

THE

# Old and New Testament Student

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AGAIN we close a volume, this time the *tenth*. Experience has demonstrated the wisdom of the change made, one year ago, in the form and scope of the STUDENT. The year has been one of peculiar trials. Difficulties and discouragements, seemingly almost insuperable, have arisen, but they have been overcome. We believe, more firmly than ever, that the journal has a mission. We see, more clearly than ever, the specific character of this mission. We ask, in our work, the help of friends, and the guidance of God.

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IT IS not often that so many courses of instruction are offered in distinctly biblical subjects as at Chautauqua during the coming season (July 5th–August 16th) in the schools conducted conjointly by the Chautauqua Assembly and the American Institute of Sacred Literature: (1) *Three Special English Bible Schools* for (a) members of the Young People's Society of Christian Endeavor, of the Epworth League, of St. Andrew's Brotherhood (July 5th–18th); (b) College Students (July 19th–August 1st), in the management of which the International Y. M. C. A. Committee also shares; (c) Bible Teachers (August 2nd–15th); (2) *Three General English Bible Schools* held at the same date; (3) *Two Schools of Hebrew*, each of three weeks, beginning July 5th and 26th; (4) *Two Schools of New Testament Greek* (same dates); (5) *Two Schools for the Semitic Languages and Ancient Versions*. In all, *sixty* different courses of study are offered during the six weeks. The names of Ballantine, Batten, Broadus, Burn-

ham, Horswell, McClenahan, Vincent and Weidner, are sufficiently well known to indicate, without further remark, the character of the instruction. The attention of the twelve to fifteen thousand Bible students who read the *STUDENT* is invited to the full programme of Summer Instruction provided by the Institute of Sacred Literature, which is printed in this number of the *STUDENT*.

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SOME one has remarked that the difference between the Bible and books on morality consists, in one respect at least, in its method. It does not merely say, "Do this and that." It embodies its precepts in life. It adds to the command the example; it exhibits the command in the example. It says, "Behold here is a man; follow him through the many events of his life, observe his conduct and actions; and, above all, observe that he does these things, and does not merely give forth oracular dicta as to how they should be done." It is the life of David, as told so simply in the Scriptures, and as revealed so pathetically in his songs, that has touched the heart of humanity. It was in the God-man, in His life of self-denying effort and His death of shame, that men have read most clearly the message of God, and have been most powerfully moved to yield to the truth. We cannot but admire the heavenly wisdom which made known the precious truth of divine revelation through the lives of the men of old, and has enshrined it for ever in the Book of history known as the Bible.

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LEGAL science has not always been willing to acknowledge its indebtedness to the Bible. Those who are acquainted with the facts know that the development of the ideas of right, and the expression of them in principles and laws, are dependent on the Bible as their source and constant inspiration. Chief Justice Paxton of Pennsylvania delivered not long ago an address to the law students of the university on the Mosaic Legislation. In emphasizing the necessity of studying the sources of law he said: "There are many who deem it sufficient to go back to the common law. The deep fountains of

the law lie back of all these, and if we would reach them, understand them, and drink of their pure waters, we must go far down through the shifting sands of the common law to a period anterior thereto, and before the judges were born whose luminous decisions formulated and gave it body and substance. In order to do this, permit me to recommend to your careful study a book which I fear is too much neglected by our profession. I refer to the Bible."

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WHAT does it mean that the English version of the Bible has profoundly influenced the form and contents of our language, and that Luther's Bible has had a similar effect in Germany? The fact is a common place, but do we appreciate all that is contained in it? Language is the expression of thought, and is moulded by it. That the biblical forms of expression have entered into our speech means that the spirit of the Bible is, all unrecognized by us, permeating our language. They prepare the way for the influence of the biblical thought upon our lives. The words and phrases of the Scripture, taken from their connections, still glow with the light, and breathe the spirit, of their source. One cannot estimate the power of this indirect influence of the English Bible not only upon the course of individual life, but also upon the development of philosophical and religious ideas and systems. The words furnish, as it were, moulds for the thought, or are its vestments, in which it is assimilated to them, becoming modified and heightened by that connection. Biblical language, wherever it goes, carries with it the suggestion of biblical truth.

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WE ARE always ready to publish a remonstrance. If the STUDENT, editorially, has taken a wrong position, we trust that the constituency of the journal will not be slow to point it out. We, therefore, publish the following:—

MR. EDITOR:—In a recent number of the OLD AND NEW TESTAMENT STUDENT occurs an editorial commentary on the words, "Does the Bible attract or repel?" Of the article as such—its intent, spirit and purpose—I have only praise. In the discussion of the question there is stated a fact—that much of

the practical rejection of the Bible comes from "inconsistent and distorted representations of it." True without a doubt.

But what we readers of the *STUDENT* want is, to know who misrepresent,—who distort the Bible? Do you? do I? does he? How shall I know who these false teachers are? As one reads that paragraph, he admits the truth of the statement, but says "it is the other fellow who distorts."

Can a journal of the character and scope of the *STUDENT* leave us in doubt as to who these false teachers are?

If it be improper to name these false teachers, could not the *STUDENT* point out what constitutes the false teaching, in order that by contrast the false would be suggested. Or more directly, will you not state in plain terms what is inconsistent, distorted, erroneous teaching.

Is it false to say that the Bible is the Word of God, is inspired; that Jesus, Christ is the Son of God, equal with the Father; that His atonement for sin alone forms the ground for pardon and heaven? Or is this or that interpretation of these doctrines, the false and distorted thing complained of? I might continue, but this will discover the difficulty—"What is that distorted, erroneous teaching?"

I certainly believe with you, Mr. Editor, that men ought to be brought to the Bible, rather than to any one's interpretation of it; to Jesus, rather than to any one's notions about Him. How shall we bring them?

P. C. JOHNSON.

The question asked is, confessedly, a broad one. The naming of "false teachers" would not answer the question, even if it were a proper thing to name them. The only thing possible is to indicate two or three lines of thought, which, perhaps, may lead one to an answer.

(1) One who has read the *STUDENT* editorials of the last two or three years ought to have, at least, a general idea of the kind of Bible teaching which the journal would term "inconsistent and distorted." From these it certainly could not be inferred that the journal regards as false the teaching "that the Bible is inspired, that Jesus Christ is the Son of God, equal to the Father, that His atonement for sin alone forms the ground for pardon."

(2) There prevails very widely a mechanical, superficial (though regarded by those who hold it as very deep) view of the contents of the Bible and the relation of those contents to Christian life, which, in our opinion, is most pernicious in its effect. The Bible is a sacred object to be worshipped; its very letter has been handed down from heaven by the finger of God; it has little or no connection with human history, with even Israelitish history; the words found in Genesis are as "big" with meaning as are the words of the Saviour; the

tabernacle, with all its furniture, and the ritual worship, are in every detail prefigurative of something connected with the Christ; prophecy is prediction, the prophet writing not for his own people, but for those who were to live a thousand years later; if you would know how to act in a given emergency, open the Bible at random, and the verse upon which your eye first rests will guide you aright; every individual verse, without reference to context, is in itself complete; etc., etc. This is not caricature. Such a conception, we say, is antagonistic to any effort looking toward the bringing of men to the Bible. It is a "distorted" conception.

(3) The inconsistency referred to is not far away. There are a *few* who preach this conception and really believe it to be true; who study the Bible from this point of view and really "worship" it; who regard it as a talisman, and when decisions must be made, use it, where another would toss up a penny. This is consistent. But by far the greater number who preach this conception practice something quite different. (a) Every word is divine, a special message directly from the Almighty to a perishing world,—and yet nine-tenths of it they have not and will not read, for it is too dull. (b) The history which it contains is one long series of supernatural events, worked by the Divine hand, not so much for Israel as for the generations yet to be born,—and yet of this history (with the exception of a few of the more striking stories learned in childhood) they are totally and lamentably ignorant. (c) "Until Shiloh come" is a distinct and definite reference to the coming of Christ,—yet of the great and fundamental teachings of the Hexateuch, the great and universal problems of the wisdom literature, they have never dreamed. (d) The "red," "blue," and "purple," are strangely significant all through the Scriptures, the numbers "three," "seven," "forty," etc., contain hidden in them all truth,—and yet of the simplest principles of interpretation, common to all speech, not to speak of those which have exclusive application in work upon the Bible, they have never heard. (e) Every word uttered by a prophet was a prediction, the knowledge of the same being furnished directly from above,—and yet nine chapters of ten in all the prophetic

literature are as "strange" to them as so many Suras of the Kuran, and the tenth obtains a meaning only by wresting it from its context and assigning to it a sense which would be accepted neither by God, by the man who spoke it, nor by the people who heard it spoken. (f) The Psalms were written by or for David, not with any reference to the times of David, but for the future,—and yet the change would hardly be recognized if twenty Accadian Psalms were substituted for an equal number of Davidic Psalms. This policy, which preaches one thing, and practices another; which builds a conception upon facts which cannot be found, and is too sluggish to ascertain the facts that exist; which is blind to the truth, or, at heart, dishonest,—this policy is responsible for a large share of the skepticism of which the world is so full to-day.

## CHRIST AND THE PENTATEUCH.

By Professor HENRY P. SMITH, D. D.,

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In the first number of the *Presbyterian and Reformed Review*, the Rev. Dr. Kellogg has an article entitled, "A Tendency of the Times." As the anxiety there expressed concerning the trend of certain movements may be somewhat widespread, it may be profitable to look a little more closely at the reason for the movements. The present paper will confine itself to the so-called higher criticism, and its attitude towards the words of Christ.

The argument of Dr. Kellogg, if I correctly apprehend it, may be summarized as follows:—

1. Christ is God, and, therefore, omniscient.
2. Whatever Christ says is true.
3. Christ affirms that Moses wrote the Pentateuch.
4. Moses, therefore, must have been the author of the Pentateuch, and if we deny that he wrote the Pentateuch, we deny the truth of Christ's words, and, therefore, we deny His divinity.

The remarks I wish to make may be conveniently grouped under the separate steps of the argument, as I have numbered them above.

1. The majority of critical students of the Old Testament in this country believe that Christ is divine. As I am not authorized to speak for any one but myself, I will say that I accept the common faith of Christendom as formulated in the Nicene Creed, and in our own (the Westminster) Confession. I believe that "the Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, . . . so that two whole perfect and distinct natures—the Godhead and the manhood—were inseparably joined together in one person." It must be evident to one who knows how much this belief is

to the Christian that no light reason will induce him who holds it to entertain theories even seemingly at variance with it.

2. The difficulty is made at the second point by facts which appear in the Gospel history. Some of them give rise to the Kenotism, which, as well as the higher criticism, excites the distrust of Dr. Kellogg. The Kenotists certainly cannot be classed as men who have an interest in denying the divinity (or deity if you choose) of our Lord. To their devout and reverent spirit Dr. Kellogg himself bears willing testimony. What is the compulsion which drives them to their theory? It is a compulsion exercised not by infidel arguments, but by facts in the Gospel history itself. I will quote but one passage, Matt. xxiv., 36: "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." The difficulty in reconciling this with the omniscience of the Son of God is obvious. The Kenosis is one attempt to reconcile them. Another is to suppose a dual consciousness in Christ, and that here He speaks out of the human consciousness as though He had said "in His humanity the Son does not know, though in His divine nature He knows all things." Whether this does not attribute an unworthy reservation to Christ I will not stop to inquire; nor do I wish to argue the question of the Kenosis. It is sufficient to show the difficulty in predicating absolute omniscience of Christ in His human nature. And if in one case He spoke out of His human nature, reserving His divine knowledge, why may He not have done so in another case?

The difficulty arises from the limitations imposed by human thought and human speech upon the expression of absolute truth. Doubtless the truth of God can be expressed but very imperfectly in the most perfect human language. But if a revelation is given, it must submit to these limitations. When we say, then, that "whatever Christ says is true," we mean that it is true so far as the limitations of human language permit. But the limitations of time and circumstance must also be borne in mind. Christ's revelation to the Jews is not exactly the same as it would be to us were He to come now, because of the change in our point of view. Now, those who insist most strenuously upon the New Testament testimony to the authorship of the Old Testament forget this.



They reason that Christ used language which *to those who heard Him* certainly meant that Moses wrote the Pentateuch as we now have it. We must, therefore, admit this conclusion. Let me give a parallel case. In the Sermon on the Mount our Lord says (Matt. 5 : 45): "That ye may be sons of your Father which is in heaven, for He maketh His sun to rise on the evil and the good." There can be no question that those who were thus addressed supposed the earth to be a flat plain, around which the sun revolved. It would be possible, therefore, for us to construct an argument on this passage exactly parallel to the one of Dr. Kellogg, thus:

Christ is God, and, therefore, omniscient.

Whatever Christ says is true.

Christ affirms that the sun revolves around the earth.

The sun, therefore, revolves around the earth, and to deny this is to deny that Christ is divine.

This argument, of course, convinces no one in our day. Yet it has been used in the past, and I fail to see wherein it differs from that which bases the Mosaic authorship of the Pentateuch on the word of Christ. The fact is that we cannot say that every affirmation of Christ is true in the sense in which His first hearers most naturally understood it. He would not have submitted Himself to the limitations of human life and of human language unless He had cast His thought in the forms familiar to His own time, and built up His system upon a foundation already laid in men's minds. This is clear if we consider what is implied in any other procedure. Suppose Christ had said, in the language of scientific exactness, "your Heavenly Father causes His earth to revolve so as to bring the sunlight upon both evil and good." It is plain that He would have perplexed the minds of His friends, and have given His enemies an opportunity to strike at Him as a madman. At the best, He would have started an angry discussion in natural science, with no profit to the souls of men. Now, if criticism be a science, we should no more make Christ teach criticism than we make Him teach any other science.

At the risk of becoming tedious, let me suppose another case. Taking it for granted, for the time being, that the Wolfian theory concerning Homer is correct, the Apostle Paul would have quoted him still as Homer, if he had had occasion

to quote him at all. He would no more have said "as we find it written in the cycle of poems concerning the Trojan war," than Christ would have said "the earth revolves upon its axis to bring the sun into view." The reason for the use of the language of common life is as plain in one case as in the other. Or to put it in the language of our own time. Assuming that the theory of the Baconian authorship of the plays commonly known as Shakespeare's\* is established, let us suppose Christ to come again to teach us lessons of faith and love such as we all need. It is not inconceivable that He might point a moral with a quotation from the greatest of our poets. Would He not have said "as Shakespeare said," or "as Shakespeare has written?" I cannot, in my own mind, conceive any other course as practicable for Him.

3. What I have written seems to me to make it perfectly clear that had our Lord affirmed the Mosaic authorship of the Pentateuch, this would not compel us to assert that authorship, or denying it, to deny His divinity. The curious point, however, is that He nowhere makes such an unqualified assertion—as must be clear to one who will examine the list of passages noted by Dr. Kellogg. He does, no doubt, assert the authority of Moses as a lawgiver, and attributes to him "legislation belonging to each of the three great parts" of the Pentateuch. But a direct and categorical affirmation of the point in dispute is nowhere to be found. And if we are to be held strictly to the words of Christ, it can hardly be captious to demand that they should unmistakably affirm that which we are expected to believe. I have no theory as to the sacredness of any supposed scientific method. Nor do I think that the critics in general are full of the infallibility of their own notions. Least of all are those in this country (at any rate) actuated by hostility to revealed religion, or to the faith of Jesus Christ. While I am persuaded of their love of truth, I will not dwell upon that, lest I should seem to exalt them above others who cannot see as they do, though actuated by love for the same precious possession.

It cannot be a slight force which compels the venerable

\* Of course I do not make any affirmation on this point any more than concerning the Wolfian hypothesis, or the Kenotist doctrine of the incarnation.

Delitzsch to give up positions which he has defended for a generation, and in the last edition of his "Genesis" to recognize the right of critical analysis, and the substantial correctness of its conclusions. Is it beyond our power to conceive of this force? It is simply the force of facts. Dr. Kellogg will have us maintain the Mosaic authorship of the Pentateuch. Will he have us affirm that Moses wrote "he pursued as far as Dan" (Gen. xiv., 14), when the city did not receive that name until the period of the Judges? Does he suppose Moses inserted a list of Edomite kings in his history, prefacing it "these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel" (Gen. xxxvi., 31)? Would Moses write the "Canaanite and the Perizzite were then in the land," when they were still there before his very eyes? Could Moses say of a speech recorded by himself, "These be the words which Moses spake unto all Israel *beyond Jordan?*" These examples lie on the surface, and many more might be adduced. The intellectual necessity is upon every one to account for them. The old way was to account for them prophetically, so that Moses by the spirit of prophecy wrote the account of his own death. Probably we shall not be blamed for asserting nowadays that the spirit of prophecy would hardly dictate misleading indications of a later date in an inspired book. The scientific spirit is, doubtless, guilty of many absurdities, but we can hardly count among them this: that it assumes the fossils in the rocks to be part of the life history of the earth, and that they were not created *in situ* by immediate divine fiat as a puzzle to the careful observer.

It is becoming the fashion even among the most conservative authors to account for the difficulties just noticed by the theory of "slight redactional changes." But who will mark for us the limit at which such changes cease to be slight? Careful observation of the facts show that such changes can be traced in more places than the few which are commonly conceded to show them. It must be plain to the careful student of the Old Testament that the books from Genesis to 2 Kings, inclusive, form a continuous history. The book of Joshua takes up the story where Deuteronomy leaves it—at

the death of Moses. Judges begins "after the death of Joshua." The Philistine oppression of the latter part of the book of Judges is evidently the same in which we find Israel in the time of Samuel, while the first book of Kings continues, without a break, the narrative of the last years of David. Now, while all recognize the directing Spirit of God as thus giving us a connected history of His people, is it unreasonable or untheological to suppose that Spirit to have brought about this unbroken continuity by means of redactional changes? Time was when the most conservative critics emphasized the importance of Ezra's work in fixing the canon of Scripture. In truth, his influence in regard to the Scriptures cannot be exaggerated. Suppose him to have gathered the scattered documents of his time, including the different Mosaic codes, and with skilful editorship to have fitted them into one another, leaving their peculiarities untouched in large degree, but adding occasional notes of explanation or filling in a gap. I suppose it self-evident that some one has done this for the books of Kings and Samuel. Why it should be impossible for the earlier books I fail to see. I fail to see, also, why the writings of Moses, thus embodied in a comprehensive work, should not still be his literary property.

But it is said that the theory of the critics is a product of the evolutionary philosophy to which everything must be fitted. I know of no answer which can be given to this assertion except a direct denial. Vatke, indeed, was a Hegelian. But Reuss, who came independently to the same conclusions, was so repelled by Vatke's Hegelianism that he did not read his book for thirty years after its publication. Of the other critical students of the Old Testament, no one has avowed any philosophical preference whatever, while it is evident from the difference of their theological position that they cannot be dominated by any one theory. It is unlikely that they should so completely conceal their agreement on this fundamental point, did the agreement actually exist.

It might be remarked here that too much weight must not be given to a supposed hostile bias as discrediting the results of investigation. In the progress of knowledge it has often happened that the new discoveries have been made under the

stimulus of dissatisfaction with the theories of the fathers. The mind naturally sceptical, disinclined to take anything on trust, resolved to test everything for itself, is, indeed, the one most apt to discover new truth. But whatever the motive of the discoverer, no observer can conscientiously excuse himself from the task of examining the discovery. And no candid observer ought to defend himself in refusing to admit facts on the theory that the facts cannot be facts, because discovered by an unbeliever. The great majority of Old Testament critics in this country were educated in the theories of Hengstenberg and Keil. Our text-books have drawn from these and older "orthodox" sources for a long time back. To give up the ingenious defences raised by these able men in some cases certainly has not been resolved upon, without a struggle. The only motive in accepting the theories of more advanced critics has been a steadfast resolve frankly to give the facts their full weight. It is, indeed, the theory of some, that we should never abandon a post to the enemy. The best military science, however, commands us to waste no strength in defending a post which is conclusively shown to be untenable.

4. The danger of insisting that the denial of the Mosaic authorship of the Pentateuch involves the denial of our Lord's divinity must be clear. This procedure can, at the best, only perplex the less decided, while it may drive the more independent into active disbelief. What would be the result to insist now in this way on the theory that the sun moves around the earth, or on the theory that the universe was created in six literal days? Yet these theories were once as firmly held and as decidedly based on Scripture as the Mosaic authorship of the Pentateuch is based upon the word of Christ. The divinity of our Lord, however, is as firmly established as in the days of Galileo, or as in the youth of Hugh Miller. When we think that Christianity has survived the attacks of a Hume, a Gibbon, a Lessing, and a whole French Revolution, we shall probably not be much disturbed at the supposed subversive tendencies of a Wellhausen.

## ISLAM AND THE KURAN.

By Rev. G. W. DAVIS,

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It is the purpose of this article to present a condensed statement of the main facts of Islam and the Kuran, together with some observations on their essential character.

## I. PRE-ISLAMIC TIMES.

To understand Islam in its true proportions, we must know the times before the prophet and his general environment.

We find the inhabitants of Arabia to have consisted of four principal classes.

First were the Arabs proper living in the desert and in towns and villages. Their religion was a gross system of Polytheism, whose idols were contained in the Kaaba at Mecca. It was essentially Sabæanism, like the religion of old Babylonia. Whatever sway it may have once held over human life, it had become decidedly effete in the time of the prophet. It was fostered by rich merchants, but only because it proved at the great religious assemblies an avenue of wealth to them. The Arabs are frequently rebuked in the Kuran for their contempt of the gods and immoral lives. Profanity abounded to an unusual degree. The nomads lived by plunder. Marriage was only a nominal compact, divorce being dependant on the caprice of the husband. In spite of these defects, however, they had many admirable virtues: jealousy for personal and tribal honor, hospitality, faithfulness, and heroism in war.

There was, secondly, a large Jewish population, scattered throughout the peninsula, drawn thither by the hopes of commercial gain, and forming one of the most productive forces of Islam. In time much knowledge of the Jewish faith would be floating in the popular mind, and it was from this, as well

as from Jews individually, that Mohammed drew the Jewish features of his system.

There was, thirdly, a large Christian population, which helped rather to *mould* Islam than to furnish any of its constituent elements. It is for ever to be regretted that Mohammed saw Christianity in one of its worst forms, for it was eminently a period of Christian idolatry. Mohammed simply knew the Christian doctrines in name, for he was utterly unable to comprehend the metaphysical disputes concerning them, and so, being out of sympathy with the whole system, would carefully avoid giving to Islam any Christian coloring.

Lastly, there was a Magian or Persian population. Through them he became acquainted with the religion of Zoroaster, from which he derived some of his institutions. The principal feature of this cult—dualism—was often censured by the prophet.

It is, perhaps, a safe generalization of this period that there was no vital religion dominating the lives of men for good. They had the husk without the kernel. But, as has often been remarked, what did exist served to keep alive the monotheistic idea.

What then, in brief, was Mohammed's environment? What forces were at work, producing that singular religious phenomenon which history knows as Islam?

First, we must bear in mind the geographical position in the very heart of the Orient; then the diverse populations of Arabs, Jews, Christians and Persians; the independent clan-ship of the Arabs, the most powerful tribe being the Koreish, from which Mohammed came; the strong bonds of social union; the low fetichism of the original Arabs; the Jewish elements: even among the descendants of Ishmael there was still the anticipation of a Messiah; and, finally, the Christian elements.

In the Arabic Pantheon, supreme over the other gods was Allah, a fact which probably had as much to do with the origin of Mohammed's doctrine of the divine unity as the religion of Abraham.

There was also, amidst this mass of heterogeneous opinions, a widely-felt need of some unifying element. This general

aspiration after something purer was best represented in the so-called Hanifs. They were not an organized sect, with a definite system of belief, but worshipped Allah as over against the current polytheism. Mohammed was one of these, and was the first to change the name to Muslim. They have a conspicuous analogy in the pious remnant of Israel, and form the connecting link between pre-Islam and Islam proper.

## II. THE LIFE OF MOHAMMED.

*First stage: from his birth until the 40th year of his age.*—Mohammed, the prophet and lawgiver of Arabia, was born at Mecca about 570 A. D. His name signifies "the praised," "the illustrious one," and was as Nöldeke and Sprenger have proved his original name, and not given to him after his mission. Born of a poor widow, who shortly afterwards died, he was nursed by a Bedouin woman of the desert. Taken early under the care of his uncle Abu Tâlib, he travelled with him westward at the age of 13 along the commercial routes of Syria and Palestine, and became instructed in the principles of business. Having entered, some years later, the caravan service of a widow—Khadijah—he gave such proofs of ability and character that they were finally married, Mohammed being about fifteen years her junior. By Khadijah he had several children, the most famous of whom was a daughter, Fatima, who became conspicuous in the history of Islam.

The prophet, thanks to his rich wife, was now at his ease, and found time to mature plans for founding this new religion, or for re-establishing the true one. Being of a contemplative mood, he often retired, generally for a month in every year, to the silent cave or lonely mountain (especially Mount Hira, near Mecca) where, without distraction and under the spell of the Arabian solitude, he would engage in prayer, and ponder the moral problems of God, revelation and a future life. This practice lasted for years, and was done so quietly that no particular notice was taken of it by his friends.



It was at this period, too, that he was subject to epileptic fits, though he does not seem to have lost his inner consciousness during the paroxysm. In these physical convulsions he saw visions, and so fixed did they become in his now excited, though naturally vigorous, imagination that, like the biblical prophets of old, he felt called upon to proclaim them to the world.

*Second stage: the period of his prophetic claims and mission at Mecca: 610 A. D. to the Hijra, 622.*—This second period is the most important in the prophet's biography. About the 40th year of his life he claims to have received a call from Gabriel to be the apostle of God. This call is generally supposed to be contained in the first five verses of the 96th Sura. This was the first of a series of pretended revelations, which continued about twenty years. Profoundly convinced that it was a voice from heaven, the next thing was to *obey* it. He wisely began by seeking the conversion of his household, which included Khadijah his wife, Warrakah her cousin, Zeid a slave, and Ali, Mohammed's cousin and pupil. These were followed by Abu Bekr, a man of great authority among the Koreish, Othmân and several principal men of Mecca.

Mohammed now begins to venture abroad with his divine message. He preaches in public and private, and is patiently heard until he condemns the time-honored polytheism, and then he meets with hostility. But the Koreish, finding they could not move him, began to persecute his followers. About sixteen fled to Ethiopia, where they were soon joined by many others. This is called the first flight, about the fourth or fifth year of his mission.

In the seventh year the Koreish, finding Islam still advanced in spite of persecution, entered into a league to have no dealings with Mohammed's family. To make the ban more sacred, they put it in writing and laid it up in the Kaaba. After three years, Mohammed told his uncle (Abu Talib) that God had plainly showed himself opposed to the league, for He had sent a worm to eat out every word except the name of God. The Koreish finding it to be so, declared the league void.

As Mohammed so often emphasized the divineness of his

mission, it is not surprising that he was as often asked for a miraculous sign. But he prudently disclaimed the power of working miracles. Aside from the Kuran, however, which he regarded as the standing miracle of Islam, there was one miracle which he professed to have performed, but which has the misfortune of having been "done in a corner." It is known as his "Night Journey to Heaven," the subject of the 17th Sura. This, of course, was either a vision by which he was deceived, or a fraudulent invention to satisfy the claims of his contemporaries.\* Though some left him, yet on the whole the publication of this story heightened Mohammed's reputation, for there was scarcely a house at Mecca but what some member was his disciple. He now chose twelve of their number to be nakibs or leaders, and to sustain the same relations to him as the twelve disciples to Christ.

Up till this time Mohammed had used only legitimate means in the spread of his doctrines—speech, argument, exhortation; only because he could employ no others however, for as soon as he saw his followers numerous enough and united, he gave out that he was divinely permitted to use the sword.† It is a mistake, as Carlyle ("Heroes") rightly argues, to use this fact to prove the falsity of Islam. Let Christians who rail against this part of Mohammed's method remember their past history. "Charlemagne's conversion of the Saxons was not by preaching." Mohammed, undoubtedly, had a right to use arms in self-defence, but few will allow him that right to propagate his system.

The Koreish becoming at last so hostile as to plot his death, he began in the dead of night that celebrated flight to Yathreb, afterwards known as Medina or *Medinat al Nabi* ("the city of the prophet"), and reached the city in sixteen days—622 A. D.

*Third stage: his consolidation of Arabia and foreign wars (622–632 A. D.)*—Having built a mosque and private house in this new field of labor, he reconciles all parties, and is recognized as the prophet of Allah. But Medina could never be

\* See Sale's "Preliminary Discourse," p. 36.

† *Vide* Sura 22.

the seat of Islam. It was Mecca that possessed the religious prestige. He, therefore, resolved to visit the Kaaba at the head of a large number of followers, and though fiercely opposed by the Meccans, at last found himself securely established as prophet of the rival city. This last period of the prophet's life includes his sending letters to the rulers of surrounding countries — Egypt, Persia, and others — urging them to embrace the New Faith; the conquest of Syria by the excellent soldier Khâlid and the embassies from the Arab tribes announcing their submission.

In the tenth year of the Hijra, and the last of his life, Mohammed made his last solemn pilgrimage to Mecca at the head of forty thousand Muslims, and after delivering instructions concerning the laws and ordinances of the New Faith, repairing the Kaaba and saluting the Black Stone, departed from Mecca for ever. On his return to Medina he was stricken with a violent fever. He chose the house of Ayesha, his only virgin bride, as his last abode. He died about noon of Monday, June eighth, 632.

### III. SUBSEQUENT FORTUNES OF ISLAM.

Within a century after his death, Islam overran more territory than was ever ruled by the Romans. It captured Syria, Asia Minor and Jerusalem, destroyed Alexandria, effaced the power of the Oriental Patriarchates, and with one horn of the crescent threatened Constantinople (where they were beaten back by Greek Fire), and with the other, France, in the bold endeavor to encircle and extinguish Latin Christianity and the Greek Empire.

After subjugating North Africa, Southern Italy, and the islands of the Mediterranean, they proceeded through Spain as far as Tours, France, where they were defeated by the brilliant Charles Martel, 732 A. D., in a decisive battle, in which the great Arab leader Abd-ur-Rahmân fell. This victory saved Western Europe from the power of the Saracens, and gave opportunity for the development of the Roman Church, European nationalities and modern civilization.

## IV. CHARACTER OF MOHAMMED.

A knowledge of the prophet's character, physical and mental, is necessary to the comprehension of Islam and the Kuran.

Starting with his physical characteristics, we are told he was of medium stature, of imposing personal appearance, slender, of broad chest and shoulders, large head, an open oval-shaped face, pure skin, an active dark eye, thick eyelashes, aquiline nose, ivory teeth, and long patriarchal beard. We have seen that he was subject to fits, that he possessed a highly-wrought nervous organism, that he was subject to all the disorders of such a condition, that these produced mental hallucinations, and, as Milton calls it, "a moping melancholy."

He was always sensitive to pain. He had a masterly mind, and yet we see by the Kuran how irregular it was in structure. He possessed a caustic wit, a singular faculty of ingratiating himself into the favor of another, a retentive memory, and sound judgment. A son of Nature, he understood man almost intuitively. He was taciturn, cheerful, "pleasant and familiar in conversation," and kind to inferiors. All love to speak of his moral and religious virtues, "his piety, veracity, justice, liberality, clemency, humility, and abstinence." And thus by his original genius, spiritual character and work, Mohammed must be regarded as one of the most remarkable men of all time. We conceive that to know him and his environment is to understand Islam and the Kuran; always remembering that the ultimate source of Islam, beyond the material lying around at his disposal, was in the *soul* of Mohammed. To explain it is truly a psychological puzzle, yet it was this that gave direction to all other forces, and made them what they became, viz., Islam.

Springing out of this fact is the question: What was the origin of Mohammed's pretended revelations? Here again we must have recourse to the make-up of the prophet, for, as Sprenger says, the answer to the question whether Mohammed was really epileptic, hysteric and so forth, is THE problem of Islam. While, therefore, on the one hand, we can never believe that he could in sound mind consciously impose the *Kuran* upon the world as a fraud, yet, on the other, we can

never believe that God or Gabriel ever spoke to him by an audible voice. The middle ground between these two extremes appears to us to furnish the explanation, viz., that he was *self-deceived*.

Our explanation, then, stated briefly, is as follows:—The diseased condition of Mohammed's nerves, shown in falling sickness, dyspepsia, etc., produced mental hallucinations, which, intensified by days of fasting, solitude, watching through the night and contemplation, gave rise to visions, in which he heard voices and saw spirits; and, because he thoroughly believed in the existence of the subjects of these hallucinations, it was a clear case of religious insanity. In spite of any misgivings, it was ever a settled thing in his mind that he was the prophet of God.

#### V. THE KURAN.

The original text of the Kuran is said to be in heaven, and was revealed, portion by portion, to Mohammed through Gabriel.

1. The work is remarkable as being the production of one mind, and in this respect is very unlike our Bible.
2. It is further remarkable as a mass of material with no chronology or assortment—no beginning, middle or end. Deutsch cites Weil as calling pitifully for the shade of Mohammed to help him unravel the mystery.
3. The linguistic peculiarities are remarkable. It is never metrical, but, in Palmer's words, "is rhymed in rhythmical prose." Though not perfect or elegant in the sense of literary refinement, yet it is the standard classical Arabic of the Muslim world. Mohammed challenged any one to produce its equal.
4. Its material is divided into doctrine and ethics.

#### VI. CAUSES OF THE SUCCESS OF ISLAM.

These may be briefly summed up as follows:—

1. The entire religious and political situation of the times was favorable to its development.
2. The magnetic power of Mohammed's personality.
3. The truth in Islam.

4. The error, which consisted largely in adapting his teachings to a corrupt human nature.

5. The power of the sword, which, however, must not be pressed too far, as many nations adopted Islam who never felt its power.

6. "The military skill and wise policy of both Saracens and Turks in dealing with Christians, and the consequent strength of their government, as opposed to the weakness and discords among Christian Powers."

We have in Islam the most remarkable religious movement since the establishment of Christianity. Is it too extravagant to regard it as a link between their old polytheism and their future Christianization? It is the faith to-day of one hundred and eighty millions of people. And whilst it accomplished reforms, yet, judged by the highest standards it merits censure—for it has shown itself to be a bar to the material progress of a people—a cramp-iron on the intellect and a curse to woman.

THE ENGLISH BIBLE: ITS PLACE IN THE  
SEMINARY.By FRED. L. SIGMUND, A. M.,  
Union Bib. Seminary, Dayton, O.

The first preachers of the Gospel presented it to mankind dissociated from any other agency than the oral word, which was verified by the presence of supernatural tokens. As time passed, and these accompanying features of the Apostolic age were no longer present, the written word, as contained in the Greek and Hebrew Scriptures, began to secure more prominence and authority, and was made the court of final appeal in the controversies with error. As the nations began to receive Christianity, and the Roman Empire was broken up, vernacular translations appeared, and the original Scriptures, while retaining their former hold among the more educated classes, gradually gave way to the numerous versions which took their place with the masses.

Our English Bible is a result of this activity. It is the product of numerous previous translations, and exhibits to us the best results which were attained up to the beginning of the seventeenth century. Its efficiency in the transmission of the sense of Scripture is demonstrated by the hold it has secured and retained upon the English-speaking races, even in spite of a most scholarly attempt to supplant it by a superior version.

What relation, in view of this fact, should the English Bible sustain to him who is in preparation for the Gospel ministry?

That it should sustain an important relation will be readily acknowledged. Where else can the preacher find a common ground upon which he and his people can stand in the determination of Divine truth? To it must he refer them for the facts and conditions of salvation; to it must he direct their minds for consolation or encouragement; from it, directly or

indirectly, must he derive every argument for exhortation and entreaty. It is to a large extent his guide and chart, his store-house for supplies of instruction, his source of strength for the duties of his calling. Its value may be appreciated when we consider what a loss would be experienced should it be removed. To a great extent our knowledge of sacred history, of the relations and contents of the books, our acquaintance with some of the choicest passages in the Word of God, would be lost to the reader of the Bible, and to a great extent would pass away from the preacher, should our common translation be removed.

In the last few years the laity has awakened to a sense of its worth. A revived interest in the study of the English Bible has appeared in the land. Organizations, having this purpose in view, have started into being. Plans of study have been adopted and followed. The contents and meaning of the Bible have been subjected to an investigation by a much larger proportion of Christians than heretofore. It is not a mere cursory glance which the Church is now giving to the Word of God. Better methods and deeper investigations characterize the present stage of development. This work, especially among the younger class of Christians, will bear fruit. If the Church of the future is not to be more thoroughly indoctrinated in the Divine Word, and less burdened with the accretions of an unbiblical Christianity, it will be only because other forces counteract the good influence of the present movement.

Because of this increased activity among the laity of the Church in the present day,—in view of the multitude of instances in which the minister is called upon to use the English Bible only,—the question has been raised whether there is such training of the student as will prepare the young preacher to perform this part of his ministerial duties with reasonable efficiency. Suppose he were asked to explain the Scripture doctrine of faith, conversion or sanctification, while he may be able to give clearly the theological definitions of these terms, and may also be able to present proof passages to substantiate his position, yet the selection and proper handling of these references, the explanation of their difficulties,



and the urging of their truth upon the mind of the inquirer, are just as important, but rarely so well performed, as this more theoretical part. When passages which contain difficulties and peculiarities due to translation, or which ought to be well known to the minister, but with which he is not familiar, are presented to him, he is liable to fail in showing such acquaintance with his Bible as the years of training through which he has passed would warrant his parishioners in expecting. Often laymen, whose business does not admit of exclusive study, are better students, showing a more extensive acquaintance with the Bible, and are able to perform the work of presenting and explaining Gospel truth more successfully than theological students, and frequently than active pastors. There are hundreds of humble laymen who are doing good work along this line whose training is limited entirely to the English Bible. While the preacher is expected to be versed in Hebrew and Greek—recent scholarship makes it even more important than ever before,—yet to all intents and purposes his text-book is the common version of the Scriptures! Where he uses the original once, the translation is needed a dozen times. If, then, this Book is so important in the minister's labors, does it not seem that in some way the seminaries should try to fit their students for a practical use of the Bible as well as for an intelligent explanation and enforcement of the truth?

A further question suggests itself as to how the remedies shall be applied. Several courses are open to consideration. The change may be attempted by advice and suggestions as to study, or by a systematic course of study and recitation, in which the whole needed improvements may be compassed. We believe that the study of the English Bible should (1) *be made a part of the course of study in the seminary.* Not only let it be referred to in the study of Biblical Geography and Archæology, not only in Greek and Hebrew Exegesis, not only in Systematic Divinity, to furnish proof-texts for a system; but also, independently, let it be accorded a place proportionate to the importance which it is to have in the work of the ministry. In Isagogics, especially, an intimate acquaintance with the books of the Bible should be formed.

Why should there be so much study *about* a book, when the book itself is not investigated? Why should there be, for example, the study of the outline and argument of an epistle, according to some writer, when his exposition is not to be measured by a perusal and study of the epistle itself as we have it? In view of its utility in the future, the practical exposition of passages of Scripture would be an admirable exercise. The best methods for the pulpit and prayer-meeting, for the explanation of Scripture in the Sunday school and catechetical class,—how much need there is of advice and training in these lines to the inexperienced student in entering upon a work, for whose proper performance the ripest experience will not be found useless. The training in dealing with all classes of inquirers and objectors would be most useful to him who would be ready always to give a reason not only for the hope that is in him, but also to give a proof of that which he preaches. Therefore, in the study of lines of thought pursued in at least the principal books of the Bible, and in the study of Bible truth topically, so as to be able to explain it intelligently from the pulpit, in the Sunday school, to the catechumens, and to the inquirer and skeptic, it would seem to be a great assistance to the student if systematic study of the English Bible be pursued in the seminary. These facts cannot be satisfactorily gained without a living teacher. They are part of that knowledge which must be secured, if at all, by a free interchange of thought, such as is to be found only in the class-room.

This work need not occupy a great proportion of the hours of recitation, however much of the students' time may be occupied in preparation. Still, in addition to the work assigned for recitation, it would be an excellent plan (2) *to map out a certain amount of work to be done collaterally.* Its very simplicity may seem to make it unnecessary, but there is not one student in ten, except possibly those who have pursued the same course in college, who will be able to stand a rigid examination on it. And it is given because lay Christians can master, and have mastered, it. Let the student be required to know the names of the books of the Bible in their order, with their classes and authors, where known, let them be ex-

pected to read the entire English Bible during the course, to give a more or less comprehensive outline of the principal books, and to commit to memory much Scripture for doctrinal and devotional purposes. Among our forefathers a close acquaintance with Scripture was insisted upon, but in the multiplicity of books in our day this has to a great extent been lost sight of.

In order that this work may be done, and not passed over lightly, an examination of the graduates upon all the points considered, both in recitation and in collateral study, ought to be required. Why should they be examined in the various branches of theology, when that upon which all theology is based, and from which it is to be expounded, is a closed book? If a place be given to the English Bible, the student will not only know the truth, but will be able to know it in its foundation and source! It will not be said of the theological seminaries, as has been remarked, that they are "not only behind the age but behind the ages;" but rather those shall go forth to minister in spiritual things who by combining theory and practice shall be "complete, completely furnished unto all good works."

## THE POSTEXILIC HISTORY OF ISRAEL. XII.

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THE DEVELOPMENT OF INSTITUTIONS AND THE PRODUCTION  
OF LITERATURE, FROM THE MACCABAEAN TIMES  
TO THE BIRTH OF JESUS.

*Sources.*—Our information on the subject in hand is derived mainly from three sources: first, the direct statements found in Josephus, in the rabbinical and patristic books, and perhaps in other writings; second, the look backward from the situation existing in New Testament times; third, the glimpses given in the extant literature and the other monuments of the period itself.

It should be recognized that the second of these three sources is most important. In Philo and elsewhere, we have a vivid picture of Hellenistic Judaism, as it existed at the opening of the Christian era. In the New Testament, especially, but also very fully in Josephus and other writers, we have minute and trustworthy pictures of the condition of the Jews, in Palestine and out of it, during the first half century of that era. In the history of the destruction of Jerusalem, and the events preceding that event, as given by Josephus and others, we see what the Jewish spirit became, as imperial Rome grew more and more corrupt, and the virus of that corruption affected both the governing and the governed classes in Judaea. All these things had their antecedents in the institutions that developed under the Maccabees and their immediate successors. From the results we are enabled to infer much, indeed to infer more than we know from other sources of information, in regard to the character of these antecedents.

The literature that concerns itself with the condition of

the Jews in the time of Jesus and the times just before and after is very abundant, and remarkably able. Among recent works, perhaps Edersheim's *Life of Christ* and Schürer's "The Jewish People in the Time of Jesus Christ" have attracted most attention. Schürer's work, especially, is admirable for the ripeness and clearness with which it presents the subject, and for the fullness of its references and citations. It seems to me, moreover, to be in a high degree trustworthy, although some of its positions are vitiated by the mistaken postulates it follows, in the matters of Pentateuchal Criticism and pre-exilian history.

In two particular points, the current treatments of the subject, Schürer's in a less degree than most others, fail of being scientific: they are chronologically confused, and they explain the clearer facts by the more obscure, instead of the reverse. The times when the Mishna was written were separated from the times of Jesus by a century and a half of time, including, besides lesser events, two complete revolutions for Palestinian Israel, and the entire early history of Christianity. A similar wide and eventful interval separates the times of Christ from those of the Maccabees, and an interval wider and hardly less eventful separates the Maccabees from the times of Ezra. In the circumstances, it is hardly fair to apply the Talmudic, or even the Josephan descriptions to the institutions of the earlier times as if they were contemporaneous. Further, the main purpose of studies of this sort has usually been to throw light upon the New Testament. This is laudable, but sometimes leads to peculiar results. As a rule, the statements of the New Testament, together with what Josephus says in regard to the events of his own times, are the clearest and most trustworthy statements we have concerning those times. If, instead of taking these statements at their natural value, we force upon them interpretations drawn from what we suppose we have learned from the rabbinical or the Hellenistic writings, we may find that we have shed darkness upon them, instead of light.

*The holy land, and the temple.*—In New Testament times, there were influential Jewish communities in every part of the known world. Apparently they were animated by a feel-

ing of loyalty to Palestine and the temple. At the annual feasts in Jerusalem there were not only multitudes from the neighboring regions, but visitors "from every nation under heaven," Acts 5. Jews (and sometimes Gentiles also) from different parts of the earth made rich gifts to the temple. Their good will was in many ways an advantage to Jerusalem and Palestine. When Jesus lived, the country seems to have been crowded with a well to do population; and its prosperity, in spite of the succession of slaughters and spoliations by which it had been affected, was in no small degree due to the advantages which it had enjoyed from being regarded by Jews everywhere as their holy land.

Perhaps this state of things culminated during the first half century of the Christian era. Something of it had existed from the time of Zerubbabel. In the Maccabæan times, probably, the sympathy of Jews everywhere had been especially aroused in behalf of their Palestinian compatriots, and their interest had grown rapidly from that time. There were local differences among the Jews of different parts of the world; the Alexandrian Hellenists, in particular, differed greatly from their brethren in Palestine; yet in the main their institutions were everywhere the same. Wherever the Apostles and their co-laborers went, they found synagogues, zeal for the law, customs of worship, reverence for the land of their fathers and for the sacred city.

*The development of Tanaism.*—The most noteworthy feature of the Jewish spirit, in the time of Jesus, is that represented in the scribes, lawyers, and Pharisees, in Palestine; in the Judaizing spirit in the early Christian church; and in some form or other everywhere where Jews lived. Most of the Palestinian scribes and students of the law were Pharisees, though perhaps not all of them. We are pretty familiar with the antagonisms that arose between Jesus and the men of this spirit; but we should not overlook the fact that, in the main, their platform of religious and moral doctrine was the same with that of Jesus. The great virtue of pharisaism was its reverence for the written law; its great vice was exhibited in its attempt to reduce the teachings of the law to mechanical formulas.

When did this spirit begin to display itself? The recognition of the claims of the written law was magnified in the times of Ezra and Nehemiah. Traces of the mechanical interpretation of the law appear in the times of Ptolemy Lagus, who seems to be represented as taking Jerusalem on the Sabbath, because the Jews deemed it unlawful to fight on that day, *Jos. Ant.* XII. i., *Cont. Ap.* i. 22. The same interpretation of the Sabbath appears at the beginning of the Maccabæan struggle, though this was changed, later, to an interpretation that permitted them to fight, if attacked, XII. vi. 2; XIV. iv. 3. During the earlier Maccabæan wars, a class of men called Asidæans, *Chasidim*, make themselves prominent on the patriot side,\* *1 Mac.* 2: 42; 7: 13; *2 Mac.* 14: 6, cf. *Ps.* 79: 2; 97: 10; 132: 9, etc. We have no detailed information concerning these men, but they were men devoted to the law, and were capable of being distinguished as a class by themselves, and of acting together. Probably they are to be regarded as the predecessors of the Pharisees.

The Pharisees are first mentioned as existing in the high-priesthood of Jonathan the Maccabee, 153-143 B. C. From this time, they figure conspicuously in the history. The best way to gain information concerning them is to read, first, the New Testament passages that mention them, and then *Jos. Life* 2, 38; *Ant.* XIII. v. 9; x. 5, 6; xvi. 2; XVII. ii., iii.; XVIII. i.; *Wars.* I. v.: II. viii.

*Synagogues and schools.*—To the spirit represented by the Pharisees, Israel largely owed, in the time of Jesus, its widespread system of synagogues and schools. Here chronological data are lacking. Philo and the New Testament writers find synagogues in existence everywhere, and Philo and Josephus apparently trace them back to Moses, *Jos. Cont. Ap.* ii, 18, *Philo Life of Moses* iii. 27, cf. *Against Flaccus* vi. sq., *On Ambassadors* xx. sq. Evidently, they were old institutions at the opening of the Christian era. Advanced schools, wherein distinguished scribes taught the law to their disciples, were certainly in existence before the time of Christ. Later than these came the attempt to have, in every Jewish commu-

\* They are always on the patriot side. In the matter of accepting Alcimus, they are simply deceived, with their fellow patriots, for a while, *1 Mac.* 7: 13.

nity, schools where boys should be taught to read the law. Schürer is doubtless correct in saying that the primary schools were existing, though not universally, when Jesus was born. There is no improbability in the idea that he passed through the experiences of a schoolboy. At all events, he had somehow become qualified to read the Hebrew Scriptures, in the synagogue, Luke 4: 16. The New Testament writings give the impression that, in most Jewish communities, both in and out of Palestine, men thus qualified were somewhat plenty.

When did the synagogues and the schools arise? The general analogies of history justify the presumption that they originated in a group, first the synagogue, then the higher school, then the school for boys; first the parish church, then the higher school, and then the common school. The common statement in the matter is, I think, that pre-exilic history is silent concerning the synagogue, but that it can be traced to the Maccabæan times, and presumptively back, perhaps to Ezra. But is the pre-exilic history any more silent in the matter than is the postexilic history up to some time later than the Maccabees? At present, I am not qualified to make a sweeping assertion in answer to this question. But Josephus, Philo, and the Midrash testify to the pre-exilic existence of the Synagogue (see above, and Edersheim's *Life of Jesus*, book 2, chap. 10); and in Ezekiel and the various pre-exilic books, we have occasional notices of religious gatherings on the Sabbath, not confined exclusively to the temple, and also of places for religious gathering and instruction, e. g., Ezek. 46: 3; Hos. 2: 13 (11); 2 Kgs. 4: 23 and context; 1 Sam. 19; 18-24, and very many other passages that might be grouped with these. It may readily be admitted that in all this there is no adequate proof of the pre-exilic existence of the synagogue; but is there any clearer proof of its existence in the Maccabæan or pre-Maccabæan times? It is said that the synagogue is presupposed in such places as Ezra 8: 15; Neh. 8: 2; 9: 1; Zech. 7: 5. But there are no presuppositions here essentially different from those of the pre-exilic passages. It is said that "prayer-places," the same thing as synagogues, are mentioned in 1



Mac. 3:46, and 3 Mac. 7:20. For the purposes of this argument, prayer-places and synagogues are identical; but *proseuche* is not used in this technical sense in the first of the two passages, and the second passage is too late to be of value in this argument. Schürer cites Ps. 74:8 in proof that there were synagogues in the Maccabæan times; but it is neither true that this psalm is Maccabæan, nor that it mentions synagogues.\*

In fine, it would be difficult to prove that there were any synagogues, properly so called, till after the close of the Maccabæan struggle. The patriots of that struggle were defending Israelitish institutions against corruptive foreign tendencies. Pharisaism in all its forms was another part of the defence; the synagogues and schools were a third and far more influential form of defence for the same. The elements that entered into the synagogue as an institution had existed in Israel from the beginning; the synagogue itself we can trace back to a few generations before the Christian era. The best information in regard to it is to be found in the New Testament places that mention the synagogue, or the prayer-place, Jos. *Ant.* XIX. vi. 3; *Wars* II. xiv. 4-5; VII. iii. 3; *Life* 54; Philo *On the Virtuous being also Free* XII., and the places and works mentioned above.

*The priesthood and temple. The Sadducees.*—From Zerubbabel to Nehemiah, the succession to the highpriesthood seems to have gone by lineal descent. Soon after Nehemiah's death, there was an attempted interference by Persian officials,

\* This statement, of course, contradicts the opinions of many. The psalm is not Maccabæan, for it treats of an occasion when the temple was mutilated, burned, and profanely leveled to the ground, not of a time when it was merely robbed and desecrated; of a time (ver. 9) when the failure of prophecy was a special privation, and not of a time when the absence of prophecy had become a part of the regular order of things. Historically, it is parallel to Lam. 2. It has nothing to say of synagogues, for there is no indication that *mo'dhe el* was ever used in the sense of synagogue. The expression properly means the set feasts of the Israelitish sacred year. As these centred in the temple, they are here said, figuratively, to have been burned in the burning of the temple. So the Septuagint translators seem to have understood it, for, dropping the figure, they translate "cause the set feasts of the Lord to cease from the land." If this psalm were Maccabæan, it would be nearly or quite as late as the Septuagint translation of it. In that case, if the writer were speaking about synagogues, the Greek translators could not possibly have misunderstood him.

*Ant.* XI. vii. 1, but it seems to have been a failure. Antiochus Epiphanes, however, was permitted to make and unmake highpriests; and a little later, Jonathan the Maccabee accepted the pontificate from a Syrian king. Then it was hereditary, for a little while, in the Asamonæan family, and then, practically, became a matter of Roman patronage, though the highpriest was ordinarily appointed from within a certain limited circle of priests. The New Testament writers speak of certain priests as "archpriests," and have no other title than archpriest for the highpriest himself.

Many of the priests sympathized with the Pharisees, and the Pharisees and lovers of the synagogue were enthusiastic supporters of the temple and the priesthood. But the priests were a hereditary aristocracy. Naturally, many of them were indisposed to accept the puritanism of the Pharisees. They fell back upon their prerogatives as descendants of Zadok. Those who took this position came to be known as Zadokites, that is to say, Sadducees.\* The Pharisees were always men of zeal, and often men of learning, but they were often lacking in culture, and were bound by traditions. The Sadducees were apt to be men of culture. In many important matters, the doctrine of immortality, for example, the Pharisees zealously urged true doctrines, often basing them upon false reasons; while the Sadducees, denying the false reasons, also denied the true doctrines. It is a process that repeats itself everywhere. We may be sure that Pharisæism itself did not long exist without calling Sadduceeism into existence.

*Messianic expectations.*—Messianic doctrine is taught in the Old Testament almost exclusively in the form of the repeating, developing, and urging of Jehovah's peculiar promises to Abraham, repeated to Israel and to David. This promise was that the seed of Abraham, of Jacob, of David should exist and reign eternally, and should be His channel of blessing to all the nations of the earth. A doctrine so central as this, in the religion of ancient Israel, could not well be neglected among the Scribes and Pharisees, in the synagogues and the schools. And certainly it was not neglected. The

\*This seems to me the most probable origin of the name Sadducee. For other views, see books of reference.

Jews of the generation to which Jesus came were certainly expecting some signal step in the fulfillment of the promise to the nation. When we say that they were looking for a personal Messiah, who would deliver them from the Roman yoke, the statement may be correct enough, provided we regard it as merely crude and rudimentary; but if we regard it as anything more, this statement contradicts the entire tenor of the New Testament. That for which Zechariah and Elizabeth and Mary and Simeon and John the Baptist and Nathaniel were looking, was mainly a spiritual Saviour for mankind, not merely a temporal Saviour for the Jews. They and their generation were evidently in doubt whether to expect one prophet, one Messiah, or a succession of prophets or Messiahs. But they were universally expecting some great fulfillment of Jehovah's promise to Israel, and this through the mission of some person or persons to be sent by Jehovah.

There are those who deny that traces of this expectation are found in the literature of the period before the advent. This is partly a matter of definition. Define the Messianic expectation as some have defined it, and you will find it difficult to trace, if you interpret language fairly; but with the definition just hinted at, the tracing is not difficult.

*The literature of the period.*—There is hardly room for dispute that the following works, among others, were written in Palestine between B. C. 168 and B. C. 48. First, Schürer recognizes the existence of contemporaneous written sources for the history of the Maccabæan times in 1 Mac., as well as a formal history of the pontificate of John Hyrcanus, 1 Mac. 16: 23, 24. The book of 1 Mac. itself, compiled from these sources, was written in Hebrew about 100 B. C. The epistle found in 2 Mac 1: 1-9 dates itself 125 B. C., and that found in 2 Mac. 1: 10-2: 18 dates itself 164 B. C. To the later Maccabæan period Schürer assigns the book of Judith. The original book of Enoch he attributes to a date from 133-100 B. C., regarding parts of the work as a little later. The Psalms of Solomon (see *Presbyterian Review* for Oct. 1883) Schürer dates after the taking of Jerusalem by Pompey, B. C. 63, and before 48 B. C. To these should be added the Hebrew sources of several of the other Apocrypha, provided

they had Hebrew sources, the possible written sources of the Pirke Aboth, and doubtless many works now lost.

During the same period, there was a large production of Hellenistic Jewish literature, mainly, though not exclusively, at Alexandria, partly in the form of original works, and partly in translations from the Hebrew. It is not always possible to distinguish the two, and some of the works to be presently mentioned may possibly be Palestinian instead of Hellenistic. Many of the Hellenistic writings, in the form in which we now have them, give no more definite indications of date than that they are pre-Christian, and pre-suppose the Septuagint; hence the question whether certain of them are pre-maccabæan depends on the question when the Septuagint was completed.

To the period we are considering probably belongs the history of Joseph and Hyrcanus, son and grandson of Tobias, followed by Josephus in *Ant.* XII. iv.; the five books of Jason of Cyrene, 2 Mac. 2: 19 sq.; the book of 2 Mac. itself; the writings of Aristobulus; the Letter of Aristæus; the Wisdom of Solomon; the Greek Ezra; works now known only in fragments, by Demetrius, Eupolemus, Artapanus, Cleodemus or Malchus, the elder Philo, and many others; the translation of Enoch, which Schürer dates about 100 B. C.; translations of Eccles., Tobit, and other Apocrypha.

There is further a strong disposition, among writers on the subject, to assign to this period a great number of other works. It is very commonly held that the completion of the Septuagint itself took place after the Maccabæan wars. To this period many assign the original writing of the books of Baruch, Tobit, 3 Maccabees, the Epistle of Jeremiah, the Prayer of Manasseh, the additions to Daniel and Esther, as well as the translating into Greek of such of these books as were not written in that language. The book of Daniel, Pss. 44, 74, 77, 79, 83, and a large number of other psalms, and less decidedly, Ecclesiastes, Esther, Zech. 9-14, and other parts of the Old Testament are also attributed to this period.

Concerning all this, I have only time to express my dissent from the opinion that any of the canonical writings originated

as late as the Maccabæan times. Parts of this problem have been considered in this series of articles. Apart from particular instances, there are certain general facts which have great weight.

1. The period is evidently overtaxed, if we hold it responsible for all the literature that reputable writers now assess upon it. In the nature of things, it cannot have been a period very productive in literature of a high type. It must be relieved of part of the assessment. But which part?

2. There is an exceedingly wide difference in literary character, both in thought and in style, between the canonical writings in question and the uncanonical. Compare, for example, the two apocalyptic books, Daniel and Enoch, or the two stories of Jewish women, Esther and Judith, or the alleged Maccabæan psalms with the psalm literature actually found in 1 Mac. 2: 7-13, 49-68; 3: 2-9, 50-54, etc. The Maccabæan imitations can hardly belong to the same period with the canonical originals.

3. The known writings of this period are full of Greek proper names, Greek dates, Greek war elephants, equipments, gymnasia, games, Greek ideas, objects, words. The absence of these marks from the canonical writings is strong evidence that they were produced before the Greek period. Fairly treated, there is no exception to this statement; for the few Greek terms in the book of Daniel are such as might naturally belong to the Persian or the Babylonian period.

4. Except the predictions in the book of Daniel, I think no one will assert that the canonical writings mention unambiguously any event, institution, or distinctive idea of the Maccabæan or post-Maccabæan times. All alleged instances of this sort are confessedly conjectural and doubtful.

5. The traditional evidence, so far as it goes, is to the effect that all the canonical writings of the Old Testament were produced as early as the lifetime of Nehemiah.

There is room for a more minute and thorough study of the Maccabæan and post-Maccabæan Jewish literature than has yet been made; and such study would be likely to throw light on several important problems of biblical science.

## THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XXV. AND XXVI.—THE FINAL BREAK WITH THE PHARISEES. LUKE 11: 37-12: 12.

**Remark.**—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

## I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

## § 1. Chapter 11: 37-41.

1. May not the subject be stated as *Jesus at dinner with a Pharisee?*
2. Words or phrases calling for attention are: (1) *asketh* (11: 37), either from (a) curiosity, or (b) a desire to entrap him, or (c) real interest in his teaching; (2) *marveled* (11: 38), either aloud or within himself; (3) *washed*, i. e. so as to avoid ceremonial defilement; (4) *ye Pharisees* (11: 39), either the many there present, or the sect represented in this one, his host; (5) *which are within* (11: 41), i. e. either (a) within the cup, ill-gotten gains, or (b) within the heart, the willing service, the mind; (6) *are clean*, i. e. either (a) "will become" clean, or (b) are clean according to your foolish and narrow ideas but not in reality.
3. A statement of the thought may be as follows: *Invited by a Pharisee Jesus dines with him and, to the wonder of the host that he had not first washed, he replied, You Pharisees cleanse the outside but not the inside. But God is the author of both and by giving out of your heart and soul for others, you make all your life clean.*
4. One important lesson here lies in Jesus' preference of self-denying liberality to any outward service or gift.

## § 2. Chapter 11: 42-44.

1. Read and as a result of reading consider this subject: *The Pharisees denounced.*

2. The following important words and phrases are to be examined: (1) *tithe* (11: 42), i. e. "give tithes of," cf. Deut. 14: 22; (2) *judgment*, i. e. right living; (3) *salutations* (11: 43), betokening reverence; (4) *tombs which appear not* (11: 44), hidden graves, which on that account defile those who come close to them, cf. Numb. 19: 16.
3. Study the following statement of the thought: *Alas for you Pharisees who tithe the smallest herbs but do not live rightly before man and God. You should do both things. Alas for you who love to be made much of, you who, like hidden graves, defile those who most admire you.*
4. Observe that here the danger of exalting outward observances at the expense of inward piety is suggested.

### § 3. Chapter 11: 45-52.

1. Criticise the following statement of the subject: *The Lawyers denounced.*
2. (1) *lawyers* (11: 45), (a) an official order as compared with the sect of the Pharisees (b) expounders and interpreters of the religious law; (2) *burdens* (11: 46), of legal observances in the oral law; (3) *touch not*; either (a) do not regard themselves bound to observe them, or (b) give no help to those whom they direct to observe them; (4) *ye build*, etc., (11: 47), consider the argument—"ye participate in and complete the work of your fathers;" (5) *wisdom of God* (11: 49), either (a) "God in his wisdom," or (b) in the Old Testament 2 Chron. 24: 19; Prov. 1: 23-26, or (c) Jesus in his divine character; (6) *required of this generation* (11: 50), how explain this? (7) *key of knowledge* (11: 52), either (a) knowledge of the Scriptures which is the key to life, or (b) the key of right interpretation of the Scriptures which opens the door to knowledge of them; (8) *were entering*, i. e. "were expecting" or "were desiring" to enter.
3. The student may make a condensed statement of the thought.
4. A great religious teaching of the passage is found in (1) the failure of these religious leaders to illustrate or to believe in what they taught, and (2) the awful punishment of such sin.

### § 4. Chapter 11: 53, 54.

1. After reading the passage consider the subject: *The Pharisees' Assault.*
2. Note these words and phrases: (1) *scribes* (11: 53), seem to be synonymous with lawyers of v. 45; (2) *press upon*, etc., is there suggestion here of their purpose in asking him to dine? (3) *to catch something* (11: 54), to use it against him.
3. Consider the following condensation of the thought: *As he departed the Pharisees and Scribes crowded upon him with puzzling and malicious questions, that they might find in his answers material for accusing him.*
4. Let the student decide upon the religious lesson here.

### § 5. Chapter 12: 1-12.

1. Read and note what is the subject: *Warnings and encouragements.*
2. The following words and phrases may be studied by the student: (1) *leaven* (12: 1); (2) *hypocrisy*; (3) *whatsoever ye have said* (12: 3); (4) *fear him* (12: 5); (5) *confess me* (12: 8); (6) *against the Holy Spirit* (12: 10).

3. A brief statement of the thought is suggested : *Before many, he says to his disciples, Beware of the essential hypocrisy of the Pharisees. It will come out and so will your hidden words. Do not fear such as they but him who has power to condemn the soul, yet God is your helper ; his all-embracing providence is yours. And as you acknowledge or deny me, so will I deal with you before the angels. The worst sin, however, is against the Holy Spirit. He will be your advocate when you are accused.*
4. The teaching of this section centers about the security and reward of the faithful servant of Jesus the Christ.

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** The following table of contents is to be mastered.

#### THE FINAL BREAK WITH THE PHARISEES.

- § 1. JESUS AT DINNER WITH A PHARISEE.
- § 2. THE PHARISEES DENOUNCED.
- § 3. THE LAWYERS DENOUNCED.
- § 4. THE PHARISEES' ASSAULT.
- § 5. WARNINGS AND ENCOURAGEMENTS.

- 2) **The Summary.** Study the following condensed statement of the passage : *Dining with a Pharisee, he defends his neglect of washing before meat and accuses the Pharisees of formalism, frivolity and corruption, as well as the lawyers of literalism, cruelty and misuse of knowledge—at which they press him with malicious questions. He finds the multitude gathering and tells his disciples to beware of the hypocrisy of the Pharisees which with all other things will be disclosed. None but one is to be feared, and God will protect them. They are to acknowledge Jesus openly if they would be owned by him in glory ; should they not, they will be forgiven if they have not blasphemed against the Holy Spirit, who will give them words of defense when they are accused.*

### 2. Observations upon the Material.

The following observations upon the verses studied are to be looked over carefully with a view to deciding as to their correctness.

- 187) 11 : 38. Jesus omitted a customary religious form observed before eating.\*
- 188) 11 : 39. He reproves pharisaic errors even at the risk of violating the laws of courtesy toward a host.†
- 189) 11 : 41. Beneath and determining the value of all ceremonial institutions are moral and spiritual activities and dispositions.

\* No one who knows the stress which Pharisaism laid on this rite would argue that Jesus might have conformed to this practice. Edersheim, *Life of Jesus*, II., 210; abridged ed. p. 353.

† Jesus could go into society not only without striking His colors, but for the purpose of displaying them. So completely was His religious character the whole of Him, and so powerful and victorious were his principles, that there was no fear of any company he might enter obscuring His testimony for God. Stalker, *Imago Christi*, pp. 113, 114.

If we consider that the host by his surprise had at the very beginning violated the duty of hospitality and benevolence ; . . . that the Saviour had respect not merely to the matter, but especially to the principles and the intention of the charge, we cannot then be in the least surprised that He emphatically vindicates Himself. . . . Every-day decorum gives place here to an infinitely higher duty. *Van O.*, p. 190.



- 190) 11 : 39-41. The Pharisees are accused of sacrificing moral and spiritual life to ceremonial and formal outward observances.\*
- 191) 11 : 42. Jesus implies the duty of the Jew to give tithes.
- 192) 11 : 44. The Pharisees are said to be an unsuspected source of corrupt life.
- 193) 11 : 46. Jesus accuses the scribes of making altogether too great religio-legal demands upon the people, while not helping them to carry these out.
- 194) He declares that they misinterpreted Scripture and thus not only refused to accept his message but kept others from doing so.†
- 195) The action and words of Jesus arouse open and vehement opposition on the part of the Pharisees.‡
- 196) He accuses the Pharisees of hypocrisy as their fundamental sin.§
- 197) He foresaw that his disciples were to be persecuted both by Jews and by other nations.
- 198) He uses as an illustration the bargains of the market-place.
- 199) He proclaims the wideness of the Divine providence.

### 3. Topics for Study.

Here will be found an outline organization and discussion of some of the most important "Observations."

**The Pharisees.** [Obs. 187-196]: (1) Inquire into the origin and early history of the Pharisees. (2) Determine so far as possible their views as to (a) the written law, (b) the oral tradition, cf. Mk. 7 : 8-10, (c) ceremonies, especially purification, Mk. 7 : 3-5, (d) man and God, (e) the Christ. (3) Notice the facts in regard to their former relations to Jesus, (a) friendly interest, Lk. 5 : 17 ; 7 : 36 ; (b) development of hostility, 5 : 21, 30 ; 6 : 2, 7, 11 ; (c) its outward concealment, chapters 6-9 : 17 ; (d) its reappearance after the Galilean crisis, Mk. 7 : 1-5 ; 8 : 11. (3) Study the present situation, observing (a) the position taken by Jesus, (b) the consequent attitude of the Pharisees. (4) Consider the results of this new situation, (a) in relation to Jesus, (b) in relation to the Pharisees.

\* This was no longer a criticism of some one fault, it was the condemnation of the whole system. *Weiss*, II., p. 300.

† The Saviour recalls "the crowds," "multitudes" that have hung on his teaching. . . . But around them the Scribes and Pharisees, and lawyers have lurked, watching, reproving them for their attachment to Jesus, making light of his claims, contradicting what he taught, and even charging him in his holiest self-manifestations with being the agent of the devil. . . . And when we think how powerfully these religious leaders had hindered the saving influence of Jesus over the mass of his nation, is it strange that his denunciation . . . should thunder and blaze against them? *Bliss, Com. on Luke*, p. 209.

‡ The die was finally cast. Henceforth Jesus stood consciously alone. *Geikie*, II., p. 151.

Henceforth there can be no doubt of His meaning. If the Gospel of His kingdom is true their scheme of divinity and their code of ethics are false, the establishment of the one must be the ruin of the other. *Maurice, Gospel of the Kingdom*, p. 187.

§ It was the sum and substance of his contention, that Pharisaism, while pretending to what it was not, concealed what it was. And it was this which, like leaven, pervaded the whole system of Pharisaism. *Edersheim*, II., p. 215 (abr. ed. pp. 357, 358).

The hypocrite is the man who has to play a part, to maintain a reputation; to keep up a respectable position, to act consistently with the conventional maxims of the party with which he is allied, or the profession to which he belongs. *Bible Commentary, Luke*, p. 398.

#### 4. Religious Teaching.

Are not some of the most important *religious teachings* of this passage connected with the following topic:—*The character of Pharisaism and its relations to Jesus*, as illustrating (1) how evil possibly practiced unconsciously, may exist along with professions of high morality, (2) the failure of any endeavor to save men by outward rules of conduct, (3) the danger in too much regard to self-culture and the need of self-forgetfulness in the growth of the religious life, (4) the danger in exalting human ideas, interpretations, customs and ordinances into so great importance as to degrade and practically to nullify the law and will of God, (5) the power of conscientious but mistaken men to hinder a good cause, (6) the necessity of inward, vital piety and a spirit of candor and liberality in the judgment of others.

#### STUDIES XXVII. AND XXVIII.—THE SERMON ON TRUE DISCIPLES. LUKE 12 : 13-53.

**Remark.**—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

#### I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

##### § 1. Chapter 12 : 13-21.

1. Read the passage and consider this statement of the subject: *The Example of Covetousness.*
2. Important words and phrases are: (1) *said* (12 : 13), suggested by what? (2) *divide*, (a) had his brother wrongfully seized it? (b) was he desiring more than his legal share? (3) *man* (12 : 14), an indirect rebuke; (4) *covetousness* (12 : 15), the man's secret motive; (5) *life*, i. e. his "real worth;" (6) *because*, etc. (12 : 17), was not this a good reason for doing something? (7) v. 19, notice two mistakes, (a) "thou hast," (b) "many years;" (8) *is required* (12 : 20), cf. margin and explain "they;" (9) *for himself* (12 : 21), the central point of the whole matter; (10) *rich toward God*, either (a) rich but using riches for God, or (b) rich in spiritual wealth.
3. Observe the following condensed statement of the thought: *When some one asked Jesus to make his brother divide an inheritance with him, Jesus replied, That is not my work. To the people he added, Be not covetous, life is not having many things. The rich man, who had to make larger storehouses for his many goods, was expecting to enjoy his wealth for many years. God called him away that night and his wealth was no longer his, for he was not rich toward God.*
4. An important lesson here is the folly of making the things of this life the chief pursuit.

## § 2. Chapter 12: 22-31.

1. Read and observe the subject: *The Disciples' freedom from Earthly Cares.*
2. (1) *disciples* (12: 22), those conscious of a higher life; (2) v. 23, let the student state the argument; (3) *to his stature* (12: 25), cf. margin for a better translation; (4) *consider* (12: 27) i. e. "study;" (5) *doubtful mind* (12: 29), driven to and fro as a vessel.
3. The student may make out the statement of thought in this section.
4. May not a thought for the religious teaching be found in the hints as to the grounds and results of confidence in God's favor?

## § 3. Chapter 12: 32-34.

1. Read and decide on a subject, e. g. *Their Prospects and Ideals.*
2. Make a close study of the following words and phrases; (1) *fear not* (12: 32), was this (a) in view of the recent assault, or (b) that they might have the confidence just spoken of (v. 31)? (2) *sell that ye have* (12: 33), is this precept local and temporary, or universal? (3) *treasure*, is this (a) good works, (b) character?
3. The contents of the passage may be given as follows: *Fear not, my followers, for God purposes to give you success. Give away all you have and so have permanent and safe riches in heaven whither all your life will then direct itself.*
4. Let the student determine a lesson of religious life in these verses.

## § 4. Chapter 12: 35-40.

1. Criticise the following suggested subject: *Their Devotion to the Kingdom.*
2. Note words and phrases which are important: (1) *let*, etc., (12: 35), looks back to v. 34, "be so interested in the Kingdom that you will be ever active and watchful"; (2) *second watch* (12: 38), from 9 to 12, the "third," from 12 to 3; (3) *thief*, etc. (12: 39), how does this illustrate the completion of the Kingdom? (4) *broken through*, being made of mud or soft brick; (5) *son of man cometh* (12: 40), cf. Lk. 9: 26.
3. The condensation of the thought is as follows: *Be ready for active work in the night like servants who may have to wait long for their master to return from a banquet, for, finding them waiting, he will greatly honor them. The householder would have kept the thief away had he known when he was coming. So will the Son of Man come; therefore be ready.*
4. Notice the representation of combined activity and watchfulness as the ideal attitude of the disciple of the Kingdom.

## § 5. Chapter 12: 41-48.

1. Read and as a result of reading note a subject: *The Special Responsibility of the Upper Servant.*
2. Important or difficult words and phrases are: (1) *unto us* (12: 41), i. e. "is the promise of reward (v. 37) limited to us?" (2) *steward* (12: 42), the upper servant, illustrative of the Apostles' position; (3) *knew not* (12: 48), (a) i. e. "knew not fully," (b) as the case is reviewed by the Lord; (4) *things worthy*, he must therefore be punished.

3. This statement of the contents is suggested : *Peter said, Do you mean us or all, in these promises? Jesus replied, When the Lord finds a servant faithful and wise, he makes him steward of his household; but if he abuses the servants and commits excesses, the Lord will come suddenly and cut him off. According to the servant's knowledge of his duty unfulfilled, is his punishment. Men determine responsibility by privilege.*
4. Let the student determine the religious teaching of the section.

### § 6. Chapter 12 : 49-53.

1. After reading the passage consider this subject : *The Time of Conflict.*
2. (1) *I came* (12 : 49), (a) this is a great crisis when servants should be faithful, (b) is there here consciousness of pre-existence? (2) *cast fire* (a) "to bring hot and fiery contentions," (b) "to bring the Holy Spirit," (c) "to purify and destroy;" (3) *already kindled*, as in the assault of the Pharisees, etc.; (4) *baptism*, etc., (12 : 50), "a reference to his burial or the depth and intensity of His sufferings when the waters rolled over His soul," Riddle; (5) *straightened*, oppressed with the expectation.
3. The student may make out the statement of this thought.
4. The religious lessons of this section center about the thought of Peace through conflict and struggle.

## II. CLASSIFICATION OF THE MATERIAL,

### 1. Contents and Summary.

- 1) **The Contents.** The following table of contents is to be learned thoroughly.

#### THE SERMON ON TRUE DISCIPLES.

- § 1. THE EXAMPLE OF COVETOUSNESS.
- § 2. THE DISCIPLES' FREEDOM FROM EARTHLY CARES.
- § 3. THEIR PROSPECTS AND IDEALS.
- § 4. THEIR DEVOTION TO THE KINGDOM.
- § 5. THE RESPONSIBILITY OF THE UPPER SERVANT.
- § 6. THE TIME OF CONFLICT.

- 2) **The Summary.** The following is a suggested condensation of the passage : *Jesus, refusing to answer a man who appealed for help in securing some property, warned against covetousness, showing how a rich man who counted on long enjoying his wealth was that very night summoned to God. His disciples are to have no undue anxiety about things of this life. God will provide these things for them as He does for the lower creation. He will give them the kingdom; they are to give away their possessions that they may be thoroughly devoted to their work, like servants waiting for the master, like a householder watching for the thief; for so suddenly will the Son of man come. The apostle, like an upper servant, should be most earnest since his reward will correspond to his conduct and his conduct will be judged by his responsibilities. This is a critical time. Jesus came to bring fire, to produce a division, even in the home.*

## 2. Observations upon the Material.

The following observations upon the passage should be carefully read over and examined.

- 200) 12: 13-21. This narrative is peculiar to Luke.  
 201) 12: 14. Jesus refused to give an opinion of cases involving worldly affairs.\*  
 202) 12: 14. Jesus seems to be rather harsh toward this inquirer.†  
 203) 12: 22. The disciples kept having some anxiety as to their food and clothing.  
 204) 12: 22, 29. Jesus desires them not only not to seek after these things but not to permit their minds to be in a constant ferment.‡  
 205) 12: 24, 27. Jesus was a close observer of nature.§  
 206) 12: 33. The disciples were directed to give away any property they might have.¶  
 207) 12: 38, 45. Jesus seems to intimate that the consummation of the Kingdom may be long delayed.  
 208) 12: 39, 40. But he also adds that the coming of the Son of man will be unexpected.  
 209) 12: 47, 48. Jesus teaches that the recompense of his servants will be in accordance with the relation of their conduct to their knowledge of his will.¶  
 210) 12: 50. Jesus is greatly disturbed in view of his approaching sufferings.\*\*  
 211) 12: 51-53. The purpose of Jesus' coming was to cause division and discord.††

\* Hobbes has dwelt upon these words as a confession by our Lord that He was merely a religious teacher, and that He aspired to no control over ordinary human affairs. Undoubtedly He declined to interfere in the case in which He was asked to interfere. . . . But His discourse on covetousness, it seems to me, is the discourse of One who is come to establish a kingdom. How much it differs from the language of one who is laying down a religious or ethical code of precepts, I think you will perceive, if you examine it carefully. *Maurice*, pp. 195, 196.

† Our Lord's words show that He had read the secret of the man's heart. Greed was there, with all its subtle temptations. *Plumptre, Luke*, p. 211.

‡ There is a special fitness in such a declaration made in a public discourse at a time when His enemies were watching Him with a view to convict him of illegality. *Bib. Com.*, p. 400.

§ Christ had not only no legal authority for interfering, but the Jewish law of inheritance was so clearly defined, that if this person had had any just or good cause, there could have been no need for appealing to Jesus. *Edersheim*, II., p. 243 (ah. ed. p. 378).

¶ How vividly he conceived the mental state of the careworn, appears from Luke's version of the counsel against anxiety, which might be thus paraphrased: "Seek not what ye shall eat or what ye shall drink, *neither be ye as a ship raised aloft on the billows of a troubled, tempestuous sea.* Lk. 12: 29. *Bruce, Kingdom of God*, p. 120.

¶ What we may reverently speak of as a love of nature, *Plumptre*, p. 214.

Can any one read in His words the images of natural beauty gathered from the fields of Galilee without being convinced that He looked on these landscapes with a loving eye? *Stalker, Imago Christi*, p. 61.

¶ [It] indicates not a general principle but its application to that particular period, when the faithful disciple required to follow the Lord, unencumbered by worldly cares or possessions. *Edersheim*, II., p. 217 (ab. ed. p. 360).

¶ Cf. *Pulp. Com.*, I., p. 338.

\*\* In this whole utterance of our Lord . . . we see a striking revelation on the one hand of His truly human, on the other hand His truly Divine nature. With a genuinely human feeling, He shrinks back from His suffering and longs for the beginning of His conflict. But with Divine knowledge, He calculates at the same time the consequence of the combat. *Van O.*, p. 209.

†† The Saviour here speaks not of the highest and ultimate, but yet of a very essential purpose of His manifestation on earth, which, however, was in its turn to be a means for the attainment of a higher end, of a peace, namely, which could be attained through this strife alone. *Van O.*, p. 208.

### 3. Topics for Study.

Some of the most important and related "observations" are collected and organized here for further study.

**The Members of the Kingdom.** [Obs. 201-204, 206-209]: (1) Their position in relation to their own needs,\* (a) freedom from anxiety about earthly things, (b) the example cited (12 : 24, 27), (c) grounds stated, dignity of man (12 : 23), trust in the Father's care (12 : 30). (2) Their attitude toward wealth, (a) covetousness forbidden (12 : 15), (b) their property to be distributed (12 : 33), (c) the motive in this (12 : 34). (3) Their relation to the Kingdom, (a) the parable of the servants (12 : 35-38), (b) its meaning in connection with 12 : 31. (4) Their relation to the Christ, (a) waiting for his return, (b) watchful in view of its unexpectedness, (c) their recompense dependent upon their activity and faithfulness in respect to him.

### 4. Religious Teaching.

The *religious teachings* of the "Study" may be gathered together under the subject of the "Topic for Study" already given, viz. *The members of the Kingdom*. Let the student make a religious application to present life of the points there suggested for study.

\* How great is the man who can really be, not by natural easy-mindedness, but by faith and devotion to the higher ends of life, as free from care as the birds or the unconscious wild flowers! Those who are incessantly distracted by secular solitudes may more than doubt whether any such men ever existed. One at least did, even Jesus, and He has had genuine followers; probably many more than we know of. Bruce, *Kingdom of God*, p. 214.

## DOWN THE EUPHRATES VALLEY. III.

By ROBERT FRANCIS HARPER, Ph. D.,

Yale University.

Dêr, with its numerous bazaars and cafés, and its comparatively comfortable khans and Turkish baths, is a very desirable resting-place for travellers in the Euphrates valley. Hence it was with much regret that we took our leave on December 24th (1888). Between Dêr and the next station, Meyâdin, nine hours and fifteen minutes distant, there are very few points of interest. Before reaching Meyâdin, one can see in the distance the ruins of Rahaba. Some of the party rode direct to these ruins, which have been so well described by Sachau in his *Reise in Syrien und Mesopotamien*, p. 279 sqq. Rahaba is situated on the eastern edge of a large isolated plateau. On the east it falls rapidly to the plain of the Euphrates, while on the west a deep trench has been cut in order to separate it from the main portion of the plateau. Sachau gives its height as 250 feet. These figures are too high. The walls, both outer and inner, are well preserved. They are built of huge blocks of gypsum and burnt bricks, the latter predominating. The outer walls are strengthened by quadrangular towers placed at short distances from each other, similar to those on the walls on the north side of Halibiyeh, but much smaller. These ruins are evidently Arabic, or at least they have been occupied by Arabs, as Sachau remarks that on one of the walls on the west side he found an Arabic inscription in Kûfi characters. At the time of his visit it was no longer legible. I was not able to find this inscription because of the approaching darkness. Late in the evening, after having taken about a dozen photographs, we started for Meyâdin, 30 minutes to E. N. E., to which place our caravan had been ordered. The night was dark and cold, the plain was rough because of the numerous irrigating canals, and both riders and horses were very tired. We had some difficulty in picking our way, and, even after reaching the village, we could not find our quarters. Luckily, we met some good-natured Arabs, and they guided us to the Serai, where we found the caravan and the other members of the party.

The chief chamber of the Serai was placed at our disposal, but we found it already occupied by bats and fleas. The former—the latter also—were present in great numbers, and they made sleep impossible. In addition to these troubles, our dinner (?) was very poor; and my canvas bed broke down before I had fairly crept into it, and hence I was obliged to sleep on the ground, which was very cold and damp. In fact, our recollections of this place were such that, on the return trip in May, 1889, we pitched our tents without the city walls, and did not even enter the city to pay our respects to our former host. Meyâdin had, according to Sachau (1880), 1,000 houses. It is much larger now, and presents a prosperous appearance. There are a great many new bazaars, at which the necessaries of life, i. e. for an Arab, can be purchased. It lies on a narrow arm of the Euphrates, which is separated from the main river by a

small island covered with tamarisks. This canal is fordable—it was so in May—and the people of the village obtain their fuel from the island. There are also several date-palms here, the first to be seen in the Euphrates valley.

On Christmas morning, at 5.10, we left Meyâdin, and the caravan arrived at Salâhiyyeh at 3.50 p. m., i. e. after ten hours and forty minutes. About 10 a. m. we saw a party of Arabs dancing their war-dance. They did not, however, make any attempt to attack us. One hour (caravan time) on this side of Salâhiyyeh is an old ruin called Khan Kalessi—or according to Chesney, Lady Anne Blunt,\* and others, Salâhiyyeh. If the latter is correct, the name of the Turkish barracks further on has been taken from these ruins. Cf. also Abû-Hariri, which has taken its name from the ruins fifteen minutes distant from it. These ruins are situated to the north of a gypsum plateau on the very edge of the west bank of the Euphrates. They are rectangular in form. The walls are built of gypsum, and are fairly well preserved. The streets are wide and at right angles. The most interesting part of these ruins is the large wall to the south facing the Euphrates. It is, perhaps, half a mile long, 15-25 ft. high, and 6-10 ft. broad. It is strengthened by 10-12 very high towers. It is best, with Lady Blunt, to regard these as ruins of a fortress which formerly guarded a caravan road to the Euphrates.

After a forced ride of 15-20 minutes, we reached the barracks of Salâhiyyeh. There was only one small room at our disposal, and we were seven in number. Notwithstanding the cold, Mr. Field and I pitched a tent at some distance from the barracks, and spent a sleepless Christmas night, being kept awake by the cries of the jackals, who stuck their noses into our tent, and whiffed the air in a way that was not conducive to sleep.

\* "We had two or three hours to-day of desert, and passed the ruins of Salâhiyyeh, a town of the same date, and much the same size, as Rakka. It has a fine gate in the middle of the west front, called "Bab esh-sham," the Syrian gate. Salâhiyyeh was probably the town where the Damascus road formerly branched off from the Euphrates." *Bedouin Tribes of the Euphrates*, p. 111 sq.



## A "SYMPOSIUM" ON EXPOSITORY PREACHING. II.

In view of the growing interest in Expository Preaching, the following questions were sent to some leading clergymen and teachers, with a view to helping students and preachers to a larger interest and a better understanding of this most important subject :—

1. What do you understand by Expository Preaching?
2. In what proportion to other methods of preaching ought it to be employed?
3. Do you think that special gifts are required to prosecute it successfully?
4. What kind of a preparation do you regard as necessary for it?
5. What parts of the Bible are most suitable for Expository treatment?
6. Are there any special reasons why it should have special prominence among methods of preaching at the *present day*?

Some of the replies received were given in the May STUDENT. Others, equally important and helpful, are here presented.

From REV. GEO. THOS. DOWLING, D. D.

1. By an expository sermon I mean something more than a series of sermonettes, where a man takes a whole chapter or parable, and when he finds himself "persecuted in one verse flees into another." I consider, for example, Joseph Parker, take him all in all, the greatest preacher in the Christian pulpit since Beecher, though by no means the greatest man. But his sermons are shining examples of just what expository preaching ought not to be. They are strings of pearls; series of brilliant sermonettes or poems; but they lack those two essentials of all high constructive art, whether one is building with marble or with words—unity and congruity. By unity, I mean the dominance of one supreme idea, and by congruity, the proper relation of all the parts to that idea, and, therefore, to each other. The only difference between Parker's sermons and those of the ordinary sermonizer, who might seek to imitate him, would be such as might exist between a row of beautifully carved heads and another row of bunglingly carved feet. The one, while showing greater genius and elective wisdom, and therefore greater attractiveness, would, as a whole, be as artistic as the other.

If it is said that people as they go, in average congregations, do not stop for this analysis, I answer :—Even so; but outside of the physical sciences truth is seldom discovered primarily by analysis; it is felt. A congregation of illiterate people will frequently feel a lack of unity and congruity, and manifest it by their inattention, though they may not be able to tell what it is they feel, or why they feel it. On the other hand, where the expository discourse has been all that the learned preacher could make it, it often fails, because, while it has explained the ark and the seven golden candlesticks, it has dealt almost entirely in facts instead of principles. Facts are transitory, and refer to the time when they occurred; principles are eternal, and refer to all time.

From such a sermon no one goes home feeling "That meant me!" but only, "That meant Moses!" The discourse has lacked snap, for it had no nineteenth century snapper.

2. The next question—"In what proportion to other methods of preaching ought it to be employed?"—is very difficult to answer, because the mixture of the medicines depends so much on the disease of the patients. I think it is safe to say, in much greater proportion than at present, but how much greater every pastor must determine for himself.

3. In my judgment no special gift is required for expository preaching, except the gift to preach; and that is a very special gift. A man must have a mind for analysis and synthesis, and the art to cover up both: to present his results instead of his processes. Many a sermon is spoiled in its effect, because the artist (for a true preacher is surely that) has not taken time to sweep out his chips before opening his studio to the public. Delve among Greek roots if you will, but the congregation will not understand them, and will have little liking for them. Leave the roots at home, and bring the fruit. It is with expository preaching as it frequently is with extemporaneous; the preacher concludes that it requires special gifts, because he never has honestly devoted to it the gifts he has. He has used both these methods for a make-shift; a sort of picked-up washing day dinner; and then he says he has no gift. Neither has anyone when he goes about it in that style. "Do you ever preach extemporaneously?" one of the students at Madison University once asked of its president, Rev. Dr. Eaton. And he answered, "Yes, when I have a great deal of time to prepare." The same may be said by the expository preacher. If he can preach at all, and is willing to make it the special service of the day, and devote to it the major part of the week, I believe he will require no special gifts, except that which belongs to every man who will learn to do anything well; the special gift of failing until he succeeds.

4. "What kind of preparation do you regard as necessary for it?" Well, that depends. If one is a good linguist, he will, of course, begin with the original text. But if he is not, there are so many admirable expositors, who are ready to turn on the light that there is no need for him to grope in darkness. So far as my observation has extended, there is nothing so good as "The Expositor's Bible," published by A. C. Armstrong and Son of New York. One of its chief recommendations is that different books are commented upon by different authors. No one individual, however scholarly, is in my opinion competent in one lifetime to write a comprehensive commentary of the whole Scriptures. At least I do not know of anyone who has succeeded.

Of course, he who would become an able expository preacher should steep himself in the history of the Bible, and the circumstances under which its different parts were written. This will cultivate in him the historic sense, and will frequently modify his teaching, as it will help him to place truths in their right proportions. In other words, he should be familiar with the higher criticism as well as the lower. Where there is a manifest new discovery in this, the youngest of the sciences, as for example that pertaining to the composite authorship of the Pentateuch, though it may require a complete readjustment of what we all had supposed was settled forever, an expository sermon ought to expose it; always remembering, however, that what is termed "the higher criticism" is as a science only in the dawn. One must be very careful, therefore, in describing what he sees, not to state as absolute facts that which may appear very different when the day wears on and the fog has arisen.

5. There is little choice provided the themes are treated largely, and without too minute attention to details. He who has confined himself chiefly to the Psalms and the New Testament (and that means nine preachers out of ten), may yet be amazed at the undiscovered remainders which await him in the Bible.

6. The reasons for the special prominence of expository preaching at the present day are many. One of the chief is that, if well done, it will hold and interest a congregation, kindling their spirituality and love for the Bible as no other kind of preaching can. The freshest preaching to-day is doctrinal preaching. I do not mean a platter of bones, but the full-dressed fowl, with the bones in the right place. And this is another of the special advantages of the true expository discourse—that it presents Christian doctrine in the right surroundings and the right relations; not isolated as a dry and hard thing to be looked at, and sounded with the back of the knife; something hard, but hollow: doctrine, but so thoroughly surrounded with juice and other nutriment, that the guest at the Sunday morning feast, like the child at his Christmas dinner, will eagerly grasp the bone with both hands.

Thus we may say of this method of preaching, as Paul said of "every creature of God," that it "is good" when "it is sanctified by the Word of God and prayer." And "if thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness."

*Albany, N. Y.*

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From Prof. J. W. MCGARVEY.

1. I understand by expository preaching discourse in which the train of thought contained in a paragraph or a larger section of the Scripture is set forth with proper exhortation. The passage may be didactical, poetical, or historical. In the former two instances, the treatment is chiefly exegetical, setting forth the meaning of words; in the last, it enters into historical details, and sets forth the meaning of facts and actions. It is a distinct form of this kind of preaching, when we take for a text a single remark in the New Testament concerning some series of events in the Old, or a remark in an Epistle concerning such a series in the Gospels or in Acts, and show how the thought of the text is exhibited in the series of events alluded to.

2. I regard expository preaching as the most instructive of all preaching; and when it is good of its kind I think it is the most effective: consequently, I think that the preacher who acquires proficiency in it should employ it for much the greater part of his preaching.

3. I am not sure that special gifts are necessary to success in this kind of preaching; I mean comparative success; for although some are naturally defective in the capacity for both exegesis and historical exposition, I think that any man by proper industry can succeed in this kind of preaching as well as in any other. It is a fact, however, that some minds refuse to bend themselves to the hard labor necessary to this work, and success in it is practically beyond their reach. These are chiefly the minds that deal in words rather than thoughts, of which class, unfortunately, there is a large number in the pulpit.

4. The most special preparation for this kind of preaching is protracted and microscopic study of the particular passage on which the discourse is to be based—such study as puts the passage in all its phases distinctly before the

mind, and paints it on the memory. Not till all the thoughts and facts in the passage are memorised can the mind weigh them, compare them, and adjust them to one another in the web of the discourse. But this mastery of the particular passage is scarcely possible to the preacher who has not made himself familiar with a considerable part of the Bible. Careful, extended, and minute study of the sacred text is indispensable to any preaching that proves really instructive; and especially so to the kind of which we now speak. This is the preparation in which, strange to say, preachers are most defective; for while the multitude imagine that preachers spend their lives studying the Bible, there is no book which they relatively neglect so much. Familiarity with the original tongues of the Bible is next in importance to familiarity with its subject matter. The highest degree of success in expository preaching cannot be attained without it; yet those in whose early education it has been neglected should not be deterred from this kind of preaching, for a good degree of success can be attained by suitable industry with only the help furnished by critical commentaries.

5. I think that there is no part of the Bible which does not contain passages admirably adapted to this kind of treatment; but the different portions are adapted to distinct purposes. For the purpose of setting forth the great principles of Christian life, the historical books of the Old Testament and the biographical sketches in the writings of the prophets furnish the richest field. For the purpose of awakening devotional feeling, the poetical portions are the best. For the purpose of rendering Jesus an object of affection to the hearer, and of making Him appear like one whom the hearer has seen, heard and known, the Gospels are indispensable. For turning sinners to the Lord, I have found nothing equal to expository discourses on the cases of conversion recorded in Acts, and the cases of non-conversion, as those of Felix, Festus and Agrippa. These, when properly set forth, exert the full power of living examples and warnings to move the sinner, and at the same time they make the way into the kingdom plainer than do any other portions of the Bible: they were written for this purpose. If the purpose of the discourse be, finally, to expound any of the great doctrines of redemption, we can scarcely go anywhere else than to the Epistles, and especially to Paul's.

6. I think there has never been a time when this kind of preaching was more needed than now, or when it could be more effective. It is needed because of the great ignorance of the people as to the real contents of the Scriptures. True, there is a large amount of superficial knowledge of the book, perhaps more than at any previous time; but because it is superficial it is dangerous, and it needs the very help which expository preaching alone imparts. This superficial knowledge makes the average hearer more eager for better instruction, and causes him to take in what he hears more readily and more willingly than if his mind were blank on the subject. Again, the universal distribution of the Bible, for which this age is distinguished, greatly facilitates this kind of work; for no man can attain the highest success in it unless his hearers, while listening, have the Bible open in their hands. They should not find the book in the pews before them; though this is far better than not to have it at all; but they should be induced to bring it from their homes, and carry it back home with leaves turned down and passages marked, that they may reproduce the sermon at their leisure. The preacher who can establish in a congregation this habit, proves himself a master of assemblies; and if his expository preaching is only moderately good, he will be a workman who needs not to be ashamed.

In conclusion, I may be permitted to say that in my own preaching I have employed the expository method much more than any other, and with much greater success. I have made a specialty of historical exposition, and I have never succeeded so well in both interesting and impressing my audiences, nor have they succeeded so well in both understanding and remembering what I have said as when I handled my themes in this way. Almost every theme is capable of this kind of treatment.

*Lexington, Ky.*

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From Rev. R. S. MACARTHUR, D. D.

1. Expository preaching is the discovery and declaration of God's thought as it is naturally contained in the portion of Scripture under consideration. It is the making bare and the setting in order of that thought as it lies in a fair interpretation of holy Scripture. The passage under consideration may be but a single verse, or even a part of a verse, or it may be a paragraph, a chapter or a larger portion of Scripture. The principle now named is not changed by the amount of Scripture under discussion. It is, in a word, the getting out of God's thought as God has put it into the passage under review.

2. No one method of preaching is to be exclusively followed; no one method is to be commended to the neglect of other methods. The pastor who uses various methods judiciously adjusted to one another will doubtless, in the long run, be most successful. To some men the expository method is natural. It is in harmony with their habits of study and methods of utterance. To others the topical sermon gives a better opportunity for preserving unity and giving finish to their discourses. There is danger of losing the value which freshness of treatment gives to a discourse in following exclusively any method of preaching. A generation or two ago commentaries on the Scripture were very rare; now they are found in every library. They are published in connection with Sunday school lessons in every religious newspaper, and in many of our secular papers. Expository discussions, which a generation ago were accessible only to thoughtful students with good libraries, are now open to every layman, and even to many boys and girls. Sunday school work has made thousands of people familiar with interpretations which once could be had by the majority of the people only in connection with the pulpit ministrations of able expository preachers. We should say that a man must study his own gifts and adapt his methods to his tastes and to his intelligent judgment of the needs of his people. One sermon a day might very well be given to some form of exposition. This writer has continued this method for seven consecutive years; taking up the Old Testament, chapter by chapter, from Genesis to Ezra, so far as these chapters were adapted to discussion before a promiscuous audience. One sermon a day of the topical or textual kind, and the other of an expository character will give variety to pulpit ministrations. Many persons do not care to hear sermons twice in one day constructed on the same model. We thoroughly believe that expository sermons in many pulpits would bring out evening congregations where now able pastors preach to scores or but a few hundreds of people.

3. Special gifts along the line already indicated may be required; but the ability to do this kind of work almost any man may, by careful preparation, soon secure. It is difficult, of course, to secure and to preserve unity in expos-

itory discourses; but even this important end can be attained by care and study. There ought to be fuller discussion of this method in homiletical treatises. It has been quite too much neglected in the instructions given in our theological seminaries. Many of the great discourses of the masters of pulpit oratory in the early centuries were expository. In a recent article in the *Christian Advocate* attention is called to the fact that Dr. Howard Crosby of this city has pursued expository courses of sermons for many years, taking his congregation in this way through a large portion of the Bible in regular order. Dr. George Dana Boardman, of Philadelphia, has preached series of expository sermons for the past 23 years; going through the entire Bible, and Dr. William M. Taylor, of New York, has, as a rule, delivered one expository sermon each Sunday throughout his ministry. His sermons are carefully written, and read from his manuscript, being ready for the printer so soon as delivered. He considers these the most profitable of his sermons both for himself and for his people. Perhaps they are sometimes prepared with more reference to the volume in which they are to appear than to the people to whom they are delivered. He has shown that it is possible to prepare and to deliver such sermons, carefully written, and to command the interest of large and intelligent congregations year after year.

4. First of all, a careful study of the passage under consideration together with its setting in the chapter or book to which it belongs. This preliminary study may extend to the setting of a book in the Bible as a whole. Then will come close verbal study of the passage itself; then its entire drift, its *terminus ad quem*; then the grouping of the whole. In other words, after the environment has been carefully studied will come the analysis of the particular passage; then its synthesis; then will come the opening out of evangelical and practical lessons.

5. Almost all parts of the Bible are capable of this method of treatment. This writer has found that some portions of the Old Testament are especially fresh to the average congregation. There are stories which possess all the force of novelty, combined with the archaic charm which remote time and distance lend. We have known persons to listen to some of these beautiful stories with more surprise and delight, on the score of novelty alone, than they could manifest over the newspaper records of current events. We find it an excellent plan to go through the great picture gallery of faith's heroes and heroines contained in the 11th chapter of Hebrews, going back to the Old Testament for the facts connected with these immortal portraits. But miracles, parables and almost any part of the Bible may be so treated.

6. No, no special reasons, except those to which we have already alluded, viz., the fact that expository sermons give freshness and variety to pulpit discourses. Two sermons each day constructed on the same model necessarily become monotonous. Indeed, the attention which is given to-day to the exposition of the Scripture in Sunday school helps, and in religious and even in secular papers, makes this necessity, in one sense, less than it was a few years ago. But this method, if properly managed, will always have freshness and force. The Bible is the only unexhausted and inexhaustible book in the universe. The well is deep, and if we know how to draw we can send our bucket down again and again into the same narratives. The Bible is the most popular book in the world. The greatest expounder of Shakespeare could not hold an audience week after week through a lifetime as a good interpreter of the Bible may hold his audiences. If pastors studied this Book more, pastorates

would be longer and more fruitful. They would have more of the variety, freshness, force and charm of the Word of God in their sermons. Everything which looks toward a more intelligent understanding of the Bible, and a more practical presentation of its truth is to be encouraged. The denominations are getting away from man-made creeds and are coming more and more to the living fountain of God's truth. For this let us thank God and take courage.

*Calvary Baptist Church, New York.*

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FROM REV. HENRY C. MCCOOK, D. D.

1. I understand by expository preaching, (a) giving the sense of the Scripture, and causing the people to understand, (b) endeavoring to push home one or more of the principal thoughts or lessons of the portion selected, with a view to the salvation and righteousness of the hearers.

2. No definite proportion of expository preaching to textual, topical or other kinds can well be named. That must depend upon the man, the people and the exigencies of the work. I am sure, however, that much more expository preaching would be better for both preachers and people. For more than twenty-five years I have preached at least one expository sermon every week, namely on Wednesday night, my custom being to expound at that time the Sunday School lesson for the following Sunday. I also frequently indulge in the old fashioned Presbyterian way of expounding one of the Scripture lessons read on Sunday morning, brief notes of course.

3. Special gifts are doubtless necessary to the highest success in this as in all forms of preaching; but special culture and experience will very certainly develop special gifts. There is no reason why any ordinary preacher may not be a good expository preacher. The root difficulty is probably found in our theological schools, wherein expository preaching and training therein have a very small place. In my experience as a theologian it had no place at all.

4. As to preparation, I can only give my own method, without presuming to dogmatize. My first step is to choose a portion which in itself is complete as a historic incident or a didactic section. I determine what is the principal thought, or what the leading lessons, and make a sketchy analysis of the whole. Second, I next study the passage with the aid of the best commentators at my command. Third, I repeat my analysis, noting the application that can briefly be made at the end of every verse or paragraph; and finally, master the leading thought or lesson of the whole which I have elected to press home upon the hearts and lives of my hearers. That is my ordinary method, and it seems a very good one, although I have nothing stereotyped, and I presume that my habit would not suit any other person.

I might add that I always try to settle in my mind distinctly one or two points which I wish to make the pivots of all my comment, and to the explaining and enforcing of which I shall direct my chief energies. I have the belief that the preacher should always preach; that when he expounds Scripture, as well as on all other occasions, his controlling aim should be to win souls to the obedience of faith and to holy faith in Christ. In short, I distinguish between expository *preaching*, and mere exposition or exegesis.

5. In the course of Wednesday night expository lectures above alluded to, I have explained Scripture from every portion of the Bible with more or less

fulness. In the hasty review of that experience which I am able to give before answering you, I would say, first, that my general impression is that there is little difference among the books of the Bible as to their value in the hands of an expository preacher who is willing to work them up. Certainly some parts are meatier than others, and some catch the popular fancy more readily, and some are much more easily wrought up for the preacher's purpose. Historical portions, and biographical portions I find are especially interesting. The parables of the Old Testament, together with the parables of the New are extremely valuable. I have expounded the Psalms and the Prophecies with great advantage I think to my hearers, certainly to myself. The Book of Proverbs is an excellent field for ethical expository preaching. I might say, in brief, that those books which readily afford short, complete sections, with well rounded lessons therein, or a complete historical or biographical statement are the best for my purposes.

6. I know no special reasons why expository preaching has any claims to special prominence in our age. Humanity in all periods has been very much the same, and the Word of God is certainly changeless, even as the great Theme of Scripture is Himself the same yesterday, to-day and forever. I think the Bible is better understood to-day than it ever was before; that it has more intelligent readers, more who are disposed to search the Scriptures, more hearers who will respond cordially to thorough expository work from the pulpit, and perhaps from that standpoint it may be said that there is a special demand at this time for such preaching. Moreover, I always have the impression that an expository sermon carries with it more weight than another, since it is so bolstered and buttressed by the very authority of the Word of God itself. The more men hear the Bible preached upon with an enthusiastic faith by the preacher, the more they will believe it themselves and thus will be led to believe in Him around whose divine person Scripture circles.

*Philadelphia, Pa.*

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From Professor GALUSHA ANDERSON, D. D.

1. You ask me, first, what I understand "by Expository Preaching." The two words, "Expository Preaching," suggest a clear and adequate reply. In the first place the object of such preaching is to reveal, or to set forth, fully and clearly the exact thought contained in any passage of Scripture which the preacher has chosen for discourse in the pulpit. So far as he succeeds in doing this, his discourse is expository. But, on the other hand, his discourse must be "Preaching,"—must be a sermon. This being the fact, his exposition must be rhetorical in form. It must have unity. He expounds not simply for the purpose of developing and presenting the thought of a passage from the Bible, but he reveals that thought that he may reach an end, produce a certain effect, in the minds of his audience. He expounds the Scriptures that he may instruct his hearers more perfectly in doctrine, and move them to do their duty. In short, his object, in the main, is just the same as it is when he preaches topical sermons.

2. In the second place you ask in what proportion to other methods of preaching should Expository Preaching be employed? I do not think that the proportion of Expository Preaching to other methods should be determined



by any rule. The fundamental conception of the Christian preacher is that he is an expounder of the Scriptures. The apostolic injunction to Timothy was, "Preach the Word." If the Christian pastor heralds the glad-tidings, he heralds the good-news simply as he finds it in the Scriptures. If he instructs the people in doctrine or duty, he draws his material directly from the Bible. Whether he preaches on a long or short text, his sermon should be a faithful exposition of it. Whatever other matter his sermon may contain, it should set in a clear, strong light the thought of the text which he chooses,—and the whole sermon should be the unfolding and enforcement of that thought. This being true, the thought of exposition will be the dominant one. Under its sway the preacher will be led to more and more careful study of the Scriptures; his taste for such study will steadily increase, and as a natural result, he will give expository preaching a large place in his pulpit ministrations.

3. You ask, in the third place, if special gifts are required to prosecute such preaching successfully? I answer unhesitatingly and positively, no; certainly, no special gifts aside from those that one must possess in order to preach successfully in any method. If one preaches topically from a text, if his text is not a mere motto, he must at least expound that text, and bring out its meaning with distinctness. If the text is a difficult one, most of his discourse may be required for its exposition; and if he should select a longer passage for his text, it may require the greater part of the time usually allotted to the sermon to unfold it. To preach in this manner therefore requires no "special gifts," but rather the faithful use of those which, every preacher, if he can preach God's word at all, already has.

4. You ask, in the fourth place, what kind of preparation is necessary in order to preach Expository Sermons?

First, the constant, loving study of the whole Bible. Every Christian pastor should have this preparation, whatever may be his method of preaching, but none can preach effective expository sermons without it. But having, so far as possible, this general preparation, in the second place, let us note very briefly the special preparation necessary for any given discourse. Since the effective expository sermon must possess unity, we must choose a passage which has unity. By careful study of it, we must seize its central thought; having done this, we shall find that all the remaining thoughts of the passage will quickly and naturally group themselves in our mind around it. When by special study of the passage, we have unerringly grasped its central and unifying conception, the construction of the discourse from that moment will be easy, rapid and exciting.

5. In the fifth place, you inquire what parts of the Bible are most suitable for expository treatment. It may be a matter of doubt whether, aside from the disconnected Proverbs of Solomon, one part is more suitable for expository preaching than another. The exposition of historical passages is unquestionably most easy, and at the same time the most graphic. Hence it may be best for those unaccustomed to preach in this way to begin with historical exposition. But no earnest preacher should abide in it. In the exposition of the prophecies we have the historical, the ethical and doctrinal elements combined; and the whole often presented to the eye of the expositor in all the witchery of an exciting drama. All the power which comes from the dramatic presentation of events and characters in the prophecies naturally goes over into the expository sermon to interest and arouse those who hear. So all the profound thought of the Gospels and the Acts has an historical and dramatic setting, of

which the expository preacher may avail himself. Then the doctrine of Paul's epistles, when unfolded in expository discourses, with all the warmth and all the accessories found in the apostle's language, will be profoundly impressive, and wonderfully attractive and popular. The multitude longs for doctrine, if it can be presented as Christ and the apostles presented it.

6. Your sixth inquiry is whether there are any special reasons why expository preaching should be made specially prominent at the present day.

Expository preaching is always in demand, and, when carefully prepared, is always effective. It is a method of preaching which especially honors the Scriptures. It powerfully impresses men, because it urges upon their attention not man's word, but God's. We live at a time when the attention of men is being specially turned to the Bible; when, too, Sunday schools and Bible-classes are being greatly multiplied; and they demand intelligent, competent teachers of the Scriptures. Moreover, many have become dissatisfied with their old creeds, and are turning to the New Testament with the inquiry whether these creeds are a fit and just expression of the teachings of Christ and the apostles. All these varied and important interests demand men in our pulpits who are able to expound popularly, truthfully and fearlessly, the whole Bible. And if, in any degree, popular interest in preaching has declined, a generation of earnest, scholarly expository preachers would not only revive it, but kindle it to an intensity hitherto unknown.

I have tried briefly to answer your questions, but am fully aware that what I have said is in no sense a discussion of this very important subject. It demands, in all of its relations, the broadest and most thorough elucidation.

*Morgan Park, Ill.*

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## General Notes and Notices.

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Professor Dillman of Berlin has in hand a commentary on Isaiah, which will appear within a few weeks. It will, doubtless, be marked by all the well-known, sober, critical and thorough-going scholarship of the author of the commentaries on the Pentateuch.

The Quarterly Statement of the Palestine Exploration Fund for April contains a paper on the Syriac dialect of a village not one hundred and fifty miles away from Nazareth. Mr. J. F. Black, the writer, finds this dialect to be a certain strange revival of the Aramaic which Christ spoke.

Among other changes marking progress in our educational institutions, it may be noted that a Professorship of the English Bible and of Semitic History has been established in Dickinson College, Carlisle, Pa. The first incumbent of the chair is Professor Robert W. Rogers of Haverford College. At the recent commencement exercises of Lane Theological Seminary it was announced that Mr. James A. Craig, Ph. D., who has been instructor in Hebrew in that

institution, has been made Adjunct Professor in the same department. The Rev. Prof. Henry P. Smith, an article from whose pen appears in this number of the *STUDENT*, is at the head of the Semitic Department in Lane Seminary.

Professor Sayce, in a letter from Egypt to the *Academy* of April 19th, writes that he has made another examination of one of the letters from southern Palestine contained in the Tel-el-Amarna collection, in which mention is made of the cities of Keilah, Kirjath and what he had read doubtfully Ururusi. He found on this second examination what he had already conjectured from the copy which he had made, that the last-named city was really Urusalim, or Jerusalem. This interesting fact, if it proves to be finally established, seems to show "that the city of Jerusalem already existed under this familiar name in the 15th century B. C. It was at that time a garrison of the Egyptian king."

Pen and press are proving to be powerful agents in arousing a new intellectual life in the stagnant civilization of the East. The Beirut press of the Presbyterian Mission in Syria has enriched Arabic literature during the year 1888 alone by nearly 29,000,000 pages. Of these 18,045,000 have been pages of Scriptures, the number of volumes of Scripture sent out being 26,848. The *Catalogue Special* of the Catholic press of Beirut, recently issued, is a revelation to Western scholars as to the amount of work done in Arabic literature by the Jesuit fathers. They do not confine themselves by any means to mission literature, but by the publication of masterly books in lexicography, grammar, and texts, especially in the shape of chrestomathies, have done a great work for the Arabic letters. The catalogue gives a description of no fewer than 453 separate publications, many of them large and consisting of several volumes. As many as twelve new works are in press. Nor are the Mohammedans slow in this literary movement. During the three months from July to September, 1889, the officially reported publications in Constantinople were 143 Turkish works, 3 Arabic, 2 Hebrew, 37 Armenian, 23 Neo-Greek, 4 Bulgarian, 4 Servian, 4 French, and 2 Italian. The presses of Cairo are especially active in turning out works of vast importance for the Orientalist. Various editions of the great Turkish dictionary, the *Kamus*, and the Arabic *Gauhari* have been issued. The latest addition of this character is the *Tag-al-arus*, the great dictionary of classical Arabic. Seven volumes have appeared in rapid succession, and the last three will be out soon, the whole to cost between thirty and forty dollars. Newspaperdom has also become a power in the land. Beirut alone publishes eight Arabic political and four literary and religious periodicals, some Christian and some Mohammedan, Damascus has one paper, Aleppo one, Jerusalem two, both in Hebrew, Baghdad two, Djarbekr one. The majority of these are weekly, although a few are semi-weekly, and one of them a literary monthly. A number are political and official in character, while those under Christian control are in the interest of the mission cause. Several are old publications. "The Fruits of the Sciences," a Mohammedan weekly of Beirut, is sixteen years old; "The Messenger," the Jesuit organ, is twenty-one; "The Advance," organ of the Orthodox Greek, is seventeen; "The Lamp," organ of the Maronites, is eleven; "The Shining Morning Star," the Sunday-school paper of the Protestants, is eleven.

## Biblical Notes.

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**The Maccabaeian Period.** In the *Expositor* for March, 1890, the ignorance manifested by many in the Christian Church concerning the Maccabees and their achievements is deprecated by Canon Cheyne in an article on Psalms 113-118. He ascribes this neglect to the fact that the books which relate this history belong to the Apocrypha. He feels that there is need of acquaintance with these stirring times and with these heroes of faith—in many respects Christians before Christ. The author of the Epistle to the Hebrews, St. Augustine, Gregory Nazianzen, St. Chrysostom, Dante and others have shown the power and beauty of the life of those men. But in English literature and theology almost no use is made of the material of this period. Undoubtedly we need to have our attention called to this history. Clergymen could not only find abundant and choice illustrative material for sermonizing but also profitably occupy time in presenting the history of this age in lectures and sermons.

**The Maccabaeian Psalms.** Of course this is a controverted subject. Canon Cheyne in the article already alluded to does not hesitate to maintain that there are psalms dating from this period. If this is so, then it will be invested with new importance. It will be necessary for us to study that epoch in the history of the Jewish church with more carefulness than hitherto. Not only is this true, but it will also be another reason for using the history of the times more largely in pulpit work. Before that is the case, however, one must have clear evidence given to prove that the so-called "Maccabaeian psalms" may not reasonably have had an earlier origin. Yet, ought not the interest centering about this period, rising out of this and other related questions, to set Christian students and ministers to studying the Apocrypha with more earnestness and thoroughness?

**Psalm 116: 6. The Simple.** In the same article Dr. Cheyne calls attention to the special contribution of Psalm 116 to the question of prayer. It is the thought that Jehovah hears and saves the "simple," i. e. those who feel that they "lack wisdom." He affirms that "simplicity in this sense of the word was especially called for at the terrible crisis through which the Church was then passing. No other principle but the simplest faith could possibly have inspired either the prompt resolution or the fearless courage of the glorious six years of Judas the Maccabee." However we may regard this reference of the psalm as a whole, to the Maccabaeian period certainly this passage finds a most appropriate illustration in those times. How fine the thought of the psalmist, how far-reaching in its application! The beauty of such simplicity as this is the highest adornment of character.

Dr. Cheyne adds the suggestive remark that it is not the simple only that

God "preserves," but He is likewise pleased with them "who have already received the earnest of this promised gift of wisdom." But here it seems that he has confused two senses of the word "simple." There is a holy simplicity of faith and obedience which accompanies the highest "wisdom," which is, indeed, its indispensable ground. This is the thought of the Psalmist.

**Hebrews 9:14.** In the same journal Professor Bruce aptly illustrates this passage by a citation from Philo. The question in the verse is this—How should the blood of Christ have so unlimited value as compared with that of bulls and goats? The reply is found in the phrase "by an eternal spirit." Philo in one place says that a man has two souls; the blood, the soul of the man as a whole; the Divine spirit, the soul of his higher nature. "We may conceive our author as consciously or unconsciously re-echoing the sentiment, and saying: 'Yes, the blood, according to the Scriptures, is the soul of a living animal, and in the blood of the slain victim its soul or life was presented as an offering to God by the officiating priest. But in connection with the sacrifice of Christ, we must think of the higher human soul, the Divine spirit. It was as a spirit He offered Himself, as a self-conscious, free, moral personality; and His offering was a spirit revealed through a never-to-be-forgotten act of self-surrender, not the literal blood shed on Calvary, which in itself possessed no more intrinsic value than the blood of Levitical victims.'"

**The Epistle to the Hebrews.** In the *Academy* of March first, Professor Sanday writes about the modern English literature relating to the Epistle to the Hebrews. He says that "the Epistle to the Hebrews furnishes a good land mark for the progress of New Testament exegesis in England during the last few years. At the beginning of the decade just completed, the only books available for ordinary students were the two general commentaries of Alford and Wordsworth, with Dr. Moulton's careful edition in Bishop Ellicott's series, and the translations of Delitzsch and Tholuck. To these were soon added Dr. Kay in the *Speaker's Commentary* (1881), whose results, though obtained at first hand, represent rather an extreme of conservatism. Next came, in 1883, two smaller editions by Archdeacon Farrar and Mr. F. Rendall. Both were scholarly pieces of work; the former might be said to express intelligently the average current views of the Epistle; the latter took a line which was independent and original, but not free from crotchets, and it covered the ground less completely. More recently there has appeared another popular commentary, by Dr. A. B. Davidson, for its size and price one of the very best theological handbooks with which I am acquainted—a close grappling with the thought of the Epistle by a singularly strong and candid mind. Now the series is fitly crowned by the full and elaborate edition of Dr. Westcott, which will, no doubt, take its place, along with his previous editions of the Gospel and Epistles of St. John, among the classics of every theological library."

**Christ and Paul.** It is a favorite modern view among some students and critics that Paul is really more vitally related to the source and strength of Christianity than Jesus. The reason for this exaltation of Paul even at the expense of Christ is, with some reason, thought to be, in fact, at least, owing to the close and constant study of the Epistles of Paul and the neglect of the Gospels. Professor Bruce recently adverted to this theory. "It seems to me," he said in a recent lecture at the Free Church College, Glasgow, which

is now published in the *Theological Review*, "that the Church is only beginning to learn the right use of the Memoirs of the Lord Jesus. The tendency hitherto has been either to neglect these writings as practically superseded by more advanced presentations of Christianity, or to read into them the developed theology of Paul." He then calls attention to the fact that the "reading into" process may be practiced not only by the adherents of dogmatic theology but even by professedly unbiassed and intellectual critics of the New Testament; and he points out "a violent example of it" in a recently published work of Pfeleiderer, the effect of which is that Paul becomes at last the *author* of Christianity.

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## Book Notices.

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### The Expositor's Bible: Jeremiah.

*The Prophecies of Jeremiah.* By Rev. C. J. Ball, M. A. New York: A. C. Armstrong and Son. Price \$1.50.

It must be admitted that it is very difficult, perhaps impossible, to make good sense out of some passages as they stand in the Massoretic text of Jeremiah, yet a volume intended for general readers, as all the volumes in this series are, should not be overburdened with textual criticism. When such criticism is introduced into a book of this kind, is it not better to put it in footnotes? This gives critical results to those who are prepared to appreciate them, but in a form which is not repulsive to general readers. Several of the textual emendations proposed in this volume cannot but commend themselves to all those who are not unduly influenced by the Buxtorfian theory of the unchangeability of the text. In his treatment the author presents some interesting questions. He maintains the reality of symbolical actions, hence, he gives an affirmative answer to the question whether Jeremiah did actually hide the girdle as he is represented to have done in the first paragraph of chap. 13. Conscious of the difficulties involved in accepting a journey to the Euphrates he adopts the reading Ephrath (Bethlehem) instead of Perath (Euphrates). What the author says (p. 303) with reference to the Hebrew idiom deserves more than a passing notice on the part of those who desire to get at the thought of the Hebrew writers. Failure in this direction often leads to fanciful interpretations. On p. 382 another neglected truth is emphasized, viz., the conditional element in prophecy. The author's views on some of the burning questions in the realm of Old Testament criticism find expression in this volume. He makes the Book of Job to be later than Jeremiah (p. 417) and takes the martyrdom of Jeremiah as the historical background of the picture which is given of the suffering servant in the fifty-third chapter of Isaiah (p. 5). He adopts the form Iahvah, with a few exceptions, as the rendering of the so-called Tetragrammaton. Is not this anomalous? Is not the form Yahweh more in accordance with the Hebrew usage? This volume contains a great deal of valuable material, and it is to be hoped that it will prove serviceable in the dissemination of a true view of the character of Hebrew prophecy.

## Current Old Testament Literature.

### American and Foreign Literature.

271. *The Nature and Method of Revelation.* By Prof. George P. Fisher, D. D. New York: Scribners. 1.25.
272. *Die theologische u. die historische Betrachtung d. Alten Testaments.* By C. Siegfried. Frank. a M. .40.
273. *The Book of Exodus.* The Expositor's Bible. By Rev. G. A. Chadwick, D. D. London: Hodder. 7s. 6d.
274. *The Preachers' Homiletical Commentary on the Books of Chronicles.* By Rev. J. Wolfendale. London. 8s.
275. *Studies of Religious History.* By E. Renan. London: Heinemann. 10s. 6d.
276. *Zur Kritik der Komposition d. Buchs Hiob.* By J. Grill. 2m .40.
277. *The Psalter. People's Bible.* By Joseph Parker, D. D. London. 5s.
278. *The "Servant of the Lord" in Isaiah 40-66.* By J. Forbes, D. D. London. 5s.
279. *Liber Jeremia.* Textum Masoreticum, etc. By S. Baer. Pref. by Franz Delitzsch. Leipzig: Tauchnitz.
280. *Studies in Hegel's Philosophy of Religion.* By J. M. Sterrett, D. D. New York: Appleton. \$2.00.
281. *Religious Systems of the World.* By E. Clodd, Canon Rawlinson, J. Legge, A. P. Sinnett, and others. London, Sonnenschein. 7s. 6d.
- Articles and Reviews.**
282. *Smith's Religion of the Semites.* By Walter Lloyd, in Westminster Review, April, 1890.
283. *Kuenen's Introduction to the Old Testament. Critical Notice.* By G. C. Montefiore in the Jewish Quar. Rev., April, 1890.
284. *The Old Testament and the Critics.* By Rev. Principal Cave, in the Contemporary Review, April, 1890.
285. *Inscriptliche Glossen u. Exkurse zur Genesis u. zu den Propheten.* By F. Hommel, in Neue kirchl. Ztschr. 1, 1, 1890.
286. *The Zendavesta and the first eleven chapters of Genesis.* By Rev. Dr. A. Kohut, in the Jewish Quar. Rev., April, 1890.
287. *El Shaddai,* By Rev. Thos. Laurie, in Bibliotheca Sacra, April, 1890.
288. *The Story of an Ancient Battle-field.* [2 Kings 3.] By T. Whitelaw, in Theol. Monthly, April, 1890.
289. *Le "Faust" de Goethe et le Livre de Job.* By M. Agullera, in Revue Chret. April, 1890.
290. *Ball's Jeremiah: Orelli's Jeremiah.* Review in Academy, April 5, 1890.
291. *Ezechias et les Assyriens.* By J. Barrelet, in de Chretien Evangel. 8, 1888.
292. *The Language and Metre of Ecclesiasticus. A Reply to Criticism.* By Prof. D. S. Margoliouth, in The Expositor, April 1890.
293. *Are there traces of Greek Philosophy in the Septuagint?* By Prof. J. Freudenthal, in the Jewish Quar. Rev. April, 1890.
294. *La Croyance an libre Arbitre chez les Hebreux.* By E. Joyau, in Bulletin d. l. fac. des lettr. d. Poitiers, 1887, '88.
295. *Primeval Chronology.* By Prof. W. H. Green, in Bibliotheca Sacra, April, 1890.
296. *Carpenter's Permanent Elements of Religion.* Review by J. Owen, in Academy, April 19, 1890.
297. *Buddhism.* In Quarterly Review. April. 1890.
298. *Revival of Hinduism.* By Rev. J. P. Jones, in the Andover Review, May, 1890.

## Current New Testament Literature.

### American and Foreign Publications.

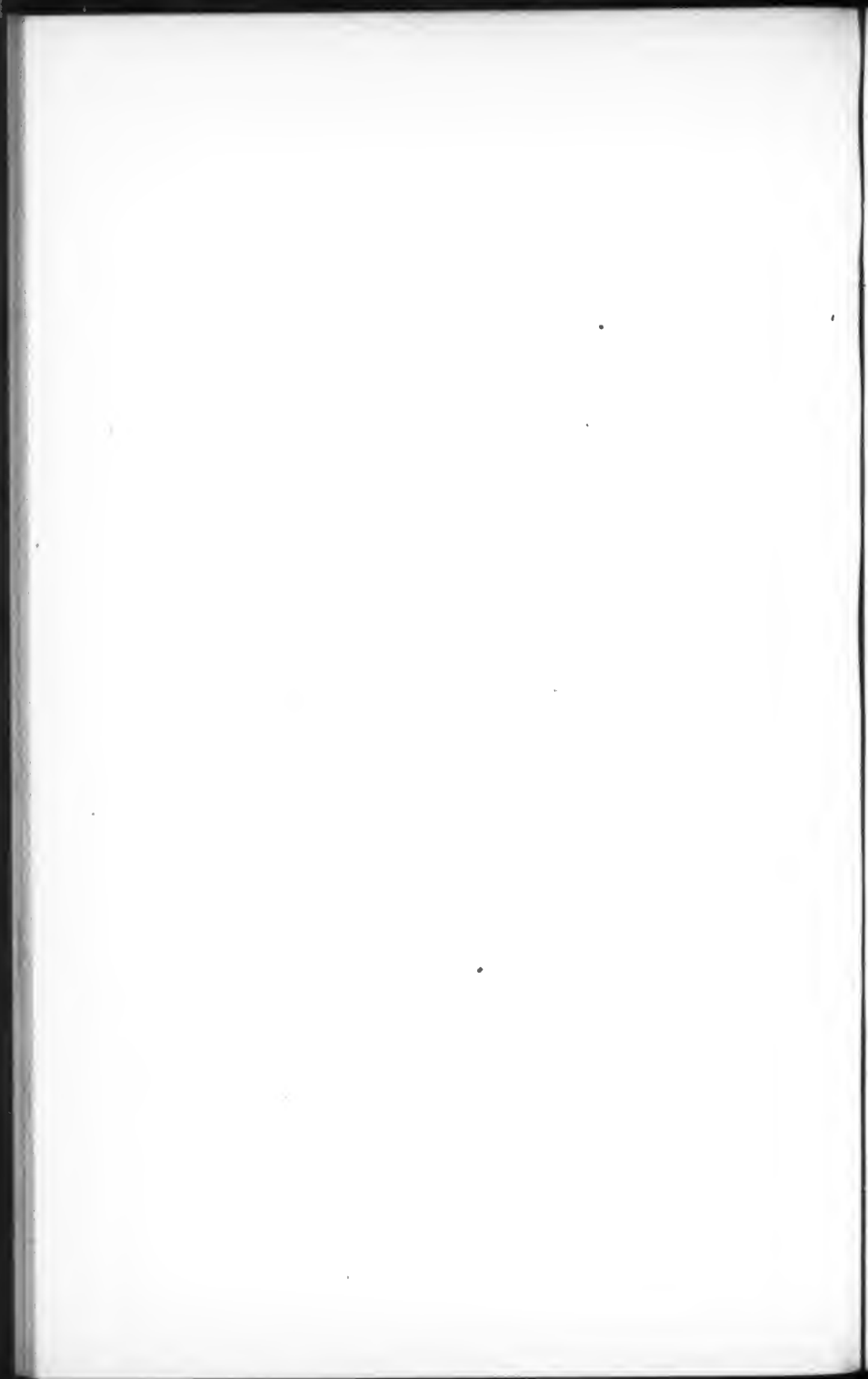
299. *The First Three Gospels: their Origin and Relations.* By Prof. J. E. Carpenter. London: S. S. Association. 3s. 6d.
300. *Das Hauptproblem der Evangelienfrage.* By P. Ewald. Leipzig: Hinrichs. 6m. 80.
301. *Christ the Life of Men.* Hulsean Lectures. By Rev. H. M. Stephenson. London, 2s. 6d.
302. *The Church's Certain Faith.* Baldwin Lectures. By G. Zabriske Gray, D. D. Boston: Houghton, Mifflin and Co. 1.00.
- Articles and Reviews.**
303. *Simcox's Language of the New Testament.* Review by F. Rendall, in *Class. Rev.*, April, 1890; also in *Athenaeum* April 19th, 1890.
304. *New Testament Lexicography.* In *The Christian Quar. Rev.*, Jan., 1890.
305. *Die Frage nach den Quellen des Lucas-Evangelium.* By Jacobson in *Ztschr. f. Wiss. Theol.* 2, 1890.
306. *Exegetisch und historisch-kritische Bemerkungen zum Gespraech Jesu mit Nikodemus. John 3: 1-21.* By Usteri, in *Stud. u. Krit.*, 3, 1890.
307. *Biblich-Theologische Studien I. and II. Die Bedeutung des Ausdrucks "ho pater humon" (und "mou") "en tois ouranois" im Bewusstsein Jesu.* By C. Holsten, in *Ztschr. f. Wiss. Theol.* 2, 1890.
308. *Die Verteidigung Jesu gegen den Vorwurf des Bundnisses mit Beelzebul.* By J. Weiss, in *Stud. u. Krit.*, 3, 1890.
309. *Pontius Pilatus.* By E. Höhne, in *Der Bew. d. Glaub.* 1, 1890.
310. *The Resurrection of Christ.* By Rev. H. H. Bourn, in *The Theol. Monthly*, Apr. 1890.
311. *The Resurrection of Christ a Part of Christianity.* By Prof. L. S. Potwin, in *Bibliotheca Sacra*, April, 1890.
312. *Diligo and Amo. [John 21: 15-17.]* By Prof. F. H. Foster, in *Bib. Sac* April, 1890.
313. *The Names of Christ, an Essay in Biblical Criticism.* By B. Hellier, in *The Theo. Monthly*, Feb. and Apr., 1890.
314. *Ueber Christ's Behandlung der Griechischen Patristen.* By J. Draseke, in *Ztschr. f. Wiss. Theol.* 2, 1890.
315. *Outlines on Romans 1-8.* By C. Clemance, D. D., in *Homiletic Mag.* Apr. 1890.
316. *The Logical Arrangement of Romans 5: 5-17.* By Prof. F. Godet, D. D., in *The Expositor*, April, 1890.
317. *What did the Apostle Paul mean? [Romans, ch. 9.]* By Prof. John F. Weir in *The New Englander*, April, 1890.
318. *The Aorist Participle in Rom. 10: 5 and Gal. 3: 12.* By Prof. W. G. Ballantine, in *Bib. Sac.*, April, 1890.
319. *Bemerkungen zu 1 Kor. 10: 30 and Eph. 4: 8-10.* By Dalmar, in *Stud. u. Krit.*, 3, 1890.
320. *The Lost Epistle to the Corinthians.* By R. Whitelaw, in *The Classical Rev.* 1 and 2, 1890.
321. *Mr. Whitelaw on 2 Cor. 6: 2-7: 1.* By F. H. Chase, in *Class. Rev.*, April, 1890.
322. *2 Timothy 3: 16. Critical Note,* by Prof. I. E. Dwinell, in *Bibliotheca Sacra*, April, 1890.
323. *The Function of Trial. [James 1: 1-4.]* By Rev. S. Cox, D. D., in *The Expositor*, April, 1890.
324. *Mead's Supernatural Revelation.* Review by J. L. Girardeau, in *The Pres. Quar.*, April, 1890.
325. *Lightfoot's Essays on Supernatural Religion.* Review by Schürer, in *Theol. Lztztg.*, March 22, 1890.
326. *Miracles.* By R. L. Swain, Ph. D., in *Quar. Rev. of the United Brethren*, April, 1890.
327. *The Scientific Study of Miracles.* By S. A. Whitcomb, in *Univ. Quar.* April, 1890.





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## PUBLISHERS' ANNOUNCEMENTS.

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THE PROSPECTUS for Vol. XI. appears in this issue, but will be corrected and enlarged in the July number. Our readers will please notice the list of writers, and the subjects which they will treat. The Publishers have issued the *STUDENT promptly*, and promise that Vol. XI. shall be issued in the same manner. A sketch of the life of Prof. W. J. Beecher, with his portrait, will appear in the July number.

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Rev. Dr. HOWARD CROSBY, in the *New York Evangelist* for May 23, says of Professor Green's article in the Pentateuchal Discussion:

"Prof. Green, of Princeton, has an article in the *HEBRAICA* of January-April, which ought to be put into a separate pamphlet form, and a copy be placed in the hands of every minister in the land. It meets the Higher Critics, from Reuss to Wellhausen, not in a general way, but by a careful examination of every detailed statement they make, and shows the utter unreasonableness of their wild work with Genesis. Dr. Green exposes the sophistry by which these men start with their destructive hypothesis, and deliberately make the text bend to it, creating diversities and discrepancies where there are none, and assuming principles of style in imaginary authors, which they have to establish by recklessly striking out certain passages as spurious. He holds up the absurdity of making R (the "Redactor") put together a mass of incoherent matter, which the wise heads of this nineteenth century are first to discover and to tear into their original fragments, and he conclusively exhibits the oneness of the Genesis narrative.

"Dr. Green has done a noble service to the Church of God, in exposing the shallowness of those German sophists and their English-speaking echoes; and as he is equally learned in the Hebrew with them, they cannot say to him, as they do to the rest of us, 'You are an ignoramus, and only show your ignorance by opposing us.'

"I trust that this elaborate work of Dr. Green will be widely scattered over the country, and save our young men, especially our young theologians, from this German socialism."

---

The Pentateuch Discussion began in the October (1888) number of *HEBRAICA*, with an article by Prof. W. R. Harper, Ph. D., in which he presented the case of those who maintain the analysis of the Pentateuch, giving an elaborate and systematic statement of the arguments in its favor. The article of Prof. W. Henry Green, in the January-April (1889) number presents the opposing arguments of those who maintain the unity of the Pentateuch. The discussion is continued in the October (1889) number by Prof. Harper, and by Prof. Green in the January (1890) number.

---

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The July and August number of the STUDENT will contain articles by Prof. James D. Dana of Yale University, on "The Genesis of the Heavens and the Host of Them; or, The First Chapter of Genesis and Science." The editor of this magazine is providing a feast for its readers. No other religious periodical presents such an array of writers of the first class in their departments. We are glad to be able to announce that Mr. George W. Cable, the well known writer, is engaged to furnish us an article probably for the September number. The June number will contain a portrait of Professor W. J. Beecher, with a sketch of the life of this distinguished scholar.

We have used the Clergyman's Duplicator in the offices of the OLD AND NEW TESTAMENT STUDENT, and take pleasure in saying to the readers of this magazine that, after having tried several devices for making duplicate copies, we find the Clergyman's Duplicator the best for our

purposes, and we believe it will give perfect satisfaction to such of our readers as are in need of an apparatus of this kind. We call your attention to the advertisement in this issue of the STUDENT, and think you will find it to your advantage to write to the manufacturers for a descriptive circular and further particulars.

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*Announcements for Volume XI.*

JULY TO DECEMBER, 1890.

I.—THE NAME AND SCOPE.

The change which was made with Vol. X., by which the scope of the STUDENT was enlarged to cover the New Testament as well as the Old, has amply justified itself. Under the name assumed with the beginning of that volume, the OLD AND NEW TESTAMENT STUDENT will continue to deal with the whole field of biblical study with the same management and principles which have characterized it in the past.

II.—EDITORIAL MANAGEMENT.

It is the purpose of the editor, Prof. William R. Harper, Ph. D., of Yale University, to furnish to Bible students of America a biblical journal broad in scope, appealing to all classes of readers; progressive in its aims to elevate the study and understanding of the Scriptures; unique in many of its features, and practically indispensable to the student and the preacher. The single aim will be to exalt the Bible, by contributing in every way to throw light upon its meaning, to assist teachers in teaching it, and preachers in proclaiming its message, and to stimulate in all a living interest and a growing enthusiasm in the study of the oracles of God.

III.—CONTRIBUTORS.

Among its prominent Contributors in the past are scores of the leading Old and New Testament Scholars in America and Europe, a few of whom are here named. Others writers of equal erudition and fame will contribute to the current volume. A few names are here given of past and present contributors:

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*The Genesis of the Heavens and the Earth and all the Host of Them.* Two articles by Professor Dana, of Yale University.

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*Kinds of Messianic Prophecy.* By the Rev. Prof. Ballantine.

*Balaam and the Ass; The She Bear and the Forty-two Children; The Witch of Endor.* Three articles by the Rev. Prof. Sampey.

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3. THE BIOGRAPHICAL SKETCHES AND PORTRAITS, of which those of Professors Wm. Henry Green and Oakman S. Stearns have appeared in preceding volumes, will be continued by portraits of

*Prof. Willis J. Beecher, D. D.,* with biographical sketch by the Rev. Professor Riggs, and *Prof. M. S. Terry, D. D.,* with biographical sketch by the Rev. Prof. Horswell; *Prof. Chas. Augustus Briggs, D. D.,* with biographical sketch by the Rev. Professor Francis Brown.

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4. FOREIGN CORRESPONDENCE may be expected from *Rev. Prof. Sayce*, who will write concerning his recent sojourn in Egypt; from the *Rev. C. J. Ball*, who will write from London; from the *Rev. Prof. Dean A. Walker*, of the Beyrout College, Syria; the *Rev. C. N. Zeublin*, Leipzig; *U. S. Consul I. J. Manatt*, Athens; and the *Rev. Prof. John P. Peters* of the American Exploring Expedition, of the Babylonian Exploration Fund, at Niffer.

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7. INDUCTIVE BIBLE STUDIES on the Gospel of Luke will continue through this volume. The latter part of the Ministry of Christ will be presented, and the "Leaflets" will appear monthly, as before.

8. SYMPOSIUMS, such as appeared in Volume X. on "Expository Preaching," will be published in every number. Some of the subjects and writers are as follows:—

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- (3) *The Five Great Bible Questions of the Present Day*. By Prof. James R. Boise, D. D.; Rev. E. Mix, D. D.; Prof. J. D. Davis, Ph. D.; and others.
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- (6) *The Ten Best Books for the Study of the Bible*. By Prof. George H. Gilbert; Rev. P. A. Nordell, D. D.; Rev. Emory J. Haynes, D. D.; Prof. J. B. Thomas, D. D.; Rev. J. L. Jenkins, D. D.; and others; etc., etc.

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### I. DEPARTMENTS.

1. The Bible in English.
2. The Bible in Hebrew and Greek.
3. The Bible in the Ancient Versions.
  4. Biblical Literature.
  5. Biblical History.
  6. Biblical Theology.
7. The Hebrew Language.
8. The Assyrian, Arabic, Syriac, etc.
9. The New Testament Greek.

### II. SCHOOLS—DATES—PLACES.

- |                                 |                                      |   |
|---------------------------------|--------------------------------------|---|
| 1. NEW ENGLAND SCHOOL,          | May 22 (9 A. M.)—June 11 (6 P. M.),  | YALE DIVINITY SCHOOL,<br>New Haven, Conn.   |
| 2. PHILADELPHIA SCHOOL,         | June 12 (9 A. M.)—July 2 (6 P. M.),  | UNIV. OF PENNSYLVANIA,<br>Philadelphia, Pa. |
| 3. FIRST CHAUTAUQUA<br>SCHOOL,  | July 5 (9 A. M.)—July 25 (6 P. M.),  | Chautauqua, N. Y.                           |
| 4. SECOND CHAUTAUQUA<br>SCHOOL, | July 26 (9 A. M.)—Aug. 14 (6 P. M.), | Chautauqua, N. Y.                           |
| 5. CHICAGO SCHOOL,              | Aug. 14 (9 A. M.)—Sept. 3 (6 P. M.), | LAKE BLUFF, (near<br>Chicago), Illinois.    |

**Remark.**—Arrangements have been made for *courses of study* under the direction of the Institute, in connection with several of the well-known summer Assemblies. At this date (May 1), the following may be definitely announced: The Bay View, Mich., Saylor Springs, Ill., and Silver Lake, N. Y. Assemblies and the Summer School of Hebrew at American Fork, Utah.

### III. INSTRUCTORS.

Only a partial list of the instructors may at present be announced. The following will certainly be present:

Prof. W. G. Ballantine, Rev. L. W. Batten, Pres. John A. Broadus, Prof. C. R. Brown, Prof. S. Burnham, Prof. A. S. Carrier, Prof. James A. Craig, C. E. Crandall, Prof. E. L. Curtis, Prof. George H. Gilbert, George S. Goodspeed, Prof. E. P. Gould, Robert Francis Harper, Prof. W. R. Harper, Prof. H. V. Hilprecht, Prof. Charles Horswell, Prof. Morris Jastrow, Prof. Wallace W. Lovejoy, Prof. D. A. McClenahan, Prof. F. W. Phelps, Prof. Ira M. Price, Prof. R. W. Rogers, Prof. John R. Sampey, F. K. Sanders, Prof. George B. Stevens, Rev. J. M. Stifler, Prof. Barnard C. Taylor, Prof. M. S. Terry, Bishop John H. Vincent, Prof. Revere F. Weidner, A. M. Wilson.

THE NEW HAVEN SCHOOL  
OF THE  
AMERICAN INSTITUTE OF SACRED LITERATURE

At Yale Divinity School.

Beginning Thursday, May 22d, 9 A. M. Closing Wednesday, June 11th, 6 P. M.

[Other schools of the Institute will be held (1) at Philadelphia (June 12th-July 2d), (2) at Chautauqua, N. Y. (July 5th-25th), (3) at Chautauqua, N. Y. (July 26th-August 15th), (4) at Chicago (Lake Bluff), (August 14th-September 3d). For full particulars address William K. Harper, New Haven, Conn.]

I. SUBJECTS.

1. The Bible in English.
2. The Bible in Hebrew and Greek.
3. The Bible in the Ancient Versions.
  4. Biblical Literature.
  5. Biblical History.
  6. Biblical Theology.
  7. The Hebrew Language.
  8. The Assyrian, Arabic, Syriac, etc.
  9. The New Testament Greek.

II. INSTRUCTORS.

C. EUGENE CRANDALL, Yale University, New Haven, Conn.  
GEORGE S. GOODSPEED, Yale University, New Haven, Conn.  
WILLIAM R. HARPER, Yale University, New Haven, Conn.  
ROBERT F. HARPER, Yale University, New Haven, Conn.  
FRANK C. PORTER, Yale University, New Haven, Conn.  
FRANK K. SANDERS, Yale University, New Haven, Conn.  
GEORGE B. STEVENS, Yale University, New Haven, Conn.  
ALFRED M. WILSON, Institute of Sacred Literature, New Haven, Conn.

III. COURSES OF INSTRUCTION.

- Remarks.—1. It is not possible to give the details of the various courses; the title will, however, in most cases, indicate the nature of the work to be done.  
2. Each course, unless it is otherwise indicated, will consist of one hour a day, six days in the week, three weeks.

A. Department of English Old Testament.

1. Old Testament History from the Division of the Kingdom to the fall of Jerusalem; a study of the events, their significance, and of the relation of the period to Old Testament History in general. Mr. F. K. Sanders.
2. The Second Part of the Book of Isaiah (chs. 40-66);\* chapter by chapter, with a classification of the material under the most important heads. Prof. W. R. Harper.

B. Department of English New Testament.

3. The Origin and History of the New Testament Books,† Prof. George B. Stevens.
4. The Life of the Christ, based on Luke (last periods).‡ Mr. Geo. S. Goodspeed.
5. The Writings of John, with a study of their essential teachings. Mr. Frank C. Porter.

\* This course will be given in the *First Methodist Church*, four evenings in the week, at 8 o'clock. Tickets for this course alone, \$1.00.

† This course will be given in the *United Church Chapel* four times a week at 4.30 P.M. Tickets for this course alone, \$1.00.

‡ That part of Luke will be studied which will include the Sunday-school Lessons for July to December (1890).

### C. Department of Hebrew.

6. First Course in Hebrew, for *beginners* (*three hours a day*); Lessons I-XXV., in "Introductory Hebrew Method" and "Elements of Hebrew." **Prof. W. R. Harper and Mr. F. K. Sanders.**

7. Second Course in Hebrew, for *reviewers* (*three hours a day*); Lessons XVII.-L. in "Introductory Hebrew Method" and "Elements of Hebrew." **Prof. W. R. Harper and Mr. C. E. Crandall.**

8. Historical Hebrew and Review of Hebrew Grammar (*three hours a day*); *Exodus*; etymology; accents; vocabulary; sight-reading (in Samuel and Kings). **Prof. W. R. Harper, Mr. R. F. Harper and Mr. Sanders.**

9. Poetical Hebrew and Syntax (*three hours a day*); Haggai, Zech., and Malachi, syntax of tense and sentence; vocabulary; sight-reading (in Jeremiah and selected Psalms). **Prof. W. R. Harper, Mr. R. F. Harper and Mr. Wilson.**

### D. Department of New Testament Greek.

10. First Course in Greek, for *beginners* (*two hours a day*). Lessons I-XXV. in "Introductory New Testament Greek Method." **Mr. A. M. Wilson.**

11. Second Course in Greek, for *reviewers* (*two hours a day*). Lessons XXI.-L. in "Introductory New Testament Greek Method"; sight-translation in John's Epistles. **Mr. Geo. S. Goodspeed.**

12. Third or Advanced Course in Greek (*two hours a day*); Galatians; textual criticism; sight-translation. **Prof. Geo. B. Stevens.**

### E. Department of Cognate Languages.\*

13. Assyrian for *beginners*; Selected texts, transliterated and cuneiform, gram. principles, Lyon's "Assyrian Manual;" Delitzsch's "Assyrische Lesestücke." **Mr. R. F. Harper.**

14. Advanced Assyrian; Interpretation of important historical inscriptions, Rawlinson's "Inscriptions of W. Asia," Vol. I; Delitzsch's "Lesestücke." **Mr. R. F. Harper.**

15. Arabic for *beginners* (*one hour a day*); Selections from Arabic Bible and the Quran; gram. principles, Lansing's "Arabic Manual." **Prof. W. R. Harper.**

### F. Department of Ancient Versions.

16. First Septuagint course; Reading with comparison of Hebrew text. **Prof. Geo. B. Stevens.**

17. Second Septuagint course; Study of 1 Samuel in connection with Driver's Notes on the Hebrew text of the Books of Samuel. **Mr. Frank C. Porter.**

### IV. GENERAL INFORMATION.

1. Rooms for gentlemen may be obtained in the *Yale Divinity School*, \$1.00 a week including light; rooms in private families, \$1.00 a week and upward. Table-board, \$3.50 and upward.
2. The School will open in the chapel of *Yale Divinity School*, Thursday, May 22d, 9 A. M. An address will be given Thursday evening in the United Church Chapel by Prof. C. A. Briggs, on *Works of the Imagination in the Old Testament*. The various classes will be organized from 10 A. M. to 1 P. M. *Regular recitations will begin at 2 P. M.*
3. The books needed will be on sale in the Divinity building during the first week of the School.
4. The tuition fee will be \$5.00 for courses in Hebrew, Greek, Assyrian, etc.; \$3.00 for the courses in the English Bible. (See, however, special price for courses Nos. 2 and 3.)
6. No person will be permitted to take more than three hours of instruction a day, except by special permission of the Principal. Persons having Hebrew, Greek, Cognate or Version tickets will be permitted to attend an English Course one hour a day without additional charge.

Address, in regard to rooms and board or the work of the different courses, the Principal,

**William R. Harper, New Haven, Conn.**

\* No course will be organized unless four applications are received by the Principal thirty days before the opening of the School.

THE PHILADELPHIA SCHOOL  
OF THE  
AMERICAN INSTITUTE OF SACRED LITERATURE  
AT THE UNIVERSITY OF PENNSYLVANIA.

Beginning Thursday, June 12th, 9 A. M.

Closing Wednesday, July 2d, 5 P. M.

[Other schools of the Institute will be held (1) at New Haven (May 22d-June 11th), (2) at Chautauqua, N. Y. (July 5th-25th), (3) at Chautauqua, N. Y. (July 26th-Aug. 15th), (4) at Chicago, Lake Bluff (Aug. 14th-Sept. 3d). For full particulars, address William R. Harper, New Haven, Conn.]

I. SUBJECTS.

1. The Bible in English.
2. The Bible in Hebrew and Greek.
3. The Bible in the Ancient Versions.
  4. Biblical Literature.
  5. Biblical History.
  6. Biblical Theology.
  7. The Hebrew Language.
  8. The Assyrian, Arabic, Syriac, etc.
  9. The New Testament Greek.

II. INSTRUCTORS.

REV. L. W. BATTEN, Protestant Episcopal Divinity School, Philadelphia, Pa.  
PROF. E. P. GOULD, Protestant Episcopal Divinity School, Philadelphia, Pa.  
PROF. WILLIAM R. HARPER, Yale University, New Haven, Conn.  
PROF. H. V. HILPRECHT, University of Pennsylvania, Philadelphia, Pa.  
PROF. MORRIS JASTROW, JR., University of Pennsylvania, Philadelphia, Pa.  
PROF. WALLACE W. LOVEJOY, Reformed Episcopal Divinity School, Philadelphia, Pa.  
PROF. ROBERT W. ROGERS, Haverford College, Pa.  
PROF. GEORGE B. STEVENS, Yale University, New Haven, Conn.  
PROF. J. M. STIFLER, Crozer Theological Seminary, Chester, Pa.  
PROF. BARNARD C. TAYLOR, Crozer Theological Seminary, Chester, Pa.  
PROF. REVERE F. WEIDNER, Augustana Theological Seminary, Rock Island, Ill.

III. COURSES OF INSTRUCTION.

Remarks.—1. It is not possible to give the details of the various courses; the title will, however, in most cases, indicate the nature of the work to be done.  
2. Each course, unless it is otherwise indicated, will consist of one hour a day, six days in the week, three weeks.

A. Department of English Old Testament.

1. The civil and social element in the Mosaic Legislation. **Rev. Mr. Batten.**\*
2. Old Testament History from the Time of Samuel to the Division of the Kingdom. **Prof. Taylor.**
3. The Book of Psalms,—its origin, growth, and contents, with special reference to the historical element. **Prof. Harper.**
4. The Second Part of the Book of Isaiah (chs. 40-66); *nine hours in all*, three hours a week, Monday, Wednesday and Friday, 4:30 P. M.\* **Prof. Harper.**

B. Department of English New Testament.

5. The Life and Times of the Christ. **Prof. Stifler.**
6. The Life and Writings of Paul. **Prof. Weidner.**
7. Epistles to the Corinthians. **Prof. Gould.**
8. Epistle to the Galatians. **Prof. Stevens.**

C. Department of Hebrew.

9. First Course in Hebrew, for *beginners*, (*three hours a day*); Lessons I.-XXV., in "Introductory Hebrew Method" and "Elements of Hebrew." **Profs. Harper and Rev. Mr. Batten.**

\* This course in the *English Bible* will be given, at the Y. M. C. A. Building, Fifteenth and Chestnut Streets.

10. Second Course in Hebrew, for *reviewers* (three hours a day); Lessons XVII.-L. in "Introductory Hebrew Method" and "Elements of Hebrew." **Profs. Harper and Lovejoy.**

11. Historical Hebrew and Review of Hebrew Grammar (three hours a day); *Exodus*; etymology; accent; vocabulary; sight-reading (in Samuel and Kings). **Profs. Harper, Taylor and Rogers.**

12. Poetical Hebrew and Syntax (three hours a day); *Job*; syntax of tense and sentence; poetical accents; vocabulary; sight-reading (in Jeremiah and selected Psalms). **Profs. Harper, Taylor and Rogers.**

#### D. Department of New Testament Greek.

13. First course in Greek for *beginners* (two hours a day). Lessons I.-XXV. in "Introductory New Testament Greek Method." **Prof. Weidner.**

14. Second Course in Greek, for *reviewers* (two hours a day). Lessons XXI.-L. in "Introductory New Testament Greek Method;" sight-translation in John's Epistles. **Profs. Weidner and Gould.**

15. Third or Advanced Course in Greek (two hours a day); Romans; textual criticism; sight-translation. **Profs. Gould and Stifler.**

#### E. Department of Cognate Languages.\*

16. Assyrian for *beginners* (two hours a day); Selected texts, transliterated and cuneiform, gram. principles, Lyon's "Assyrian Manual;" Delitzsch's "Assyrische Lesestücke." **Prof. Hilprecht.**

17. Advanced Assyrian (two hours a day); Interpretation of important historical inscriptions. Rawlinson's "Inscriptions of W. Asia," Vol. I; Delitzsch's "Lesestücke," or Assyrian Contract Tablets. **Prof. Hilprecht.**

18. Arabic for *beginners* (one hour a day); Selections from Arabic Bible and Quran; gram. principles, Lansing's "Arabic Manual." **Prof. Harper.**

19. Advanced Arabic (one hour); Syntax; review of etymology; selections from Quran. Quran; Lansing's "Arabic Manual." **Prof. Jastrow.**

20. Aramaic (one hour); Comp. study of Gen. I.-X. Targum and Hebrew; gram. principles, Brown's "Aramaic Manual," Parts I. and II. **Prof. Jastrow.**

21. Syriac (one or two hours); Comparative study of Gen. I.-IV. Syriac and Hebrew; selections from Peshitto and Syriac Historians; gram. principles. **Prof. Jastrow.**

22. Rabbinical Hebrew: for books, etc., correspond with the instructor. **Prof. Jastrow.**

#### F. Department of Ancient Versions.

23. First Septuagint course, reading with comparison of Hebrew text. **Rev. Mr. Batten.**

24. Second Septuagint course, studied with special reference to New Testament Greek. **Prof. Stifler.**

25. Targum course (see above, Course No. 20). **Prof. Jastrow.**

### IV. GENERAL INFORMATION.

1. Board in private families and boarding-houses, near the buildings of the University, may be had for \$4.00 a week and upwards. Address all communications on this subject to Rev. L. W. Batten, 61st and Hazel avenue, Philadelphia, Pa.

2. The school will open at the University of Pennsylvania, Thursday, June 12th, 9 A. M., with an address by Professor Harper, upon the subject *The Historical Element in Prophecy*. The various classes will be organized from 10 A. M. to 1 P. M. *Regular Recitations will begin at 2 P. M.*

3. The various books needed will be on sale in the University building during the first week of the school.

4. The tuition fee will be \$5.00 for courses in Hebrew, Greek, Assyrian, etc.; \$3.00 for courses in the English Bible.

5. No person will be permitted to take more than three hours of instruction a day except by special permission of the Principal. Persons having tickets for Hebrew, Greek, Cognate or Version Courses will be permitted to attend an English course one hour a day without additional charge.

For special information, address the Secretary,

**Rev. L. W. Batten**, 61st Street and Hazel Ave., Philadelphia,  
or the Principal, **William R. Harper**, New Haven Conn.

\* No course will be organized unless four applications are received by the Principal thirty days before the opening of the School.

# THE CHAUTAUQUA SCHOOLS

OF THE

## AMERICAN INSTITUTE OF SACRED LITERATURE

AT CHAUTAUQUA, N. Y.

Beginning Saturday, July 5th.

Closing Friday, August 15th.

[Other schools of the Institute will be held (1) at New Haven, Conn. (May 22d-June 11th); (2) at Philadelphia, Pa. (June 12th-July 3d); (3) at Chicago (Lake Bluff) (Aug. 14th-Sept. 3d). For full particulars address William R. Harper, New Haven, Conn.]

### I. SUBJECTS.

1. The Bible in English.
2. The Bible in Hebrew and Greek.
3. The Bible in the Ancient Versions.
  4. Biblical Literature
  5. Biblical History.
  6. Biblical Theology.
  7. The Hebrew Language.
  8. The Assyrian, Arabic, Syriac, etc.
  9. The New Testament Greek.

### II. INSTRUCTORS AND LECTURERS.

PROF. WILLIAM G. BALLANTINE, Oberlin College, Oberlin, Ohio.  
PROF. L. W. BATTEN, Protestant Episcopal Divinity School, Philadelphia, Pa.  
PROF. JOHN A. BROADUS, Theological Seminary, Louisville, Ky.  
PROF. SYLVESTER BURNHAM, Colgate University, Hamilton, N. Y.  
PROF. WILLIAM R. HARPER, Yale University, New Haven, Conn.  
DR. ROBERT F. HARPER, Yale University, New Haven, Conn.  
PROF. CHARLES HORSWELL, Northwestern University, Evanston, Ill.  
PROF. DAVID A. MCCLENAHAN, United Pres. Theol. Seminary, Allegheny, Pa.  
BISHOP JOHN H. VINCENT, Buffalo, N. Y.  
PROF. REVERE F. WEIDNER, Augustana Theol. Sem., Rock Island, Ill.

### III. CHAUTAUQUA SPECIAL SCHOOLS OF THE ENGLISH BIBLE.

#### 1. *The Christian Endeavor School of the English Bible.*

Beginning Saturday, July 5th, 2 P. M.

Closing Friday, July 18th, 6 P. M.

##### A. COURSES OF INSTRUCTION.

1. *General View of the Books of the Bible*; different kinds of literature; relation of the various books to each other; relation of the Old and New Testaments; relation of the books to Israelitish History. **Prof. Sylvester Burnham.**

2. *The Prophecies of Isaiah* (chapters i.-xxxix); the times in which Isaiah lived; the sermons which he preached; the teachings of these sermons; the relation of the sermons to those times; the application of the teachings to our times; the Messianic ideas. **Prof. William R. Harper.**

3. *The Epistle to the Galatians*; its relations to the other Epistles of Paul; its thought, chapter by chapter; its doctrinal truths; its practical teachings. **Prof. Revere F. Weidner.**

4. *The Life of the Christ*, based on Luke, Inductive Bible Studies. That portion of the Gospel of Luke which will be studied in the Sunday-schools after Sept. 1st will be taken up by the inductive plan. Special attention will be given to inculcating true methods of study. **Prof. Charles Horswell.**

##### B. SOCIETY WORK.

President Francis E. Clark, of "The Young People's Society of Christian Endeavor," and representatives of "The Epworth League," "St. Andrew's Brotherhood," and other organizations will be present during the session of the school, by whom lectures will be given and conferences conducted for the help of those who are severally connected with these organizations. One hour a day will be devoted to such work.



## 2. College Students' School of the English Bible.

Beginning Saturday, July 19th, 9 A. M.

Closing Friday, Aug. 1st, 5 P. M.

[This school is held under the joint management of the "International Committee of the Y. M. C. A.," the "Chautauqua Management," and the "American Institute of Sacred Literature."]

### A. COURSES OF INSTRUCTION.

1. *The Last Six Months of our Lord's Ministry.* These twelve "studies" will include the ground covered by the Sunday-school lessons in the Gospel of Luke for the latter part of the year. **Prof. John A. Broadus.**

2. *The Earlier Hebrew Prophets and Prophecy;* a study of Joel, Amos, Hosea, Isaiah and Micah, with the purpose of fixing in mind (1) the historical setting of each prophecy; (2) the essential thought of the prophecy; (3) its bearing upon the Messianic coming; (4) its teaching for our times. Syllabi will be furnished the class, and only the English Bible will be needed. **Prof. William R. Harper.**

3. *Special Biblical Topics,* treated Biblically.—The following topics will be treated: (1) The Scriptures; (2) The Divinity of Christ; (3) The Person and Work of the Holy Spirit; (4) Sin; (5) The Love of God; (6) Reconciliation with God; (7) The New Birth; (8) Faith; (9) Holiness; (10) Prayer; (11) The Resurrection; (12) The Last Judgment. **Prof. William G. Ballantine.**

### B. ASSOCIATION WORK.

Messrs. C. K. Ober and J. R. Mott, the college secretaries of the International Committee of the Y. M. C. A., will be present during the entire session of the school, together with other leading representatives of the Y. M. C. A. There will be held under their direction conferences on Association work, missionary work, Bible work, and other subjects connected with the general work of the Association. One hour a day, at least, will be devoted to such conferences.

## 3. Bible Teachers' School of the English Bible.

Beginning Saturday, August 2d, 9 A. M.

Closing Friday, August 15th, 5 P. M.

[The work of this school will be entirely different from that done by the Normal Classes. Each course, one hour a day, twelve days, beginning August 2.]

### A. BIBLE WORK.

1. *Inductive Bible Studies on the Life of Christ,* the purpose being to show how the subject is to be taught by teaching it; the class will be regarded as an ordinary Bible-class and the work will be done from that point of view. "Inductive Bible Studies on Gospel of Luke" will be used. **Prof. Chas. Horswell.**

2. *The Prophecies of Joel, Habakkuk and Haggai;* the work will be done with a view to (1) mastering the contents of the books; (2) becoming familiar with the historical periods of which each book is a part; (3) the study of the relation of the books to this history; (4) formulating some general principles of prophecy; (5) showing how a book may be studied as a book. **Prof. William R. Harper.**

3. *Special Biblical Studies.* The following topics will be considered: (1) The Scriptures; (2) The Divinity of Christ; (3) The Person and Work of the Holy Spirit; (4) Sin; (5) The Love of God; (6) Reconciliation with God; (7) The New Birth; (8) Faith; (9) Holiness; (10) Prayer; (11) The Resurrection; (12) The Last Judgment. **Prof. Wm. G. Ballantine.**

### B. PRACTICE IN TEACHING.

The school will be divided into groups of ten, each group having as leader an experienced teacher. One member of the group will teach the group each day the "Inductive Lesson" of the preceding day. Forty minutes will be allowed for this: the remaining twenty minutes will be given to criticism of the teaching by the leader and other members of the group. Only those will be admitted to a group who agree beforehand to be present, Providence permitting, at every meeting. Ten or twelve hours of this kind of work will do wonders for a "poor" teacher. The groups will be organized by **Prof. William R. Harper.**

## 4. General Information Concerning the Special Schools.

1. **Expense.** The tuition for two weeks will be \$2.00; besides this there will be a gate fee of \$1.50. Board and room may be obtained at any price from \$5.00 and upwards a week. The total expense need not be over \$14.00 or \$15.00 for the two weeks.

2. **Admission.** These schools will be conducted exclusively for the special classes indicated. To the *first* there will be admitted only members of a regularly organized Young People's Society; to the *second*, college students and instructors; to the *third*, teachers or those who are preparing to teach. For further information address  
**William R. Harper, New Haven, Conn.**

#### IV. CHAUTAUQUA GENERAL SCHOOLS OF THE ENGLISH BIBLE.

[There will be *three* general schools, each continuing two weeks.]

##### 1. First School of the English Bible. (July 5-18.)

1. *General Principles of Biblical Interpretation*, a study of the principles underlying the work of interpretation, including laws for the interpretation of Figurative language; the relation of circumstances (of person, place, time, etc.) to the meaning of a passage; parallel passages, etc., etc. **Prof. Sylvester Burnham.**

2. *The Book of Isaiah*, including a study of (1) the sermons in their chronological order; (2) the historical events which lie back of the sermons; (3) the great teaching of the sermons; (4) the Messianic ideas. The class will choose between the study of chapters I.-XXXIX. and chapters XL.-LXVI. **Prof. Wm. R. Harper.**

3. *The Books of Amos and Hosea*, including a study of (1) the history of the times in which these prophecies were delivered; (2) the thought of the chapters, one by one; (3) the systematic arrangement of the teachings under leading subjects. **Prof. David A. McClenahan.**

4. *The Life and Times of the Christ*, studied inductively on the basis of Luke. The course will cover the early life of Jesus, and the Galilean Ministry, Luke 1 : 1-9 : 50. "Inductive Bible Studies on Luke" will be used. **Prof. Charles Horswell.**

5. *Epistles to the Ephesians and Colossians*, including (1) a detailed analysis of the contents; (2) an exhaustive study of the topics; (3) a consideration of the heresies of the apostolic age. **Prof. Revere F. Weidner.**

##### 2. Second School of the English Bible. (July 19th-August 1st.)

1. *Special Principles of Biblical Interpretation*, including a study of (1) the principles of typology; (2) the principles of prophecy, (3) the various kinds of Messianic passages; (4) Old Testament theophanies, etc., etc. **Prof. Sylvester Burnham.**

2. *The Book of Jeremiah*, a study in chronological order, in four divisions, of Jeremiah's prophecies, with special reference to the history of the times, e. g. Josiah's reformation, Josiah's death, the fall of Jerusalem, the captivity. **Prof. William R. Harper.**

3. *The Lessons, Parables, and Miracles* studied inductively. Members of the class will be furnished slips containing the titles of all the parables and references to them; also a list of six questions; e. g. What lesson is illustrated by the greatest number of parables? What dangers are indicated in the parables? What duties are inculcated in the parables? In preparation for each question each member of the class must read over all the parables with reference to answering all of these questions. No hints or helps are furnished by the instructor and the work will be in the strictest sense inductive. The same course will be pursued with the miracles. **Prof. William G. Ballantine.**

4. *The Friends of Jesus*, the principal persons in friendly association with our Lord during his earthly life will be taken up singly or in groups, so as to study the history and character of each one, and interesting related questions. The class will be asked to hunt up whatever is found in the New Testament about each person, and the hour will be filled with conversational lectures and free questioning. Any Bible Dictionary, Commentary, or Concordance will be helpful in preparing the lessons, but only the Bible itself will be indispensable. **Prof. John A. Broadus.**

5. *Epistles to the Galatians and Philippians*, including a study of (1) the chapters, verse by verse and section by section; (2) an examination of the special topics; (3) application of the religious teaching to our times. **Prof. Revere F. Weidner.**

6. *The Life and Times of the Christ*, studied inductively, on the basis of Luke. This course will include the period of the Perean Ministry, Luke 9 : 51-18 : 30. "Inductive Studies on Luke" will be used. **Prof. Charles Horswell.**

##### 3. Third School of the English Bible. (August 2d-15th.)

1. *Social and Civil Elements in the Mosaic Legislation*, a study of the more important enactments in the Mosaic legislation relating to the family and the State. The study will not touch upon the so-called Pentateuchal Question, but will be confined strictly to the examination of the laws. **Prof. L. W. Batten.**

2. *The Book of Ezekiel*, a study in chronological order, in three divisions, of Ezekiel's prophecies, with special reference to the history of the times, e. g. the destruction of Jerusalem, Israel in Exile, the ritual of the future. **Prof. William R. Harper.**

3. *Biblical Topics*. The following topics will be studied: (1) The Scriptures; (2) The Divinity of Christ; (3) The Person and Work of the Holy Spirit; (4) Sin; (5) The Love of God; (6) Reconciliation with God; (7) The New Birth; (8) Holiness; (9) Faith; (10) Prayer; (11) Resurrection; (12) The Last Judgment. **Prof. William G. Ballantine.**

4. *The Life and Times of the Christ*, studied inductively, on the basis of Luke. This course will include the period of the last days, Luke 18: 31 to the end, as well as a general résumé of the entire subject. **Prof. Charles Horswell.**

5. *The Writings of John*, including a rapid survey of the Gospel and Epistles of John with study of the material, chapter by chapter, (2) a consideration of the questions relating to their origin and relations. **Prof. Revere F. Weidner.**

6. *The Epistles to Timothy*, lectures and familiar talks, intended especially for ministers. **Bishop John H. Vincent.**

## V. CHAUTAUQUA SCHOOLS OF HEBREW.

[Two Schools of three weeks each, the first beginning July 5th, the second, July 26th. In the following list of courses those marked A, are given in the first session only; those marked B, in the second only; those marked C, in both first and second sessions.]

1. First Hebrew Course, for *beginners* (C) (Section I), twelve hours a week, including (1) the text of Genesis, 1-3; (2) exposition and mastery of grammatical principles; (3) exercises, English and Hebrew; (4) memorizing of words: (5) reading aloud of text; (6) sight translation, Harper's "Introductory Hebrew Method" and "Elements of Hebrew." **Profs. Harper and McClenahan.**

2. First Hebrew Course, for *beginners* (C) (Section II), twelve hours a week, but not covering so much ground. **Prof. Harper and Dr. Robert F. Harper.**

3. Second Hebrew Course, for *reviewers* (C), eighteen hours a week, including (1) text of Genesis 3-8; (2) weak verbs; (3) noun formations and inflections; (4) exercises, English and Hebrew; (5) memorizing of words, and sight translation in Joshua, Judges, and Ruth. **Profs. Harper, McClenahan and Horswell.**

4. Third Hebrew Course, Historical Hebrew (C), eighteen hours a week, including (1) critical translation and study of Exodus, Deuteronomy, or I. Samuel; (3) review of Hebrew grammar with special reference to the vowel system; (3) accents; (4) memorizing of words and sight translation in II. Samuel I. and II. Kings. **Profs. Harper, McClenahan and Dr. Robert F. Harper.**

5. Fourth Hebrew Course (A), eighteen hours a week, including critical translation of selected Psalms; (2) syntax of the Hebrew noun and tenses; (3) memorizing of words and sight translation in Chronicles and selected Psalms. **Profs. Harper, Burnham and Batten.**

6. Fourth Hebrew Course (B), eighteen hours a week, including (1) critical translation of Job; (2) syntax of the Hebrew sentence; (3) memorizing of words and sight translation in Job. **Profs. Harper, Ballantine and Batten.**

## VI. CHAUTAUQUA SCHOOLS OF NEW TESTAMENT GREEK.

(Same session as the School of Hebrew; for meaning of A, B, C, see above.)

1. First Greek Course, for *beginners* (C), twelve hours a week, including (1) the text of John 1-2; (2) exposition and mastery of grammatical principles; (3) exercises, English and Greek; (4) memorizing of words; (5) reading aloud of text; (6) sight translation, Harper & Weidner's "Introductory New Testament Greek Method." **Profs. Weidner and Horswell.**

2. Second Greek Course, for *reviewers* (C), twelve hours a week, including (1) text of John 3-21; (2) grammatical study; (3) exercises, English and Greek; (4) memorizing of words and sight translation, Harper & Weidner's "Introductory New Testament Greek Method." **Profs. Weidner and Horswell.**

3. Third Greek Course, Epistles (B) eighteen hours a week, including (1) critical study of Galatians; (2) peculiarities of New Testament Greek; (3) sight reading in the easier Epistles. **Profs. Weidner and Horswell.**

4. Fourth Greek Course, Epistles (B), eighteen hours a week, including (1) critical study of Ephesians; (2) New Testament Greek Syntax; (4) sight-reading in Acts and Revelations. **Profs. Weidner and Horswell.**

## VII. CHAUTAUQUA SCHOOLS OF SEMITIC LANGUAGES AND ANCIENT VERSIONS.

[Same session as the School of Hebrew; for meaning of A, B, C, see above.]

1. Assyrian for *beginners* (A), twelve hours a week. Selected texts, transliterated and cuneiform, gram. princ. Lyon's "Assyrian Manual;" Delitzsch's "Assyrische Lesestücke." **Dr. Robert F. Harper.**
2. Advanced Assyrian (B), twelve hours a week: Interpretation of important historical inscriptions. Rawlinson's "Inscriptions of W. Asia," Vol. I.; Delitzsch's "Lesestücke." **Dr. Robert F. Harper.**
3. Arabic for *beginners* (A), six hours a week. Selections from Arabic Bible and Quran; gram. princ. Lansing's "Arabic Manual." **Dr. Robert F. Harper.**
4. Advanced Arabic (B), six hours a week. Syntax; review of etymology; selections from Quran. Quran; Lansing's "Arabic Manual." **Prof. Harper.**
5. Aramaic (A), six hours. Comp. study of Gen. I.-X. Targum and Hebrew: gram. princ. Brown's "Aramaic Manual," Parts I. and II. **Prof. Burnham.**
6. Syriac (B), six hours. Comparative study of Gen. I.-IV. Syriac and Hebrew; selections from the Peshitto and Syriac historians; gram. princ. **Prof. Ballantine.**
7. First Septuagint Course, six hours a week. Reading with comparison of Hebrew text. **Prof. Burnham.**
8. Second Septuagint Course, six hours a week. Studied with special reference to New Testament Greek. **Prof. Ballantine.**

## VIII. ADDITIONAL INFORMATION.

1. **Special Lectures.** The following special lectures will be given in connection with the work of the various schools of sacred literature:
  - (1) By DR. ROBERT F. HARPER, (a) The History of Excavations in Assyria and Babylonia; (b) The Literature of the Cuneiform Inscriptions; (c) Ancient and Modern Babylonia.
  - (2) By PROF. SYLVESTER BURNHAM, (a) Christ and Criticism; (b) Old Bible but a New Theology; (c) An Inductive Theory of Inspiration.
  - (3) By PROF. REVERE F. WEIDNER, (a) Fundamental Principles of Christian Ethics; (b) Virtue and Law; (c) The Petrine Eschatology; (d) The Pauline Eschatology.
  - (4) By PROF. WILLIAM G. BALLANTINE, (a) The Earlier Prophecies of Isaiah; (b) The Later Prophecies of Isaiah; (c) The Prophet Jeremiah.
  - (5) By PROF. JOHN A. BROADUS, (a) The Use of the Bible by Ministers; (b) The Inter-Biblical Period.
  - (6) By PROF. CHARLES HORSWELL, (a) The Outward Form of the Quran.
  - (7) By PROF. L. W. BATTEN, The Fifty-third Chapter of Isaiah.
  - (8) By PROF. W. R. HARPER, (a) The Historical Element in Prophecy; (b) The Bible Study Demanded To-day; (c) What is involved in a Study of the Book of Psalms.
2. **Special Bible Studies.** Two courses of special Bible studies will be given by PROF. WILLIAM R. HARPER: (1) Sunday mornings, July 6-August 14, (a) Elijah and Elisha, (b) Jonah, (c) Hosea, (d) Haggai, (e) Zachariah, (f) Malachi; (2) every morning, Aug. 6-14, (a) the Psalms of David; (b) the Psalms connected with the invasion of Sennacherib; (c) the Psalms connected with the fall of Jerusalem; (d) the Psalms of the Exile; (e) the Psalms of the Restoration; (f) Later Temple Psalms; (g) the Psalms of the Maccabean period.
3. **Expenses.** Board and room may be obtained at prices ranging from \$5.00 a week upward. (For detailed information address W. A. Duncan, Chautauqua, N. Y.) The tuition fee for each English school (of *two* weeks) is \$2.00; for the Hebrew, Greek or Semitic Language Schools, \$5.00 (whether three or six weeks).
4. **Books.** Books for all departments will be on sale at the book stores.
5. **Special Notices.** The opening exercises of Schools of Sacred Literature will be held Saturday, July 5, at 1:30 P. M. The various classes will be organized on the same day between 3 and 6 P. M. Recitations will begin Monday, July 7, at 8 A. M. Special exercises connected with the opening of the Christian Endeavor Bible School will be held Saturday, July 5, 2:30 P. M.

For special information concerning the work in any class or department, address the Principal,

William R. Harper, New Haven, Conn.

# THE CHICAGO SCHOOL

OF THE

## AMERICAN INSTITUTE OF SACRED LITERATURE

AT LAKE BLUFF ASSEMBLY, ILLINOIS,

Beginning Thursday, August 14th, 9 A. M.

Closing Wednesday, Sept. 3, 6 P. M.

### I. SUBJECTS.

1. The Bible in English.
2. The Bible in Hebrew and Greek.
3. The Bible in the Ancient Versions.
  4. Biblical Literature.
  5. Biblical History.
  6. Biblical Theology.
  7. The Hebrew Language.
  8. The Assyrian, Arabic, Syriac, etc.
  9. The New Testament Greek.

### II. INSTRUCTORS.

- PROF. AUGUSTUS H. CARRIER, McCormick Theol. Sem., Chicago, Ill.  
 PROF. JAMES A. CRAIG, Lane Theological Sem., Cincinnati, O.  
 PROF. GEORGE H. GILBERT, Congregational Theol. Sem., Chicago, Ill.  
 PROF. CHARLES HORSWELL, Garrett Biblical Institute, Evanston, Ill.  
 PROF. WILLIAM R. HARPER, Yale University, New Haven, Conn.  
 PROF. IRA M. PRICE, Baptist Theol. Sem., Morgan Park, Ill.  
 PROF. MILTON S. TERRY, Garrett Biblical Institute, Evanston, Ill.  
 PROF. JOHN R. SAMPEY, Baptist Theol. Sem., Louisville, Ky.  
 PROF. REVERE F. WEIDNER, Angustana Theol. Sem., Rock Island, Ill.

### III. COURSES OF INSTRUCTION.

**Remarks.**—I. It is not possible to give the details of the various courses; the title will, however, in most cases, indicate the nature of the work to be done. Each course, unless it is otherwise indicated, will consist of one hour a day, six days in the week, three weeks.

#### *A. Department of English Old Testament.*

1. The civil and social element in the Mosaic Legislation, . . . Prof. Terry.
2. Old Testament History from the Division of the Kingdom, to the Fall of Jerusalem, . . . Prof. Price.
3. The Book of Psalms,—its origin, growth, and contents, with special reference to the historical element, . . . Prof. Harper.
4. The Second Part of the Book of Isaiah (chs. 40-66); chapter by chapter with a classification of the material under the most important heads, . . . Prof. Harper.

#### *B. Department of English New Testament.*

5. The Life and Times of the Christ, Prof. Horswell.
6. The Life and Writings of Paul, Prof. Weidner.
7. The Epistle to the Romans, Prof. Gilbert.
8. The Epistles to the Corinthians, Prof. Sampey.

### C. Department of Hebrew.

9. First Course in Hebrew, for *beginners (three hours a day)*; Lessons I.-XXV., in "Introductory Hebrew Method" and "Elements of Hebrew," **Profs. Harper and Horswell.**
10. Second Course in Hebrew, for *reviewers (three hours a day)*; Lessons XVII.-L. in "Introductory Hebrew Method" and "Elements of Hebrew," **Profs. Harper and Carrier.**
11. Historical Hebrew and Review of Hebrew Grammar (*three hours a day*); *Deuteronomy*; etymology; accents; vocabulary; sight-reading (in Samuel and Kings), **Profs. Harper, Craig and Horswell.**
12. Poetical Hebrew and Syntax (*three hours a day*); *Obadiah, Joel and Amos*; syntax of tense and sentence; vocabulary; sight-reading (in Jeremiah and selected Psalms), **Profs. Harper, Price and Carrier.**

### D. Department of New Testament Greek.

13. First course in Greek for *beginners (two hours a day)* Lessons I.-XXV. in "Introductory New Testament Greek Method," **Prof. Weidner.**
14. Second Course in Greek, for *reviewers, (two hours a day)*. Lessons XXVI.-L. in "Introductory New Testament Greek Method;" sight-translation in John's Epistles, **Prof. Weidner.**
15. Third or Advanced Course in Greek (*three hours a day*); Galatians; textual criticism; sight-translation, **Profs. Gilbert and Sampey.**

### E. Department of Cognate Languages.\*

16. Assyrian for *beginners (two hours a day)*: Selected texts, transliterated and cuneiform; gram. principles, Lyon's "Assyrian Manual;" Delitzsch's "Assyrische Lesestücke," **Prof. Craig.**
17. Advanced Assyrian (*one hour a day*): Interpretation of selections from Assurbanipal texts in Rawlinson's "Inscriptions of W. Asia," Vol. V.; Delitzsch's "Lesestücke," **Prof. Price.**
18. Arabic for *beginners (two hours a day)*: Selections from Arabic Bible and Quran; gram. principles, Lansing's "Arabic Manual," **Prof. Harper.**
19. Advanced Arabic (*one hour*): Syntax; review of etymology; selections from Quran. Quran; Lansing's "Arabic Manual," **Prof. Harper.**
20. Aramaic (*one hour*): Comp. study of Gen. I.-X. Targum and Hebrew; gram. principles, Brown's "Aramaic Manual," Parts I. and II., **Prof. Terry.**
21. Syriac (*one or two hours*): Comparative study of Gen. I.-IV. Syriac and Hebrew; selections from the Peshitto and Syriac Historians; gram. principles, **Prof. Terry.**

### F. Department of Ancient Versions.

22. First Septuagint course, reading with comparison of Hebrew text, **Prof. Sampey.**
23. Second Septuagint course, studied with special reference to New Testament Greek, **Prof. Gilbert.**

## IV. GENERAL ANNOUNCEMENT.

1. Rooms and board may be obtained at prices ranging from \$2.50 a week upward. There will be no trouble in securing satisfactory accommodations after reaching the Assembly-grounds, which are situated at Lake Bluff (Chicago and Northwestern R. R.).
2. The school will open Thursday, August 14 (9 A. M.). The various classes will be organized from 10 A. M. to 1 P. M. Regular recitations will begin 2 P. M.
3. The books needed will be on sale during the first week of the school.
4. The tuition fee will be \$5.00 for courses in Hebrew, Greek, Assyrian, etc.; \$3.00 for the courses in the English Bible.
5. No person will be permitted to take more than three hours of instruction a day except by special permission of the Principal. Persons having Hebrew, Greek, Cognate or Version tickets will be permitted to attend an English Course one hour a day without additional charge.

Address in regard to the work of the different courses, the instructor, or the Principal,

**William R. Harper, New Haven, Conn.**

\* No course will be organized unless four applications are received thirty days before the opening of the School.

# SUMMER COURSES

CONDUCTED BY

## THE AMERICAN INSTITUTE OF SACRED LITERATURE

The Institute has arranged for certain courses of Biblical instruction to be offered in several places where regular Institute Schools could scarcely be organized. At the present date (April 15th), the following announcement may be made:

### I. UTAH HEBREW SCHOOL, JULY 8-30, 1890.

#### AMERICAN FORK, UTAH.

1. This school will be under the direction of Prof. Edward L. Curtis, Ph. D., of McCormick Theological Seminary, Chicago, Ill., assisted by the Rev. Thos. F. Day, of American Fork, Utah.

2. Three courses are offered in Hebrew, viz., (1) *For beginners*; (2) *For reviewers*; (3) *For advanced students*. In the last course, the *Book of Psalms* will be studied.

3. For information with regard to expenses, address Rev. Thos. F. Day, American Fork, Utah.

### II. SILVER LAKE SCHOOL OF THE BIBLE, JULY 14-AUG. 7.

#### SILVER LAKE ASSEMBLY, NEW YORK.

1. The school will be under the direction of the Rev. W. C. Wilbor, Ph. D., Le Roy, N. Y., who will be assisted by the Rev. J. A. Smith, and the Rev. J. L. Davies.

2. The courses offered will be as follows: (1) *Beginner's Hebrew*, with Rev. J. A. Smith; (2) *Beginner's New Testament Greek*, with Rev. J. L. Davies; (3) *Inductive Bible Studies on the Life of Christ* (based on Luke), Rev. W. C. Wilbor.

3. For information with regard to text-books expenses, etc., address Rev. W. C. Wilbor, Le Roy, N. Y.

### III. BAY VIEW SCHOOL OF THE BIBLE, JULY 25-AUG. 14.

#### BAY VIEW ASSEMBLY, MICHIGAN.

1. This school will be under the direction of Dr. F. K. Sanders of Yale University, New Haven, Conn.; he will be assisted by Prof. F. W. Phelps of Washburn College, Kansas.

2. The courses offered will be, (1) *Beginner's Hebrew*, and (2) *Advanced Hebrew* with Dr. Sanders, (3) *Beginner's New Testament Greek* and (4) Rapid reading with critical discussion of Acts with Prof. Phelps, (5) *Old Testament History*—Dr. Sanders, (6) *Inductive Bible Studies on the Life of Christ* (based on Luke), Prof. Phelps.

3. For information etc., address Mr. John M. Hall, Flint, Mich.

### IV. SAILOR SPRINGS SCHOOL OF THE BIBLE, JULY 27-AUG. 10.

#### SAILOR SPRINGS ASSEMBLY, ILLINOIS.

1. This school will be under the direction of Prof. Ira M. Price; Ph. D., Morgan Park, Ill.; he will be assisted by Pres. A. A. Kendrick, D. D., Shurtleff College, Upper Alton, Ill.; Pres. Jno. Washburn, D. D., Ewing College, Ill.; Prof. D. G. Ray, Shurtleff College, Upper Alton, Ill.

2. The courses offered will be (1) *Beginner's Hebrew*, Prof. Ray; (2) *Beginner's New Testament Greek*, Prof. Ewing; (3) *The Minor Prophets* (in English), Prof. Price; (4) *Biblical Theology of the Epistle to the Romans*, Pres. Kendrick.

3. For information with regard to the expenses, etc., address Rev. J. A. Leavitt, Urbana, Ill.

### V. OTHER SCHOOLS.

Negotiations are on foot for arrangements similar to the above with the Board of Control of (1) the Framingham Assembly, South Framingham, Mass.; (2) the Piedmont Chautauqua, Piedmont (near Atlanta), Ga.; (3) San Marcos Chautauqua, San Marcos, Texas; but at this date (April 15), no definite announcement can be made.

For information concerning the work in any of the above schools, correspondence may also be addressed to the Principal of Schools,

William R. Harper, New Haven, Conn.

## The Correspondence School of the American Institute of Sacred Literature.

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The Institute carries on as the complement of its Summer School work a number of courses of study by correspondence. A student proceeds more slowly but with great thoroughness. The Correspondence School is always in session; pupils may enroll at any time and proceed as rapidly as their circumstances permit. Many students combine the opportunities of both systems; they take a course or two in the Correspondence School and then attend a Summer session to gain the living inspiration of the class room; or they begin their work in the Summer School and go on by correspondence. Correspondence teaching is satisfactory; hundreds of ministers in our country to-day owe their knowledge of Hebrew or Arabic to the opportunity furnished them by the Institute to carry on the study at their own home.

There are now organized ten courses of study by correspondence of which students may avail themselves without any delay.

1. *First Course in Hebrew* for beginners and men who are very "rusty." A mastery of three chapters of Genesis, of the important principles, of two hundred words.

2. *Second Course in Hebrew* for those who have taken the first course and those who prefer a rapid review of first principles. Eight chapters of Genesis, twenty chapters of sight reading, Hebrew etymology, and some syntax.

3. *Third Course in Hebrew.* A course still more advanced, affording an organized course of linguistic study, valuable no less in its method than in its matter. A thorough study of Exodus 1-24.

4. *Fourth Course in Hebrew* for those proficient in the language. A critical study of the Post-Exilic Prophets.

5. *First Course in Arabic.* Invaluable to those who desire to master the etymology and syntax of Hebrew, and to obtain an insight into Arabic civilization. It prepares for critical work in the Quran.

6. *First Course in Assyrian* enables one to use the valuable cuneiform material in relation to obscure words and passages in the Bible.

7, 8. *First and Second Courses in N. T. Greek* correspond to the first and second courses in Hebrew. They prepare a student for the enjoyable and ready use of his Greek Testament.

9. *The Life of the Christ*, an English Bible course, based on Luke's Gospel. It covers the basis of a satisfactory mastery of the New Testament.

10. *Samuel, Saul, David and Solomon: the United Kingdom* (1 Sam.—1 Kings, xi.), its history, literature, life and thought. An English course which lays the foundation for the study of the earlier and later history, of prophecy and of the psalm and wisdom literature.

Any person of fair education can enter beginning courses with confidence. The recitations are written; each one receives the helpful criticism of an experienced instructor; the steps of progress are made very plain. All kinds of people—pastors, teachers, missionaries, business men, farmers do this work. Many women are enrolled in the different courses. A full prospectus, detailing methods, books, expense, etc., will be mailed on application to the Principal.

William R. Harper, New Haven, Conn.



# THE AMERICAN INSTITUTE OF SACRED LITERATURE

WILL OFFER, TO ANY WHO MAY DESIRE TO TAKE IT, AN EXAMINATION ON  
THE GOSPEL OF LUKE.

Arrangements will be made for the examination *in any part of the world.*

1. **FOUR GRADES** of the examination paper will be prepared: (1) The *Advanced* grade for those who have done close and critical work; (2) the *Progressive* grade for those classes who have done a less amount of work; (3) the *Intermediate* grade for those from fifteen to twenty years of age; (4) the *Elementary* grade for those under fifteen. Care should be taken to *select the proper grade.*

2. **PREPARATION.** The student will be expected to have a reasonable familiarity with (1) the details of the life of Jesus, (2) the history, customs, and manners of the time, (3) the teachings of Jesus and the great purpose of his work, (4) the book of Luke as a literary production. The careful study of the International Sunday-School Lessons *ought* to be a sufficient preparation.

3. **TIME.** The examinations will be held in all parts of the world on one day, viz., Tuesday, December 30th.

4. **PLACES.** The examination will be offered in at least *one thousand* localities. Arrangements will be made, if it is desired, by which the examination may be taken. *Even by one person*, at any place which may be reached by mail.

5. **SPECIAL EXAMINERS.** A list of one thousand or more *special examiners* will be published before June 15th. These examiners will conduct the examination and forward the papers to the office of the Institute. The special examiner or his assistant will, if desired, receive enrollments and fees for examinations.

6. **ENROLLMENT.** Individuals or groups who desire to take the examination, will forward to the Principal of Schools *at the earliest possible date*, (1) their names, (2) their fees (see below), (3) the grade of examination desired.

7. **THE METHOD OF CONDUCTING THE EXAMINATION.** At such place and hour, as may be indicated by the special examiner applicants will meet. The paper containing the printed questions will be placed in their hands. The answers must be written in ink, on one side of the paper, as legibly as possible, the writer's name being clearly inscribed at the top of each page. *Two hours only will be allowed.* At the end of that time, those examined will place their answers in the hands of the examiner, who will at once forward them to the Principal of Schools.

8. **CERTIFICATES.** Each set of answers will be submitted for examination to an instructor, appointed by the Directors of the Institute. The answers will be graded on the basis of *ten*. All papers having a grade of *seven* will entitle the writer to a certificate. Papers graded from 7 to 8.5 will receive B or second-class certificates; papers from 8.5 to 10, will receive A or first-class certificates.

9. **PUBLISHED LIST.** A complete list of all persons, to whom certificates are granted will be printed and mailed to every person who took the examination.

10. **FEE.** It will easily be seen that the work proposed is one attended with great expense to the Institute. There will be the cost of (1) general advertising, (2) correspondence with persons desiring the examination, (3) correspondence with special examiners, (4) printing of examination-papers, (5) mailing of examination-papers, (6) *postage or expressage on the answers sent in*, (7) salaries of men competent to inspect the examination-papers, (8) printing of certificates, (9) mailing of certificates, (10) publishing and distributing the list of names. In view of all this expense, the following schedule of fees will, it is believed, be regarded as very low. It is not supposed that the fees will pay all the costs of the examination: (1) For individual examinations, \$2.00. (2) For groups of 2-5, \$1.00 each. (3) For groups of 6-10, 75 cents each. (4) For groups of 11-50, 60 cents each. (5) For groups of 50 and above, 50 cents each.

11. **IN GENERAL.** Attention is called to the following points:

1. Questions on any points *not* covered by this statement will be gladly answered.  
2. All applications with fees must be received, if from the United States or Canada, before December 1st; if from foreign countries, before November 1st.

3. Enroll as soon as possible. The fact of having enrolled will be a powerful incentive to the prosecution of the work.

4. Fees paid before September 1st will be returned to the sender, if called for, if *ill health* should compel the student to give up the work of preparation for the examination; but no fee will be returned after December 1st.

Address all inquiries to the Principal of Schools,

William R. Harper, New Haven, Conn.

# THE AMERICAN INSTITUTE OF SACRED LITERATURE

## *Officers and Directors.*

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Professor in Garrett Biblical Institute.

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Professor in Boston University.  
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Professor in Yale University.  
Rev. GEORGE B. STEVENS, Ph. D., D. D., New Haven, Conn.  
Professor in Yale Divinity School.

\* One Directorship has not yet been filled.

It is the purpose of the Institute to encourage and promote the philological, literary, historical and exegetical study of the Scriptures by means of such instrumentalities as shall be found practicable. For a Prospectus giving full details of all the work of the Institute. address, with stamp, the Principal of Schools,

**William R. Harper, New Haven, Conn.**

# GREEK, HEBREW AND SEMITIC TEXT BOOKS.

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By WILLIAM R. HARPER, Ph. D., and REVERE F. WEIDNER, D. D. 3 vo., \$2.50 net.

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