABLE PRIVILEGES ARE EXTENDED TO THOSE WHO MAY DISCONTINUE THEIR PREMIUMS: IF THE POLICY LAPSE FOR NON-PAYMENT OF PREMIUM AT ANY TIME AFTER HAVING BEEN IN FORCE ONE FULL YEAR, THE COMPANY WILL GRANT EXTENDED INSURANCE. THAT IS, IN THE CASE OF A POLICY LAPSED AT THE END OF ONE YEAR, OR ANY TIME THEREAFTER, THE POLICY-HOLDER WILL STILL BE INSURED FOR A FURTHER PERIOD, GIVEN IN THE POLICY, AND IN CERTAIN CASES UNDER ENDOWMENT POLICIES, THE POLICY-HOLDER IS INSURED TILL THE END OF THE ENDOWMENT PERIOD, AND IF ADDITION RECEIVES, AT THAT TIME, A CERTAIN AMOUNT IN CASH AS A PURE ENDOWMENT. THUS THE POLICY-HOLDER IS COMPLETELY AND AUTOMATICALLY PROTECTED, IN EVERY CASE. IF DESIRED, INSTEAD OF EXTENDED INSURANCE FOR THE FULL AMOUNT OF POLICY, A PAID-UP POLICY FOR A SMALLER AMOUNT MAY BE HAD. SUCH A POLICY MAY BE OBTAINED AT ANY TIME AFTER THE ORIGINAL POLICY HAS BEEN THREE YEARS IN FORCE (TWO YEARS IN CASE OF ENDOWMENTS) BY MAKING PROPER APPLICATION, AND SURRENDERING THE ORIGINAL POLICY TO THE COMPANY THEN, TOO, THE INSURED IS GIVEN AN OPPORTUNITY, PROVIDED ALL OUR PREMIUMS HAVE BEEN PAID, OF REALIZING, IF DESIRED, THE CASH VALUE OF THE POLICY (THAT IS, OF SURRENDERING THE POLICY TO THE COMPANY IN RETURN FOR A LIBERAL CASH VALUE, THE AMOUNT OF WHICH INCREASES WITH EACH PREMIUM PAID, AND IS PLAINLY STATED, FOR EACH YEAR, IN THE POLICY. THE POLICY ALSO CONTAINS LIBERAL PROVISION FOR REINSTATEMENT IN CASE OF LAPSE. APPLICATIONS FOR LIFE INSURANCE MAY BE MADE TO ANY OF THE COMPANY'S AGENTS, AND A SPECIMEN POLICY WILL BE SENT YOU AT ANY TIME UPON REQUEST. WRITE FOR FURTHER PARTICULARS TO THE PRUDENTIAL INSURANCE COMPANY OF AMERICA, HOME OFFICE, NEWARK, N. J.

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EXCAVATED REMAINS OF THE ANCIENT TEMPLE AT GEZER.

The stone in the foreground contains a socket for holding the Ashera. There are eight standing stones, of which three are here shown.

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THE BIBLICAL WORLD

VOLUME XXI JUNE, 1903 NUMBER 6

DOING THE WILL OF GOD.

IT has been an almost universal judgment of the minds and hearts of men that the world in which we live is neither fortuitous nor aimless. That a universe such as we find this to be should exist by chance, and with no purpose for its existence, is unthinkable. But if there is a purpose for the world, one may well consider whose is the purpose and what the purpose is. The answer of religion to the first question has constantly been that the purpose is God's. To him is ascribed the creation of the world, and the purpose for this creation. As to what the purpose is, many answers have been given. Nearly all of them center about the belief that this purpose is the highest well-being of mankind. As thought upon the meaning of life has progressed from century to century, it has become increasingly clear that the aim of existence is to produce a brotherhood of men who shall be completely good. To this end God's activities seem to have been directed.

A World with a Purpose

To this end also men's activities are to be directed. They have the peculiar privilege of co-operating with God toward the accomplishment of his purpose for the world. Nor is this a privilege only, of which men may avail themselves or not as they desire; it is a duty also. The mission of men is to assist God. Only in such assistance does one find his true well-being. In other words, there is but one purpose that runs through all life, and with this purpose all who desire really to live must connect themselves. It is in such

Men May Share in its Accomplishment

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devotion to God's purpose that a man finds self-realization. To isolate one's self from the great purpose of life is to turn aside from the great current which makes for righteousness and goodness, and so to be left stranded. The only real success in life is that which is associated with the fulfilment of God's will in all men and in all ways. If men think they find success in selfish pursuits, or in worldly aims, the time must come for each when his failure will be clear.

How We Know God's Will

If we ask ourselves how we can know what God's will is, in order that we may commit ourselves to its accomplishment, our first reply is made from within our own personality. The religious and moral consciousness supplies to each person an immediate knowledge of God's will, sufficient to guide him into a true understanding and use of life if he will but open mind and heart to the promptings of the indwelling Spirit. We may express our conception of the essential spiritual nature of man in the language of the Old Testament prophet who described man as "made in God's image;" or we may set forth the same idea in other words. But whatever language is used, the fact described is the same, that we partake of the essential divine nature, that we have capacities of a spiritual kind and have spiritual life within ourselves, that man is religious by nature and if he responds to God's voice within he may have communion with God and may share God's wisdom and power. These things are the most certain postulates of our thought.

In addition to this intuitive knowledge, God has blessed men with a most valuable external revelation of his will. The Bible is a record of how God's will has been apprehended by men, having been revealed to them through many persons, through many experiences, and through many events of history. In the Bible we are able to find a genuine revelation of God's will for us. Not, of course, that the Bible is to take the place for us of the religious and moral consciousness within us, but that it is to serve as a most important inspiration and guide to our immediate apprehension of God's will. God has for many centuries been present in his world, making known his purpose and his ways of working, manifesting himself in the thoughts and in the deeds

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of men. The sincere seeker after truth therefore is abundantly supplied with the means of knowing God's will, whether he seeks this within his own consciousness, or in the testimony of other men as they have ascertained the will of God.

HIS WILL THE SUPREME OBLIGATION

Pre-eminently God's will was made known to men through the life and the teaching of Jesus Christ. It was his constant thought and statement that he himself came to do the will of God. He found the purpose of his life in accomplishing God's purpose; and so it was his constant teaching to his disciples that they too must commit themselves to doing God's will. His teaching as to what God's will involved and required was full and explicit. To read the Sermon on the Mount as given in Matthew, chaps. 5–7, is to read the exposition of God's will as Jesus presented it.

But he was concerned not only to show to men what God's will was; he sought to secure from them an obedience to this will and performance of it. He closed this great discourse upon the will of God for men by a solemn injunction that men should not only know but do God's will. Not everyone, he said, who claims to be a follower of mine, who calls me Lord, and professes discipleship, shall enter into the kingdom of heaven, but those only who actually do the will of the Father. To know God's will without doing it, to profess to do it when one neglects it, was, to his thought, a complete failure. And we can see why this was so. God's purpose in the world must be accomplished. It is the mission of men to assist to this end. If they refuse such assistance, they have no part or place in its accomplishment.

THE RESULT OF DOING THE WILL OF GOD

To the individual the doing of God's will brings complete self-realization. This is a modern phrase, but it means essentially what is meant in technical theological expression by the term "salvation." Salvation is in its root idea health, wholeness. The term is constantly used in the New Testament of physical health or soundness. The term when transferred to the spiritual sphere means complete spiritual well-being. Now the complete spiritual well-being of

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the individual can be attained only when he so relates himself to God that the power and goodness of God may work in him a perfect manhood. In recent years we have perhaps come to a larger perception of the gospel idea of what perfect manhood means. We have struggled against ascetic ideas which taught that the negation of self and the shutting out of life was the ideal to be sought. As against these lingering false views we now appreciate the meaning of Jesus when he says "I have come that ye may have life, and may have it abundantly." God's will to us as revealed in and through Christ is not a series of negative commands forbidding many things and emptying life of any positive content. Instead, God's will is a call to the fullest personal achievement. He bids men to realize the possibilities that he has implanted within them; they are to be the best and to do the most that lies within their power. The ideal life is one of high character, noble service, and great achievement. To do God's will is therefore to remove from one's life all that is selfish and unholy. But this is not enough. To stop there is to fall short of God's purpose. One must go on from that point to fill one's self with the positive qualities of the ideal life So that the result of doing God's will is, to the individual, self realization, salvation, true well-being.

But this is only one of the two great results which follow. The other result of doing God's will is that a contribution is made toward the accomplishment of God's purpose in the whole world. To secure one's own individual salvation is but half of one's duty and privilege; the other half is to secure the salvation of mankind. The gospel summons us to promote the social well-being, to make humanity better and happier, to enthrone love, righteousness, and peace. So we are turning with a clearer vision and a greater energy than ever before to securing that God's will be done among men. Social service, ministry to others, work for the common good and a world ideal, now promise as never before an increasing realization of God's purpose.

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THE EXCAVATION OF ANCIENT GEZER.

By Dr. E. W. G. Masterman, F.R.C.S., F.R.G.S.,
Jerusalem, Syria.

The name Tell el-Jezary, the last of a long series of appellations—Gezer, Gazara, Mount Gisart—applied over a period of about four thousand years to a site in Palestine, calls for a little preliminary explanation. That Jezar and Jezary, the two modern forms of the name, are identical with the names of hoary antiquity, Gezer and Gazara, is evident to those who understand that the letter pronounced *j* in Palestine is practically *g*, and in Egypt is always so pronounced. But what of the word "Tell"? There are many European and American residents in Palestine who could not define what is meant by "Tell," which they so often hear mentioned in connection with excavations. A "Tell" is literally a little hill; but, at any rate in southern Palestine, it is usually applied to a special kind of hill—one which is isolated, with a top of some depth of earth, flattened, and as we now know soon yielding to the spade rich evidences of ancient occupation beneath its modern village or its bare fields. Of such a kind are Tell el-Hesy (the ancient city of Lachish), Tell es-Sandahannah (once Maresheh), Tell el-Judiedeh, Tell es-Zakareyeh (probably the old Azekah), Tell es-Sâfî (probably Gath), and the yet unexcavated Tell Shuweikeh (once Socoh). But in many respects Tell el-Jezary, from the point of view of the practical archæologist, far outstrips these companions. Though like them situated at the borders of the shephelah of Judea, where the last hills flatten out into the rolling expanse that stretches to the sea, this site is almost unique in the attractions it presents to the eye of him who would pierce the long-buried secrets of past ages.

As regards situation, could a site be found to compare in importance with that of long-lost Gezer? Stand on the Tell and look around. You are not very high, but the view is magnificent.

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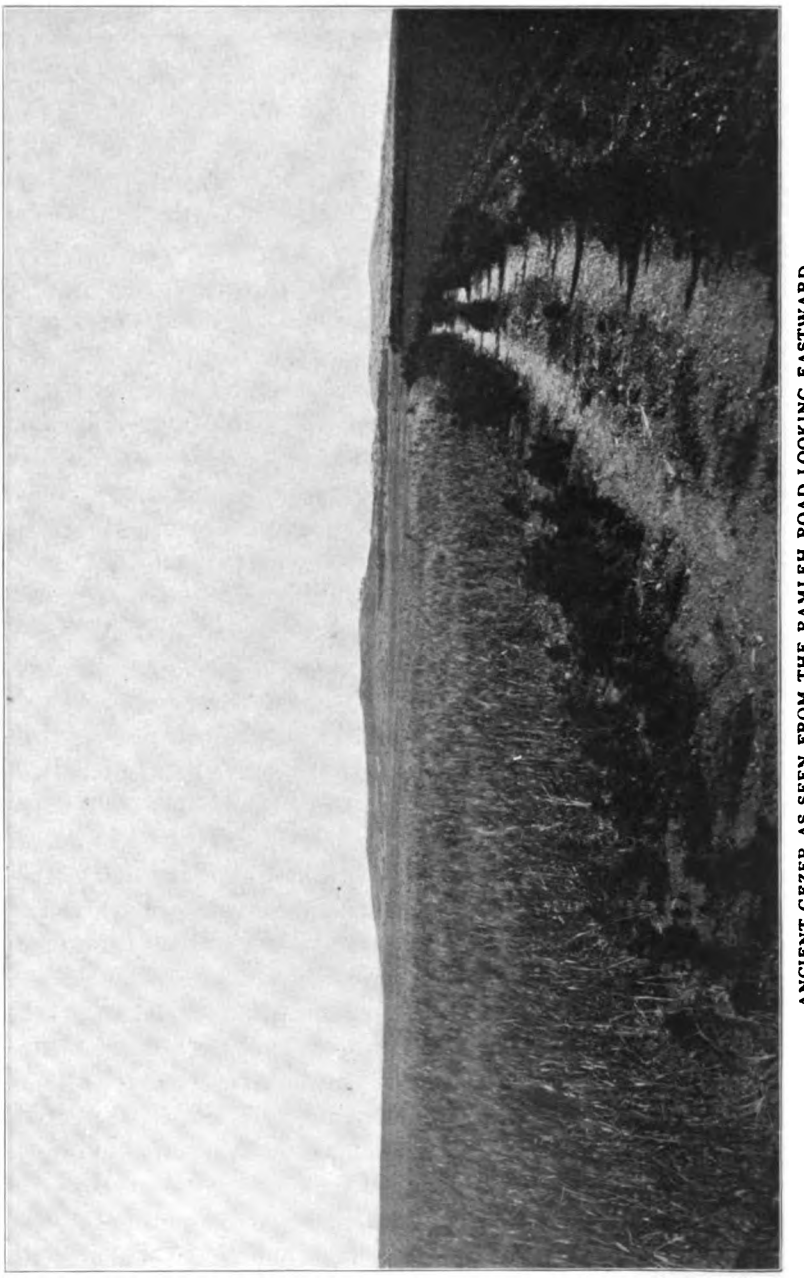

ANCIENT GEZER AS SEEN FROM THE RAMLEH ROAD LOOKING EASTWARD.
The long ridge in the left central background is the hill of Gezer. The hill opposite toward the right is one of the limestone hills of Judea
In the valley between the two hills lies the village of Abu Shinaheh.

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To the west all the plain between you and the Mediterranean lies as on a map; to the northwest Jaffa on the sea, Ramleh and Lydda in the middle distance. Winding along the valley of Ajalon on your right, where in all ages the main road has passed, lies the carriage road to Jerusalem; while at your feet the railway goes around half the Tell's circumference until it disappears up the valley of Sorek. Gezer thus has ever guarded these two routes into the hills and to Jerusalem, in the same way that the three towns Gath (Tell es-Sâfî), Azekah, and Socoh guarded the other great inlet at the vale of Elah. The traveler to Jerusalem by road and rail will find this little hill a prominent object before him for many miles. Toward the southwest the view stretches almost to Gaza, while more directly south the tops of the other famous Tells, once sister-cities, may be discerned. Northward the eye passes from the valley of Ajalon over the low Shephelah hills, where lie nestling the modern representatives of Gimzo and the famous Modin. Behind us, but separated by a valley which, though shallow, was sufficient to make the site of great military strength in ancient times, begin the roots of the Judean hills. Gezer lies at a crossing-place of roads from all points of the compass, and with its two great springs to the east and west must inevitably have been in all history a meeting-place for caravans. Even today I question whether, during war, any military defender of the land would fail to place a powerful battery on its embankments.

A site so important must have had a history; and a history Gezer certainly has had. Beginning in our earliest contemporary records of Palestine, the period of the Tell el-Amarna correspondence, down to the coming of Joshua (Josh. 10:33; 16:3; 21:21), the time of David (2 Sam. 5:25; 1 Chron. 20:4), to Solomon who received the burned and rifled ruins from Pharaoh, his father-in-law; beyond that again into Maccabean times, when we read of the great Judas Maccabeus pursuing Georgeas to its gates, and his successor seizing, capturing, and purifying it; finally, reappearing long centuries later, as the scene of a crusader's victory and of unsuccessful overtures of peace between Saladin and Richard. Every foot of ground seems to have been

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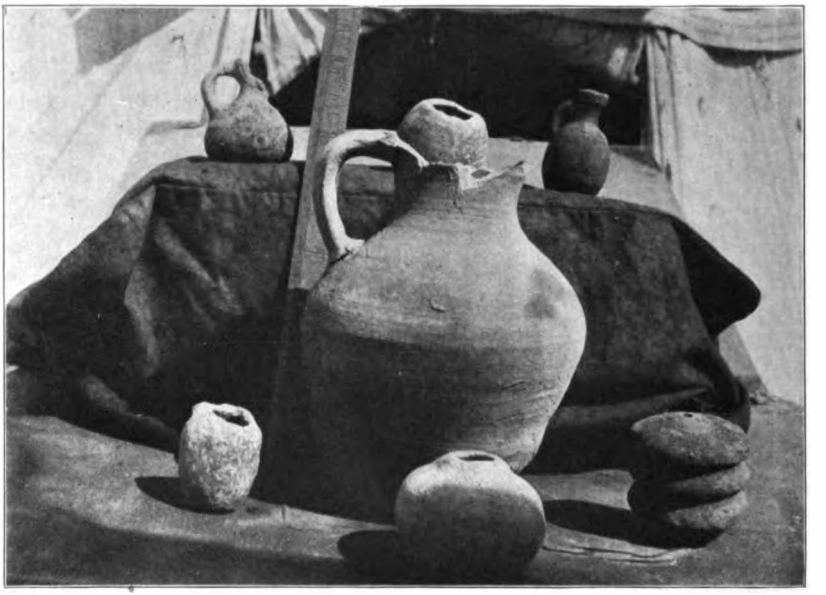
a battlefield, every projecting rock a monument, every mound a grave. Where else do we know of a site about which have surged the currents of civilization for four millenniums, associated with Amorites and pre-Amorites, with David and the Philistines, with Solomon and a Pharaoh, with Alexander and the Maccabees, with Saladin and Cœur-de-Lion, and one may add, with Napoleon



SOME JEWISH POTTERY FROM THE EXCAVATIONS.

and Ibrahim Pasha, both of whom in modern times passed beneath its slopes?

Nor should it be forgotten that Gezer is a sacred spot—not only a fortress, but a city of refuge; and, as we are learning today, a sanctuary long before Israel's coming.

But there is a third and practical reason why Tell el-Jezary has a great claim on the explorer; this lies in the facilities it offers for "digging." In too many cases ancient sites are covered with modern buildings or cemeteries, or, most hopeless of all, by Moslem shrines. Tell es-Sâfi, which should have been a veritable mine of antiquities, could hardly be touched on this account. But here we have a hill nine-tenths bare, the modern

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village of Abu Shusheh being most accommodatingly placed off the Tell; only a "wely," or sacred tomb, surrounded by the village cemetery, and one small modern house, will preclude a small area from excavation. The Tell is a mound about half a mile long, consisting of an eastern hill, a central valley, both absolutely open to excavation, and the western hill only partially so available. When we add to this favorable circumstance that the whole land is in the possession of Europeans whose agent wishes to encourage the work in every way, and that the Tell may be reached from either Jaffa or Jerusalem by carriage, and has a railway station within an hour's ride, it must be admitted that it is unlikely that any such combination of convenient circumstances is likely to occur as those now enjoyed by Mr. R. A. Stewart Macalister, of the Palestine Exploration Fund.

And now we turn to what has already been accomplished. Mr. Macalister has found, superimposed layer upon layer, the remains of at least seven periods of occupation; the earliest in the dim beginning of history, when caves were the dwelling-places, the others following in succession down to the latest occupations of the eastern hill and the central valley in the period of the Maccabees. The occupations of the site in the Christian era have doubtless left their traces under the western hill as yet not excavated.

Beginning at the caves, where we have evidences of a non-Semitic race employing flint knives and a primitive and very porous pottery, but chiefly noticeable because they cremated their dead, we come to the period of the earliest city-builders who have surrounded a large inclosure with a "city wall" consisting of an earth bank faced with stone. These people, who were Semites—we may for convenience call them "Amorites"—took part in a degrading worship of the reproductive power of nature such as may be seen in parts of India today. The symbols of their worship were great upright stones, and to them is due the beginning of the great Baal temple the disclosing of which has proved the most sensational "find" so far. At this period bronze instruments gradually came in, though flints were still largely used. After this came a sudden change, which may

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be looked upon as due to the violent incursion of the Israelitish hordes — a change very important to Bible students because from this period, put as the fifth stratum of the city, we are in times biblically historical and, in this particular layer, at a period when we badly need some contemporary records. This, practically the topmost layer on the eastern hill, from its richness in pottery remains encourages the hope of important discoveries.

EXCAVATION IN PROGRESS AT GEZER.

What may we hope to find? Perhaps a clay tablet bearing on King Horam's expedition against Joshua (Josh. 10:33); or some of the records of the mutual adjustment of life between the indigenous inhabitants and the intruding Israelites; or some account of David's campaign (2 Sam. 5:25), when the Philistines fled to Gezer for refuge. What would we not give for some writings in the Philistine language? May we not with reason cherish the hope of unearthing a stele with the name of Solomon, the mighty and wise monarch of Israel, or at least of

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the Pharaoh whose daughter he married? Let us at any rate determine that no earth be unsifted, no stone be unturned, when such momentous facts may lie awaiting only the material means to reveal them.

Perhaps it will not be amiss if I, not an archæologist, but simply a casual visitor, give some account of what I have seen in my various visits to the Tell.

First, a word regarding the explorer and his surroundings. One who would dig for antiquities must not expect a life of ease and luxury; Mr. Macalister at Gezer is no exception. He lives in a couple of bell-tents, one his dining-room, reception room, and study, and the other his dwelling for the night. During several months last summer he enjoyed the presence of his honored father, Dr. Alexander Macalister, professor of anatomy in the University of Cambridge, England, who is learned in Egyptian and biblical antiquities. How greatly we all have benefited by his presence may be seen in the anthropological reports he has added on the many discoveries of human remains. Indeed, it is a curious, but most fortunate, coincidence that he should have been present at this very excavation where so unusually and unexpectedly an anthropological and anatomical expert was needed. It is anticipated that he will again be in Palestine during the summer of 1903.

The camp consists of some six or seven tents, including the Turkish commissioner's abode, the field museum, the kitchen, etc.; it was pitched all last summer on the breezy western hill, but in the winter it lay in a warm and sheltered hollow. One is surprised, on arriving at such a place, to find the splendid little working library which Mr. Macalister has provided, books on all subjects which may be needed for immediate reference — Egyptian hieroglyphics, Hebrew and Arabic, Assyrian writing, Latin and Greek inscriptions, architecture, archæology, and theology. Scattered around are quantities of vessels of pottery and stone called to judgment after thousands of years of burial — whole vessels, and fragments of all sorts, each one with its special tale and its little contribution to the building of the temple of knowledge. In a tent near at hand, antiquities of all sorts lie grouped

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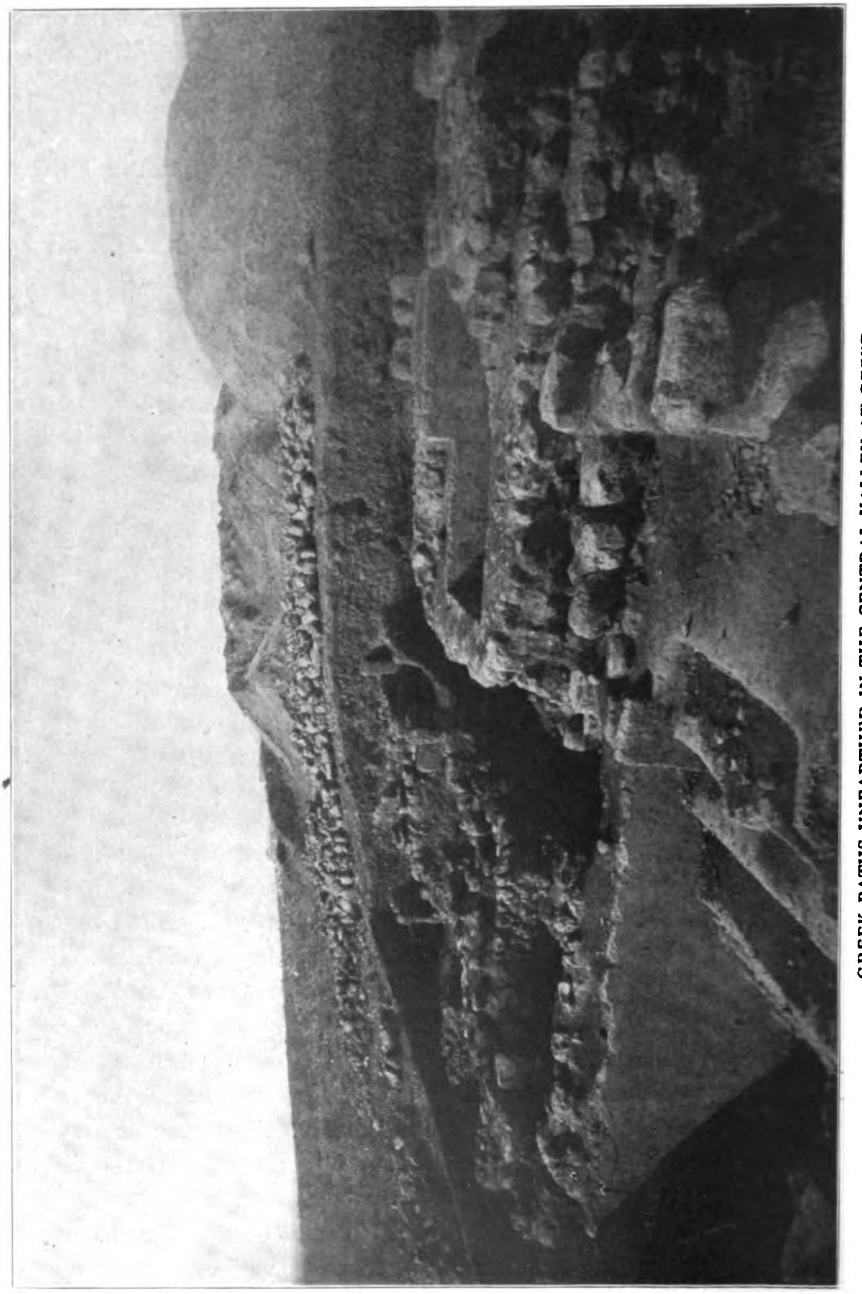

GREEK BATHS UNEARTHED IN THE CENTRAL VALLEY AT GEZER.

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together — jar-handles with Greek and Hebrew stamps, ancient weights, corn-grinders, scarabs, figures of Astarte in clay, weird attempts at the imitation of animal forms, probably religious, but to us more suggestive of the nursery; and, prominent for size, a jar with the remains of an unredeemed first-born who perished before the days of the patriarchs. All these things have passed through the camp; sad to say, by the laws of Turkey they can never adorn any museum outside the Turkish empire.

Such tent-life is full of continuous interest. It is in close touch with the fellahin. The camp is never empty. The cook; two night-watchmen, with their volunteer ally, a pariah dog; the overseer, the faithful Yusuf who assisted Dr. Bliss in previous excavations; the Turkish Effendi, set to see that nothing is appropriated from the finds — these make up the explorer's companions. But it is seldom, indeed, that these are all; the camp is too near the village to be unvisited by the gossip-loving fellah, not to mention the workmen, who call for directions, or wages, or reward. It is a life lived in public. The explorer's tent is open to all, and while he sees all, he himself is seen and watched and judged from day to day. The people are not slow to recognize in a man many qualities not over-prominent in their own characters, and I speak from knowledge when I say that Mr. Macalister's truthfulness, justice, and gentleness in all his dealings have made a deep impression on these people; I have heard it said, "There is no one like him." Though our primary work in exploration is to investigate the past, those who love the land will surely consider it no slight gain if in doing so the work is conducted in a manner to elevate the moral tone of the fellahin employed.

And now as to the method of work. As it was desirable to win the confidence of the fellahin at the outset, Mr. Macalister decided to leave the western hill with its "wely," its cemetery, and its near proximity to the village, until a later stage, and — as it turned out, very wisely — to begin with the eastern hill. His plan of campaign was to dig trenches straight across the hill from side to side, commencing as near the east end as conven-

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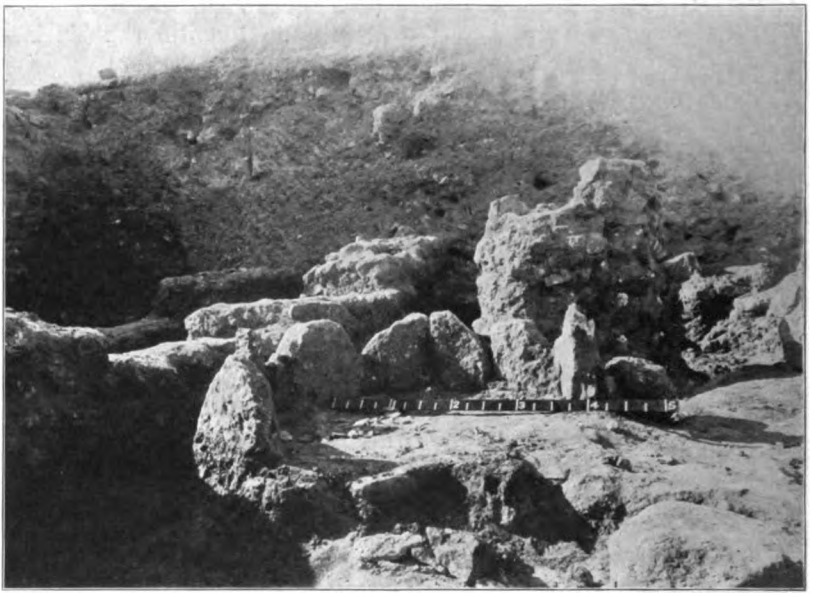
ient and carrying each trench through the whole width of the ancient city. The idea is that if these trenches are systematically sunk and each cutting includes everything down to the primitive rock, nothing of importance can possibly be missed. As we shall see, this plan had to be temporarily abandoned, but the general principle of examining every foot of earth is that on



STONE CIRCLE CONNECTED WITH PRIMITIVE WORSHIP.

which the work is still being pursued. The workmen engaged are fellahin from Abu Shusheh and several neighboring villages, assisted by girls and women from the same districts. When about to commence digging in any given area, the land is measured off into squares 16 feet x 10 feet, and to each square are assigned two or three men and several girls. The men with their pickaxes and shovels put the earth into little baskets, which the women carry on their heads, one by one, and empty on a steadily increasing heap beyond the marked out area. The men are stimulated to keep an eye on every fragment of flint or pottery or metal they come across, and in this way each accumulates beside him a considerable pile of miscellaneous objects.

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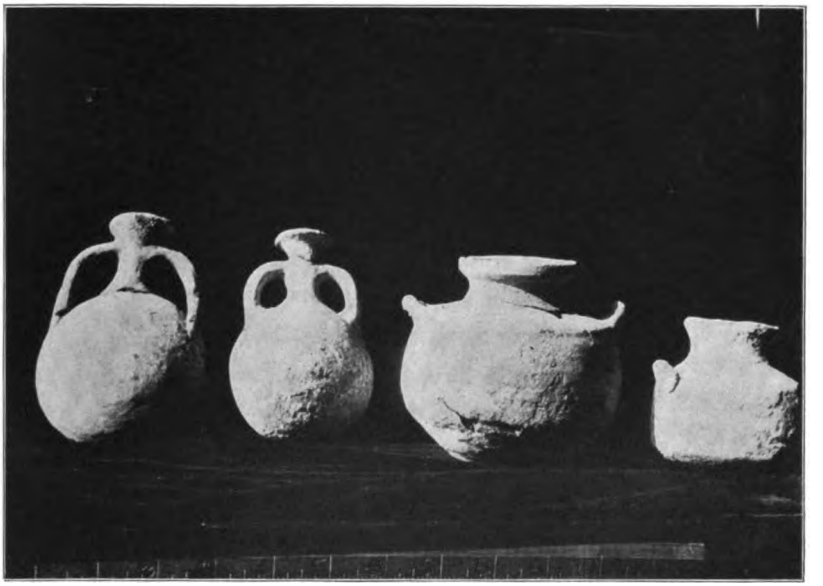
Should anything of importance, such as an unbroken jar, begin to show itself, the active foreman swoops down and carefully supervises the exhumation. Anything that could possibly be a part of a wall is left until it has been examined by the explorer, and, if judged of importance, a plan of it is sketched. The process of digging down through the remains of cities from at least



SMALL BURIAL VASES FOUND OUTSIDE THE CITY WALLS.

four periods discloses many superimposed walls. Mr. Macalister makes clear the period of each wall by coloring it in his large plan according to the layer to which it belongs.

When the foundation rock itself is reached, often the exploration is still far from ended, because in the rock have been found numbers of ancient cisterns and caves the thorough examination of which has furnished some of the most interesting discoveries. To go the round of the works in the evening with the explorer, when he is examining the day's finds, is an experience not to be forgotten. At one part of the works we find our little heaps of pottery and flints; each piece worth keeping is marked and put aside, while the rest is thrown away. The rejected fragments

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alone would be considered valuable additions to many a private museum. Then at another spot men are working in deep cisterns, and as we approach, bones and jars are brought out to us in succession. On my last visit, when we reached a cistern, there were passed up to us a number of beautiful, though broken, jars belonging to the time of the kings. As we were looking at these, the man below shouted out that he was just uncovering another; and presently there emerged from the cistern mouth a beautiful, quite undamaged, water-jar perhaps 2,500 to 3,000 years old; even as we took it from the basket he announced the finding of another; and as we took that, yet a third. Hearing that yet one more had been partially uncovered, we decided to descend and see for ourselves whence all these things were coming. We were carefully let down with ropes, and found ourselves at the bottom of a bell-shaped cistern of ancient date. Under the many feet of rubbish that still covered the floor of half the cavity there were still other jars.

After the day's work has closed, all the marked finds are brought to the explorer's tent and a small reward is given according either to its value or to the care used in getting it out. The next morning these objects are all cleaned up, measured, if necessary drawn or photographed, and catalogued. This system of giving small rewards for finds — instituted, I believe, by Dr. Bliss several years ago — is very successful in encouraging care on the part of the workers. To me the daily returns of finds — objects of all sorts, buried thousands of years ago — is one of ever fresh interest.

The work, on lines above described, continues from dawn till dusk every weekday, so that Sunday, even to these Moslems, must be a long-looked-for day of rest. The week ended, all tramp home as if they were Christian workmen, their wages in their hands, to enjoy a little quiet in their village homes.

And now some report of what has been found. I cannot tell of the thousands of minor objects — jars, beads, flint-knives and arrow-heads, lamps, images, etc.— which have been catalogued. To a great extent the importance of these can be judged only by the specialist, though none can be examined without interest.

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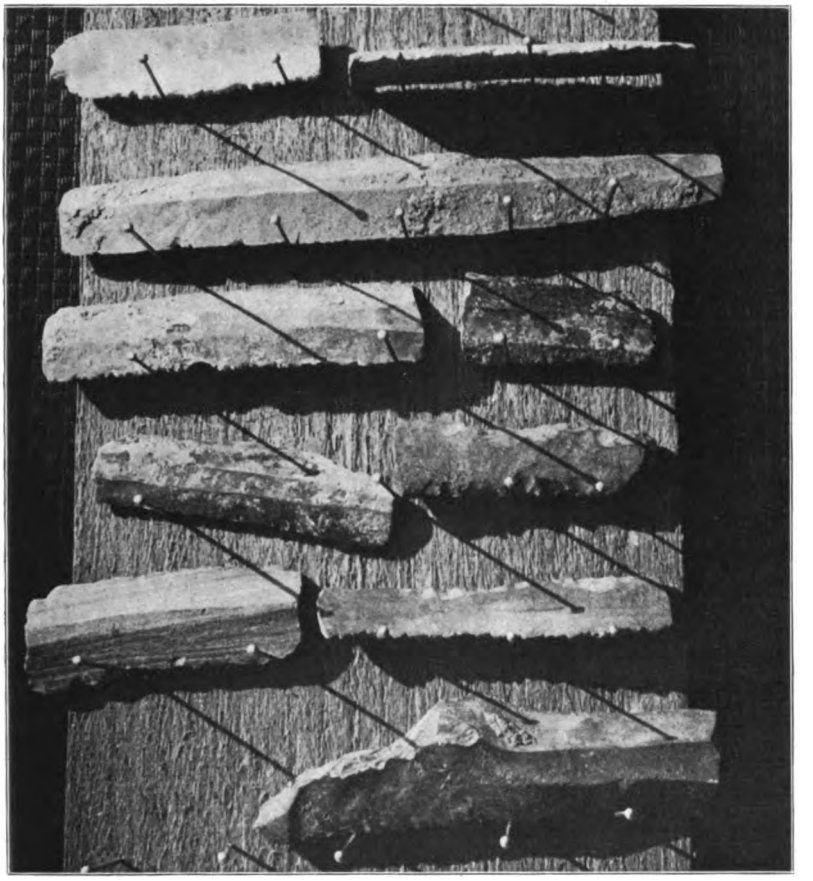
I would, however, mention the greater results, referring the reader to the *Quarterly Statement* of the Palestine Exploration Fund for details.

We have first the city walls. These belong to at least four



ANCIENT FLINT KNIVES.

periods, beginning in the dim twilight of history, and — so far as has yet been shown — ending with the great wall of the Maccabees.

The first wall appears to have been a simple earth rampart. This, which we may call Amorite, belonging to a time before 2000 B. C., apparently inclosed a large area of the eastern hill,

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and has been traced along the central platform, and followed toward the west. Outside this is a rough stone wall belonging to an intermediate period; it apparently incloses only the eastern hill. This wall, probably of the period of the Tell el-Amarna correspondence, may have been standing when the Israelites came. Outside that again, a massive boundary, fourteen feet thick, which inclosed an area considerably greater than any of these walls before or since; it has been traced around almost the whole Tell. At the northeast and southeast corners it is shown to have been strengthened by the foundations of mighty towers. This structure is provisionally considered to have been a part of the refortification of the city after Pharaoh conquered it and gave it to his son-in-law Solomon; this is the latest inclosure on the eastern hill. But, commencing in the central valley and rising toward the west hill, is another even more powerful wall, inside the one just described, which we may call Solomon's. This one belonged to the time when the city was in the hands of the Maccabees. These walls will not be fully traced out till several more months of work are bestowed upon them.

Next to the walls, and perhaps to some of greater interest than they, are the caves and cisterns. Several of the caves were, without doubt, used as dwelling-places by the earliest inhabitants of the site. One was adopted as a burial cave during at least two periods; an earlier age, when it was used by a non-Semitic people as a crematorium, and a later age, that of the "Amorites," when it was used for burial. The remains of great numbers of bodies were found *in situ*. The cave must then have been entirely lost sight of, for the walls of buildings, themselves contemporaneous with Solomon, were built over the entrance. Another couple of caves, after being used by cave-dwellers and then apparently left forgotten for a considerable period, were at a subsequent period, and probably before the arrival of Israel, united together by a secret passage and adapted for use as a sacred spot for oracles in connection with the temple.

All cisterns have yielded some "finds," but none to compare with the weird and gruesome discovery made in one of them. After the removal of a considerable amount of débris, there were

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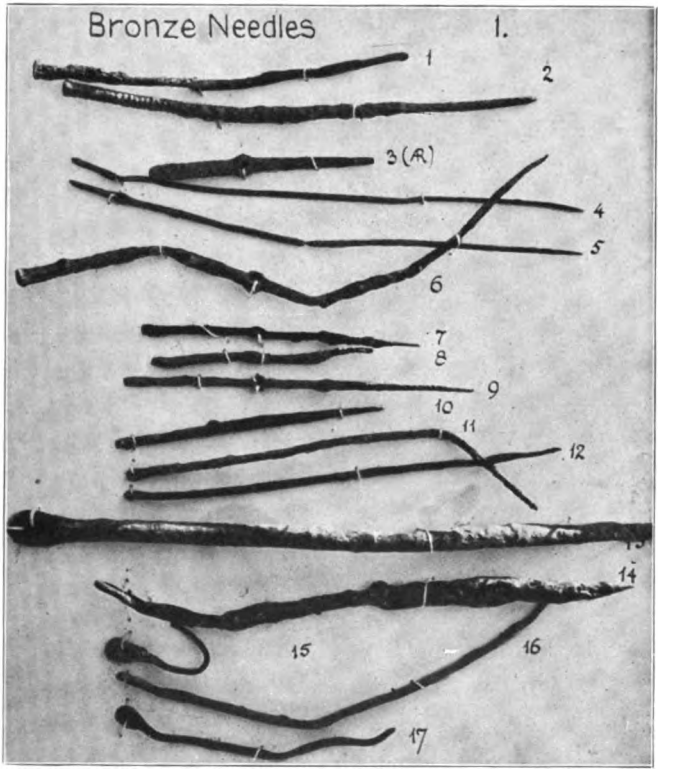
found the remains of fifteen bodies. Judging from their positions these bodies had been buried there, stones being laid around them; in their midst lay a number of handsome bronze spear-heads, belonging probably to weapons whose wooden shafts had perished. The discovery of fifteen skeletons might be of no



ANCIENT NEEDLES MADE OF BRONZE.

special interest, but closer examination by Professor Macalister showed that, while fourteen were the skeletons of men of various ages, one was that of a young girl whose body had been sawed in two, the lower half having entirely disappeared. The sawing passes through one of the vertebræ. This extraordinary discovery suggests some ancient rite, either a sacrifice, or, as some think, the punishment of a crime in which all the fifteen

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persons were involved. The former view is that generally adopted, and it is confirmed and strengthened by the presence of indications of a sacrificial feast, for a large quantity of charcoal was found scattered among the bones. There are several possible explanations: (1) Some sudden disaster may have led to the death of the fourteen men, and to the sacrifice and mysterious mutilation of a girl at the funeral; or (2) the sacrifice of all the people, who were possibly prisoners of war, and a cannibal feast may have followed; or (3) the fourteen men may have feasted on the half of the girl, and afterwards have perished or been killed. We know of nothing which can explain the mystery.

We must now refer to the megalithic temple, by far the most important discovery as yet on the Tell. For a long time the tops of two large stones had been visible, projecting from the earth in the central valley. Some years ago the owner of the property dug down by the side of them, and found that they were two huge monoliths. When Mr. Macalister came to examine them more carefully, he discovered that there were a number of similar stone-tops showing in a rough line; and so, though this excavation was far away from his original trenches, he commenced to dig down to their bases. As he did so it became increasingly evident that he had to do with some unusually large stones; and finally, after considerable labor, a row of eight pillars ranging in height from 10 feet 9 inches to 5 feet 5 inches was laid bare.

The worship connected with these stones is well known to students of ancient religions and from the Old Testament we know that there was associated with such worship an Asherah[1] or wooden pole. In this Gezer temple a great stone-socket was found which very probably held this object. It is likely that the pillars do not all belong to one period, but that the beginning was perhaps with the smallest stone—one that shows signs of having been kissed, rubbed, or anointed—while the greater upright stones now in place, and others which have been taken away,

[1] Translated "grove" in A. V.; see arts. "Asherah" in HASTINGS'S *Dictionary of the Bible*, and the *Encyclopædia Biblica*.

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were later added from time to time. The excavations show that the sacredness of this spot was observed over a period of several centuries. In all this we are in very near touch with the ancient religion of the Canaanites which the children of Israel were commanded to destroy.[2] The more we come to realize the character

GIRL'S SKELETON FOUND BURIED IN CISTERN.

of the worship connected with these symbols, the clearer do we understand the denunciations of the prophets against it. In the Northern Kingdom the pillar, an upright monolith like these, had apparently been adopted as a sacred sign in places consecrated to the worship of Jehovah himself.[3]

[2] "Ye shall break down their altars and dash in pieces their pillars and burn their Asherim with fire." (Deut. 12 : 3 (R. V.); *cf.* Exod. 34 : 13.)

[3] See Hos. 3 : 4 (R. V.).

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But even more suggestive, in connection with this early worship, is the discovery near the foundations of these pillars of a number of jars, each one containing the skeleton remains of a newly born infant. The natural conclusion is that here we have traces of the primitive custom of sacrificing the first-born child. Holding the same general Semitic ideas, but giving up this cruel practice, the Jews at a later period adopted the custom, practiced in Jerusalem to-day, of the "redemption of the first-born." We have reason to think that these burials of immolated infants, with certain offerings in smaller jars, was a custom very prevalent, if not universal, among the Amorites between 2000 and 1000 B. C.

TYPE OF JAR IN WHICH IMMOLATED FIRST-BORN INFANTS WERE BURIED.

Space does not permit of an account of the many other interesting things daily being unearthed during this fascinating work. Among the recent excavations are two fine Greek public baths, each with a flight of steps even now almost perfect; great stores of wheat and barley, burned, but even now showing their respective characteristics; a clay duck of considerable artistic merit, though upward of four thousand years old; a fine bead bracelet of perhaps equal antiquity; a "brazen serpent" and, latest of all, a bronze, horned figure of Astarte.

The work has proved distinctly encouraging and is likely to be the most important excavation made in the land. The fear

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of those interested in it is that it will be impossible to get the whole Tell overhauled within the time-limit of the firman unless more workmen can be employed. Hitherto the committee of the Palestine Exploration Fund has been unable to meet Mr. Macalister's desires for laborers ; he would like to get on faster ; indeed he must get on faster if he is to finish. I cannot, therefore, in conclusion do better than to advise all those who are interested in these matters to subscribe to the Palestine Exploration Fund ; they will then secure the *Quarterly Statement* regularly and at the same time be advancing this important work. Professor T. F. Wright, Ph.D., of 42 Quincy street, Cambridge, Mass., is general secretary for the United States, and to him contributions may be sent.

AN INSCRIPTION MARKING THE BOUNDARY OF GEZER.
This stone slab, containing the words "Boundary of Gezer," was found upon the site of Gezer in 1874 by M. Clermont-Ganneau.

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RELIGIOUS EDUCATION AS AFFECTED BY THE HISTORICAL STUDY OF THE BIBLE.[1]

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LET me ask you to consider very concisely certain of the things which we may claim to have been accomplished and effected by modern historical study of the Bible, in order to consider how these will influence the modern conception of religious education.

In the first place, modern historical study of the Bible has effected a recedence of emphasis on theories of inspiration behind the recognition of what we may call the fact of inspiration. By the fact of inspiration I mean the recognition that in the Bible the human spirit finds stimulus and instruction for those deeper movements of the soul which we call religious. This stimulus and instruction the modern historical study of the Bible brings out in clear emphasis. The theories of inspiration are the various ways in which men have undertaken to express their notion of how an infinite God ought to have indicated his will and thought to men. With these, modern historical study of the Bible has nothing whatever to do.

Secondly, this study has led to the recedence of the theory of inspiration, because it has shown the essential reverence of criticism. Criticism is the modern effort to answer certain questions which are forced upon readers of the Bible by traditional views. It is most natural to ask who wrote certain books, when they were written, and why they were written; and criticism is simply the modern, fearlessly honest, effort to answer these questions with a, perhaps bold, disregard of the answers that have been handed down by the tradition which furnishes the questions.

[1] An address delivered at the Convention for Religious Education, held in Chicago February 10–12. The entire series of addresses is published in full in the volume of Proceedings of the Religious Education Association, which is just ready (see below, pp. 458–60).

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Thirdly, the essential reverence of criticism has brought to mind the fact that Christianity is the flower of a rich growth, the growth of the religion of Israel, of a people which began its walk with God with the most crude conceptions of his way. Modern historical study shows the growth of elementary ideas through the ministry of prophets and priests and sages until they attained their flower and consummation in Jesus Christ. From Him, as understood by the apostles, Christianity has come. Modern historical study sets before our minds with utmost clearness the fact that the religion of which we are the heirs is a growth.

Having these things in mind then, the doctrine of inspiration being in the background, criticism being recognized as essentially the reverent inquiry for fact, and reverent criticism furnishing us with the fact that Christianity is the result of a development in religious knowledge and practice, we may turn to the question specifically before us. But before seeking the definite answer to our specific question, I should like to indicate my conception of religious education, not as differing from those who have gone before me, but to make clear what I shall have to say.

I think we must recognize the fact that religious education is not the study of a religion, not simply the interesting inquiry as to the mode of operation of the human mind in that experience which we call religion; but that it is rather something which aims at an intensely personal result. It seeks, in the first place, to acquaint the mind with some facts, not of religion in general, but of religion as the supreme and highest good, in order to awaken in the individual mind vital and working conceptions of God, and duty, and destiny. For the sake of conciseness, I will confine the consideration to those three conceptions, simply reminding you that the larger and higher application of Christian doctrine lies on the borderline between the thought of God and duty; for sin is duty not done, and redemption is God bringing the human soul back into the path of duty. The object of religious education then, I say, is to beget in the children who are taught true conceptions of God, of duty, and of destiny, not as interesting ideals, but as controlling influences in their lives.

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Having this conception of religious education in mind, then, what has the modern historical study of the Bible to say on the general subject of religious education? It has to say, first, that the Bible is the natural text-book for such study of religion. It is this natural text-book because it furnishes the mind with the facts of the religious development of the people from whom we have our heritage, through whom there have come to civilized humanity the highest reach of the religious life and the finest culture of the spirit which we have yet attained. We are dealing with the highest development of religion when we study the Bible; it is, therefore, the natural text-book for education in religion. It furnishes the children whom we would instruct with the best material for understanding the facts of religious life, and those conceptions of God and duty and destiny which have hallowed the lives of other men, and which have led the many generations in the path of right and duty.

Furthermore, the modern historical study of the Scriptures offers the Bible as the natural text-book for religious education, because the Bible, more than any other agency, is competent to awaken in the child for himself those conceptions of God and duty and destiny which are really the aim and end of religious education. The religion of Israel, which has culminated in Christianity, is a growth of the human soul in the experience of life with God. As we read the Bible we find that we are dealing with the lives of men, strong, passionate men, who by some process or other have come under the dominion of the thought of God, have been brought into the path of duty as they conceived duty; men who linked their souls with God in order to attain success in that path of duty, and who found their life's balance and compensation in the destiny which they believed was involved in their relation to God and their fidelity to the duty which they regarded as God's will. Such a record of life has in it the power to beget in the minds of those who become familiar with it a similar life. Modern historical study, therefore, says that in a religious education the Bible is the natural text-book, because it furnishes the facts, and it furnishes the stimulus, for the formation in those taught of the fundamental religious conceptions of God, of duty, and of destiny.

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Modern historical study, let it also be said, in offering the Bible as a text-book, calls positive attention to the fact that our religion is not the religion of a book. This it emphasizes because of the very wide currency of the opposite opinion. The post-Reformation period set before man as his ultimate authority in religion an infallible book. It did this in order to have a final court of appeal before which all the ideas, theories, doctrines, and modes of life could be brought for judgment. It is a very convenient standard of judgment for questions concerning religious thought and conduct ; and the idea that Christianity is a religion of a book very rapidly took possession of earnest minds. Modern historical study of the Bible has discovered, however, that the religion of a book is precisely the thing which Jesus had to contend with in his controversies with the scribes. Pharisaism was a conception of religion marvelously parallel to the thought which very many men even now hold concerning Christianity. God has spoken once in the law; the business of the religious teacher is simply to interpret that law; the law stands for God; it mediates between the soul and God. That was the wineskin in which the old wine was held in Jesus' day, and it held the old wine to people's great satisfaction. The peculiarity of the mission of Jesus and of his apostles was expressed in his declaration that the new wine is too strong for the old wineskins. The idol he had to shatter was the idea of the religion of a book. When the Pharisees came to him asking, "Is it lawful for a man to put away his wife?" they quoted a precept of the old law. He said, in reply: "Moses for the hardness of your hearts suffered you to put away your wives," and in those words tore apart all the theories of ultimacy which they attached to the book as the final word for their religious life. Jesus penetrated through to something underneath the letter of the book. He read the book in the light of a living personal response to the conceptions of God, of duty, and of destiny.

Modern historical study of the Bible brings clearly to the mind Jesus' constant opposition to, because of his relentless opposition by, the religion of a book. Such study puts us at

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the feet of Jesus in order to learn that the study of the Bible is not the ultimate thing in religious education. We are not simply to cram the children's heads with interpretations, wise or foolish, of certain past ages, nor with the facts of the story and of the development of Christianity, if you please, believing that there the end has been attained. The end is never attained until you have awakened in the individual life such conceptions of God, of duty, and of destiny as will enable the growing mind to look freely upon that book and understand it from the high vantage point of spiritual independence which Jesus marked out as the heritage of the human soul.

Modern historical study of the Bible lifts its voice in protest against the conception that Christianity is the religion of a book. Its protest is not negative, however, for it asserts as clearly that Christianity is a religion *with* a book. What do we mean when we say that Christianity is a religion with a book? We mean, what was pointed out a moment ago, that the Bible furnishes the natural facts for the awakening of the ideas of God, of duty, and of destiny, which are essential to the development of a religious life. It does this, because it is the record of religious life. What are those passages of the Bible which most often appeal to the human spirit? In answer, there come before the memory Moses' vision of God; the Deuteronomic command, "Thou shalt love the Lord thy God with all thy heart;" Isaiah's vision; Ezekiel's word, "The soul that sinneth shall die;" the thirteenth chapter of 1 Corinthians; nearly every word of Jesus. Do we care a whit when these things were written, by whom and for whom they were written? They belong to the human spirit and they are the utterances of life. That is the reason why the Bible offers the natural sources out of which the true concepts of God, of duty, and of destiny will be developed in the soul that is given the opportunity to contemplate them. Such experiences out of the lives of these great leaders of Israel offer us the opportunity to understand some of the most subtle developments of the people's life; to see how the people as a people grew under the leadership of its masters in the knowledge of God and of duty and of destiny.

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The historical study of the Bible, however, is not a study of archæology; it is not an investigation of things that are past and belong to museums; it is the study of life; and it is because a life breathes there, the past life, which by the providence of God was led into the deepest knowledge of the things unseen, that the Bible is the natural and best means of developing in the consciousness of ourselves and of our children those conceptions of God, duty, and destiny which are essential to religious education.

Christianity is a religion with a book, because the Bible supplies the natural stimulus for the awakening of these conceptions personally in the minds of those who study it. It is one thing to put religious facts objectively before the mind, and examine them as a scientist examines his specimens. That is a natural phase of religious education; but it is true, that the response of a soul to another soul is the most powerful means of calling out a living religious experience. The fact that the Bible brings us into close contact with the most significant religious experiences of the godliest human spirits makes it second only to such personal contact with a soul that walks with God, the best means of awakening in a child those personal responses to the thought of God, of duty, and of destiny which make actual religion.

Then, too, the Bible is so intimately identified with Christianity that we can call our religion a religion with a book, because the book furnishes to us still a standard. If it is true that modern historical study has led to the recedence of the theory of inspiration, it is equally true that that study is furnishing us with a vastly more effective conception of competent spiritual authority in the Scriptures — not the authority of an infallible standard over us, but the authority of a spiritual, actual, masterful life set forth before us. That authority works, as I understand it, in two ways. It furnishes us with a check to those many vagaries into which the religious life most naturally wanders. If there is anything that is manifest in the study of religions all over the world, it is that the impulses which we call religious, our response to the totality of existence, oftentimes

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follow tangential lines. They go out into strange desert places, as has frequently been the case with Christianity. The record of the manifold eccentricities of thought and practice, which church history furnishes, gives abundant evidence of this tangential tendency. The Bible is a standard to check such vagaries, because it sets before us constantly the development of the well-balanced religion. The record in the book shows many vagaries, many extremes. But the tendency of development throughout is steadily and clearly toward the sanity and balance of Jesus. It is this which makes the book to be a standard for us, not simply the fact that it gives us in the final revelation of Jesus Christ that by which we can check our thoughts and impulses, but also because it shows us in their folly some very natural conceptions and practices which have been disclosed as not contributing to the true, well-balanced, progressive religious life.

The Bible is offered by modern historical study as the standard for religious education, because it is the doorway that opens for the soul the way of escape from those crystallizations of religious thinking which are the cause of all formulated religion. It is most significant that when Martin Luther moved out for himself into "the freedom of the Christian man," it was by following the guidance of a light that broke upon him from the words of the apostle Paul: "The just shall live by faith." So the Bible from the beginning, in all ages, whether to Catholic or to Protestant, through its ideals of religion and its exhibition of the soul's fellowship with the living God, has furnished the way out of formalism and shown the human spirit how it may come again into the free sunshine of the life of God in the soul.

Modern historical study of the Bible, therefore, offers the Bible to modern religious education as the record of God's development among men of a religious life, and therefore as the best stimulus for exciting in individuals a corresponding religious life; as the standard to which the impulses of all religious life may be brought for testing, to inquire whether they are on the line of real progress; and as the guide to which we may turn whenever we are oppressed by the arrogance or tyranny of human thinking, to escape into the free places of the soul's liberty in the presence of the Most High.

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PSALMS 42 AND 43: AN INTERPRETATION.

By PROFESSOR HERMANN GUNKEL,
University of Berlin, Germany.

As the deer thirsts
For the cooling stream,
So thirsts my soul,
O Yahweh, after thee.

My soul longs for Yahweh,
For him who gives me life.
When shall I go
And see Yahweh's face?

Tears have become my food
Day and night,
While they cease not to say unto me:
Where now is thy God?

My soul is filled with emotion
When I remember
How I used to make the pilgrimage
To the house of Yahweh,
With shouts of joy and praise,
To celebrate the feast.

Why are you cast down, O my soul,
Why are you troubled?
Trust in Yahweh; for I shall yet thank him
Who is my Helper and my God.

When my soul is restless,
My thoughts turn to thee,
From the land of Jordan and of Hermon,
From the hill of Mis'ar.

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Flood calls unto flood,
In the roar of abysmal waters;
All thy surging waves
Have covered me.

In the daytime I sigh:
May Yahweh show his lovingkindness!
What in the night I sing to him,
Is a prayer unto the living God.

To God, my Rock, I will say,
Why dost thou forget me?
Why must I walk in sadness,
And my enemy oppress me?

Like burning lye to my bones,
Is the derision of my oppressors.
They say unto me all the day:
Where now is thy God?

Why are you cast down, O my soul,
Why are you troubled?
Trust in Yahweh; for I shall yet thank him
Who is my Helper and my God.

Judge me, plead my cause
Against unmerciful people!
From deceitful and unjust men,
O Yahweh, deliver me!

For thou art God, my Protector;
Why hast thou cast me off?
Why must I walk in sadness,
And be oppressed by my foes?

Send out thy light and thy faithfulness,
Let them lead me;
Let them bring me unto thy holy hill,
Even to thy dwelling-place.

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So may I go to the altar of Yahweh,
To God who is my joy and delight,
And thank thee upon the harp,
Yahweh, my God!

Why are you cast down, O my soul,
Why are you troubled?
Trust in Yahweh; for I shall yet thank him
Who is my Helper and my God!

The author of this beautiful poem cries to God in deep distress of body and soul. A severe illness has befallen him, and he sees that death is near at hand. His vivid imagination causes him to hear the surging waters of the under-world which he is approaching. As in a choral hymn voice follows voice (Isa. 6:3), so he hears the roaring of the abysmal waters responding to each other. He has come even to the doors of Hades[1]; the surging waves have gone over him. This simile is often used in other Hebrew songs of lamentation, *cf.* Pss. 69:1, 2; 124:4, 5; 130:1; 144:7.

But physical distress is not the greatest trouble which the Psalmist experiences; he is in anguish of soul, because he thinks that God has forsaken him. The Israelites, like the other people of antiquity, thought prosperity was the evidence of God's love and blessing, while adversity was the token of his disfavor. So one's misfortunes were made more bitter by the belief that God had cast him off. To the pious man such a thought would bring the keenest sorrow. He has all his life trusted in God; in him has been his life; he has clung to him as his only support — and now he has turned away from him! Is God not faithful? Does he not keep his promises? Such questions fill his soul with anguish, and call forth the agonizing cry: Why hast thou cast me off? Why?

And to this suffering of soul, which in itself is overwhelming, is added the scorn of his enemies. These are the wicked, the

[1] Certain interpreters maintain that the poet is standing at the waterfalls of the Jordan river, and that in imagination these roaring waters pour over his head like waves of misfortune; but such a subjective view of nature is contrary to the spirit of Hebrew antiquity.

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heathen, the children of the world, who expect nothing from God, but find their satisfaction in temporal things. The pious poet had often argued with them; then he had maintained that there is a God who rewards and punishes, who gives prosperity to the pious man, but brings the wicked man to a sudden and dreadful end (*cf.* Ps. 1). He had himself made claim to piety, for he had trusted in Yahweh and had expected to receive all the divine blessings. But now he is sick, and death seems near. Have his enemies triumphed over him? He is obliged to hear incessantly their scornful words: "Where is now thy God? Let the God in whom you trusted help you! Let him come and prove that what you said about him was true. Let him give some evidence that you are indeed a pious man, whom he loves and for whom he will care." This derision is an acute torment to him; he cannot disprove the charge that God has forsaken him, since his present condition witnesses against his former claim. But will this scorn be justified? Will God abandon his trusting child so that he will perish? No, God must help and thus show that he is faithful.

Delight at the misfortunes of one's enemies played an important rôle in ancient Israel; the unfortunate were persecuted by the derision of their fellows. We today have, to be sure, a higher, truer view of what misfortune means. But the old Israelite, who saw less clearly and was more dependent upon public opinion, was deeply hurt by such scorn. Therefore it is an element frequently found in the psalms of lamentation. At the same time, however, the Psalmist finds a certain satisfaction in referring to such scorn, because he feels that it is in a way directed against God himself. He hopes therefore that these scornful words will cause God to intervene on his behalf, for God will not allow his honor to be put in doubt.

Thus the Psalmist longs from the bottom of his heart for the God who can remove his sufferings, assure him anew of his mercy, and vindicate the truth and goodness of his care over men. This yearning for the God of his salvation is expressed by the Psalmist in a peculiar way; he longs for Yahweh's sanctuary, and for the sacred feast there observed. In order to

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appreciate the poet's feeling, one must recall how the great feasts at the temple in Jerusalem were celebrated. A great multitude from far and near gathered for the feast at the temple, which is Yahweh's holy dwelling-place. The religious procession took place in the outer court of Yahweh; the people moved forward with a very ancient dancing-step,[2] at the playing of the musical instruments. The hills re-echoed with their shouts of joy and praise. These were the great, inspiring hours in the life of the Jew: he felt that he belonged to a great community, he was sensible of God's presence—to use the ancient expression, he "saw God's face."

The Psalmist also had had this experience. Formerly he too used to attend the feast and march with the others through Yahweh's courts. But now he cannot attend; his sickness detains him at his home, in the far-distant land of Jordan and of Hermon, by the hill of Mis'ar.[3] He is living among heathen who do not understand him; they deride his belief. But he remembers the blissful hours at the altar of Yahweh. In the spiritual darkness which has come over him he endeavors to find some ray of the divine light. He recollects the time when the sun of God's lovingkindness was shining upon him. He loses himself for the time being in this precious experience of the past, in order to find rest from his grief and doubts. And it is his most earnest hope and prayer that he may again have the blissful joy of visiting God's temple.

From such psalms we learn how much the service at the temple meant to the pious Hebrew. To be cut off from celebrating the feast at Jerusalem was for such persons the same as being separated from God himself. This identification of worship with a local sanctuary it is difficult for us to appreciate; yet we can see why he was "cast down" when sickness deprived him of visiting the holy city. After all, what he longed for was essentially that for which we long, namely, a consciousness of God's presence, and an assurance that he lives and loves and aids.

[2] The Hebrew word "to make the pilgrimage" means originally "to hop," "to trip."

[3] A mountain which we have no means of identifying.

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The poet has poured out before God his whole inner life in a magnificent psalm. The depth and richness of his religious nature are revealed. There were few like him among the writers of the psalms of lamentation. He has expressed in memorable words the varying moods of his heart, his passionate lament, his deep desire for God's presence, his remembrance of former blissful experiences at the temple; and finally he utters an earnest prayer that he may live to unite again in the sacred worship at God's sanctuary in Jerusalem. Especially touching is the reference to nature, when he speaks of the deer that in the summer time thirsts for the cooling stream: so thirsts his soul for the God who alone can refresh him. And the thrice-repeated refrain in which the soul rises from lamentation to assurance is beautiful in its conception and expression, while the intervening strophes are remarkable for their revelation of the soul's experience. It is likely that the nature figure at the beginning, and the refrain three times given, were the first elements in the Psalmist's mind, out of which the whole poem subsequently grew.

The third and last portion of the poem is of a different character. Earnestly the poet prays that he may be delivered from his godless enemies, and from all wicked men; and that God may send to him his light (salvation, or mercy) and his faithfulness, to bring him once more to the holy temple. And so, in the closing strophe before the refrain, he pictures to himself again the grand scene of worship at the feast; then, saved out of all his trouble, he will sing to Yahweh a joyful song of thanksgiving at his altar!

Interpreters of this psalm have often sought to fix upon some known person as the author of this poem, who must have lived near Mount Hermon; but this cannot be done. For what reason is there to assume that the poet is one of those few persons who happen to have been mentioned in connection with Mount Hermon in our historical records?

Neither are we to interpret this psalm as though the "I" of the psalm means the community, not the individual; this explanation, which nowadays is in favor with many scholars, takes

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away from this and other psalms their most valuable characteristic, namely, their disclosure of the personal religious life. A psalm is rarely to be interpreted as expressing the community idea; never except in those cases where the text[4] or the context require it.

In the present Hebrew text, and in the English versions, the unity of this psalm is destroyed by making two separate psalms of it. Further, we see the Jewish substitution of "God" for "Yahweh," due to the later awe of "the name." And, finally, the present Hebrew text is at many points uncertain because of textual corruption.

[4] As for example in Ps. 124: 1, where we read: "thus may Israel say."

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RELIGIOUS EDUCATION AS A PART OF GENERAL EDUCATION.[1]

By PROFESSOR GEORGE ALBERT COE, PH.D.,
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THE modern conception of religious education takes the form of an argument. True education, it says, must develop all the normal capacities of the mind; religion is one of these normal capacities; therefore true education includes education in religion. If, for any reason, the state does not impart religious training, then the home and the church must assume the whole task. This task is no mere appendix to general education, but an essential part thereof. It is not a special or professional matter which, like training in the fine arts, may be left to individual taste or ambition. Religious education must be provided for all children, and institutions that provide it for any children are organs of the general educational system.

This view is modern in the sense that a new awakening to it is upon us; it is modern in the sense that the exclusion of religious instruction from the public schools has given it peculiar emphasis and peculiar form; yet, in one form or another, it is as old as civilization. The theory that there can be any education that does not include religion; the theory that looks upon our so-called secular schools as a scheme of general education, leaving religious training as a mere side issue, is so new as to be almost bizarre. If, therefore, any new idea is before us for our judgment, the question should be formulated as follows: What shall we think of the strange notion that men can be truly educated without reference to the development of their religious nature?

It is well, however, to think through the old idea in order to see whether it is, in any full sense, a modern idea also. In the present state of educational philosophy and of religious thought,

[1] An address delivered at the Convention for Religious Education, held in Chicago February 10–12. The entire series of addresses is published in full in the volume of Proceedings of the Religious Education Association, which is just ready (see below, pp. 458–60).

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can we make good the assertion that sound general education must include religion? If so, what shall we think of the education, commonly called general, that leaves religion out? What follows, also, with respect to the present relative isolation of religious education from our school system and our school methods?

The central fact of the modern educational movement is recognition of the child as a determining factor in the whole educational scheme. The child is a living organism, a being that grows from within by assimilation, not from without by accretion. Therefore the laws of the child-mind yield laws for educating the child, laws as to method, and laws as to material. Education is not to press the child into any prearranged mold, but to bring out his normal powers in their own natural order.

Religious education has commonly proceeded from the opposite point of view, namely, from a fixed system of religion to which the child is to be shaped. If, then, religion is to find any place in a general scheme of education under modern conditions, some kind of settlement must be effected between these opposing points of view. If we start from the modern philosophy of education, our question is this: Is the human being essentially religious, or only adventitiously so? Does religious nurture develop something already there in the child, or does it merely attach religion to the child, or the child to religion? On the other hand, if we start from the standpoint of religion, our question is: Does not all education aim to fit the child for some goal or destiny; and, if so, how does religious education differ from any other except through its definition of the goal?

That the child has a religious nature can be asserted with a degree of scientific positiveness that was never possible before the present day. First, every theory that makes religion a mere by-product of history has been almost universally abandoned. Religion has come up out of the mind of man as a natural response to universal experience. There is debate as to the content, the utility, and the significance of this response, but none as to its naturalness. The psychology of the day finds that religion is as deeply rooted in human nature as any of the higher instincts or impulses that distinguish man from lower orders of life.

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The idea that religion belongs to man as such has been reinforced in recent years by accumulating evidence that the development of the human individual runs parallel, in a general way, to the evolution of man. The individual is said to recapitulate the history of his race. It follows that the mighty power and pervasiveness of religion in general history are to be looked for in miniature in child-life.

Observation confirms this presumption. The kindergarten, the highest outward expression of our knowledge of child-nature, is squarely built upon the religiousness of the child. Fröbel's whole plan of education revolved around the thought that God is a present reality within us and within nature about us, and that the end of education is to make us conscious of his presence. This was a philosophical idea, of course, but to Fröbel's eye, and according to the experience of kindergartners, the child freely, joyously responds to it.

The same observation has been made within the home circle. What is that wondrous reverence and sense of dependence with which little children look up to their parents, sometimes actually believing that the father is God, but the first stage of the feeling of absolute dependence which Schleiermacher declared to be the essence of religion? The appetite of children for fairy-tales, wonder-stories, and heroic legends reveals the very same impulse that once peopled the woodlands, the mountains, and the sea with supernatural beings, heard in the thunder the voice of the storm-god, beheld in the rising sun the very face of divinity, and traced our human pedigree back to demigods.

The evidence becomes piercingly luminous in the period of adolescence, when childhood culminates and pauses before settling into the fixed forms of manhood. Adolescence reveals in the blossom the seeds that were germinating through infancy and childhood. What distinctly human quality — one not shared with the brutes — is more characteristic of adolescence than susceptibility to the ideal longings that culminate in religion? Interfused with the hero-worship, the romanticism, the truth- and beauty-seeking, the self-consciousness of youth, is a reaching out after something more satisfying than all that our eyes see and our hands handle.

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The philosophy of religion goes one step farther, and declares that analysis of human consciousness in its three phases—the true, the good, and the beautiful—reveals the idea of God as implicit in the whole of our conscious life.

Here religious education takes its stand. It declares, with all the authority of the history of the race, with all the authority of sound observation and analysis, that religion is an essential factor of the human personality, and that, therefore, a place must be found for religious education within general education.

We reach this conclusion from the pedagogical point of view. But there is also a religious point of view. The pedagogue says: "Bring out what is already in the child." Religion says: "Bring the child into obedience to the will of God." Apparently education is guided by what the child already is, whereas religion prescribes what he must become. Can we unite these two points of view?

The case is not different for religious education from what it is for education universally. The reason why schools exist at all is threefold: because children cannot remain children; because what happens to them during childhood affects their maturity for good or ill; and because adults know which is the better life and can help children to attain it. What adults know of the good life does and must preside over all education whatsoever. The material put before the child is always selected, and it should be adapted not only to the child's spontaneous interests, but also to producing the kind of man we wish him to be.

At this point the educational reform has been somewhat halting. Is the end of education knowledge, or culture, or power? Is it intellectual or ethical? Is it individual or social? Just at present there is a flood-tide of sentiment that asserts that the end is neither knowledge, nor culture, nor power as such, nor anything else that is merely individual, but rather social adjustment and efficiency. This is a favorable moment for religion to lift up her voice and proclaim that within her hand is the final meaning of life, and that to her belongs, not only a place, but the supreme place, in determining the end of education.

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The point of view of the-child-that-is and the point of view of the-man-he-should-become are reconciled through the insight that the later self is preformed in the earlier. It is possible to make education ethical because the child's nature is ethical; social because it is social. The ethical authority to which the child is taught to bow is already within the child himself. It is the same with religious education; it is the same with specifically Christian education. God has made us in his own image and likeness; he has formed us for himself, and there is a sense in which, as one of the Fathers said, the soul is naturally Christian.

At this point religious thought transfigures the whole idea of education. The chief factor in the process is no longer the text-book; it is no longer the teacher; it is God who preforms the child for himself, plants within him the religious impulse, and grants to parents and teachers the privilege of co-operating to bring the child to a divine destiny. The time is not far behind us when men failed to connect the thought of childhood or the thought of education with the thought of God. They put education and religion in sharp antithesis, making one a human process, the other divine. Even today there is distrust of religious education lest it shall leave conversion and religious experience out of the account. But in reality infancy, childhood, and adolescence are themselves a divinely appointed school of personal religion, a school in which the divine Spirit is prime mover and chief factor. Religion does not flow from the teacher to the child; it is not given, or communicated, or impressed, merely from without; it is a vital impulse, and its source is the source of all light and life. In the normal unfolding of a child's soul we behold the work of the Logos who gives himself to every man coming into the world. When the Logos comes to a child, he comes to his own, and it is in the profoundest sense natural that the child should increasingly receive him as the powers of the personality enlarge.

The thought of God works a further transformation in our thought of education. For God's will compasses all the ends, his presence suffuses all the means, and his power works in all the processes of it. Accordingly, religious education is not a

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part of general education, it *is* general education. It is the whole of which our so-called secular education is only a part or a phase. Religious education alone takes account of the whole personality, of all its powers, all its duties, all its possibilities, and of the ultimate reality of the environment. The special hours, places, and material employed in religious training do not stand for any mere department; they repesent the inner meaning of education and of life in their totality.

Our practical problem, therefore, is greater than that of organizing a good Sunday school and promoting religion in the home. The spirit of religion must be infused into the whole educational organism. Religion has not separated itself from general education, but public education has separated itself from the vine of which it is a branch. Yet not wholly, for there are leaders of public instruction who see that the end of education is one with the end of life, and that, though religious instruction be excluded from the schools, the spirit of religion should pervade the whole system. The time has not come, it is not very near, when the public school can resume the work of specific religious instruction. We must first learn more of Christian union. But we are needlessly squeamish regarding the limits of the moral and spiritual functions of our school system. The system exists as an expression of the ideals of our civilization. In the most democratic state there is no reason why ideals that are common to the people should not be expressed in the people's schools, even though some citizens should disapprove. We shall never secure an ideal school system by consulting the citizen who has the fewest ideals. Why not assume that some principles of the spiritual life are already settled, and that these principles are to control our schools? Why should not moral training be made to approach nearer and nearer to the fully unified ideal that is found in our religion?

On the other hand, it behooves the home and the church, realizing that they are members of the general educational organism, to relate their work more closely to that of the public school, the high school, and the college. Religious education is not peculiar in method, but only in its aim and in the material as

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determined by the aim. All the results of modern progress in educational philosophy, methods, and organization belong to the home and the church as much as to the state schools.

Existing organs and methods of religious training—the Sunday school, the young people's society, the junior and intermediate societies, the Young Men's Christian Associations, the catechism, the lesson systems and lesson-helps—arose, for the most part, in response to special needs, and were adopted with no clear consciousness of their possible place in a general scheme of education. This is not a matter of reproach at all. On the contrary, these things have all pursued the normal course of development, which consists first of all in doing the thing that is immediately needed, the theory being left for later working out. But when the theory has been worked out, then the organ that arose in an incidental way may attain to higher usefulness through understanding of its nature, laws, and relations.

This self-conscious, fully reflective step must now be taken. There is a great body of pedagogical philosophy that must be assimilated. There are principles of teaching that must be observed. There is knowledge of the child-mind that must be utilized. There are riches of knowledge in many directions that are waiting to be consecrated to Christ in the service of children and young people.

We cannot longer neglect these things and remain guiltless. The light has dawned, and we must love light rather than darkness. Both the home and the church must rise to their privilege of being parts of the general organism of education. They must realize that they are under as much obligation as the principal or the teachers in a public school to study the child, to master the material and methods of education, and to acquire skill in the educational process. Vastly more time and vastly more money must be devoted to this service, and we must never regard either home or church as normally successful until it is no longer the exception but the rule for children to 'grow up Christians, and never to know themselves as being otherwise.'

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COMPARATIVE TRANSLATION: PSALM 19:12, 13.

A STUDY IN MODERNIZING THE ENGLISH BIBLE.

שְׁגִיאוֹת מִי־יָבִין
מִנִּסְתָּרוֹת נַקֵּנִי׃
גַּם מִזֵּדִים חֲשׂךְ עַבְדֶּךָ אַל־יִמְשְׁלוּ־בִי
אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע רָב׃

— Ginsburg, Hebrew Bible, 1894.

παραπτώματα τίς συνήσει;
ἐκ τῶν κρυφίων μου καθάρισόν με,
καὶ ἀπὸ ἀλλοτρίων φεῖσαι τοῦ δούλου σου·
ἐὰν μή μου κατακυριεύσουσιν, τότε ἄμωμος ἔσομαι
καὶ καθαρισθήσομαι ἀπὸ ἁμαρτίας μεγάλης.

— Swete, The Old Testament in Greek, 1889.

Delicta quis intelligit?
Ab occultis meis munda me:
Et ab alienis parce servo tuo.
Si mei non fuerint dominati, tunc immaculatus ero:
Et emundabor a delicto maximo.

— Tischendorf's Edition of the Vulgate Text, 1873.

Who can understand his errors? Cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

— Authorized Version, 1611.

Who can discern his errors?
Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me: then shall I be perfect,
And I shall be clear from great transgression.

— Revised Version (British Edition), 1885.

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Who can discern his errors?
Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.

— *Revised Version (American Standard Edition), 1901.*

Errors who marks?
From unconscious ones, O clear me!
Also from presumption spare thy servant, that it dominate me not!
Then shall I be innocent and free from great iniquity.

— *Ewald, Commentary on the Psalms, 2d Edition, 1866; Transl. 1880.*

Lapses — who discerns them? from unknown (faults) absolve thou me.
Hold back thy servant also from the proud, let them not rule over me:
Then shall I be blameless and absolved from great transgression.

— *Cheyne, The Book of Psalms, 1888.*

But who can perceive his errors?
Of those committed unawares hold me guiltless!
And protect thy servant from the arrogant, that they rule me not,
Then shall I be blameless, and free from gross transgression.

— *Wellhausen, The Book of Psalms (Polychrome Bible), 1898.*

No one can avoid errors due to human weakness and ignorance:
Do thou therefore not hold me responsible for offenses unconsciously committed.
Yea, do thou keep me from coming under the domination and influence of arrogant men.
Then I shall be blameless, and innocent of great transgression.

— BIBLICAL WORLD.

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THE GRADATION OF BIBLE LESSONS.

By Rev. William J. Mutch, Ph.D.,
Howard Avenue Congregational Church, New Haven, Conn.

There is a natural sense in all teachers which tells them that their teaching needs to be adapted to the mental condition of the pupils. This agrees with the demand which professional educators make for graded lessons and methods. But the educators have not defined very clearly just what gradation involves when applied to Scripture study; and the natural sense of teachers can hardly be expected to guide them unerringly—although some teachers, if left to their instincts, would do far better work than is possible for them when they are tied down to a course which neither science nor instinct has attempted to grade. But a still worse guide than instinct is that science so-called which is *a priori*, and which considers only the theological or moral inferences to be drawn from the Scripture, and not at all the mental states of the pupils or the way in which those states are affected.

Those who teach are adults. So also are those who choose and arrange the lessons or direct the main lines of study. The Bible itself is an adult book, at least in its literary form, and to a large extent also in its thought and in its moral and spiritual import. The natural approach to it would therefore be from the adult standpoint. Men and women with their mental outlook and habits established, and with convictions clearly defined, approach the Bible for themselves and present it to others, not as a new thing to be acquired, but as an exercise for the higher powers and as a correction and supporter of conviction and habit. So in lessons for adults the questions of grading do not arise in the same way as in lessons for children.

With the infant class, or children of kindergarten age, the adult conditions are completely reversed. The five-year-old not only cannot read the Bible, or understand when another reads it; he has not yet acquired the power to apprehend moral and spiritual meanings such as the Bible chiefly bears. The best that can be done for him is to develop and diversify the awakening physical senses, and familiarize those senses with some of the most suitable objects from which

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he shall afterward draw moral and spiritual meanings. His seeing develops earlier than his hearing, and holds attention more successfully. A simple picture or object may be made interesting in itself, because there is a delight in seeing — in the mere exercise of the senses. But it may also be made interesting by what it represents. There must be only one leading theme for each lesson. Other parts should reveal some connection with the theme, but the relation must not be subtle or merely logical. It must be plain even to superficiality, and should reinforce the main impression.

With a teacher's help the children may see a clear and simple image of a few persons and objects from the Bible, but they will not understand characters or delineations of moral character. They are not ready for any moralizing, any abstraction, or any putting together of elements or ideas to make a complex whole. They cannot memorize well or master details of any kind. A crowded picture confuses them, and long lessons and numerous instructions weary them without ever finding them.

There is little virtue in the connection between successive lessons, or in questions of time and place. The Bible cannot be graded down to children of the kindergarten age. Some of its objects, like those from the book of real life, may be given them to practice their perceptive powers on, to broaden their vision, and to open up new brain-cells which shall give power to later years. But it can scarcely be called a Bible lesson when it is properly adapted for this age. And yet the work done at this period probably has more to do with the powers and interests of after-life than that done at any later period.

The real problems involved in the gradation of pupils and Bible lessons arise from the variations of the growing inner life between the ages of six and twenty-one. Between the standpoint of the kindergarten child and that of the mature adult there are at least four degrees of mental condition covering the sixteen years. A larger number may be easily made out, but no smaller number will do. They are not very sharply defined, and there are individual differences which cannot be provided for in any general scheme. Yet, disregarding a few exceptional cases of precocity and arrested development, the grades are marked off by some very important characteristics peculiar to each.

These characteristics are stubborn facts of human nature, and any instruction which disregards them must suffer serious disadvantage and is likely to do harm. These facts of mental condition must be the starting-point, not only for the grading of classes, but also for the

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selection of lesson material, and for its preparation and presentation. Moreover, these facts ought to be understood in common by those who select, those who edit, and those who teach the lessons. They need to be appreciated by those who superintend the schools and attend to the promotions from grade to grade. The promotions ought to be made on the basis of the mental conditions so far as ascertainable, rather than by the years of age. Yet even lack of proficiency in the work of a grade should not keep a pupil in that grade unduly. When grades are here described by years of age, it means the mental states which usually occur at that age.

When the child is six to eight years old he still retains many of the characteristics of the previous period. He is still growing rapidly, and that is his chief business. Everything else must be made subsidiary to right growth. The brain is now finishing its rapid growth and reaches practically its full weight. The main outlines of mind and character are rapidly taking form. It is the last opportunity easily and naturally to amplify the physical basis for future high attainment. Later enlargements of the plan come like afterthoughts in the plan of a great structure; they are difficult to co-ordinate. Every new sense-perception at this period opens new chambers in the brain which later instruction can fill; but if the chambers are not opened now, it will be difficult afterward either to open or to fill them. This representation is of course partly figurative, and yet it is almost literal, for without a richly varied sense-perception in early childhood, there are comparatively few brain-cells which ever develop beyond the original latent possibility of a cell. The result is an inferior brain, which can never support anything but an inferior mind and character.

Hitherto the broadest avenue to the inner sanctuary of the child's life has been through his eye, but now an approach by way of the ear is rapidly becoming the more important. He has learned so many words now that he can form a mental image of many things merely by hearing about them, although he is greatly helped by seeing also. But his mental content is little else than images unrelated—percepts unapperceived. The vigorous power of imitation and imagination multiplies the image in endless combination. The action of body and mind is spontaneous, unregulated, and playful. It needs much freedom and little restraint. Such restraint as is necessary should be firm and uniform, but the free play of all the powers is essential for their health and growth. Imitation and suggestion must be chiefly relied on in guiding the acts and processes of this period. But those who

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furnish the example and the suggestion must bear the air and prestige of intelligent and unquestioned authority; for by this time the child's manner of responding to authority is getting permanently fixed, and obedience is an elementary essential.

What does the Bible offer that is useful to children from six to eight years old? In choosing lessons for such minds and in teaching them, the question is not what the essentials of salvation are, nor is it as to the great men or books or landmarks of the Bible, or their connection or chronology. The question is rather: What biblical words, objects, and persons can be brought within the range of their senses so as to produce in them new mental images or perceptions? To what portion of the Bible is it possible to introduce them? Immediate religious or moral results are not to be looked for, nor even intellectual results which can be exhibited. They are now acquiring the alphabet of biblical lore, by which in after-years they shall become familiar with its content and sensitive to its impressions. That alphabet consists of the words, names, and phrases which are recognized as biblical, the mental pictures and the peculiar aroma with which one needs to be familiar in opening the Scriptures, and the lack of which so soon betrays itself.

These children do not read as yet; they only look and listen. Stories are read or told to them more in their own dialect than in the language of Scripture, but introducing such biblical words as will be understood by their connection. Explanations do not explain to hem. If the story is in their language, they understand it; if not, nothing can make it find them. They can see that king Saul tried to kill David, and that Saul of Tarsus punished the followers of Jesus, but afterward became one himself; yet, if they are not brought together in needless confusion it is of no consequence whether the two Sauls are the same, or which was before the other and how long; for these are matters of relation, and so belong in a later grade. Questions of morals and of miracles are also likely to be beyond them. Their stories are of persons or things in action; they are concrete and tangible. It is not intended that they shall teach lessons, but rather that the words and conspicuous figures shall become familiar friends to the children. The stories will, of course, contain ethical and psychological elements, and the more the better; but these are not to be made much of in this grade. It is not for these elements that the stories are selected, but for their externals. What is now sought is a first acquaintance with stories which will afterward prove rich in their inner elements. The story is not long or complicated in plot. The objects and actions are

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such as the children are familiar with, or can easily be made so. There is one main act or incident which can be quickly told and many times retold. It is told each time in substantially the same words, for it is the words now rather than the events which make the impression. It is selected partly with a view to its being finally reproduced by the children; but this must not be expected too early, and in some cases not until the next grade is reached. Responses to the teacher's questions, must, for the most part, be brief answers of facts stated in the story, not the result of reflection. Narrative portions of both the Old and the New Testaments abound in material which can be adapted for this grade; and yet very few parts are suitable as they stand in the common versions.

A passage from the epistles or the prophets assigned as a lesson for this grade will be taken by the children as an infant takes meat when it is offered. In the nature of things, they have a right to expect from their elders such food as is suited for them. When a stone is given for bread, they do not know what to do with it, and they simply do nothing. If the practice is persisted in, they grow sick and famished without understanding their own condition. This is a widely prevailing condition, which explains many discouraging facts of religious life. Passages from the laws, philosophy, poetry, and history of national movements and issues are very apt to produce like results, as also many other sections of Scripture which for later life will have the highest value, such as the new covenant of Jeremiah and the discourses of Jesus. Uniform lessons must deprive older grades of this best of all material, or else in presenting it, ignore the mental capacities of this grade.

Another convenient grade, commonly called "junior," is found in children of nine to twelve years inclusive, and there are many of thirteen and some of fourteen years who still retain the qualities of this grade and have not passed on to adolescence. In the discipline of life there are special tasks for this period. It is pre-eminently the time for drill and drudgery, for rigid training, for storing the memory, for keeping alive and developing the childish imagination, for confirming habits of conduct and of brain-functioning. Many things may now be made automatic which will serve and safeguard the after-life; or, failing this, the later life will be vacillating and filled with vexatious uncertainties and dangers.

Mental powers have increased noticeably, though many traits of the former period still survive. It is still the concrete action and

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events that hold attention, but there is now some voluntary control over attention. This power of control must be helped and not overtaxed, for it is fundamental in education. Things that interest are to be drafted into the service and made to support attention to less absorbing objects.

Successive lessons now need an orderly connection. Superficial connections will no longer answer. The unities of time and place and subject are all required. There must likewise be well-marked courses with the enthusiasm of new beginnings and progressive stages, and the satisfaction of arriving at a definite end. Some distinguished personage furnishes a good connecting base on which to build a series of lessons. This is the time for laying the long warp threads for a foundation into which the after-years shall weave the ever-increasing richness of figure and detail drawn from the great design of history. No mere outline will serve here. In fact, outlines are final and not initial studies. They are designed to give order and proportion to a mass of details already acquired, and if offered earlier they are meaningless and disheartening.

While lower grades have been occupied with personages and events of the Bible, selected not for their order of succession, but for their fitness for the child's mind, this grade affords the opportunity for establishing a connected and consecutive view of the whole succession of Bible history. There must still be a careful sifting of the material to avoid those portions of Scripture and those subjects of study which are beyond the reach of this grade, such as Paul's epistles, most of the prophecies, and the problems of national and institutional life. A few of the most elementary moral and religious truths may be drawn from the concrete incidents; but they must be stated in positive, even in dogmatic forms, involving no demand for logical and abstract reasoning. Practical maxims stated in general terms will suit the mind, and after these are well fixed comes the proper time for modifications, rational connections, and exceptions.

The whole period of this grade ought to be occupied with one thorough and consecutive course covering the whole Bible, the first three-fourths of which ought to be on the Old Testament and the last one-fourth on the New Testament. It is the one period of a lifetime when the dramatic scenes and great figures of the Bible can be rehearsed over and over, and idealized with the halo of youthful love and enthusiasm which make them an abiding and molding force in character. Constant review and back reference should keep the mate-

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rial fresh, but the whole Bible should be covered in one steadily progressive course. Numerous goings over it are sure to be confusing. Memory is at its best and should be stored up to the limit of its capacity with concrete material in orderly and accurate, though largely undigested, form. The mind is never again so capable of just this kind of hard work; and the more of this work you can get a child to do, the more respect he will have for you, as well as for himself.

The pupil's readings in his own Bible, however, ought to be culled with much care and pedagogical skill. The damage done to his interest by laboring wearily through chapters of material which means nothing to him is incalculable. He soon concludes that the Bible as a whole is stupid, and it is doubtful if that conclusion can ever be completely reversed. On the other hand, if his incursions are wisely guided from the first, the Bible grows upon him until it becomes an absorbing interest.

Scripture language may now be used quite freely in telling the stories, though some lessons can be made effective when translated into colloquial language, which would not find a ten-year-old as they stand in the Bible. The best teaching exercise for this grade is the repeated telling of each story by every pupil with constant effort at accuracy and preferably using the same language.

Still allowing for variations of early and late development, there are enough of common characteristics in young people from thirteen to sixteen years of age to define a particular grade of lessons. Here is the transition from the child to the adult; there is a strange mingling of the qualities of both, and they cannot be ignored or eliminated. They constitute a stage of growth which must be provided for with the utmost care. Sympathies and emotions are strong. Opinions are arbitrary and dogmatic. Moral impulses now begin to be strongly felt, but they are only in isolated instances and with utter lack of uniformity. The will is now arriving at rational self-consciousness and it functions irregularly. There are the beginnings of a power to think abstractly, to speculate, and to generalize. Sweeping generalities must be expected and not sharply limited. It is a time for the practice of judgment and not for finely correcting it.

The most important fact of all is that in this period the religious nature awakens. The ethical and emotional fronts which are now taking form have a natural exposure toward the sunlight of heaven. If the grateful light finds a fair and unobstructed way to the soul now, there will be a rapid growth in that direction, often accompanied by a

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climax of intense emotion. The effort ought not to be to intensify religious passion, as when one emerging from darkness is dazzled by an electric light. The illumination should rather be diffused steadily through the whole being and into all its experiences, as when one awakens in the dawn of a fair day. But this cannot be except as the mind has been previously well stored with material which readily lends itself to religious and ethical interpretation. Biblical characters and deeds already acquired for their own sake now become available for a higher religious use, just as material objects reflect and diffuse the sunlight.

Jesus Christ and the gospel story of his teaching furnish the chief Scripture material for this grade. It is not yet time for the philosophical or the profounder theological questions; but the irrepressible conflict between love and selfishness, between faith and sin, are now the subjects for long and deep thought. Calvary makes its deepest impression. Heroes are chosen for their moral worth, and they mold the ideals for life. Perverted heroes can be dethroned only by more real and more noble heroes. Some of the prophets may be presented as the moral heroes of their time. It is the age of hero-worship and of enthusiasm, and so some of the Psalms may be presented with this in view. The main facts about the origin of the biblical books, their preservation and translation, may now be taught to advantage, as may also the simplest connected view of doctrine. The things commonly believed can now be presented with confidence, and they will not awaken doubts as they may in the next period. There are long periods of silent reflection, and it is important that both healthful food for that reflection and wise guidance in it shall be constantly furnished.

Teaching by subjects is better suited for this than for any previous grade, but the subjects must not be too abstract. A subject like the kingdom in people and parables, or the prophets *versus* the kings, can be followed through several weeks or months far better than such a subject as the cardinal virtues or the evidences of Christianity. It is now that the Spirit is revealing the things of Christ, and for this the teaching work should prepare the way. As the seed grows silently day and night when undisturbed and in favorable conditions, so the divine Spirit is now steadily germinating a new life in the soul; but examinations of its work are fraught with dangers, for it has not yet learned to testify of itself.

In the later period of youth, from about seventeen to twenty-one,

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the mind gives itself unreservedly to speculation, and as it is venturesome people who meet with adventures, so these have many experiences, some of which are new and surprising, but all are informing. Splendid ideals meet with sudden collapse. The creations of fancy are having to square themselves with hard reality. It is a period of readjustment, and of gaining wisdom by experience. There has lately been a new birth, and the social and ethical relations of this period correspond with the sensory and motor reactions of the period following the first birth. One learns to discriminate between things hitherto supposed to be alike, and to exercise a less sweeping and more critical judgment. Reflection continues and becomes more intense and decisive. Its conclusions are radical, and they seem final; but they do not remain so.

There may now be a beginning of that study known as biblical theology. The doctrinal import of different portions of Scripture may be drawn out and compared. Paul's epistles now begin to have a meaning. Job has a new interest in addition to that of the dramatic tale. The philosophy of evil and of moral responsibility is deeply interesting. The origin of institutions and their laws, constitutions, and social significance are a good study now when the social consciousness is awakening. The literary study of the Scripture may be introduced at this period, and will add greatly to its meaning and interest.

As for the gradation of lessons for adult minds, little may be said. While they have passed out of the rapidly changing mental states of childhood and are apt to be confirmed in somewhat permanent habits of mental and moral reaction, there is even less uniformity between them than among children. Save for those affinities which afford a little natural selection, there are all varieties to be found in each class. If the kinds of study proposed for the two preceding grades have not been followed, almost any of them may be used with a little readjustment. But it is not fair to adults to give them repeatedly the same courses, as if there were nothing else for them, when, in fact, the material ready and at hand for them is unlimited; and this is really the only grade of which this can be said. They are prepared to take new books and the current literature of the Bible as a basis for their study, and so to obtain an ever-broadening horizon and deeper insight. There ought to be plans and opportunities for the promotion of such adult study in every community.

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The Religious Education Association.

DURING the three months which have now passed since this Association was created by the Chicago Convention (February 10-12), much progress of a fundamental kind has been made. The Executive Board which was elected by the Convention has held weekly meetings almost throughout the period, for laying the foundations of the work which the Association has undertaken. The election of officers has been nearly completed. It will be remembered that the Convention appointed the President, sixteen Vice-Presidents, twenty Directors, and the Executive Board. Almost without exception the men who were elected at the Convention have accepted their appointments, thereby becoming permanent officers of the Association. The Executive Board has filled in the few vacancies. In addition, the Board has had the duty of appointing one Director for each state, territory, district, and province of the United States and Canada; also the election of the officers and executive committees for the fifteen departments of the Association. Each department has a President, Recording Secretary, Executive Secretary, and from three to seven additional persons who with the officers constitute the Executive Committee of the department. More than 200 officers have already accepted election. The entire list of officers will be given in the volume of Proceedings. The sixty members of the Council have not yet been appointed.

More than twelve hundred members of the Association have already been enrolled. The list of members will also be published in the volume of Proceedings, where it will appear that the movement has secured the active co-operation of many of the most eminent and able religious educators and workers of the country. With such a force to advocate the ideas and to inaugurate the plans of the Association, success is not only assured, but is to be widespread and rapid. The invitation to active membership remains open to all persons engaged in religious and moral instruction of any kind, and the associate membership is open to all others who, though not actively engaged in such work, are interested in it and desire to promote it.

The volume of Proceedings is just ready. It contains the addresses in full which were given at the recent Convention, the minutes of the Convention, the lists of officers and members of the

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Association, and other information concerning the movement. It is a book of nearly four hundred pages, well printed and bound Each member of the Association will receive one copy free. Copies of the Proceedings are furnished to the general public at $1 postpaid.[1] It is safe to say that there is no book upon the subject of religious and moral education which will be found more useful or more stimulating than this one. Further, all persons who desire to know really what the Association stands for, and has undertaken, will find the necessary information in this volume.

The specific plans for carrying forward the work of the Association under its several departments are being worked out by the newly elected departmental officers, with the assistance of the Executive Board. It will be clear to all that the laying of the foundations for the work of the Association must be done, not hastily, but with the greatest care. It is desired that the wisdom of all members of the Association, and indeed, of any others who wish to make suggestions, be united in determining the plans for the work of the several departments. We may anticipate that these departments, or several of them, will in the near future make some recommendations which will be of immediate service to workers in their several lines. The demand for assistance from the Association to religious and moral education in many branches is widespread and insistent. The officers of the Association promise that the preparations will be carried forward as rapidly as circumstances permit.

It has been voted by the Executive Board that a meeting of the Directors of the Association, who number nearly one hundred, shall be held in Boston on the afternoon of Tuesday, July 7, during the annual convention of the National Educational Association. The very low railroad rates which can be had for attendance upon that convention, and the fact that the convention meets this year in the East, makes it particularly convenient and appropriate that a meeting of the Board of Directors of the Religious Education Association should convene at that time. It is hoped that the Directors may be able to decide upon some specific statements and plans by which the work of the Association can be put more clearly before the public, and can be entered upon in a large way. It is expected also that calls will be

[1] Orders for copies of the Proceedings may be sent to the Religious Education Association, Executive Office, 153 LaSalle St., Chicago. One dollar bills may be sent in letters with comparative safety. Checks, drafts, and money orders may be made payable to James H. Eckels, treasurer.

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issued for several of the departments to hold meetings in connection with the N. E. A. convention in Boston.

In every part of the country the Religious Education Association has become a prominent theme of discussion, not only between individuals, but in ministerial conferences, and at many gatherings where religious and moral interests are discussed. It is gratifying that the movement has already awakened such a large interest. Earnest inquiries from many directions and from many organizations are already pouring in upon the Association for authorized representatives to set forth the ideas and plans of the movement. Many officers and members of the Association have already made such presentations of the movement in their own and other localities. The Executive Board desires to respond to all such requests as far as possible, and indeed, invites requests of this kind.

Viewing the progress made during the last three months, it is clear that the Association has established itself in the minds and hearts of thousands of persons engaged in all branches of religious and moral education. The future certainly is promising for the realization of the hopes of those who have anticipated most from this great undertaking.

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Work and Workers.

PROFESSOR W. D. MACKENZIE, D.D., has resigned his chair of systematic theology in the Chicago Theological Seminary to assume the presidency of Hartford Theological Seminary. The transfer will be made, it is now understood, about January 1, 1904. Hartford Theological Seminary is to be congratulated upon having secured one of the strongest men of western Congregationalism. The best wishes of his associates and friends in Chicago will attend him in taking up his work in the new field.

SUBSCRIBERS to the "International Critical Commentary" series, of which Messrs. Charles Scribner's Sons are the American publishers, will welcome the announcement that the volume upon *Numbers*, by Professor Buchanan Gray, is almost ready; the volume upon *Kings*, by Professor Francis Brown, of New York, is to be ready in the near future; and the volume on *Chronicles*, by Professor Edward L. Curtis, of Yale University, is well advanced toward publication. It is said also that the late Professor A. B. Davidson's volume on *Isaiah* was practically complete when he died, and its publication may be expected soon.

THE third volume of the *Expositor's Greek Testament*, published in this country by Messrs. Dodd, Mead & Co., of New York, is promised at once. The two preceding volumes have been found of high value, and the completion of the series is therefore greatly desired. The contents and writers of the third volume are as follows: "The Second Epistle to the Corinthians," by Dean Bernard, D.D.; "The Epistle to the Galatians," by Rev. Frederick Rendall, A.M.; "The Epistle to the Ephesians," by Rev. Principal Salmond, D.D.; "The Epistle to the Philippians," by Rev. H. A. A. Kennedy, D.Sc.; "The Epistle to the Colossians," by Professor A. S. Peake, A.M.

DURING the third week in June a Summer School of Theology is to be held for the first time in Scotland. The place of meeting is at Aberdeen, the school being under the auspices of the United Free Church College there. Lectures will be delivered upon biblical subjects by Dr. Marcus Dods, Dr. James Denney, Professor W. M. Ramsay, Dr. Forrest, Professor Kennedy of Edinburgh, Professor W. P. Paterson

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of Aberdeen, and Mr. A. E. Garvey. This method of extending to laymen the knowledge which they long for about the Bible is one which will doubtless be appreciated by many, and it may be hoped that the experiment made this year will be so successful as to induce the regular holding of this school from year to year.

IN his further discussion of the location of Golgotha and the Holy Sepulcher, in the *Palestine Exploration Fund Quarterly Statement* for April, Sir C. W. Wilson reaches the following position as to the patristic testimony of the second, third and fourth centuries: "The only possible conclusion from a discussion of the literary evidence seems to be that there is no decisive reason for placing Golgotha and the tomb at the places which were accepted as genuine in the fourth century, and that there is no distinct proof that they were not so situated. Fortunately, the question is purely archæological, and its solution one way or the other does not affect any Christian dogma or article of faith. My own view is that the tradition is so precarious, and the evidence of its credibility is so unsatisfactory, as to raise grave doubts respecting its accuracy."

ONE of the interesting questions often asked, and to which different answers are given, is the question as to what passages of Scripture will be of greatest benefit to boys and girls when committed to memory in early years. In the *Watchman* of April 23 a list of such passages is suggested which is worthy of careful consideration. The passages are as follows: (1) the Ten Commandments; (2) the Lord's Prayer; (3) the Beatitudes, Matt. 5:1–12; (4) Trust in God, Matt. 6:24–34; (5) the Two House-Builders, Matt. 7:24–29; (6) the Parables of the Kingdom, Matt. 13; (7) the Parables of Rescue, Luke 15; (8) the Praise of Love, 1 Cor. 13; (9) the Control of the Tongue, James 3:1–12; (10) Psalm 1; (11) Psalm 19; (12) Psalm 23; (13) Psalm 34; (14) the Two Paths, Prov. 4:14–20; (15) the Way of Life, John 14:1–8; (16) the Heavenly City, Rev. 21:10–13, 22–27; 22:1–6.

THE making of Bible dictionaries is continuous, but the making of Bible dictionaries of a single-volume size is less frequent than it should be. A single-volume dictionary meant for popular use generally represents a point of view which is not abreast of the scholarship of its time. Germany, however, has accomplished the task of producing a Bible dictionary which is at the same time but one volume in length and thoroughly scholarly. It is entitled *Das kurze Bibelwörterbuch* (800 pages, $3). The editor of this dictionary is Professor Guthe, of

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Leipzig, and his collaborators are Professors Beer and H. J. Holtzmann, of Strassburg; Professor Kautzsch, of Halle; Professor Siegfried, of Jena; Professor Weidemann, of Bonn; Professor Zimmern, of Leipzig; and the late Professor Socin. These scholars are capable of making a dictionary of the highest excellence from a progressive standpoint, and Germany is to be congratulated upon having a work of this sort for the more intelligent laymen to use.

THERE was recently discovered at Shedia, near Alexandria, a stele containing an inscription of great interest. It reads as follows: *Ὑπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης ἀδελφῆς καὶ γυναικὸς καὶ τῶν τέκνων τὴν προσευχὴν οἱ Ἰουδαῖοι.* The historical significance of this inscription is that there was a Greek-speaking Jewish community in this town as early as the times of Ptolemy III. Euergetes, 247–222 B. C., and that these Jews had built a synagogue which they dedicated to the king and queen of the period. If it was true of Shedia that it contained a Jewish community with its synagogue, this would be much more true of the great city of Alexandria near by. The inscription is exceedingly helpful thus in fixing the existence of the Jewish dispersion in Egypt, and especially in Alexandria, in the third century before Christ. A full description of the discovery and its bearings may be found in the *Revue des études juives*, tome XLV, 1902, p. 162, by Th. Reinach; and by U. von Wilamowitz in the *Sitzungsberichte der Berliner Akademie*, 1902, p. 1094.

AT the meeting of the sixth International Sunday-school Committee recently held in Washington, the Committee was made complete by the appointment of Professor Samuel Ives Curtiss, Ph.D., D.D., of Chicago Theological Seminary, to represent the Congregationalists in the place of President Henry M. Hopkins of Williams College, who was elected to this position by the Denver Convention, but who declined to serve. The Committee arranged the outline of lessons to be pursued under the International uniform system during the years 1906–11. An improvement from previous outlines has been made in respect of continuity of subject: the life and character of Jesus is assigned as a subject for eighteen months' continuous study, using the three synoptic gospels as the basis of the lessons. This is to be followed by a year in Old Testament study, beginning with the stories of the patriarchs and continuing to the time of Samuel. Again, in 1909, a full year is given to the study of the apostolic age; in 1910, a full year to the early Hebrew history, from Samuel to Isaiah. The remain-

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ing portions of the five years are divided up as usual into six-month sections, with studies alternating in the Old and New Testaments.

ANNOUNCEMENT was made some time ago by the publishers of Hastings's *Dictionary of the Bible* that an "Extra Volume" of the *Dictionary* would be published in addition to the four volumes which have already appeared. A preliminary notice is now made of this Extra Volume. It is to contain a series of longer articles dealing with important subjects of biblical study; for instance, the Agrapha, the Diaspora, Philo, Josephus, the Talmud, the Samaritan Pentateuch, and the Religion of Greece and Asia Minor. Also subjects or portions of subjects which needed fuller treatment than the original space of the *Dictionary* permitted will here receive an extended treatment; for example, the English Versions, the Sermon on the Mount, Textual Criticism of the New Testament, Wages, Ships, Religions of Assyria and Babylonia, of Egypt and of Israel, and the Development of Doctrine in the Apostolic Age. Other articles there will be also, to bring together the main points of various specific discussions throughout the preceding four volumes; such as, the Races of the Old Testament, Roads and Travel, New Testament Times, Hours, Papyri, the Style of Scripture, and Symbols. In addition to these various articles, a series of indexes will be furnished covering all five volumes. Authors, subjects, texts, and Hebrew and Greek words will all be indexed. It will be seen therefore that the Extra Volume of Hastings's *Dictionary of the Bible* will be of much importance, and worthy of a place beside the volumes which have already been published.

A WORK which promises to be the most elaborate and the most important treatise on the text of the New Testament is entitled *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte.* The author is Dr. Hermann von Soden, professor in the University of Berlin, who has had a body of trained and competent young scholars to assist him. The publisher of the work is Alexander Duncker, Berlin. There has now appeared the first part of Vol. I; the second part is to be ready by the end of the year, and Vol. II is promised for next year. That the work is a massive one may be seen in the fact that this first part of Vol. I, constituting perhaps one-quarter of the whole, has 704 pages of a very large octavo size. The contents of this first part deal with general introduction to the criticism of the New Testament text. The manuscripts which witness to the text are described, and classified according to their

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type of text and genealogical history. Then a mass of information, hitherto largely inaccessible to the many, is furnished concerning the handling of the New Testament text through the first three centuries of its history. The phenomena of transmission, and the characteristics and value of the different types of text, will be further discussed in the second part of Vol. I ; while Vol. II is to contain a newly wrought critical text, with a new and complete text-critical apparatus. If the labors of Dr. von Soden and his collaborators have been scholarly, wise, and faithful, this great work should supersede the monumental Eighth Edition Major of Tischendorf and Gregory, which has held the field for a generation.

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Book Reviews.

The Pentateuch in the Light of Today. By ALFRED HOLBORN, A.M. New York: Charles Scribner's Sons, 1902. Pp. 113. $0.75, *net.*

Thoughtful readers of the Bible whose knowledge of the higher criticism is derived only from vague and often hostile opinions will find this book most helpful toward reaching an independent judgment. Delivered originally as a course of lectures before a Sunday school union, it assumes in the reader only an average Bible student's ability to use the English Bible. Defining the method of higher criticism as a comparing of Scripture with Scripture, it then presents a number of passages whose discrepancies call for explanation. Next comes a chapter discussing briefly but clearly the principal sources or documents postulated by the critics as a reasonable explanation, and each of the five books is drawn on for evidence in support of this hypothesis. The final chapter discusses the chronology and method of writing, uniting, and revising the documents. An analytic diagram of the sources based on Driver, a list of authorities, and an index are appended to aid in further study.

DEAN A. WALKER.

SOUTH WEST HARBOR, ME.

The American Bible: The Books of the Bible in Modern English for American Readers. By FRANK SCHELL BALLENTINE. Scranton, Pa.: Good News Publishing Co., 1902. New Testament in five volumes, $0.65 each in cloth.

This series is a successful attempt to combine the interpretation of the literary form of the New Testament with the modernization of its language. In the arrangement of the volumes, and in the attention to the literary structure, it resembles closely the *Modern Reader's Bible* by Dr. Moulton; but in its colloquial English it is more closely related to the *Twentieth Century New Testament*, without, however, departing so radically as does that work from the stateliness of the Authorized and the Revised Versions. It is thus better adapted to public use than the *Twentieth Century New Testament*, and its form in the small volumes is more convenient. Each volume contains a preface setting forth the

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characteristics of the different New Testament books included within it. It then gives the text of those books in the modern English dress already referred to, and closes with a series of notes both upon the meaning of the structure and upon the text. Quotations from the Old Testament are put into smaller type. Conversation is indicated by quotation marks, which makes it much more easily recognizable than in the usual versions. Careful attention has been given to the metrical structure of the Hebrew poetry wherever it appears in the New Testament. Much force is also gained in many passages by the proper translation of the Greek imperfect where the ordinary versions make no distinction between it and the aorist. An example of this is found in the following verses of John 3:20, 21:

For everyone who keeps doing wrong,
  Hates the light, and keeps away from the light,
So that his deeds may not be detected.
  But he who keeps doing right
Comes to the light,
  So that his deeds may be shown to have been done in reliance on God.

H. L. W

Broader Bible Study. The Pentateuch. By ALEXANDER PATTERSON. Philadelphia: George W. Jacobs & Co., 1902.

This book seeks to serve as a guide to historical Bible study as distinguished from the proof-text method, to indicate and emphasize the spiritual elements in the biblical narration, and to present its message in a form so simple that the average mind may readily comprehend it. The author has achieved simplicity at the expense of style, and his spiritual teachings are such as have no basis in the historical events with which he connects them. A right use of the historical method of study as applied to the Old Testament yields the very richest spiritual results; but this book evinces an entire absence of the historical spirit and method. The point of view appears in such statements as that "wherever the Bible touches science it does so with precision" (p. 22); that the climax of Israel's religious history was attained in the time of David and Solomon when most of the poetical books, except Job, were written (p. 50); that the several persons of the Trinity had a part in creation, this being the explanation of the plural form, *'elôhîm* (p. 58); and that Jehovah, as the second person of the Trinity, is to be distinguished from God the Father (p. 80). In short, the author seems to have been wholly untouched by the results of the last half-century of

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biblical study. Though professing to speak in the light of the latest investigations, the only commentators with whom he shows any acquaintance are Murphy and Matthew Henry. For its insistence upon the essential unity of Scripture and upon the necessity of the study of books as a whole, as a prerequisite to any study of isolated passages, this work is to be commended; but here praise must cease.

JOHN M. P. SMITH.

THE UNIVERSITY OF CHICAGO.

The Christian Point of View: Three Addresses Delivered at Union Theological Seminary, by Professors in that Institution. New York: Charles Scribner's Sons, 1902. Pp. 89. $0.60.

"The Problem for the Church," by Professor George W. Knox, is the title of the first address. The church departed from the Christian point of view and reached its conception of God through science and philosophy, thus making God ontological rather than ethical. But the conceptions of science and philosophy are ever changing, and with each change the faith which is reared upon this foundation is imperiled. This is the situation of the church today. The only solution is to accept unhesitatingly Jesus Christ as the perfect revelation of God and thus "to disentangle the worship of the Christian God from the nature-worship which has usurped its place." And yet must not ontology have its place in our thought of God?

The second address treats of "Theological Reconstruction," by Professor Arthur C. McGiffert. Christian theology must be based on Christ alone as known in the light of the Scriptures and of Christian experience. The constructive principle should be the life-purpose of Jesus Christ. From this principle we are able to reach the Christian view of God, the world, man, salvation, and Christ, "for the twentieth century and for all the coming centuries." But must not the interpretation of Jesus' life-purpose by each age be largely determined by contemporaneous culture and thought?

The last address is upon "The Religious Value of the Old Testament," the author being Professor Francis Brown. Distinguishing between historical and religious value, and recognizing that the latter may be temporary or permanent, the test of the religious value of the Old Testament for us is the spirit of Jesus. Whatever accords with or varies from this has or lacks religious value for us. The Old Testament is peculiarly valuable because of its concrete and varied religious

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experience. More emphasis, however, should be laid on the larger appreciation of New Testament ideals made possible by the history of their development in the Old Testament.

Taken together, these addresses form a clear, unified, and luminous statement of the Christian point of view.

E. A. HANLEY.

EAST END AVENUE BAPTIST CHURCH,
Cleveland, O.

Commentaar op het Evangelie van Johannes: By PROFESSOR J. M. S. BALJON. Utrecht: J. Van Boekhoven, 1902. Pp. 343.

Dr. Baljon is one of Europe's most prolific authors. His *Novum Testamentum Graece* was issued in 1898. The next year he sent to press a notable lexicon of biblical and patristic Greek. The year 1900 saw the publication of his *Commentary on Matthew*, and in 1901 was issued his history of the New Testament books. His *Commentary on John* was issued last October, and in its preface he expresses the hope that his *Commentary on Acts* will be published this year.

His *Commentary on John* has the same characteristics as that on Matthew. In the field of grammatical interpretation the author is a master, while thorough acquaintance with the Greek text and its various readings is frequently seen. A study of the gospel of John particularly requires an extended and exact discussion of the meaning of the most important terms, such as λόγος, σάρξ, ζωή, φῶς, and μονογενής. Dr. Baljon's discussion of λόγος is good, but the book leaves much to be desired in this respect.

Moreover, the problems of date, composition, and authorship are not discussed; yet the gospel of John above all requires the settlement of these historical questions before interpretation can be made. It is little satisfaction to the reader of this book that the author's *New Testament Introduction* has handled this subject. Then, too, such matters as the year of the cleansing of the temple, the feast of John 5: 1, the scene of Jesus' ministry, the announcement of his messiahship, the length of his ministry, and the day of his crucifixion, are not treated. Again, more reference might have been made to the peculiarities of John—his choice of unqualified statements, his fondness for making contrasts, and his didactic use of events.

The author's exegesis is always scholarly and able. With the allegorizing processes of H. J. Holtzmann and J. R. Van Eerde he has no sympathy. He realizes the want of historical order in the gospel,

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but does not attempt any rearrangement; he does not feel attracted by the hypotheses of Wendt, Spitta, and Bacon. The inconsistencies between John's gospel and the synoptics are clearly stated, not magnified, and his inability to harmonize them is candidly acknowledged.

The book is not burdened with homiletical suggestions, nor with refutations of interpretations which the author regards as erroneous. He is in sympathy with the spirit of the gospel, and reverently recognizes that spiritual things need spiritual men to interpret them. The style of the book is clear, and his translation of the gospel into Dutch is good. Van Eerde, Kreyenbühl, B. Weiss, Wendt, and H. J. Holtzmann are scholars to whose writings he frequently refers; yet his book is not a recast of other people's opinions, but is distinctly an original contribution to the literature upon John.

G. D. HEUVER.

WENONA, ILL.

The Revelation of the Holy Spirit. By J. E. C. WELLDON, D.D. New York: The Macmillan Co., 1902. Pp. 384. $1.75.

Of the great subjects of Christian theology, few exceed in importance, and are at the same time more difficult to deal with satisfactorily, than the doctrine of the Holy Spirit. We approach a new book on this subject with the critical appetite whetted, ready to be severe and uncompromising should the author fail to give satisfaction as to both methods and results. For though many have felt themselves called, few seem to have been chosen to deal with this theme. It is a pleasure to be able to say that Bishop Welldon has given us a good book—not a great book, but an honest, thoughtful, and helpful treatment of this important topic. The method is historical, the first three chapters dealing with the revelation of the Holy Spirit in the Old Testament, in Jesus' teachings, and in the apostolic writings. The teaching of the apostolic fathers is briefly discussed, and then, but also briefly, the doctrine of the Spirit in the ecumenical creeds. The last chapter, including nearly one third of the whole book, deals with the revelation of the Spirit in history. Practically, there are but two main divisions to the work; the discussion of the biblical doctrine and the chapter on the Spirit's revelation in Christian history. This is quite justifiable, for the teaching of the apostolic fathers added nothing of importance to the New Testament doctrine, and the declarations of the first creeds were on this point brief and little more than mere registers of current opinion.

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As to the author's exposition of the biblical teaching concerning the Holy Spirit, it may be said that it is on the whole fair and discriminating. The good bishop is naturally somewhat tempted in connection with certain New Testament passages to read in extreme views of the church and its clergy, with their rights and privileges, but only rarely is the temptation yielded to. The material for a doctrine of the Holy Spirit, in the trinitarian sense, in the Old Testament is not abundant, nor is it definite in character. It is only to Dr. Welldon's credit that he perceives this and does not force meanings into Old Testament passages which were altogether foreign to their writers. It is indeed strange that, in spite of his clear perception of the true character of the Old Testament teaching, which is of the "Spirit of Jehovah," not of the "Holy Spirit," Dr. Welldon should constantly write as though the Old Testament authors had the Holy Spirit definitely in mind, though not expressly saying as much. This is a serious fault, and might lead to misunderstanding of the writer's own position.

The last and main chapter of the book deserves only praise. Written by a bishop of the Church of England, it is the Christian man, the pastor, the teacher and preacher of pure and holy living, whom we hear in this chapter. For, above all narrow party spirit, the author invites us to consider with him the work of the Spirit in the Christian centuries, in enlightening individuals and society, in inspiring great spiritual movements, in working through all ranks and conditions, in the continual process of purifying, broadening, and uplifting the ideas and ideals of men. For this chapter we are truly grateful. It contains a message, timely and helpful.

EDWARD E. NOURSE.

HARTFORD THEOLOGICAL SEMINARY,
Hartford, Conn.

The Minor Prophets. By REV. JOHN ADAMS. [Bible Class Primers, edited by Principal Salmond, D.D.] New York: Charles Scribner's Sons, 1902. Pp. 111. $0.20.

This little book takes up a section of the Old Testament greatly neglected by the average Bible student, and presents its most important characteristics and teachings in a clear and attractive style. The material is arranged in four chapters, the first of which is an introductory statement concerning "Israel's Ideal," "Assyria," and "Hebrew Prophecy." Chap. 2 deals with the pre-exilic prophets, viz., Amos, Hosea, Micah, Nahum, Zephaniah, and Habakkuk. Chap. 3 considers the post-exilic prophets, Haggai, Zechariah, and Malachi, with

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an introductory section on the influence of the Babylonian exile. The last chapter is devoted to "Prophets of Uncertain Date," viz., Joel, Obadiah, and Jonah.

The prophetic books are taken as units, discussions as to date and authorship having small place in a work of this kind and of such limited proportions. The effort of the writer is to present the salient features of each prophet's work and teaching in relation to the historical circumstances out of which the utterances came. In view of the large amount of material to be presented, and the exceedingly small space available for the presentation, the author has succeeded remarkably well in helping the student to see and feel the great truths for which the prophets were contending.

The work is admirably adapted to the needs of the ordinary Bible class and Sunday-school teacher for whom it is intended, and is worthy of a place alongside the best numbers of the excellent series to which it belongs. This is the kind of book needed to familiarize the rank and file of the church with modern methods of Bible study.

JOHN M. P. SMITH.

THE UNIVERSITY OF CHICAGO.

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Current Literature.

The Earliest Site of Ancient Jerusalem.

One of the difficult questions of biblical geography is the question concerning the earliest site of the city of Jerusalem. Professor George Adam Smith, D.D., LL.D., of the United Free Church College, Glasgow, discusses in the April *Expositor* the earliest evidence for the site of the city. Going back to the period of the Tell el-Amarna tablets, namely, about 1400 B. C., he seeks to discover the exact location of the city in this period of "busy, passionate life at Jerusalem." For eight of these letters are from Abd-Khiba, who was the ruler of Jerusalem by appointment of the king of Egypt.

But on which one of the several hills later occupied by Jerusalem was the city in his day built? Dr. Smith concludes that the city was located upon the ridge to the south of the temple, known as Ophel. The reason for this conclusion is that the city would quite surely be built in the immediate vicinity of a constant water supply, and the Virgin's Well (or Gihon, as it is called in the Old Testament; in the modern Arabic, 'Ain Sitti Miriam) was the only such water supply anywhere upon these ridges. There is good reason to think that this well was known and used as far back as the history of Jerusalem goes. The city then began on Mount Ophel, and in later centuries spread over Mount Moriah and Mount Zion as well.

The Meaning of the Sin-Offering.

Most scholars have long denied the presence of the idea of substitution in connection with the sin-offering of the priestly legislation. The most recent defense of the substitutionary hypothesis is that by Paul Volz in the *Zeitschrift für die alttestamentliche Wissenschaft* for 1901. It is in reply to this article that Dr. J. C. Matthes, of Amsterdam, takes up the subject in the first number of the same journal for 1903.

According to the theory of substitution, the guilt and sin of the sacrificer are transferred to the sacrificial victim, and the transfer is made by laying the hands on the head of the animal. Matthes, incidentally, shows that this does not explain the representative character of

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the death of Jesus; for (1) no hands were laid upon his head; (2) the representative element in the sacrifice of Jesus is due to the Hebrew conception of the solidarity of the family, the tribe, the nation, and finally the human race. Hence the child suffers for sins of the father, and the servant of Jehovah expiates the sin of his fellow-men.

The main question is: What is the meaning of the rite of laying on of hands? Does it always mean the impartation of something? It certainly has this significance in some cases, *e. g.*, in the patriarchal blessings, in the healing of the sick, in the consecration of Joshua by Moses (Deut. 34:9; Numb. 27:18). But these undeniable cases all have to do with the communication of *good;* of the transfer of *bad* things, like curses, guilt, and uncleanness, there is no instance outside of the sacrificial rites in question. Another meaning for the rite appears in the case of witnesses who lay hands upon the accused; they have no guilt to transfer to him, but must perform the rite for a symbolic purpose, viz., to declare that the accusation holds good for the man upon whom the hands are laid. Hence *a priori* it may not be determined which of these two meanings applies to the sin-offering.

The laying on of hands belongs also to the burnt-offering and the peace-offering. With the latter the thought of sin and atonement is nowhere connected; therefore the rite here must have had symbolic meaning, viz., the sacrificer thereby declares the sacrificial victim to be his own. This might well be the meaning of the rite in connection with the sin-offering. An examination of such passages as 2 Chron. 29:23 f.; Lev. 1:5; 17:11, shows that the *atonement* is secured, not by the laying on of hands, but by the shedding of the blood. The value of the former rite lay in its representing the *subjective* condition for the efficacy of the sacrifice.

That the laying on of hands imparted no sin, guilt, or uncleanness to the sacrificial victim is shown by the following facts: (1) the atoning sacrifice was a gift to Jehovah, Lev. 1:2; 4:23, 28; (2) the blood of the animal was sprinkled upon the altar (Lev. 1:5; 4:6, 17, 18, 25); (3) the victim's flesh is "holy" (Lev. 10:17) — all of which would be impossible were the victim rendered unclean by the laying on of hands. Volz's attempt to meet this objection by assuming the sin-offering to have been originally made to subterranean demons and later modified and incorporated in Jehovah's worship will not suffice, for (1) the demons referred to are not subterranean (Isa. 13:21; 34:14; 17:7; etc.); (2) he-goats, chosen, according to Volz, because of their likeness to these supposed demons, were not the exclusive nor pre-

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dominant animal for sin-offerings, oxen, sheep, doves, etc., being used quite as freely; (3) the sending of the Azazel-goat (Lev. 16:21) into the kingdom of the demons was a wholly different rite from that of the sin-offering, since the goat in question was *not* burned and atonement was *not* made with its blood—it can scarcely be called a sacrifice; (4) the burning of the animal of the sin-offering for the priests outside the camp is not because it originally was meant for the demons, nor because it was unclean, for in these offerings the blood has special purifying power and the victim must be burned in a *clean* place.

The Sources of Israel's Religious Ideas.

In his new book on *The Religions of Ancient Egypt and Babylonia*, Professor A. H. Sayce, of Oxford University, summing up the contribution of the Egyptians to religious thought, says: They were the inventors of religious ideas. We owe to them the chief molds into which religious thought has since been thrown. The doctrines of emanation, of a trinity wherein one God manifests himself in three persons, of absolute thought as the underlying and permanent substance of all things, all go back to the priestly philosophers of Egypt. Gnosticism and Alexandrianism, the speculations of Christian metaphysic and the philosophy of Hegel, have their roots in the valley of the Nile.

On the much-discussed question as to the Babylonian origin of Hebrew religious ideas Professor Sayce remarks: The Babylonian was judged in this life and not in the next. It is usually the fashion to ascribe this concentration of religion upon the present world, with its repellent views of Hades and limitations of divine rewards and punishments to this life, to the inherent peculiarities of the Semitic mind. But for this there is no justification. There is nothing in the Semitic mind which would necessitate such a theological system. It is not among the nomads of Arabia that we find anything corresponding with the Babylonian idea of Hades and the conceptions associated with it. The idea was, in fact, of Babylonian origin. If the Hebrew Sheol resembles the Hades of Babylonia, or the Hebrew conception of rewards and punishments is like that of the Assyrians and Babylonians, it is because the Hebrew beliefs were derived from the civilization of the Euphrates.

In a similar strain Professor Sayce continues in another connection: The Babylonian temple closely resembled the temple of Solomon.

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That, too, had its two courts, its chambers for the priests, its sanctuary, and its Holy of Holies. Both alike were externally mere rectangular boxes, without architectural beauty or variety of design. It was only in the possession of a tower that the Babylonian temple differed from the Israelite. They agreed even in the details of their furniture. The two altars of the Babylonian sanctuary are found again in the temple of Jerusalem; so too are the mercy-seat and the table of shewbread. Even the bronze "sea" of Solomon, with its twelve oxen, is at last accounted for; it was modeled after a Babylonian original, and goes back to the cosmological ideas which had their source in Eridu. Yet more striking are the twin pillars that flanked the gateway of the court, remains of which have been found both at Nippur and at Tello. They are exactly parallel to the twin pillars which Solomon set up "in the porch of the temple," and which he named Yakin and Boaz. In these again we may find vestiges of a belief which had its roots in the theology of Eridu.

There was the same similarity also between the Babylonian rituals and the Mosaic law; the priesthood, moreover, was established on the same lines, and the prophets and seers of Israel have their analogues in those of Chaldaea. The religious law and ritual of the Hebrews look back, like their calendar, to the banks of the Euphrates. The anthropomorphism of Semitic Babylonia is reflected in the anthropomorphism of the Israelites. The sense of sin and of the overwhelming power of the deity, the efficacy of penitence and the necessity of a mediator, are common to both Babylonia and Israel. Hence it is that the penitential psalms of the Babylonian ritual bear so striking a resemblance to the psalms of the Old Testament; hence, too, the individual element and the deep spirituality that characterize them. Israel was indebted to Babylonia for something more than the seeds of a merely material civilization.

The Teaching of Jesus in the Gospel of Mark.

Professor H. B. Swete, D.D., of Cambridge University, has been discussing the "Teaching of Christ in the Gospel of Mark." In the April *Expositor* he indicates the chief characteristics of this teaching: The sayings in the Markan tradition were not selected or arranged with the definite intention of representing the teaching of Christ as an ordered whole. Yet they show an order, a purpose, and a relative completeness which suggest that they are in fact fairly representative of

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the great lines of all the Lord's teaching in Galilee and during the last week at Jerusalem. Four characteristics of the teaching in the gospel of Mark are particularly described by him: (1) Its inwardness; the heart, the center of the moral life in man, is the field in which Jesus sets himself to work. Repentance and faith, renunciation of self-love, obedience, sacrifice, are the conditions of life under the kingdom of God. (2) Its practical direction; the teaching is free from the error of regarding external things as indifferent because they are valueless apart from the Spirit. While his teaching rested on the broad principles of moral and spiritual truth, nothing was overlooked because it was in itself trivial or external, if it could be made to serve the good of man or the kingdom of God. (3) Its universality; although delivered under conditions which limited its immediate scope, the Master is the Son of man, and his words are for all men. There is scarcely a saying in the Markan teaching which is not of far-reaching significance, charged with a lesson for one or more types of human character which are always with us. (4) Its authority; simple, unpretending as the sayings are, they possess a tone and authority which are without parallels in literature. His words carry conviction; not a hesitating note is struck from the day when he begins, "The kingdom of God is at hand," to the last scene when he proclaims, "All power hath been given unto me in heaven and on earth." He speaks at all times with the same absolute conviction and consciousness of his divine right.

The Kingdom of God in the Writings of the Fathers.

With this title Rev. Henry M. Herrick, Ph.D., has recently published a valuable study of the patristic ideas of the kingdom of God, covering the entire period from Clement of Rome to John of Damascus. The pamphlet contains many quotations from the writings of the Fathers, indicating in their own words the conceptions of the kingdom which they had. It is very interesting reading. The conclusion as to what was understood by the kingdom of God in the early Christian centuries is, in Dr. Herrick's opinion, that the Fathers show a surprising conformity to the teaching of the New Testament upon this subject. It may be questioned, he says, whether any great Christian doctrine has suffered less in its transmission through the patristic period; and the impression grows rather than lessens that where the New Testament usage was developed by the Fathers on this theme, it was more a development of doctrine in the light of Providence and

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the Spirit's guidance than a perversion of the truth. The Fathers did on the whole preserve the idea and hand it down.

How Should the Old Testament be Taught to Children?

In a recently published lecture on "Sincerity in the Teaching of the Sacred History of the Old Testament to Children," a French pastor, X. Koenig, pleads for a frank recognition and acceptance of the entirely new point of view secured by the modern historical method of Bible study. This historical method must be used in teaching the child. He should be made to understand the difference in value of legends and of contemporary documents as sources of Hebrew history. The conception of the Bible as the product of a long historical development will save the young student from the many shocks to his moral sense which are unavoidable when the Old Testament stories are studied from the traditional point of view. Only through the right use of the historical method can the Bible be made as influential for good in the coming generation as it has been in the past. Adherence to old methods with the children means failure to arouse any vital interest in the Bible literature, if it does not result in absolute rejection of the Scriptures as unreasonable and incredible. Those who themselves accept the results of historical study must teach these results, for if through a mistaken idea that it is unsafe to present them to the child-mind they continue the traditional type of instruction, the note of insincerity will inevitably be recognized by the child and the instruction fail of its purpose.

A Modern Definition of Biblical Inspiration.

In a pamphlet by Professor Irving F. Wood, of Smith College, Northampton, Mass., entitled *A Tenable Theory of Biblical Inspiration*, the discussion is summarized as follows: Biblical inspiration is divine influence directed toward a particular end; it is not psychologically different from divine influence directed toward other ends; the great characteristic of its product is the uniqueness and perfection of the religious thought in which the Bible culminates; in no respect does inspiration insure perfection in all parts of the Bible; and this inspiration must be ascribed to all whose labor entered into the production of the Bible.

The difference between what is often called the older theory and a theory tenable in the light of modern study is mainly in the following points: (1) The old theory emphasized the inspiration of books; the

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new emphasizes the inspiration of men. (2) The old regarded the process of inspiration as different from other human experience; the new regards it as of the same sort as ordinary human experience; the old emphasized the element of divine dictation, which has come down uncritically from scribal Judaism; the new rejects that altogether and builds only on the element of experience. (3) The old regards the product of inspiration as being in all parts perfect in historical and theological statement, but not necessarily in literary form or in ethical teaching; the new does not regard inspiration as guaranteeing perfection of all parts in any of these particulars. (4) The primal cause of all difference is that the old theory was constructed on the basis of a deductive inference from the perfection of God, while the new theory is built on the basis of inductive reasoning from the facts of the Bible and of life. The author then offers this tentative definition: Biblical inspiration is the personal influence of God which so guided all who took part in producing the Bible that they made a body of literature unique in religious value, and, so far as we now see, final in religious teaching.

The Sources of the Synoptic Gospels.

Behind our first three gospels lie two, perhaps three, main sources, says an anonymous writer upon "The Criticism of the Synoptic Gospels," in the *Church Quarterly Review* for April. One of these sources is Mark's gospel, which, if not written by the disciple of Peter, yet dates from the third quarter of the first century, and comes to us accredited with the assent and trust and employment of the church of that early period. The second is a collection of discourses which may very possibly be a translation of the apostolic work mentioned by Papias. If so, it comes to us with a special claim upon our belief. If not, yet the character of its contents, as will be shown later, approves it to us as a work of very great value and high antiquity. The third source is a not dissimilar work used by the writer of the third gospel and highly estimated by him. To put the matter in another way, Mark's gospel is a unity, sources for which have not at present been discovered with any great degree of certainty. The first gospel can be analysed. The author has used Mark's gospel as a framework into which he has woven sayings from the *Logia*, adding other material from unknown sources. The third gospel is also a composite work. Imbedded in it lie Mark's gospel, sayings from the *Logia*, and matter from a special source the origin of which is unknown. Of the author of the

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second gospel we have already spoken. The author of the first gospel is unknown. From the end of the second century it has been ascribed to Matthew, probably because it contained so large an element of the collection of sayings ascribed by Papias to that apostle. A tradition dating from the same period ascribes the third gospel to Luke. While it remains certain that this gospel and the Acts of the Apostles come from the hand of the same writer, some modern critics find reasons for denying that he can have been the companion of Paul; but the arguments against the Lukan authorship are very inconclusive. Whether the gospel be the work of Luke, however, or of an unknown writer, it is, as its writer himself informs us, a composite work, based upon written sources, and the value of these sources must be determined by the same methods in either case.

The church has always recognized the human element in the composition of the books of the New Testament, and the preface to Luke's gospel tells us quite clearly that that gospel was composed by the author out of materials partly written, partly oral. When we investigate the sources of Luke's material, therefore, we are attempting what historical criticism naturally demands and what the New Testament itself suggests. The divine inspiration has always worked through human means and agents, and in accordance with the methods of thought and language of the time. The divine character of the gospel is not diminished because the personality of the gospel writers asserts itself, just as the divine origin of the gospel was not obscured because it was presented colored by the individuality of Peter, or Paul, or John.

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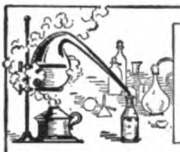

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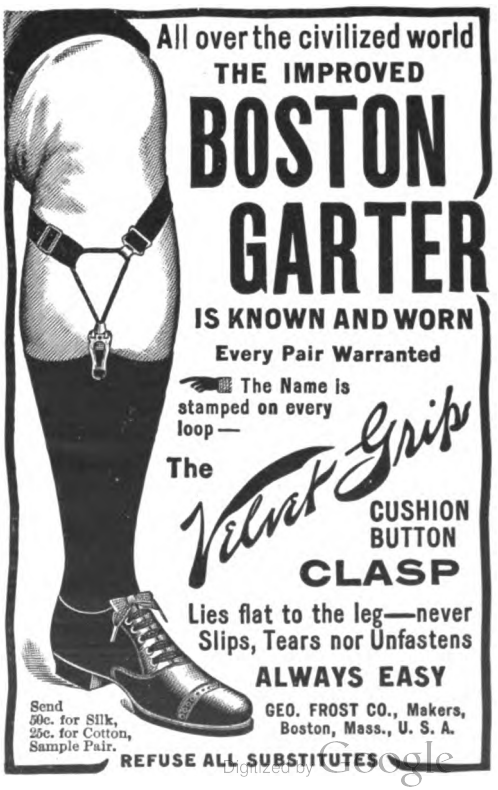

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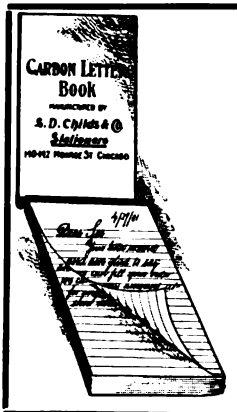

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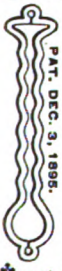

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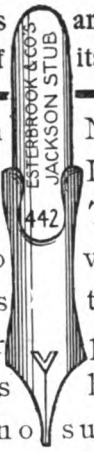

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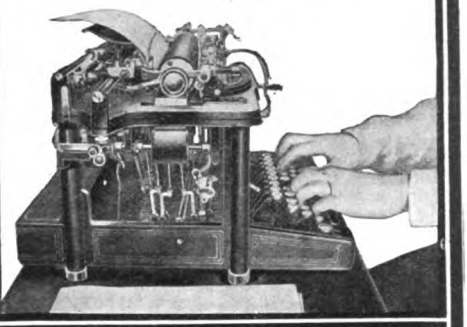

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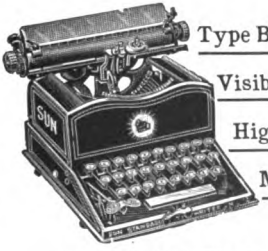

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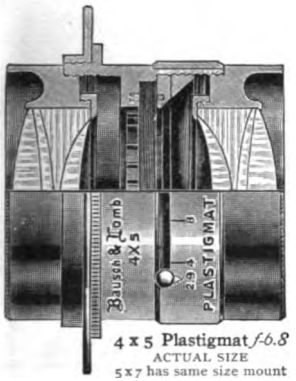

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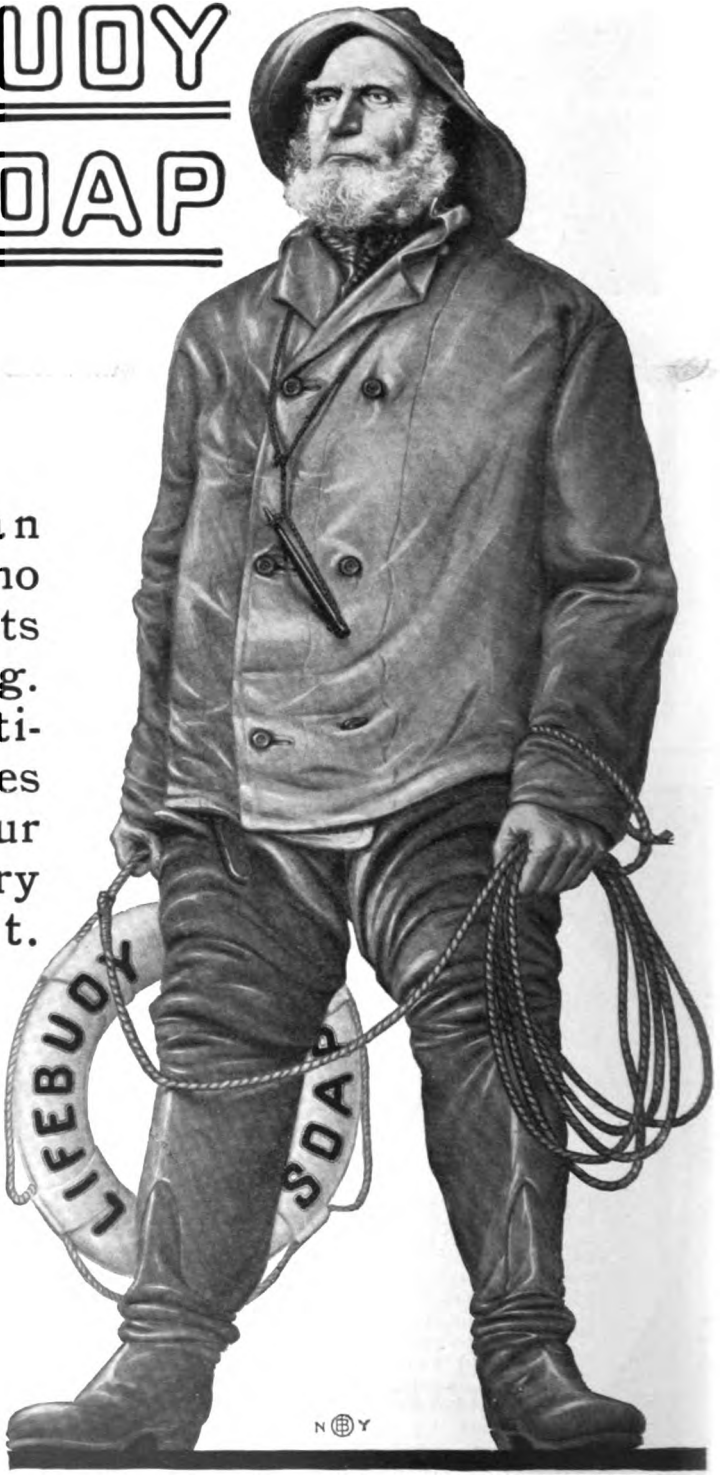

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