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INCONSISTENCY is a mark of vitality. The only consistent thing in the world is a machine or a corpse. Where there is life, where there is growth, there in the nature of the case must be inconsistency. A fruit tree with buds and leaves and fruit is a living inconsistency, but who prefers it when, in the winter, it has shed all of them and is consistent in its bareness. Every student of the Bible, who is growing, is a bundle of inconsistencies. His theories of interpretation, his methods of exegesis, his conclusions from this and that portion of the great Volume, do not harmonize. What is the trouble? Simply that he is alive. Do not find fault with him. His inconsistencies are fruit in the making.

THE Old Testament is truth in motion. The New Testament is truth at rest. In the one the mind is constantly moving forward toward higher truth, throwing out gleams of light on every side which brighten but do not shine; in the other the mind has centered itself in the goal of its endeavors, and light not merely brightens but shines. The Old Testament is truth in the plural number. The New Testament is truth in the singular. The former brings its gifts to the Altar—and rich gifts they have proved themselves to be. In the latter the Altar stands complete, and its ministers, from its abounding treasures, bear away gifts to the nations of the earth.

THE time has gone by when the historical study of the Scriptures is compelled to struggle for its right to be. It is recognized by all sensible students of the Bible as having

a more or less important place among methods of studying the Bible. That the Biblical History was a real history, in which real people lived and struggled toward issues real to themselves and with questions and experiences which had vital concern to themselves,—that it was not a kind of theatrical performance in which shadowy figures moved mechanically through scenes whose real meaning was intended for generations yet unborn and engaged in conflicts and uttered longings and grasped at hopes which, meaning next to nothing to themselves, merely portrayed beforehand the experiences and desires and aspirations of later ages,—all this conception of the Scripture is not now permitted to command the whole field of Bible study to the exclusion of any other view. It is granted that Isaiah may have looked for something blessed, for his own time, to come from the child Immanuel; or that the twenty-second psalm may have been written not only to furnish words so appropriate to the use of Jesus Christ in His hour of supreme agony, but also have come out of a body and soul bruised and broken with personal trials, out of such an experience as, perhaps, that of Jeremiah; or that even the writer of the one hundred tenth psalm may, possibly, have seen in the bearing and character of the king of his time something which moved him to utter those wonderful descriptions which find their fullness in the Christ, or that Jesus' parable of the unrighteous steward had some reference to those wealthy but sinful publicans whom His marvellous pictures of a Father's love had drawn to His side. Yes, such a humble place is yielded to historical interpretation by some, though not by all, who study the Bible. Let us be thankful for this limited permission which makes it possible to find in these words of hope, of doubt and warning, of assurance and joy, the ring of real experiences, the response of actual mental and spiritual conflict and victory. The situation was what it seems to be. What these heroes said passed through the fire of their own spirits. While we find in their lives the very image of our life, it is so because their wills too faltered before temptation and their hearts also leaped up within them as they plunged into the battles of their time and won the victory there for God and their

generation. Their words speak straight to our souls to-day, but it is not because, lifting their voices high above the crowds that poured through the cities of their day, and speaking in another tongue than of their own peoples, they address themselves to our needs and our difficulties alone. It is a great privilege that through this historical study, however limited in its exercise, the biblical narrative may become to us a narrative of life, a record of veritable experience, a photograph of reality.

BUT having yielded thus far, shall another step be taken? A narrow sphere is granted to historical interpretation. What if it claims as that sphere the fundamental position in all Bible study? What if it asserts that the Scriptures must be understood as history before they can be safely interpreted at all? Shall the demand be allowed that a student must know what the words "faith," "God," "Christ," "Gentiles," "world," meant to Isaiah or to Abraham before he can safely build a system of doctrine upon texts which embody these words as used by these Old Testament men? Shall not the position be utterly rejected that one has no right to apply Ezekiel's doctrine of retribution found in the 18th chapter of his prophecies until the circumstances of the time and people to whom that doctrine was preached are comprehended; or that Jesus Christ's statements concerning benevolence, made in the Sermon on the Mount, must receive their only true interpretation in the light of the awful poverty and the need of immediate relief which appear in the Palestine of His day, and, therefore, as the author of *Ecce Homo* maintains, the form and emphasis of His words, were He to utter them to-day, would be much changed? If the method of historical interpretation involves such implications as these, the acceptance of it should be carefully weighed. Does it not seem to turn the Bible over to the scholar who has the time to weigh and estimate fine points of historical criticism, to pursue intricate lines of historical investigation? Has the plain man any longer a Bible on which he can rest, if it is all to be thus tested in the scales of an expert before

he can use it with safety? These are serious questions which, it is claimed, are involved in the acceptance of the new theory of historical interpretation. Such a theory, if subject to such difficulties, can scarcely hope to secure universal acceptance. Who would desire that it should, if thus encumbered, command the field of Bible study? Must the new method be abandoned and the satisfaction in which the believers in it have indulged be denied them? Or may the narrow sphere granted it, on a par with other methods, if not secondary to them, still remain open, as a kind of private exercise ground for the scholar where he may indulge his vagaries, or engage in more or less friendly contests with others of his kind? Some further consideration of these problems involved will, at a later period, be offered.

NOT a few writers on biblical subjects who belong to what is termed the "radical" school of critics are in danger of neglecting certain great general considerations concerning the Bible, which profoundly modify their conclusions and should underly all their investigations. This is not unnatural. Acuteness and breadth rarely appear in the same mind. The faculty of minute investigation is often out of all sympathetic touch with the faculty of wide generalization. Specialism is impatient of that habit of looking at things which may be called comprehensive, and is inclined to label it "superficial" or "inaccurate." Of course this is all wrong. The truth is, that "specialization" is only one hemisphere of investigation; the other and complementary half is "generalization." Neither has completely seen the whole truth about the subject nor can ever see it. Both are mutually corrective. Both are indispensable to the final understanding of a subject. This elementary fact constantly demands restatement in the sphere of biblical study. The "higher critic" is continually forgetting it, and carping at the crude theorizing of the general scholar upon topics of Scripture. The general scholar, on his part, is contemptuous of the "grubbing," the "wire-drawn distinctions," the "critical method," and the "negative attitude" of the critic.

It ought to be seen that each can learn from the other, and that their attitude should be sympathetic, not antagonistic.

TO LOOK at this matter more closely, take the case of the critical specialist in biblical exegesis. His minute examination of words and sentences is only in order to an understanding of larger passages, of a biblical writing as a whole, of biblical truth in its entirety. Without work of the "comprehensive" kind which marshals his facts, sees a larger order and a unifying principle in them, his exhaustive investigations are largely shorn of their value. Too many learned men are satisfied with monographs upon isolated facts, which are truly useful only when gathered up and their wider significance disclosed by a generalizing mind. What student has not cried out against a method of teaching which forever condemns him to a collection of special points without so much as hinting at the circles of truth which these assembled points suggest or embrace; or, on the other hand, how fascinating is that method which, without leaving the narrow path of scientific and close research, is ever disclosing the more ultimate significance of these laboriously appearing materials.

But, the very facts which are being unearthed by the biblical specialist obtain their certainty not infrequently from the larger point of view. The atmosphere of general conceptions through which he looks at his materials may be so unreal that his observation and account of the facts themselves may be perverted. This is when the greatest service rendered by the "general" scholar to the "specialist" comes into view. The former, from his wide circle of vision, where indeed the particular field of knowledge which concerns the latter is to him invisible, may often set the latter's conclusions in a frame of more general relations which completely alters their individual significance. From his higher vantage point on some hill of generalization, he may behold an amusing sight in the valley below, where the specialist, measuring and describing his facts, distorted out of their true proportions by the fog in which they are enveloped, is vainly

imagining that he is discovering truth instead of proclaiming his own blindness. The befogged critic must be reminded of his condition and the character of his conclusions; and this can be done, not so much by a rival "critic" plunging into the same cloud in an endeavor to get nearer the ground, as by the much despised "superficial" and "inaccurate" observer, whose head is above the particular fog-bank at any rate, and who, if he cannot see the exact form and proportions of the fact in question, can, at least, see the fog in which both it and the "critics" are immersed.

OF the debt which the "generalizing" mind owes to the "specialist" little need be said. The difference between a true and a false generalization lies in the trustworthiness of the facts which are embraced and the completeness with which they are grasped. For these facts recourse must be had to the specialist and to him alone. He works in many biblical fields, and the more thoroughly he does his work, and the more exhaustive and minute his investigations in all these fields, the nearer is the approach to adequate generalizations and the more hopeful the prospect of grasping the whole truth. From this point of view how shallow is the outcry against the "higher critic." Well-meaning people fear his researches into the Bible, and some would fain shut him off from the field of his inquiries, not to speak of preventing him from making known the results of his work. All this empty threatening is worse than wrong—it is stupid and foolish. Call a halt upon him, if you will, when he, too, from his narrow horizon, attempts to sketch the entire heaven of biblical truth. His province is not to generalize, but to investigate, his own field of fact. Our greatest advantages are to come from giving him free scope in that chosen field. Let him uncover as many facts there as possible. We want the facts. The higher and broader truths must rest upon such facts as he by scientific study in special lines can provide. The sooner this work is done the better for that nobler sphere of spiritual principles and Divine knowledge which is the basis of human conduct and essential to the universal sway of the kingdom of God.

ST. PAUL AS A BUSINESS-MAN.

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As language is commonly used, the term business-man is applied to those whose sphere of activity is mainly in commerce. But every man takes part in commercial affairs, be it ever so slightly, and so far forth maintains a business character. What was St. Paul's business character?

It would be unfair, of course, to estimate the business talent of the great apostle by standards developed and recognized as valid in the nineteenth century. The differences between his age and ours are radical. Commerce during the apostle's period was not systematized; its methods were not uniform and precise as those of modern commerce. Its relations were not entered upon with the same care and almost scientific preparation. It was not as emphatic and differentiated a department of life as it has come to be since then. A good business man accordingly could do and say many things which his fellow-tradesmen of to-day would consider unbusiness-like.

At the same time one whose main occupation was different from that of the merchant would not resort for those figures of speech which men always draw from the more striking departments of life to the domain of mercantile pursuits. Hence the allusions to business found in the writings of the first Christian century are not of the distinctest, though numerous enough and suggestive if made the subject of study. Our Lord himself often appeals to the commercial instincts of men; and the tradition is trustworthy which ascribes to Him the saying, "Be ye skillful money changers," because He so often in His authentic sayings explicitly recommends the cultivation of the commercial faculties and virtues. So also the Apostle Paul uses commercial language quite profusely, and if we do not find it as striking as the parallels and figures of speech drawn by him from the race-

course, the athletic games and the court of justice, it is because the code of business rules and practices did not offer as vivid imagery, being itself in a vague condition.—Neither can we think it strange that writing to the church in commercial Corinth he does not allude to the business movements of that great centre.

It must also be borne in mind that the apostle was not primarily a business man. His life object was entirely different and, though not inconsistent with the thoughts and motives of the business world, it did not directly create in him interest in the mercantile operations of the day; while at the same time as far as these operations beset and imperilled by their temptations and excesses the souls of men—the apostle's special charge—he could not but antagonize them. In so doing he would so represent his thoughts as to make himself appear in radical conflict with the essential principles of commerce.

Accordingly we find him limiting enthusiasm for business-transactions, directly or indirectly, in the following particulars:

1. He *subordinates commercial obligation* to more important interests, which do not have special correlatives in the business world. An instance of this we may see in 1 Cor. 9: 15–23. Here the apostle recognizes the commercial value of his services, but waives his right to the value represented in them, in order that he may the more effectually bring about certain higher ends he has in view. Cf. also 1 Cor. 10: 33, and 2 Cor. 9: 7–11. In the latter passage emphasis is especially laid on this thought of the subordination of the commercial to the moral interests by a certain correlation which evidently existed in the apostle's mind between what the Corinthians had expended in a material way and what they had gained in a spiritual way; the spiritual gain is vastly greater than the material expense. The same thought nearly underlies his own voluntary "loss" of all things for the excellency of the knowledge of Jesus Christ (Phil. 3: 8). Kindred to this thought is the apostle's thought of the incompatibility of full Christian development with absorption in business cares (2 Tim. 2: 4); and again the levelling of all values by the

impending passage of man (and of the world) from the material to the spiritual or eternal life (1 Cor. 7: 30).

On the other hand the apostle distinctly recognizes that it would be the height of folly to subordinate material to spiritual interests, if materialism is the true philosophy of the world (1 Cor. 15: 19); he thus gives us to understand that his apparent depreciation of earthly values is, after all, based on the highest and best business principles, which lead to the assignment of its true relative value to each object.

2. Another line of thought apparently in conflict with the main object of business life is drawn by the apostle from the *shortness of time* (1 Cor. 7: 28-31). "The time is short." This may mean that human life is of brief duration and hence all desire for wealth springing from the expectation of permanently possessing it is based on a weak foundation. Or it may mean that the second coming of Christ is at hand and will issue in a complete revolution in human affairs, in view of which it does not become the Christian to attach importance to earthly values. That this was a more prominent line of thought with the apostle in his oral teaching than appears in his epistles is evident from the misunderstanding of his words by the Thessalonians, certain of whom in consequence of his preaching had given up earthly occupations in the expectation of the Second advent (1 Thess. 3: 11). The apostle, however, corrects this wrong impression (2 Thess 2: 1 seq.), and with it all misunderstanding of the relation of his words to business life.

3. Another appearance of unbusiness-like thought in the apostle's mind may be found in those passages where he exhorts Christians to *assist* their needy brethren (Acts 20: 33-35; 1 Cor. 16: 1-9; 2 Cor. 8: 11-14; Eph. 4: 28) and those in which he speaks in commendatory terms of such aid already given (Gal. 2: 10; Phil. 4: 15-20). Of course there is a sense in which this aid is beneficial to the giver and commercial advantages accrue from its bestowal to the one who has bestowed; and this argument for giving to benevolent objects even of the least plausible kind is rightly insisted on in modern times; but it is evident that St. Paul was not thinking of the benefits which the rich churches of

the West would reap from sending aid to the distressed churches of Palestine. He simply enjoins it as a duty.

4. Again, when the apostle distinctly inveighs against *the sins* which grow out of business relations and employments he seems to undervalue these. Thus *covetousness* is especially objectionable to him. It is found in all his extended lists of sins (Rom. 1: 29-32; 1 Cor. 5: 10; 6: 8-10; Eph. 5: 3-6; Col. 3: 5). He alludes to it as a flagrant vice (Eph. 4: 19). In these passages, however, the sin is not looked upon with reference to its relations to commerce. This is done distinctly and emphatically in 1 Tim. 6: 9, 10.

On the other hand the positive virtue of contentment is extremely desirable to the apostle. He exhorts men to it (2 Cor. 9: 8; 1 Tim. 6: 6, 8); he speaks in tones of almost boastfulness of his own contentment in poverty (Phil. 4: 11). Now there is nothing that gives more force to the life of business than earnest aspiration and apparent discontent. The business man who thinks he is rich enough is ready to retire from business. It is not, of course, meant that the apostle does discourage aspiration, but that he seems to do so by insisting on contentment in poverty and denouncing the desire for gain.

Another danger to which he calls attention is that of *reversing the relative positions of the Gospel and of wealth*. He knew men who actually thought of making godliness a means of gain (1 Tim. 6: 5; cf., also 2 Cor. 2: 17).

Still another evil arising from the commercial spirit is the accumulation of riches and the consequent development of *pride* and *hard-heartedness* (1 Tim. 6: 17, 18).

It appears then that St. Paul was not so thoroughly possessed by commercial thoughts but that he could insist on finding a place for the decalogue in the counting-house. Not only would he refuse to divorce his religion and business, but he would insist on taking his religion into his business to be used as the dominating principle. Business to him is a department of life, which must be sanctified by the entrance into it of the Holy Spirit, like eating and drinking it must be begun, carried on and ended to the glory of God. The interests involved in it are subordinate and instrumental to the growth of the soul.

But in this subordinate place the apostle concedes to business all the importance it can claim. He realizes the principles which should underly its successful administration and in allusions to its methods, such as they were during his lifetime, he shows in his own personal constitution several of the fundamental requisites of a sound business character.

1. First among these we may place his *appreciation of values*. Passing over a large number of expressions in which by the use of single words metaphorically he shows his participation in the ordinary business relations of life, we may mention more especially those figures in which the redemption effected by Christ is represented as a purchase (1 Cor. 6: 20; 7: 23). From the point of the redeemed this salvation is a free gift; and as such it is sharply distinguished from a salvation earned by labor bestowed by the saved, or price paid by them (Rom. 3: 24; 4: 4; 11: 6; 1 Cor. 9: 7 seq.; 2 Cor. 9: 15; 11: 8; Gal. 2: 21; Eph. 2: 4-10). In the last passage the distinction between a purchased and a free salvation is so clearly brought out that the consequences of neglecting it are fully realized. There is no confusion in the apostle's mind as to these underlying principles of the Gospel dispensation, which are analogous, if not identical with the principles underlying ordinary commerce.

More directly this appreciation of the distinction between a gift and something earned appears in the passages already mentioned in which the apostle recognizes the value of his personal services but waives the compensation due him for them, or in other words transfers from the one to the other of these distinct spheres his own work (1 Cor. 16: 17; 2. Cor. 10: 7, 8; 12: 13; 1 Thess. 2: 9; 2 Thess. 3: 8, 9). Slightly different and yet substantially the same is the sentiment of that single passage in which the apostle with great tenderness of feeling and delicacy of expression accepts a gift of money from those to whom he had ministered (Phil. 4: 15).

Again, the apostle knows the sound business principle, which is valid in other employments and spheres of action of a *commensurate compensation* to the *expenditure invested* in an enterprise. His application is in the sphere of agriculture

(2 Cor. 9: 6-10). He who sows sparingly must reap sparingly; he who sows lavishly will have a lavish harvest.

He appreciates more fully if possible the *money value of labor*. He uses the figure of labor and wages in speaking of the relation of sin and its penalty—death (Rom. 6: 23), and of service rendered to the Master and the reward promised and to be paid by Him (Col. 3: 24). The gospel is free and hence the saved cannot claim salvation as a reward or wages (Rom. 4: 4; 1 Cor. 3: 14). Church work is a form of labor and a ground of commendation and reward (Rom. 16: 12; 1 Cor. 16: 16). It creates certain rights (1 Tim. 5: 17, 18). Ordinary manual labor and its results are equivalent to property. Refusal to work is deservedly a ground of want: "If any will not work neither let him eat" (2 Thess. 3: 10). The apostle himself worked "with his own hands" for a livelihood (Acts 18: 1-3; 1 Cor. 4: 12; 9: 6; 1 Thess. 2: 9; 2 Thess. 3: 8). He recommended manual labor as a means of usefulness through the income it brings (Acts 20: 33-35; Eph. 4: 28); also as the normal and morally right condition of life (1 Thess. 4: 11). *Waste* or *loss* of labor St. Paul considers an evil. His own labor among certain people, unless it should issue in good results he looks upon with sadness as wasted (Gal. 4: 11; 1 Thess. 3: 5). He warns the Thessalonians against idleness—waste of time (2 Thess. 3: 11, 12) and calls Timothy's attention to a certain class of women, who were accustomed to pass their time in wasteful and vain conversation (1 Tim. 5: 13) and quotes Epimenides against the Cretans, ascribing this to them as a peculiar vice (Tit. 1: 11).

2. Another characteristic of the sound business man in St. Paul is his *foresight*. There are two considerations which naturally reduce his evincing this trait as fully and clearly as some others; first his mission and object is not commercial and he must show it, if at all, indirectly and in other than strictly business affairs; and secondly the peculiar kind of faith inculcated by primitive Christianity called upon men to give up earthly possessions and seek in Jesus Christ their all in all; to leave all they had and trust to the Divine Providence for their sustenance in case their ordinary wealth or

business was inconsistent with the profession of the Gospel. Such faith, especially in the minds of men who could not distinguish between anxiety and forethought, was liable to be affected unfavorably by distinct recommendations to plan for and forecast the future and take advantage of its probabilities. Yet that St. Paul did allow himself and others to provide for the future appears not merely from his general appeals to the forecasting instincts of man in urging acceptance of the Gospel, but also from specific statements such as Rom. 12: 17; 2 Cor. 8: 21, and 1 Tim. 5: 8.

3. One more trait of the business man in the apostle is his *precision*. His clearness of apprehension and logical mode of presenting the cardinal teachings of the Gospel are very well-known; they are but a part of the same disciplined character, which would be punctual and precise in meeting obligations. St. Paul was not inclined to allow looseness in the management of affairs any more than in the conception and expression of thought. We have already spoken of the numerous expressions which indicate that he constantly kept before his mind the clear and sharp distinction between a gift freely bestowed and a business claim. We may mention in addition his sense of the *inviolability of a contract*. On this principle the apostle builds an argument (Gal. 3: 15). If among men a contract once made is binding, how much more so as between men and God. Further, the only direct reference in the whole range of his writings to a commercial account is his assuming the debts which Onesimus may have honestly or dishonestly contracted towards Philemon (Philemon 18, 19). The apostle's sense of the validity of these debts is so vivid and his appreciation of the evil which might ensue from a mere cancellation of them without sufficient compensation to the injured party so profound that he undertakes to pay them himself, though reminding Philemon at the same time, that aside from Onesimus, if their relations were to be reduced to a mere business basis Philemon would find himself a debtor to Paul. And this was not an exception to his ordinary rules. He gives us, occasionally, glimpses of his appreciation even of technical forms, though in other matters than business strictly speaking. In athletics, for

instance, one must contend lawfully (i. e., in accordance with forms laid down even though arbitrarily) or else he cannot be crowned (2 Tim. 2: 5). Speaking of a debt the apostle insists that it must be rendered to a special creditor having a special claim on the debtor (Rom. 13: 7). His sense of his own obligation to preach the Gospel to the Gentiles is a debt contracted to men and must needs be paid (Rom. 1: 15). As a rule the apostle is averse to debts and would have them paid off as soon as possible (Rom. 13: 8), having no doubt a secret insight into the perils of the "credit system."

Finally, St. Paul everywhere inculcates fidelity and conscientiousness in the performance of all duties; and this no doubt is the key to all successful commercial transactions.

THE BIBLICAL AND THE PHILOSOPHICAL
CONCEPTION OF GOD. II.

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In a previous article it was held that both modern science and the most profound examination of the witness of human reason, as well as also the historical interpretation of Scripture, show certain marked tendencies to agreement in the conception of God to which they lead. This general affirmation it is now proposed to illustrate in several important particulars.

The force of the illustrations will be felt, however, only if we constantly recognize the differences of form in which the Bible and philosophy present truth to our minds. The Bible—I therefore repeat—gives us pictures, “figurative conceptions,” concrete facts and processes of history, in order directly to induce the right religious belief and conduct. But philosophy seeks, by painstaking and subtle analysis, to satisfy, as far as possible, the demands of reason. We make little or no real progress in reconciliation, either by attempting to force dogma, in the name of the authority of biblical exegesis, upon reason, or by an unhistorical and exegetically unscientific rationalizing of Scripture. Let philosophy and exegesis both live and learn; and then the conceptions of God which the two present to us will progressively be recognized as fundamentally one.

The views of the Bible and of philosophy, concerning the relation of God to the world, are to be cited in evidence here. The two teachers are seen to agree respecting their doctrine both of the immanence and of the transcendence of God.

Philosophy, for its doctrine of the relation which God sustains to the world, is chiefly dependent upon the conclusions of the physical and natural sciences. A century and more ago it was largely given over to Deism. The science of the preceding age had been predominatingly *mechanical*, in a

restricted meaning of this term. The triumphs of Galileo, Kepler, and Newton, in explaining by a few simple principles the apparently complex movements of masses of matter, had made a great impression upon the minds of men. No wonder, then, that the laws of motion, as so-called "pure mechanics" dealt with them, seemed adequate to unravel all the secrets of the material universe. Since matter was dead, having never been alive, the presence of God Himself, in the material world, was not recognized as that of a *living* God.

Some thinkers, however, among those placed well without the pale of the Church, like Spinoza, had maintained the immanence of God. Others who, like that fervid philosopher and priest, P re Malebranche, had not been formally abjured by *all* Christians, maintained the same truth. And then there were the Mystics. But such thinkers as these seemed (and not without good reason) to sacrifice the personality and transcendence of Deity to His immanence.

Orthodox biblical theology was at this time as thoroughly deistical as was heterodox philosophy. Indeed the chief matter of strife between the two was over another question. This question was whether God, when once banished from all activity in the world's ordinary course, could be admitted again in an extraordinary way—in revelation, or miracles, for example.

But the physical science of the last half century, or more, has been distinctively biological; it has even looked upon the whole universe as a growth, a development. Growth, development, and life, are closely allied conceptions; and the comparatively few and simple principles of "pure mechanics" are readily seen to be quite inadequate to satisfy the demands of a biological and evolutionary theory of the world. The conception of matter as dead, and as capable of anything only when acted upon by forces *ab extra*, as it were, is foreign to modern science. It is now regarded as quite inadequate to hold simply that all masses of matter are bound, under the law of gravity, into the external unity of a machine. All the elements of material reality, all atoms, as well as all the masses which the atoms compose, are rather regarded as bound into a living and developing unity, into the unity of an unfolding Life, under the principle of the conservation,

the unity and the correlation of multiform species of energy.

Philosophy has, of course, been profoundly influenced by the view of the world held by modern physical science. It has been led to reconsider, in a manner enriched and fortified by the discoveries of all the physical and natural sciences, its confidence in God, the Absolute Reason and the sole "World-Ground." In what science regards as correlated modes of physical energy, philosophy discerns the presence and manifestation of an Infinite Will. In the scientific principle of continuity, and the law of uniformity, philosophy discovers proof of the fundamental Unity of Reality which underlies, as it were, all explanations that appeal to finite causes and effects. In that order of nature which science discloses and praises so highly as of value beyond all else, philosophy sees the Life of Absolute Reason at the centre and circumference of all the concourse of finite things. In modern biology, with its wonderful disclosures already attained, and its promises of yet more wonderful disclosures, respecting the mysteries of life, philosophy hears a voice testifying to the truth that the world's living beings all have their life "hid in" the Life of God.

So pervasive and prominent has the philosophical doctrine of the divine immanence, in its revolt from Deism, become, that the dogmatic exegete raises, perchance, the cry of "Pantheism" against the conception of God which this doctrine maintains. And if it be Pantheism to teach boldly, and with earnest attempt at consistency, the immanence of God, then all the most influential writers on the philosophy of religion at the present time are indeed Pantheists. But, then, as has been well said, most of the saints of heart and of intellect in the Church in all ages have been the same kind of Pantheists.

But what I wish now to insist upon is this: the Bible presents, in its own figurative and practical and persuasive way, the same doctrine of the immanence of God in the world of finite things and minds. If, then, it be "Pantheism" to hold this view, with all possible thoroughness and consistency, the biblical writers are Pantheists from first to last, and without hesitancy or attempt at concealment.

The writers of the Old Testament nowhere speak of nature as though it could rightly be conceived of as an independent and self-contained system of beings, forces and laws. On the contrary, they constantly present *God* as the centre, source, and responsible agent of those events and beings which science considers as constituting the system falling under its own domain.* As to their doctrine of creation, it is scarcely necessary to say that its essence consists in making the world a dependent manifestation of the will and reason of God. His word is dominant and creative; He has but to speak and it is done; to command and His will is executed. When the earth brings forth grass, it is because Jehovah says it is to be done; and it is He who commands: "Let the waters swarm with swarms, with living beings."

Especially are all *living* things the manifestation of the presence and power of the Divine Spirit. The Spirit of Jehovah—the "moving force of His own life"—is the source of all life, the inner spring to the being of all that lives (see, e. g., Gen. 1: 2; Ps. 33: 6; 104: 30; 139: 7f.) It is this same Spirit which Job represents as adorning the heavens with stars (26: 13) and imparting life to man (33: 4). All life constantly depends on Him; other life is, indeed, a constant impartation of His life (Ps. 18: 31f.). The gift of offspring is a manifestation of the Divine life, due to the Divine volition. Every human soul begins to live, at the divinely appointed moment, by gift of life from God. He cuts the thread of human life (Isa. 38: 12); He summons the soul from man, resuming the life He imparted (Job 27: 8).

When the Apostle Paul affirms, "In Him we live," etc., he not only declares what was consonant with the philosophy of some of his hearers, but he also expresses the consistent tenet of all the Hebrew writings.

In general, God is conceived of as wearing nature like a garment (Ps. 104: 1f.); its laws are the expression of His power and wisdom, and the executors of His behests (Prov. 8: 22f.; Job 28: 23; 28: 23f.; Amos 4: 13; Job 27: 12f). Under other figures of speech He is represented as giving rain or withholding it, as handing forth wine and oil, in

*The reader who wishes to examine this claim in detail is referred to *Doctrine of Sacred Scripture*, Vol. I., pp. 229ff.

princely fashion, from His storehouse; and even as not neglecting the animals in His distribution of daily supplies of food.

So is there no evil in the city, but Jehovah hath done it. He is immanent in storms, locusts, plague and war. Heat, drought, cold and moisture manifest and execute His purposive will.

That God is Spirit is a distinctive and most important doctrine of the biblical writings. But this doctrine, as conceived of and taught by these writings, implies the immanence of God in all the psychical activities of man. For the Spirit of Jehovah is in both man and beast (Gen. 2: 7, compare 7: 22; Job 10: 12; 27: 3); and this Spirit becomes in man a spirit of courage in battle, cunning in workmanship, skill in poetry, song, and the interpretation of dreams, wisdom in counsel, rulership and judgment in the control of men.* Extraordinary gifts of any kind are to be regarded as the immanence of this Spirit, the "inspiration of the Almighty," in pursuance of the principle taught in Job 32: 8: "It is the spirit in man, even the inspiration of the Almighty, that giveth him understanding."

That this Spirit dwells in man as a "spirit of holiness," of the revelation of religious truth, and the purifying of religious life,—it is of the very essence of biblical religion to teach. In the Christian believer's soul God's Spirit dwells as in a temple; and in the true Christian community as the immanent source and spring of all its life. No German or neo-Platonic mystic was ever more fond than was the Apostle Paul of representing the Infinite Spirit as *in* his own spirit; or—to reverse the figure without changing the essential truth—of representing his own real spiritual life as hid *in* God.

We find, then, it seems to me, that the very truth which the philosophy of religion presents as the highest result of reason, when reflecting upon the phenomena and principles made known by the particular sciences, is taught by all the most influential of the biblical writers, although in figurative language and so as to stir the practical religious life.

* Among other passages consider the following:—Gen. 40: 38; Ex. 31: 3; 35: 31; Num. 14: 24; Jud. 3: 10; 6: 34; 11: 29; 2 Sam. 23: 2; Isa. 11: 2.

What, however, shall be said of that other complementary conception of God, in His relations to the world, which is ordinarily spoken of as the transcendence of God? Judging from the surface, the present state of philosophical opinion seems to hold this conception *relatively* unimportant. This statement does not, however, represent the real truth of the present condition of philosophical opinion. To do this it is necessary to raise the question, In what meaning of the word "transcendent" do we intelligently affirm or deny this of God? The full discussion of the divine transcendence would take us into the very centre of conflict between opposing fundamental views in the philosophy of religion. I can only indicate what the right answer to this question will be found to be.

The greatest of all philosophical problems now under discussion concerns the attributes of that Being which philosophy calls "the Absolute" or "the World-Ground." What are they known to be? And how may we know them at all? That the world of experience is a vast unity, all the particular sciences both assume and concur in proving,—more and more unmistakably as they advance their lines of research and review their successes. That this unity of the world of experience, with which science deals, implies a unity of real Being—an "ontological" unity—modern philosophy is almost completely agreed. Here Hartmann and Hegel, Herbert Spencer and the theologians are of one mind. This unity of real Being, the different systems call by different names,— "Force," "Will," "Identity of Thought and Being," "the Absolute," "God." But the Unity of the really Existing, as implicated in that observed unity of the world of experience with which science deals, is a postulate of every important school or phase of philosophical thought.

May we know more of this One Reality which is the "Ground" of the world of experience with which the sciences deal? Is this somewhat a Some-One? Is the "World-Ground" a self-conscious personality, a rational, ethical, and spiritual Life? Over this question, atheistic, materialistic, or pantheistic views contend with the theistic. It is the great contested problem of the philosophy of religion to-day.

In my judgment, the answer which the most thorough and consistent philosophical thought affords to this inquiry confirms that profound truth which the Bible presents in many figures of speech. For—and this is perhaps the most significant statement which can be made upon this subject—*God transcends the world only as He is a personal, self-conscious Spirit.* The immanence of God is beyond question with modern philosophy. His transcendence can be maintained only if He be personal, self-conscious Spirit. His separateness, His supereminence, His relation of supernaturalness—if you please—is that of conscious and rational Life. If He be personal, His personality *is* His transcendence; if there be no absolute “He,” but only “It,” then this “It” *is not* transcendent in any intelligible meaning of this word.

Now if we examine carefully the teachings of the biblical writers, we shall find them always assuming this truth. The language in which they teach it is, of course (as comports best with the divine purpose they serve), naïve, childlike, figurative, practical. They represent God as above nature, supereminent, not entangled—so to speak—in His creation, or exhausted by it. But how “above,” and how *super-eminent*? As a personal, self-conscious life, a substance that is a subject, a being that thinks, and feels, and plans, and acts intelligently.

How profound is this truth, and the extent to which the biblical writers teach it, will afford us topics for the next article.

GOD'S PURPOSE IN CHOOSING ISRAEL.

By Professor BARNARD C. TAYLOR, A. M.,
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In our consideration of this subject we may dismiss from the discussion at the outset the view held by some, that the relation of the Israelites to God was similar to the relation occupied by any other people. For if we accept the biblical representation of the matter as correct, we must conclude that this people was especially chosen of God, and that they occupied a relation to Him different from that of any other. They are said to be "a peculiar treasure" unto God; "a chosen nation;" "Jacob my servant; and Israel whom I have chosen." Indeed throughout the entire writings of the Old Testament we find this same representation of the Israelites—they are a unique people.

What, now, was the purpose of God in thus choosing the Israelites? What was the object in view, or were there many objects; and if so, what was the chief of these? From the account that we have of the call of Abraham, in the 12th chapter of Genesis, we learn that through him the whole world was to be blessed. He was not to go to the land of Canaan and receive the blessings that God would there bestow upon him for his own good alone, but there was an ulterior purpose that God had in view. As all men had been subject to the curse that fell upon man through the sin of Adam, so all the "families of the ground" were to come under the influence of the blessing to be given to men through this chosen man of faith, Abraham. That which was true of Abraham as an individual was equally true of the descendants of Abraham, the Israelites. They were given a country apart from every other nation, where God might govern them by the laws that were especially laid down for them, and where he might instruct them in matters pertaining to the work of redemption to be wrought by Christ. Truths were to be given to them to be treasured up

by them for future ages. It is, however, not to be supposed that God was indifferent to the present needs of the Israelites, to their character or to their conduct. The laws that were given were intended to secure in them holiness of character and right living. They were to be holy, because God was holy, and was dwelling among them. But back of this immediate purpose of the laws was the permanent teaching that was intended for all time and for all peoples.

From the very first it was the purpose of God to give to man a Redeemer. This was not to be, however, until the "fulness of times" had come. During all the time preceding the advent of the promised Messiah, God was preparing the way for His manifestation by revealing those truths that would aid men to understand His work when He should come.

The fact that God was holy; that man was sinful; that God hated sin; that man could not have full access to God because of his sinfulness; that God would provide a way of approach to Him, and that there would be but one way; these and other truths of the same class were to be first made known to man before he could understand the work that Christ would do. It of course would not be expedient to scatter these truths among a number of nations, giving some to one and some to another, in order to have them treasured up as a system of truth that would find its realization in the Son of God. The faithful preservation and propagation of these truths could be best secured by committing them to one people only, until they should all be revealed, ready to be understood by the life and works of Him who should come to finish the work of the Father who would send Him. The people thus selected to be the depositaries of these truths was the Israelites, through them God would reveal the truths that were necessary to the understanding of the work of redemption to be wrought by Christ.

These truths were not only to be set forth in the laws that were given by Moses, but also by the dealings of God with His people, whether in blessing or in chastisement. This fact of God's purpose with the Israelites accounts for the laws that were given to secure the isolation of the Israelites. They were

to be separated from all other peoples, not because God cared for them and for no other peoples on the earth, but because by their isolation they would be in the best circumstances to receive and retain the truths committed to them. It is a mistake to suppose that all through Old Testament times God cared for the salvation of the Hebrews only. They were granted the privilege of special revelations from God in order that through them others might learn the same truths. The ceremonial laws, too, have their full explanation in connection with the organic system of truth which had Christ for its centre and its interpreter. While the sacrifices offered by the Israelites no doubt had some efficacy in securing in them a life of holiness and a faith in God, yet beyond this their purpose was to set forth the life and mission of the Messiah. Both the need and the way of redemption were foreshadowed in them. They prefigured the manner in which God would be propitiated, and the manner of coming into His favor. The life of the sinner must be covered by the life of the suffering innocent One.

This fact of God's purpose with the Israelites accounts, too, for the special treatment of them by God. We find that when they turned away from God and fell into idolatry they were severely punished. We might have interpreted the calamities that befell them as we would interpret such calamities in the case of any other people, were it not for the fact that we know that God was thus teaching them, and us through them, that He hated sin and would punish it. In considering the afflictions that befall a nation now we do not interpret them as judgments from God, or at least we cannot be certain that they are judgments. And it is said if these cannot be regarded as judgments, neither have we a right to interpret the calamities that befell the Israelites as judgments. The special position occupied by the Israelites, however, and the distinct statements that calamities were sent by God to punish them for their sins, prevents us from interpreting these events in the same way as we interpret similar events in the case of other peoples. It is not to be regarded as a Hebrew view of the significance of their fortunes. Events that would otherwise be unintelligible, and seem to indicate

caprice on the part of God, are seen to have a full explanation in view of the special mission of the Israelites. The destruction of the cities of the plain was brought about in order that the lesson it taught might be told to the children of Abraham, whom God had known in order that He might command his children and his household after him (Gen. 18: 19). We are not to suppose that these cities were the only ones on the earth that were wicked, but by these eminently wicked ones the lesson was taught that God hated sin and would punish it: it was not necessary that the same lesson should be repeatedly set forth. The same is true of the death of the sons of Aaron; the wonderful death of the men of Korah; the punishment of Achan; the destruction of the Canaanites, etc. At certain epochs important truths were set forth with special emphasis, not for the Israelites only, but for all men at all times. As Paul says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world have come." (1 Cor. 10: 11.)

We can readily see how important it was that the Israelites should obey God, and faithfully keep the laws that He had given to them. That was the purpose for which they had been taken to be a separate people, and if they failed in this, there was no reason why they should be especially dealt with by God. The mission of Israel is made distinct in the term "servant" which is applied to them. They were God's servants to carry His truths to the other nations of the earth. They were slow to understand this purpose of God, however. They were inclined to think that they were the only people for whom God cared, no others could share with them His favors. But they were chosen not to be ministered unto but to minister. The mission of Israel may be summed up in the one expression applied to them: "Thou art my servant, O Israel, in whom I will be glorified."

When Christ came the truths taught by laws, types, and deeds, found their full explanation in Him. The special work of Israel was done, except so far as they were to be the means of promulgating these truths among the nations of the earth. But they themselves rejected the Messiah who had been sent

to redeem them from sin, and the Gospel was given to the Gentiles, while the Jews were indifferent to their great opportunity. By the life and death of Christ the wall that separated between Jew and Gentile was broken down, and now "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 28, 29.)

CRITICISM OF THE EPISTLE TO THE GALATIANS.

By Professor ALFRED WILLIAMS ANTHONY,

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As denying the genuineness of Paul's epistle to the Galatians only 'five persons can be mentioned.

1. The first is Bruno Bauer, a German, who in a work upon the Pauline 'epistles sets the date of them all between the last years of Hadrian's reign and the middle of the reign of Marcus Aurelius, that is, between 138 and 170 A. D. and deems the Epistle to the Galatians nothing more than a compilation from the epistles to the Romans and to the Corinthians. But this opinion was based absolutely upon no historic grounds, and has been received with no attention, save under ridicule and contempt.

While Bruno Bauer was writing, the other man of similar name, Ferdinand Christian Baur, founder of that famous

¹Holtzmann in his *Lehrbuch der historisch-Kritischen Einleitung in das Neue Testament* (1886 p. 230) names two who are not here noticed, Evanson and S. A. Naber. But it is more emphatically true of them than as Weiss (*Lehrbuch der Einleitung in das Neue Testament*, 1889, p. 11) says of Bruno Bauer, "His works have scarcely had an influence upon the scientific movement."

²*Kritik der paulinischen Briefe* published in 1850.

Tübingen School of radical critics, was with his colleagues vigorously endeavoring to maintain the genuineness of the epistles to the Galatians, to the Romans and the two to the Corinthians, though denying all else. Zeller, one of the Tübingen critics, himself so radical that in 1849 he left his chair of theology and entered the department of 'philosophy, characterized Bauer's criticism as an 'attempt "to carry off at any price the fame of being the most radical critic of all." Others have characterized such criticism no less severely. Meyer 'termed it "wanton." Dr. Philip Schaff 'says: "It was left to a half-crazy hypercritic of the nineteenth century to stultify himself by declaring that the Epistle to the Galatians is a confused compilation from the Epistles to the Romans and Corinthians. His arguments are not worth refuting." Otto Schmoller, editor of "The Epistle of Paul to the Galatians" in Lange's series of commentaries, 'writes of Bauer: "His imaginary proof, however, is so utterly without foundation, or scientific worth, that it bears its refutation on its face."

2. In 1878 Dr. A. Pierson, a Dutchman, in a book upon the 'Sermon on the Mount, devoting eleven pages to a consideration of the Epistle to the Galatians, maintained that while a few fragments might be genuine yet they had been so largely added to and worked over by some zealous admirer of the Apostle that nothing historical could be fixed upon. The very next year Dr. J. J. Prius, a fellow-countryman of Pierson, who had but just issued a commentary upon the

³Prof. Zeller is still lecturing upon philosophical themes in the University of Berlin. Last spring he delivered a course of lectures *Über litterarische und historische Kritik* quite in the line of Mrs. Ward's "Robert Elsmere." He is the last living representative of the original Tübingen School.

⁴See Zöckler's *Handbuch der theologischen Wissenschaften*, 1889, Vol. I., part 2, p. 82.

⁵The English edition of Meyer's Commentary, last paragraph of the Introduction; T & T. Clark, Edinburgh, 1876; Funk & Wagnalls, N. Y., 1883.

⁶*A Popular Commentary on the New Testament*, Vol. III., "The Epistles of Paul," 1882, p. 292.

⁷English edition, N. Y., 1870, p. 5.

⁸*De Bergrede* etc., pp. 99-110; cp. Sieffert, p. 25.

epistle, replied with a 'brochure which clearly showed the insecurity of Pierson's position.

3. But another Dutchman shortly appeared with another attack. In 1882 A. D. Loman in a Dutch theological "periodical declared that a letter of such pronounced anti-Jewish sentiments could not have been written in the apostolic times by a man surrounded, as Paul was, by decidedly Jewish influences, and that *therefore* the epistle was the work of a forger of a later century. This time again it did not take an orthodox divine to defend the genuineness. Dr. Jan Hendrik Scholten, likewise a Dutchman, known as one of the most destructive of critics, denying altogether the supernatural in religion, yet on this epistle "refuted Loman with external historical evidence that could not be shaken.

4. Weisse in 1867 had maintained in an altogether arbitrary way, which scarcely deserves mention, that many interpolations had been forced into the text. He adduced no adequate proof and has gained little, or no, heed from "scholars.

5. In the year of grace, 1890, another publication impugns the genuineness of the Pauline epistles, and among the rest that to the Galatians. It appears from the press of a publishing house in Tübingen, and though the work of a native-born German, may yet more properly be termed an emanation from the modern Dutch School of critics, for its author since 1885 has held a theological professorship in Holland, now incumbent of a chair in the University of Amsterdam. The publication thus far treats only of the epistles to the Romans and Galatians, and is the first volume

* *De brief van Paulus aan de Galatiërs tegenover de bedenkingen von Dr. Pierson gehandhaafd*, 1879.

¹⁰ In the *Theologisch Tijdschrift*, four separate articles entitled "Questiones Paulinæ."

¹¹ *Historisch-critische Bijdragen naar Aanleiding van de nieuwste Hypothese aangaande Jezus en den Paulus der vier Hoofdbrieven*, 1882 Scholten's last work. He died in 1885.

¹² Meyer says: "The numerous interpolations which, according to Weisse (*Beitrage zur Kritik der paulinischen Briefe*, edited by Sulze, 1867, p. 19 ff.) the apostolic text has undergone, depend entirely on a subjective criticism of the style, conducted with an utter disregard of external critical testimony." Sieffert repeats the same.

of a series "entitled "The Composition of the Chief Pauline Epistles." The author is Dr. Daniel Völter, a former pupil of Weizsäcker, now thirty-five years of age, best known as the author of "The Origin of the Apocalypse," which in its first edition (1882) attempted to prove that John the Presbyter wrote the Apocalypse in 65 or 66, added to it in 68 a new prophecy and some modifications, leaving it for three distinct alterations which took place in the second century. The second edition (1885) receded from this first position materially, holding that, while some important changes and additions were made in the second century, before the book took its final form at about 140, yet the original work had issued from the pen of John the Apostle in 65 or 66 in an earlier draft, subsequently (in 68 or 69) enlarged by the author himself. This change of view concerning the Apocalypse simply shows that the author may grow more conservative in regard to the Pauline epistles before many, or even three, years elapse.

Of the Epistle to the Romans Völter deems very little to have been written by Paul. Whenever in the epistle he discovers a difficulty in logic or an unexpected order of development he deems such a difficulty and such an order conclusive evidence that some forging writer has been tampering with Paul's thoughts and inserting his own, rigidly holding Paul to mental processes and logical expressions which conform to Völter's standards of what ought to be. Where Paul seems to depart from these standards, it is not Paul who departs but some interpolator. The epistle is apportioned out, therefore, between Paul and five different interpolators, beside a seventh author who writes the conclusion! To Paul remain: of chapter 1 the first half of verse 1 and verses 5 to 17; chapter 5 excepting verses 13, 14 and 20; chapter 6 excepting verses 14 and 15; chapters 12 and 13 entire; of chapter 15 verses 14 to 32, and of chapter 16 verses 21 to 23. All the rest is assigned to the various interpolators.

Now, since the Epistle to the Galatians, in Völter's judg-

¹³ *Die Komposition der paulinischen Hauptbriefe.* I. Der Römer und Galaterbrief." Tübingen, 1890.

¹⁴ *Die Entstehung der Apokalypse.* Freiburg.

ment, resembles the rejected portions of the epistle to the Romans, it,—so the judgment proceeds,—did not issue from Paul's pen but is altogether spurious!

Such criticism is so subjective, so arbitrary, having so little basis for sound historical and logical evidence, that one can hardly treat it seriously. Privat-Dozent Oscar Holtzmann of Giessen concludes a "review of Völter's volume with these words: "Perhaps much in this review is introduced in the wrong place. Yet to avoid mistakes I assure Völter that I have full confidence that my review has reached Amsterdam without interpolations."

Scholars have always regarded the genuineness of the Epistle to the Galatians as indisputable. Meyer wrote: "It is thus so firmly established that, except by Bruno Bauer's wanton criticism, it has never been, and never can be doubted." "Sieffert, Meyer's latest editor, says, "The genuineness of the epistle is beyond question (*zweifellos*)."¹⁰ Ellicott says, "The genuineness and authenticity are supported by distinct external testimony, and, as we might infer from the strikingly characteristic style of the Epistle, have never been doubted by any reputable critic." On Galatians Dean Alford¹¹ wrote: "Of all the epistles which bear the characteristic marks of St. Paul's style, this one stands foremost. * * * * So that, as Windischmann observes, whoever is prepared to deny the genuineness of the epistle, would pronounce on himself the sentence of incapacity to distinguish true from false. Accordingly, its authorship has never been doubted." Dr Philip Schaff¹² has written: "The internal evidence for the authorship of Paul is so strong that

¹⁰ In the *Theologische Literaturzeitung* for August 23, 1890.

¹¹ Sieffert's revision of Meyer (2d. ed., 1886) exists only in German. To it I am indebted for several references given. Dr. Friedrich Sieffert is professor of theology in the University of Bonn.

¹² *A Commentary, critical and grammatical, on St. Paul's Epistle to the Galatians, with a revised translation*, first published in 1854. The edition before me is an American reprint by W. F. Draper, Andover, 1860.

¹³ Henry Alford; *The Greek Testament: with a critical revised Text: a Digest of various readings: Marginal References to verbal and idiomatic usage: Prolegomena: and a critical and exegetical commentary*. Vol. III., 1872.

¹⁴ In the Commentary already cited.

no sane divine has ever denied or even doubted it." Prof. James Macgregor³⁰ affirms: "No critic worthy of the name has ever seriously called its genuineness in question." Rev. A. R. Fausset declares: "The internal and external evidence for St. Paul's authorship is conclusive." To the same effect Prof. Schulze writes: "The genuineness is beyond attack (*unantastbar*)." Bishop Lightfoot's³¹ commentary contains these words: "The Epistle to the Galatians has escaped unchallenged amid the sweeping proscriptions of recent criticism. Its every sentence so completely reflects the life and character of the Apostle of the Gentiles that its genuineness has not been seriously questioned." A writer in McClintock and Strong's theological encyclopedia pens, "With regard to the genuineness and authenticity of this epistle, no writer of any credit or respectability has expressed any doubts;" while the Rev. J. Sutherland Black in the last edition of the Encyclopedia Britannica says, "The genuineness of this epistle has never been disputed. The external evidence is remarkably clear and continuous, while the internal has been such as to satisfy even the most negative school of modern criticism."

Indeed all critics of every shade, whether in Germany, England or America, with the few exceptions named, pronounce for the genuineness of the Epistle.

Beside the internal evidence, the strength of which a careful study of the text will disclose, and the external evidence, which Bishop Lightfoot's admirable commentary presents in the best form available to the English reader, the student who believes in the testimony of God, as embodied in the records of history, will find still another evidence for the genuineness of the Epistle to the Galatians in the effect

³⁰ *Hand-Books for Bible Classes and Private Students*, edited by Rev. Marcus Dods, D. D., and Rev. Alexander Whyte, M. A. "The Epistle of Paul to the Churches of Galatia," Edinburgh, 2d. ed. 1881, p. 10.

³¹ In *The Portable Commentary*, (Jamieson, Fausset and Brown), Vol. II. p. 340.

³² Prof. Ludwig Schulze of Rostock University, in Zöckler's *Handbuch der theologischen Wissenschaften*, 1889, Vol. I., part 2, p. 82.

³³ Written in 1865. It is entitled, *Saint Paul's Epistle to the Galatians: a Revised Text with Introduction, Notes, and Dissertations*. The 10th ed., 1890, is before me. London and N. Y. The dissertations are particularly valuable.

which it produced upon Martin Luther and through him upon the world. Luther wrote a "commentary upon this epistle, "his only complete and continuous contribution to the Exegesis of the New Testament, yet it was that single work which led to the conversions of John Bunyan and John Wesley, whose religious influence has been as powerful as that of any teachers in the last three "centuries." As for Luther himself, he declared: "The epistle to the Galatians is my epistle. I have betrothed myself to it. It is my wife." Luther caught its chief characteristic and breathed its spirit. It is the epistle of liberty. Had there been no epistle to the Galatians for Luther there would, doubtless, have been no Reformation for the world.

⁹⁴It first appeared in 1519, and was reissued in 1524 and 1535. I possess a copy of the original edition, entitled *In epistolam Pauli ad Galatas, F. Martin Lutheri Augustiniani commentarius*, written, as this title shows in Latin, when Luther was an Augustinian "brother," "F." standing for *Fratris*.

⁹⁵Archdeacon F. W. Farrar in *The Expositor*, London, 2d. series, Vol. VII., p. 214.

SUMMER TOURING IN THE HOLY LAND.

By DEAN A. WALKER, M. A.,
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The ordinary tourist, travelling as a member of a Cook or Gaze party, lands at Jaffa, has a day or two at Jerusalem, is then mounted, for better or for worse, for a week's trip through the middle country to Damascus, has a day or two here, and perhaps makes a detour of a day or two to Ba'lbec on his way to Beirût, where he takes the steamer for the return voyage. He has seen Palestine and Syria in two weeks, at an expense of one, or perhaps two English pounds a day. Even at this price, he is to be congratulated above those that cannot visit the Holy Land at all. For to see Jerusalem, Nablous, Tabor, Nazareth and Tiberias, even so hastily as this, gives one an idea of the country not to be obtained from pictures and books. But as compared with one who can spend an entire summer, the ordinary tourist is to be pitied. He sees the principal places when tired from a hard day's ride. He has not the language, and for information must depend on his "Baedeker," which is now on many points out of date, and on his dragoman, who thinks he is not earning his pound a day if his stories fall below the maximum size. He puts up at the best hotels, where English is spoken, and where everything else is English, and accordingly sees less of the life of the people. He may even, through his ignorance of the language, fall into disreputable habits that, if he be a minister, would shock his congregation at home. He hears the muleteers shouting to the pack animals, "y'allah, y'allah," and adopts the word as the proper means of expressing to the beast that a faster gait is desired. By the time this has become a habit with him he is horrified to learn that he has been taking the name of God truly "in vain," for he has been shouting, "O God, O God," and the beast has gone none the faster for it.

In a year spent in teaching in the Syrian Protestant College at Beirût, I had picked up some colloquial Arabic previous to my summer trip, and with this scanty stock of phrases to start on, I determined to go without English-speaking companionship, in order to be shut up to the Arabic. Two mules were necessary to carry my camp and my servant, and with the mules must go two muleteers. I had my own horse, which I had bought the previous autumn for thirteen Napoleons. A good Cairo twelve-rope tent cost ten Napoleons. A canteen-box and outfit of cooking utensils and cheap tableware, sufficient for three persons, was also purchased new, and a small folding-table, a camp chair, and two rugs for the floor of the tent. The horse must have a feed-bag, a halter, iron pins to tie to, and a tether for his hind foot.

I took a small stock of canned goods, but used very little of it, as canned goods are not to be had in sizes economical for one person, and nearly everywhere I could live on the country. Eggs and chickens are obtainable everywhere. Meat can usually be found in the village markets once or twice a week. Throughout Syria and Palestine fruit is abundant and cheap, apples and apricots in the early summer, and grapes, figs and melons in August and September. Eastward of the Jordan we found little fruit, except at the Circassian settlements at Ammon and Jerash, and in the Druze mountains and the neighborhood of Damascus. *Leben*, a form of curdled milk, slightly tart, is a refreshing dish in hot weather, and may be had in most villages. The canteen can be stocked with good French bread at the larger towns, and the native bread is often good. A supply of tea and coffee should be taken, and some rice or wheat. Barley and straw for the animals, and charcoal for cooking, are purchased from day to day along the route.

In engaging animals for the trip, it is customary to engage the requisite number of mules, at so much a head, usually from fifteen to eighteen piastres, or sixty to seventy-two cents a day. At this price the muleteer agrees to go with his animal, feed it and himself at his own expense, and do the loading and unloading. If he wishes to ride, he must bring a donkey for himself, also at his own expense. A contract

in writing should be drawn up, specifying these terms, but even in the act of signing it, the muleteer will be resolving to steal occasional rations for the donkey from the feed-bag of your horse.

Eternal vigilance is the price of success in such a trip as this, if you mean by success the maintenance of your horse in good travelling condition. For not only is the muleteer prone to steal the barley from your horse to feed his own beasts, but he thinks that, if he can starve your horse and persuade you that the animal's weakness is due to a distemper, he can buy it of you for a small sum at the end of the trip, fatten it, and sell it at a good price. If necessary, he can easily get some village horse-doctor to swear that the horse is sick beyond recovery, and worth no more than his hide will bring.

This necessity of being constantly on one's guard against being cheated is, it must be confessed, rather wearing at the time. The various small devices for cheating you out of a piastre or two are discouraging, sometimes maddening, and you ride along, wasting a bright and beautiful day that should be given to sacred thoughts, in devising some scheme for detecting your muleteer in tricks that you know he is practising but cannot prove against him. Yet all these trying experiences are, after all, adding to your knowledge of the language and of human nature. They are sharpening to the wits. In fact, they are just what you came for, and what you are paying your money for, and will be among the things to be enjoyed and laughed over as you look back on them from after years. I shall never forget what fun it was when one of my travelling companions in Moab tried to scold in "pigeon" Arabic the Madeba Christian who was trying to extort from us four Napoleons for a sheep that he had presented to us as a gift, and which was worth in the market not more than two medjidies (\$1.50).

To travel with a dragoman is of course to escape most of these petty trials, but one has to pay for his exemption, and the cheating is done "in the lump" instead of at retail.

To tour without the services of a dragoman requires some knowledge of Arabic. If one has the time and means, the best plan is to spend a part of the previous winter and spring

in Beirût, where arrangements can be made with the Syrian Protestant College for room and board and instruction in Arabic by native students. While acquiring the Arabic, the history and topography of the country can be studied, and with this well in hand, and with what can be learned from the missionaries, college faculty and students as to the customs of the country, the tourist starts out prepared to make the most of his trip, and to get along with the fewest possible annoyances. Many of the points that will rise in dispute between him and his muleteers are to be settled by precedents rather than by contract, and accordingly it is well to be posted on these precedents before starting.

The trip on which the following figures are based was one of seventy-six days and twenty-seven resting days, that is, days on which the camp was not moved. I had two mules, for which I paid fifteen piastres* a mule for travelling days and thirteen piastres a resting day. My man of all work received one hundred piastres a month and board. Horse feed averaged five piastres a day. I have not included here the fee of one Napoleon shared with two companions, for the services of an escort from Jerusalem to the Jordan, nor the fees shared with the same persons in different proportions for the services of Bedouin and Circassian escorts in Moab:—

Wages of servant.....	250 piastres.
† Hire of mules.....	1565 "
General expenses.....	1882 "
	<hr/>
	3697

An average of forty-eight and forty-nine-seventy-sixths piastres a day, or about \$1.95.

My outfit, not including my horse, cost 1,638 piastres, which, distributed, would add $24\frac{1}{4}$ piastres a day, but nearly all of this, consisting, as it does, of Baedeker's "Syria and Palestine," a tent, rugs, table, camp stool and canteen, remains good for another season, and can then be sold for a good share of its cost.

The route taken in this trip was as follows (the camping

* 1 piastre—nearly 4 cents.

† This figure is the remainder after deducting 749 piastres, paid as his share by a companion the last month of the trip.

places are given in italics and the ancient names in parentheses), from Beirût to *Aleih*, *Zahleh*, *Ba'lbac*, *Blâdan*, '*Ain Fiji*, *Damascus*, '*Ain es Shâra*, *summit of Mt. Hermon*, *Hasbeya*, *Judeidat*, *Castle Belfort*, *Banias* (Cæsarea Philippi), *Tel-el-Kadi* (Dan), *Nahâla* on the Waters of Merom, *Safed*, *Tiberias*, *Horns of Hattin*, *Cana*, *Nazareth*, *Mt. Tabor*, *En-Dor*, *Nain*, *Zera'in* (Jezreel), *Jenin* (Engannim), *Tel Dothan* (Dothan), *Sebastiyeh* (Samaria), *Nablous* (Shechem), *Khan Lubban*, *Jerusalem*, *Bethlehem*, *El-Khalîl* (Hebron), *Bêt-Jibrin*, *Ajlun* (Eglon), *Gaza*, *Tel el-Hasi* (Lachish), '*Askalân*, *Esdûd* (Azotus), *Ekron*, *Er-Kamleh*, *Jerusalem*, *El-Azariyeh* (Bethany), *Dead Sea*, *Jordan*, *Rîtha* (Jericho), *Tel-Kefrên*, '*Arâk el-Emîr*, '*Ain-Hesbân*, *Hesbân* (Heshbon), *Mâdeba*, *Nebo*, '*Ayûn Mûsa*, *Ma'in* (Baal-Meon), *Mashetta*, '*Ammân*, *Jerash*, *Rumtah*, *Der'at* (Edrei), *Bosra*, *Sueda*, *Kanawat*, *Mezra'a*, *Busr el-Harîri*, *Zor'a*, *Es-Sunamên*, *Ghabâghib*, *Damascus*, *Shtora*, *Aleih*.

The time of the journey included the two hottest months of the year, yet no difficulty from the heat was experienced. For protection, the pith helmet was nearly always sufficient, and the sun umbrella, though carried as a precaution, was seldom used. Even at the Dead Sea the heat was not excessive, and a ride of ten hours that day from Jerusalem to the Dead Sea and Jericho was followed by no evil effects. The idea that Palestine is too hot in summer for travelling has been disproved quite frequently of late by the young men engaged in teaching in the Syrian Protestant College in Beirût, who having no other time than this for extended trips, have explored not only Syria and Palestine, but Egypt also at this season. Of course the country at this season is not so beautiful, the verdure is gone from the fields, which are parched and brown, but for purposes of Bible illustration there is quite as much to see. The sower does not go forth to sow, but the harvesters and gleaners are in the field gathering wheat and tares, the ox treadeth out the corn, and sharp eyes in the watch-towers of the vineyards guard the ripening fruit.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED,

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PRELIMINARY REMARK. These "studies" are designed for use by two classes of students, (1) by those who can give only a moderate amount of time and attention to the work, and (2) by those who wish to go deeply into the study.

The material for the first class is put into larger type and comprises the material under points 1, 2 and 4. The material under point 3 is for the special attention of advanced students and may be entirely passed over by those who do not care for detailed examination of the material.

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

DIVISION I. 1 : 1-13. The "Word" and the World.

DIVISION II. 1 : 14-18. The "Word" is Jesus the Christ.

Part II. The Early Manifestation of Jesus and the Belief on Him.

DIVISION I. The Testimonies of John.

§ 1. 1 : 19-28. John's Testimony to the Officials.

§ 2. 1 : 29-36. John's Further Testimony.

DIVISION II. The Belief of the First Disciples.

§ 1. 1 : 37-42. Andrew and Peter.

§ 2. 1 : 43-51. Philip and Nathaniel.

The Contents: We testify from our experience of his revelation of the Father's love, that Jesus the Christ is the "Word," who was ever one with God, creator of all, the unique revealer of God to man. John witnessed to him, at first, indirectly, by declaring himself a herald of the coming Christ, and then, directly, by hailing Jesus as his own superior, God's lamb that saves, and by pointing his own disciples to him. Three of these disciples are drawn to Jesus, and they bring two more. To them all, Jesus manifests himself as leader and teacher, worthy of their willing service.

Division III. 2 : 1-12. The First Sign in Galilee.

REMARK.—While, thus far, Jesus has attracted some earnest men to himself, their acquaintance with him and his manifestation to them is superficial and imperfect. They are now to receive a stronger impression of his personality, and a higher evidence of his being the Christ, the Son of God.

I. The Scripture Material :

- 1) Vs. 1, 2. Three days later, Jesus and his disciples are present at a marriage in Cana of Galilee. His mother is there also.
- 2) v. 3. She comes to tell him that the wine has given out.
- 3) v. 4. He replies, Woman, what have we in common? The time is not yet come.
- 4) v. 5. She says to the servants, Do anything he bids you.
- 5) vs. 6, 7. Jesus commands, and they fill to the brim with water six large pots used for purifying.
- 6) v. 8. At his bidding, they draw and take some to the master of ceremonies.
- 7) vs. 9, 10. He tastes the water which has now become wine, not knowing, as the servants did, where it comes from, and rallies the bridegroom on having saved so good a wine for the last.
- 8) v. 11. Thus was Jesus' first sign wrought in Galilee, by which he manifested his glory, and drew out the faith of his disciples.
- 9) v. 12. He went down with his mother's family and his disciples to Capernaum, and abode there a few days.

2. The First Sign : At a wedding in Cana of Galilee, three days later, Jesus wrought his first sign, which showed his glory and inspired his disciples with faith. His mother is there, and, when the feast is drawing to a close, brings him word that the wine is gone. He replies, "In this matter it is not for you to direct me as your son. I cannot help now." Still, she tells the servants to be ready, and soon, at his bidding, they fill with water six large pots used for purifying, and carry a draught to the master of ceremonies. Now he is not aware whence it has come, though the servants know. He tastes it, and, with a jest at the bridegroom, pronounces it the best wine he has given them. After the feast, Jesus, with his disciples, goes down with his mother's family, and stays a few days at Capernaum.

3. Re-examination of the Material :

I. Words and Phrases :

- 1) *Third day* (v. 1), after what event?
- 2) *woman* (v. 4), cf. Mt. 15 : 28 ; Lk. 13 : 12, a term of respect.
- 3) *fill the water pots* (v. 7), note two views as to the purpose, (a) that from them the wine might be drawn, or (b) that the water for purification might be provided before the wine was made, while the water for the wine was drawn (v. 8), from the spring whence the "pots" were filled.
- 4) *now become wine* (v. 9), i. e. (a) that in the "pots," or (b) that which was drawn—the water became wine in its being drawn and borne to him.
- 5) *knew not* (v. 9), hence his testimony was unbiassed.
- 6) *servants . . . knew*, making the testimony to the change as complete as it was impartial.
- 7) *manifested his glory* (v. 11), cf. 1 : 14, how was any glory manifested here?—cf. vs. 4, 7, 10.
- 8) *disciples believed*, does this imply (a) that they had not before believed, or (b) that none others believed?

2. Connections of Thought:

- 1) *Saith unto her*, etc. (v. 4), this reply must have been given in view of that which lay concealed in the mother's statement (v. 3), i. e. (a) she desired him to supply the lack, and (b) thus to manifest himself as the Christ—he answers that he cannot now receive suggestions on such a point as this from her, it is God who must decide the time and the manner of these things.
- 2) *mother saith*, etc. (v. 5), (a) she still expects him to do something, (b) and is not vexed by Jesus' answer.

3. Comparison of the Material:

- 1) This narrative is peculiar to this Gospel; why should it be so, if it is so important? (a) it belongs to the private life of Jesus, (b) the details may have been related [to John] by Jesus' mother.
- 2) note certain general points of resemblance to the synoptic representation, (a) the portrait of Jesus, cf. Lk. 2: 51; 7: 31-35; 8: 21; Mk. 2: 18, 19, (b) the beginning of his work is in Galilee, cf. Lk. 4: 14, 15.

4. Historical Points:

- 1) *Mother* (v. 1), where is the father?
- 2) *his disciples* (v. 2), Jesus has, therefore, gathered a band of followers.

5. Geographical Points:

- 1) *Cana of Galilee* (v. 1), (a) the probable site? (b) the home of Nathaniel, cf. 21: 2.
- 2) *Capernaum* (v. 12), (a) why "down to?" (b) the two probable sites?

6. Manners and Customs:

- 1) Observe here points concerning marriage and the ceremonies connected with it.
- 2) note, also, what is said about feasts and the manner of conducting them.
- 3) consider the material relating to purifying (v. 6), and collect additional material in Mt. 15: 2; Mk. 7: 3; Lk. 11: 38.

7. Literary Data:

- 1) Observe the marks of personal reminiscence in the narrative.
- 2) the "mother of Jesus" is not mentioned by name; is it because her name is supposed to be known?
- 3) mark favorite words, e. g. (a) "manifested," "glory," "believed," (b) a new word *signs*, a favorite word in this Gospel for "miracles,"—regarded as evidences, signs of Jesus' character and authority?

8. Review:

The student is now prepared to go over again the work of 1 and 2, and test its correctness.

4. Religious Teaching: *There are important lessons in this passage concerning one's conduct and feeling in social life. Jesus did not shun social festivity. Two facts appear in his bearing here. (1) He was loyal and obedient to God, even at the cost of refusing a mother's request. (2) He was ready when the time came, liberally to encourage and help on the festivities. We need to imitate him (1) by being faithful to Christian principles in society, (2) yet in being generous and helpful by giving pleasure to others there.*

Division IV. 2: 13-3: 36. The Manifestation in Judea.

REMARK.—Jesus is to reveal himself, not merely in a semi-private way to disciples at a Galilean marriage, but to his nation, at the centre of its religious life. This is his first public manifestation. Will they, seeing him and his work, accept his revelation of the Father?

§ 1. Chapter 2: 13-22.

1. The Scripture Material:

- 1) V. 13. At the approach of the Jewish Passover, Jesus went up to Jerusalem.
- 2) v. 14. He found in the temple dealers in cattle and doves, as well as money brokers.
- 3) vs. 15, 16. With a small whip he drove out all the cattle, and stopped the trafficking, saying, Begone, my Father's house must not become a mart.
- 4) v. 17. His disciples recalled the Scripture, "Zeal for thine house will devour me."
- 5) v. 18. Thereupon the Jews replied, What sign do you give us in explanation of these actions?
- 6) v. 19. He answered, Destroy this temple, and I will restore it in three days.
- 7) v. 20. They said, Can you restore in three days what it required forty-six years to build?
- 8) vs. 21, 22. But he meant his body by the "temple," and the disciples recalled it after his resurrection, and believed the Scripture and Jesus' word.

2. The Cleansing of the Temple: Jesus, at the Passover time, is in Jerusalem, and in the temple he indignantly orders out the traffickers and brokers there with their merchandise, rebuking them for profaning his Father's house. It is a scene which reminds the disciples of the Scripture passage, "Jealousy for thine house will devour my very life"—a passage which his death made even more clear to them. The Jews demand a sign as authority for his action. When he replies, "Destroy this temple, and in three days I will restore it," they marvel how he can restore in three days the work of forty-six years. They do not know that the "temple" he means is his body. The disciples remembered the saying after his resurrection, and it confirmed their faith in his teaching.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Scourge* (v. 15), either (a) for use in driving out the cattle, or (b) as a symbol of prophetic authority.
- 2) *cast all out*, etc., (a) by the force of his personality, backed by the approval of all the devout, (b) was there anything miraculous in it?
- 3) *my Father's house* (v. 16), cf. Lk. 2: 49, note the meaning of the phrase.
- 4) *zeal* (v. 17), i. e. "jealousy" for the honor of thy house.
- 5) *eat me up*, i. e. either (a) bring to a violent death, or (b) wear out by the energy expended, (c) was the action of v. 15 attended with some danger to Jesus?
- 6) *what sign* (v. 18), of prophetic authority for doing a prophet's act.
- 7) *destroy this temple*, etc. (v. 19), meaning either (a) kill me and I will rise again, or (b) when you have brought the temple and its service to naught by killing me, I will establish a new worship, (c) cf. Mk. 14: 58; Mt. 26: 61; Acts 6: 14 for the common interpretation then.
- 8) *the Scripture* (v. 22), (a) the O. T. in general, (b) such passages as Ps. 16: 10, or (c) the quotation of v. 17, which was verified in his death.
- 9) *Word*, (a) not "saying," (b) that of v. 19, or (c) Jesus' teaching in general.

2. Connections of Thought:

- 1) *Therefore answered* (v. 18), this bold act of Jesus spoke to them with the assertion of his position and claims, and they "therefore answered," etc.

- 2) *when therefore*, etc. (v. 22), i. e. because the words of Jesus (v. 19), had reference to his death and resurrection, it followed that when those events took place, the words came back to their minds.

3. Comparison of Material:

- 1) On the whole event compare Mt. 21 : 12, 13; Mk. 11 : 15-17; Lk. 19 : 45, 46, (a) note the historical situation, (b) the similarities in language and action, as well as the differences, (c) the probability of there being two such actions on Jesus' part during his three (?) years' ministry, (d) conclude as to the question of two events or two different accounts of the same, (e) if the latter, which is the correct historical position?
- 2) *went up to Jerusalem* (v. 13), no mention of this in the other gospels.
- 3) *zeal of thine house*, etc. (v. 17), cf. Ps. 69 : 9, note meaning there, and differences in language.

4. Historical and Geographical Points:

- 1) *Passover* (v. 13), (a) the first passover in Jesus' ministry, (b) how long after the baptism?
- 2) *went up*, cf. v. 12 and determine the geographical position of Jerusalem and the road thither.
- 3) *the temple* (v. 15), (a) the outer court—court of the Gentiles—as compared with the "sanctuary," inner court (v. 19, marg.), (b) this was the temple of Herod, (c) consult references concerning its architecture and history.
- 4) *forty and six years* (v. 20), (a) a help in determining the date of this event, (b) Herod's temple begun in B.C. 20-19, (c) this event A.D. 28 (?).

5. Manners and Customs:

Study the scene of v. 14, (a) determine the purpose of such trading in the temple—to provide an easy way for worshippers to fulfil the ordinances of the law, cf. Lev. 1 : 2, 14; Ex. 30 : 11-13; Mt. 17 : 24; (b) note the results of such practices.

6. Literary Data:

- 1) Observe the "simplicity" of style (the connective *and*) in vs. 13-16.
- 2) see characteristic words in vs. 13, 22;
- 3) consider whether there are evidences of personal recollection of an eye-witness in vs. 17, 21, 22, etc.
- 4) note other examples of peculiarities in style.

7. Review:

The student is now in a position to criticise or improve upon the statements of 1 and 2. Let him carefully study them in the light of his "re-examination of the material."

4. Religious Teaching: "*Make not my Father's house a house of merchandisc.*" *To the spirit of trade in our day pressing upon religion, and often seeking to make religion itself a means of gain, as these Jews did—must we say, "You cannot come with me into my Father's house." We must speak to our own minds so dominated by the claims of secular things, "Cleanse yourselves from the self-seeking temper of worldly competition, when you would enter the Father's presence." For it is the Father to whom we are coming in filial love and worship—would you profane His presence with the bickerings and bargainings, the schemes and the struggles of the street and the store? It is unworthy of a child of God. You cannot afford thus to lose the Father's benediction.*

§ 2. Chapter 2 : 23-25.

REMARK.—The cleansing of the temple, a notable sign of his authority, was one among many wrought by him. Their effect was two-fold, criticism and questioning, faith and favor. Was this latter genuine and permanent?

1. The Scripture Material:

- 1) V. 23. His signs led many to believe on him at the passover feast.
- 2) vs. 24, 25. But he did not trust himself to them because he knew all men, and needed not any one's testimony about each one of them, since he knew their thoughts.

2. Among the People in Jerusalem: Moved by the works which, from time to time, he does as signs during the feast, many accept him as the Christ. But Jesus, with his profound knowledge of men, does not need advice as to the position he is to take toward them. He recognizes what is in each one's mind, and by no means will yield himself up to sympathy with their hopes.

3. Re-examination of the Material:**1. Words and Phrases:**

- 1) *On his name* (v. 23), (a) cf. 1 : 12, here the name is "the Christ," (b) their conception of what was wrapped up in this name was quite inadequate.
- 2) *he did*, lit. "was doing" or "kept doing," showing that this-gospel does not pretend to give a complete account.
- 3) *man* (v. 25), cf. marg., i. e. every one of the "many" of v. 23.
- 4) *bear witness*, i. e. "give a 'character,'" either approving or warning.

2. Connections of Thought:

- 1) *Beholding* (v. 23), i. e. "because they beheld," their faith rested on these signs.
- 2) *for that he knew* (v. 24), the implied thought is that he knew the human heart and recognized imperfection in these persons, either (a) in the fact that they did not really know what they were doing, or (b) they hoped to find Jesus willing to accept their political ideas of the Christ and his work.
- 3) *because he needed not*, etc. (v. 25), (a) i. e. held himself aloof, not because he depended on advice as to men's character, (b) is it implied that he had received warnings on this point?

3. Manners and Customs:

During the feast (v. 23), following the passover, see Lev. 23 : 5, 6.

4. Literary Data:

Notice characteristic words and phrases in v. 23.

5. Review:

As before, the student may now compare the results gained with the statements of 1 and 2.

4. Religious Teaching: *Jesus is not to be deceived in our motives and desires in seeking and following him. He knows us through and through. Unless we fully trust ourselves to him, he will not trust himself to us. If we are selfish or half-hearted in devotion to him, he will withhold himself from us.*

§ 3. Chapter 3 : 1-15.

REMARK.—Among those impressed by his teaching is one who, with questioning confidence, seeks a fuller manifestation. He is to receive a divine message of salvation.

1. The Scripture Material:

- 1) Vs. 1, 2. Nicodemus, a prominent Pharisee, visited Jesus at night, saying, Rabbi, your signs show us that God has sent you to teach.
- 2) v. 3. Jesus replied, I tell you solemnly that to enter the kingdom of God, one must be born anew.

- 3) v. 4. Nicodemus answered, I do not see how a mature man can go again through the processes of birth.
- 4) vs. 5, 6. Jesus said, Most surely must he be born of water and the Spirit to enter the kingdom. Spirit and flesh produce after their kind.
- 5) vs. 7, 8. Do not wonder at my words about being "born anew." Like the breeze, unseen yet moving in its own way, so does the spirit bring to the birth.
- 6) v. 9. Nicodemus said, I cannot comprehend it.
- 7) v. 10. Jesus said, Do you, a teacher of Israel, confess ignorance on this subject?
- 8) vs. 11, 12. I speak from personal knowledge. Yet you do not believe me—if you do not believe me in these earthly facts, can you accept my testimony about heavenly things?
- 9) v. 13. No one has gone into heaven—except the son of man whose home is there, thence has he come.
- 10) vs. 14, 15. And the son of man, like Moses' serpent in the desert, must be lifted up that they who believe may have eternal life in him.

2. Jesus and Nicodemus: Among these men is Nicodemus, a leading Pharisee, who comes one night secretly to talk with him. He begins by acknowledging that Jesus, by the signs which he is doing, shows himself to have the authority of God for his teaching. Jesus replies, "Be assured of this, that the condition of entrance for any one into the kingdom of God is a new birth—not a second natural birth in the flesh, as you doubtfully ask, but a birth wrought by the Spirit, of which the baptism of John is the symbol—that alone can result in spiritual life. Is it incredible, as you say, that you Pharisees must receive this? Can you control this night wind, which you hear, in its coming and going? Thus uncontrolled is the Spirit's action, as they know in whom this new life is born." Nicodemus answers, "This is all so strange!" Jesus says, "You, a religious leader, unable to comprehend this? I and my friends here teach from personal knowledge. Yet even when we teach what can be understood from your own earthly standpoint, you do not believe. Can I hope that you will accept my teaching about those things which God is revealing from heaven? I, the son of man, alone can bring them to you. I am come from heaven. And I am here, too, that as son of man I may be lifted on high, as Moses lifted on high that serpent in the desert, to secure for every one who believes, eternal life in union with myself."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Teacher come from God* (v. 2), (a) though not authorized by the Scribes, and not educated in their schools, (b) a great admission for Nicodemus to make.
- 2) *born anew* (v. 3), (a) cf. marg. for other rendering, (b) note arguments in favor of either rendering, (c) notice the superiority of both over the old rendering "born again."

- 3) *of water* (v. 5), (a) reference to John's baptism, (b) which was required of all Jews, (c) but which the Pharisees rejected, (d) an outward symbol of inward cleansing.
- 4) *the teacher* (v. 10), either (a) the well known teacher, or (b) one of this order.
- 5) *we speak* (v. 11), (a) note the plural, indicating either (b) Jesus and John the Baptist, or (c) Jesus and all who accept him, or (d) Jesus and those disciples who were there present.
- 6) *hath ascended* (v. 13), (a) i. e. so as to be able to teach man these heavenly things, (b) had Jesus thus ascended?

2. Connections of Thought:

- 1) *Now there was* (v. 1), (a) lit. "and there was," (b) i. e. "and" an example of the men who "believed" (v. 23), was this "man" who came, etc.
- 2) *Jesus answered* (v. 3), (a) how could this be an answer to the remark of v. 2? (b) Jesus answers his unspoken thought, which is, (c) "Since you teach with the authority of God, I would like to hear further of your ideas and teachings; what is your program of action?" (d) Jesus replies, "I require first of all a complete spiritual renewal of life."
- 3) *so is every one*, etc. (v. 8), note the order of thought (a) v. 7, Nicodemus thinks it impossible that upright Pharisees need this radical change, (b) Jesus replies, The wind is free in its action, (c) those who pass through this change, find the Spirit's action just as free from their own control, (d) hence you Pharisees as well as others must submit to it, if you would enter the Kingdom.
- 4) *and no man*, etc. (v. 13), i. e. you will not accept my heavenly things (v. 12), "and" yet if you are to hear them, I, alone, can give you the knowledge of them.
- 5) *and as Moses*, etc. (v. 14), i. e. either (a) I have come from heaven to bring heavenly things (v. 13), "and" yet I must be lifted up like the serpent in the desert—a reference to suffering, or (b) I have come down from heaven, and more than that, I am to be exalted to be a means of Salvation to the people as Moses' serpent was—no reference to suffering exaltation.

3. Historical Points:

- 1) *We know* (v. 2), either (a) a condescending remark representing the not unfavorable estimate of the Pharisees as a whole, or (b) the special opinion of a few secret believers among them.
- 2) *by night* (v. 2), probably to avoid observation.
- 3) *ye must be*, etc. (v. 7), note the emphasis on "ye," and the implied idea of Nicodemus and those whom he represented—they did not require it.
- 4) Sum up from the foregoing suggestions (cf. vs. 1, 2, 7, 9, 10), the character and attitude of Nicodemus toward Jesus.

4. Manners and Customs:

- 1) *Ruler of the Jews* (v. 1), a lay member of the Sanhedrim, cf. Bib. Dict.
- 2) *Rabbi* (v. 2), a title of honor, cf. 1: 49.

5. Comparison of Material:

- 1) *Kingdom of God* (v. 5), (a) cf. the opening message of the Galilean Ministry, Mk. 1: 14 15, (b) note the essential oneness of that message with this of v. 3, cf. "repent," "believe," (c) "Kingdom of God," used only here in John, cf. its use in other gospels and explain.
- 2) *as Moses lifted up*, etc. (v. 14), (a) cf. the narrative in Numb. 21: 8, (b) draw out the comparison as suggested in this verse, (c) is any suffering suggested by the comparison?

6. Literary Data:

- 1) Notice the examples of parallelism in v. 11, two members "synonymous," one "antithetic," cf. 1: 3, etc.
- 2) Observe some new but favorite words and phrases, e. g. (a) "born," to indicate divine renewal of life, (b) "eternal life" (v. 15), to denote this new life as one which, beginning now, continues forever.
- 3) note examples of (a) old phrases and words, (b) "repetition," cf. v. 6, (c) "simplicity," and (d) "directness" of style.

7. Review:

With the foregoing material well in hand, the student may proceed as before to study again the material of 1 and 2, making new statements when those given are not satisfactory.

4. Religious Teaching: *Jesus makes it very plain that no privileges or attainments can supply the place of that new spiritual life which is needed to enter God's Kingdom and presence. This must come from submission to God's Spirit. Are we expecting to succeed in pleasing God without this new birth which Jesus explained to Nicodemus? Such a thing is not possible. Jesus says, "Except one be born anew, he cannot see the Kingdom of God."*

§ 4. Chapter 3: 16-21.

REMARK.—The hard crust of Jesus' message to Nicodemus contained a kernel of blessed hope in the self-revelation of Jesus as the revealer of God's mercy to men. The writer cannot refrain from drawing attention to this thought—Jesus came from out of the love of God.

1. The Scripture Material:

- 1) V. 16. Because God's love for men was so great that he gave his only begotten son to obtain eternal life for all who trust in him.
- 2) v. 17. For his son was sent not to judge but to save men.
- 3) v. 18. The only judgment is that which consists in one's not believing in the name of God's only begotten son.
- 4) v. 19. The judgment is that men on account of their sins preferred darkness when the light was come.
- 5) v. 20. For the sinner hates and avoids the light that it may not rebuke his evil deeds.
- 6) v. 21. But one who is true seeks to have the light shine on his deeds to show that they are of God.

2. The Writer's Comment: [And the writer adds,] Yes, it was God's love for all, that gave His son to gain eternal life for any who believe. How clear that is when we see him sent to save men, not to judge them. Judgment is, to be sure, connected with his coming, not for believers, but for unbelievers in the very fact of their unbelief. For the Christ, the world's light, is here, and yet they hated and avoided him, preferring their dark deeds, while those, who are true, delight to have their doings shown to be wrought in fellowship with God.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Loved* (v. 16), how explain the past tense, (a) if Jesus spoke, (b) if the word is the writer's.
- 2) *judge* (v. 17), as the Jews expected the Christ to do, cf. Mt. 3: 10-12.
- 3) *light . . . darkness* (v. 19), cf. 1: 4, 5.
- 4) *men loved* (v. 19), how explain past tense if Jesus speaks.
- 5) *in God* (v. 21), i. e. in union with Him.

2. Connections of Thought:

- 1) *For God so loved*, etc. (v. 16), the verse looks back to v. 15, (a) the Son of man must be lifted up, etc., (b) *because* God, out of His great love for man, gave His son for this purpose.
- 2) *for God sent not*, etc. (v. 17), that God's love gave the Christ (v. 16), is clear *because* the very purpose of his mission was to save man.

- 3) *he that believeth* (vs. 18, 19), though God's son came, not to judge, but to save (v. 17), yet his coming results in judgment to some who do not accept him.
- 4) *for every one*, etc. (vs. 20, 21), the hatred of the light rises out of love for evil deeds, hence the condemnation (vs. 18, 19), which the rejecter works out by his evil doing.

3. Literary Data:

- 1) Observe the familiar words in this section, e. g. "world" (v. 16), cf. 1 : 10, 11, "light," etc.
- 2) Note the universal element in this passage, "whosoever" (v. 16), etc.
- 3) Consider the question, whether these words are the writer's, or a continuation of Jesus' discourse, noting (a) the general likeness to the "introduction," 1 : 1-18, (b) the past tenses, (c) special words, favorites of the writer, e. g. "only-begotten son," etc., (d) absence of distinct division from 3 : 1-15, etc.

4. Review:

- Let the student, when he has worked through these points, examine afresh the points 1 and 2 in the light of this material.

4. Religious Teaching: *To reject the Lord Jesus Christ is to reject good and choose evil. One is self-condemned by such a course. Can you do this, when you know that God has given him to us out of His great love, in order that He may keep us from perishing, and secure for us eternal life?*

A "SYMPOSIUM" ON COMMENTING IN THE PUBLIC READING OF THE SCRIPTURES.

One of the vexed questions among ministers is the matter of comments in the public reading of the Scriptures. The subject was briefly considered not long since in the editorial pages of the OLD AND NEW TESTAMENT STUDENT, and has evoked so much interest that something more definite and practical in relation to it seems desirable. There is only one class of men whose opinion on such a subject is, after all, of value; i. e., the leading preachers who from their experience and observation are able to help those who need help in the matter.

Accordingly the following queries were kindly responded to by the various gentlemen to whom they were sent and their contributions to this subject are herewith given. They will be found full of practical interest and helpfulness, though the writers may differ so radically.

1. Should reading the Scriptures in public worship be accompanied by comments? (Perhaps you would be willing to indicate two or three reasons for the answer which you may give.)
2. If so, what limitations ought to be observed in the case?
3. What are the dangers in "commenting," and how may they be avoided?
4. What kind of preparation, if any, should be made if "commenting" is to be undertaken?

FROM REV. WILLIAM M. LAWRENCE, D. D.

1. Not stately—it destroys attention and savors too much of unnecessary interruption.
2. Never unless there is danger of misunderstanding the passage in listening.
3. Prolixity!
4. Every passage should be read over carefully—if it is obscure, or very specially suggestive of spiritual thought, brief comment may be made as an exceptional thing. But as a rule it is better to teach the people to listen reflectively, confining comment to assistance in this direction merely. Preparation should have this in view. In most cases comment is detractive—being spontaneous, impulsive dilution of self-evident Scripture.

Chicago, Ills.

FROM REV. JOHN CALVIN GODDARD.

1. Yes. Because it gives the sense, and most of our public reading destroys it. A perfect reader always chains the attention, but perfect readers are as rare as righteous men in Sodom. Comment corrects bad reading in a measure.
2. Limit the comment to one of the two Scripture lessons generally read. Limit the comments to brief and pointed remarks and explanations. *No applications.*
3. Prolixity and Sermonizing out of place.

4. Thought. And a general purpose of linking all with the discourse to follow.

Salisbury, Conn.

FROM REV. S. M. NEWMAN, D. D.

I do not believe reading the Scriptures in public worship should be accompanied by comments. I have come to this position by studying the nature of worship, by observation of those who comment, including some of the preachers who are most apt in doing it, and by my own attempts to do it. In my view the service should contain a Scripture reading without "note or comment," that the Bible may make its own impression. Let a preacher read the Bible sympathetically, thoughtfully, reverently, and it is better than a thousand comments. I am no more willing that a preacher before whom I sit in a public service of worship, should stop and comment at different points, than I am to have a true reader interpreting "Robert of Sicily" or Marc Antony's words over Cæsar's dead body, stop and comment. I want to give myself up to the power of the naked Word of God. As a preacher I want so to read it, as to bring the people under its power. I do not wish to preach in the Scripture lesson any more than I do in the "pastoral prayer." The power of true interpretation of the Scriptures by reading without comment, the power of true converse with God in prayer, leading and lifting the people without preaching to them under cover of prayer, and the power of whole-hearted, unrestrained and pointed preaching by the sermon, seem to me to be three elements which we need to have, each in its purity.

Washington, D. C.

FROM REV. ARTHUR LITTLE, D. D.

1. Yes. (1) For the sake of honoring God's Word in the service of the Sanctuary. (2) The Seed is the Word. It is from the faithful sowing of that seed that the harvest may be expected. (3) To get the context well before the minds of the people. (4) To aid in the creation of a devotional spirit.

2. The comments should be brief. Of course, they should be fresh and pertinent. They should have saliency and point, so as to command attention.

3. Avoid a drizzle of commonplace.

Avoid prolixity.

Avoid affectation.

Avoid comment on every verse.

Aim at comprehension and a reasonable degree of unity of impression.

4. (1) If possible, reading in the original, or, at least, the ascertainment in the original of the *significant key words* in the chapter. (2) A fair comprehension by the reader of the scope of the passage. (3) A previous surrender of the reader's own soul to the thought and movement of the passage. (4) A personal conviction of the authoritative nature of the Word.

Boston, Mass.

FROM REV. LYMAN ABBOTT, D. D.

Mr. Spurgeon's comments on Scripture constitute one of the most interesting features in his service, but Mr. Spurgeon is an unusual man. My impression is that if comments are made at all, they should be very brief, and the

reader should study beforehand the art of expression, to make them concise and suggestive. Very careful preparation would be required.

Reading from a different translation from that of either the Old or the New Version has seemed to me sometimes a great advantage in attracting the interest and attention of the congregation.

Brooklyn, N. Y.

From Rev. F. M. ELLIS, D. D.

In answer to your *four* practical questions I would say—

1. The necessity of comments depends upon the Scripture read, and unless the text needs explaining, better not do so. A good reading of Scripture is often its best "*comment*." If, however, the meaning of the text is, for any reason obscure, and likely not to be understood, then the meaning should be made clear. (Nehemiah 8: 8.)

Such comments, however, should be leveled to the understanding of such as need them, and never, certainly, display the reader's critical resources.

2. As to limitations to be observed, these also are determined by the aim one has in reading the Scriptures. If it be to set forth, in a clear light, the thought of the Holy Spirit in the text, then, we should stop when that is done. We can hardly add to the impressiveness of God's thought when it is understood.

3. As to the *dangers* of commenting that are to be avoided I would suggest—(a) The avoiding of commenting for the sake of commenting, or because it is expected. It is best *here*, as everywhere else, to be silent unless you are quite sure you have something to say that is worth the hearing. (b) *Our conception* of a text, and *God's meaning* in it, may differ as lead and gold. God's gold may be drawn out ever so fine and still be gold, but man's lead is quite different. It is lead in *any* shape. In commenting, words should be few, and expressive—words that let *light in*, and not such as keep it out. (c) The danger of emphasizing *everything* in a chapter, can be avoided by fixing the attention on a *few* important points.

4. I think the previous preparation for commenting should have regard (a) to the connection and relation of the passage read. If from an epistle, then to the design, argument and, perhaps, treatment of the epistle. (b) The passage should be dwelt on until the reader is in as full sympathy with the *Spirit* as he is with the *thought* of the passage.

Baltimore, Md.

From Rev. B. B. TYLER, D. D.

The public reading of the sacred writings ought to be accompanied by brief and pertinent exegetical and practical remarks. In this way the attention of the people will be secured, their interest enlisted, information will be imparted, and consciences may be quickened. The comments ought to be brief, so brief as not to interrupt the current of thought in the lesson text. There is danger of verbal prolixity. The best ways to avoid this danger are, (1) Determine to resist the temptation. (2) Decide in advance at what places comments will be made, and at least, their substance. But this requires preparation. Read, therefore, alone, and meditate prayerfully on the lesson, before attempting to read it in the presence of the people. At first, some difficulty may be experienced in any attempt to intersperse such comments as are here suggested in

the public reading of the Word, but patience, perseverance, prayer, and practice, will enable almost every teacher of the Christian religion, by this exercise, to invest the reading of the Living Oracles with a new interest, and greatly increased intellectual and spiritual profit.

Church of Disciples, New York City.

FROM REV. GEORGE DANA BOARDMAN, D. D.

The circumstances which determine the selection of the Scriptures for public reading are so various and so constantly fluctuating that it is impossible for me to answer with any definiteness your questions concerning "comments." If I have any rule at all in this matter, it is to have no rule at all. Pardon me therefore for not acceding to the request with which you honor me.

You may be interested, however, in knowing that I do have rules about the public reading of the Scriptures. I append some suggestions which you can use as it seems good to you.

I believe it is a quite general rule with preachers to select as their Scripture Lesson the chapter from which they take their text. I venture, however, to think that this is a mistake. First; because this chapter generally furnishes, on the principle of environment, the best possible introduction of the sermon itself; and it is a pity to use the same material twice on the same occasion. Secondly; because the most effective Scriptural preludes to the sermon are the side-lights often furnished by chapters chosen from other parts of the Bible. The rich variety of the Bible for devotional purposes is never so manifest as when we select a chapter from one part of it to illustrate or to confirm a text taken from another part.

Accordingly, my rule for selecting the Scripture Lessons is to choose two passages; the one from the Old Testament, the other from the New; generally with a hymn or a chant intervening. (The Christian church has an immense advantage in this over the Jewish: they could choose only from the Old Covenant; we can choose from both Covenants: they could read only of prophecy; we can read both of prophecy and of fulfilment.) For example:—Suppose the subject of my sermon is "Temptation" (whether general or specific it matters not); what lessons could be more appropriate than the story of a successful temptation (Gen. 3) and the story of an unsuccessful (Matt. 4: 1-3, or Luke 4: 1-13)? How strikingly complementary such passages as these: Exodus 15: 1-21, and Rev. 15: 1-4; Exodus 16, and John 6; Psalm 8, and Heb. 12: 5-9; Psalm 95, and Heb. 3; Isaiah 42: 1-4, and Matt. 12: 1-21; Isa. 53, and Acts 8: 25-40; Isa. 61: 1-9, and Luke 4: 16-30; Ezek. 47: 1-12, and Rev. 22: 1-7; Joel 2: 28-32, and Acts 2: 1-21; Psalm 16, and Acts 2: 22-36; etc. The twofold treasure-house is exhaustless.

FROM REV. WM. ELIOT GRIFFIS, D. D.

1. I should say that, as a rule, the Holy Scriptures should be read in public worship, as a part of the service, and should not be accompanied by comments.

Reasons: (1.) Because the minister has abundant opportunity to comment in his sermon. (2.) Because the Word of God should, at stated times, be allowed to speak for itself without admixture of the opinions of the reader. (3.) Because many worshippers like to hear and have the Scriptures well read

in continuous form, without note or comment. (4.) Because the tendency to take up too much time and to be intemperate in the use of much wordiness in comment grows upon a man with his years. (5.) Because the power and cause of religion makes distinct gain during the periodic silences of the man in the pulpit, when God is allowed to speak through other impressive utterances besides the human voice.

2. If, however, commenting is ventured upon, it should be with seriousness, brevity, and point.

3. I have substantially covered this point in 1., (4) above, but there are other reasons, varying with the personality and infirmities of the preacher.

4. The most thorough preparation as to prayer, exegesis, choice of language, and limitation of time and range of treatment. Above all, if worship is at least equal to instruction or stimulus, care should be taken not to turn commenting into a one-sided controversy in which the occupant of a coward's castle attacks those whom propriety requires to be dumb.

Nevertheless there are those who even amid the tendency to the garrulousness of old age, or unbridled youth, can and do comment with grace, salt and edification.

Shawmut Congregational Church, Boston, Mass.

From Rev. A. H. PLUMB, D. D.

I. The reading of the Scriptures in public may well be without comment ordinarily perhaps, yet sometimes certainly comment is an advantage. 1. To make clear the sense of particular terms—e. g., "We do you to wit," "hold the truth in unrighteousness," "a cloud of witnesses," "He took not on Him the nature of angels," "a rod of an almond tree" as a sign of speedy performance, etc. 2. To enumerate particulars as an aid to attention—e. g., by naming and numbering in order the several reasons for encouragement which God gave to Jeremiah in calling him, and their effects. 3. To show the connection and interdependence of different portions of the Word—e. g., the force of "therefore" in Acts 2: 33, explaining the gift of the Holy Ghost: "Therefore he hath shed forth this;"—in Romans 12: 1—ethical precepts and counsels deriving their power from underlying doctrinal truths: "I beseech you, therefore, brethren by the mercies of God." These had now been stated in the doctrine of justification by faith and its correlative truths, and on these depends much of the force of the succeeding hortatory portion of the epistle; in Heb. 10: 19-25: The distinctive privileges of the Christian a reason for his peculiar duties; "Having therefore, brethren," this, "having" that and "having" the other, "let us" do this, "let us" do that, and "let us" do the other. 4. To give prominence to a particular truth taught among others in a certain portion of the Scriptures: e. g. The proofs of Christ's divinity in the fifth chapter of John; The variety of God's providential interposition in the forty-first, second and third chapters of Isaiah. 5. To show the progress of doctrine in the Bible: e. g. Respecting prayer. Matt. 6; John 16—"In my name." Respecting the ground of pardon, Christ's teaching in the Sermon on the Mount, in His last discourses, and in His word through Paul, in which He appeared unto him and of which He made him a witness.

II. *Limitations*:—1. As to time. The regular comments of Rev. Dr. Saml. H. Cox of Brooklyn, often seemed equal to an expository sermon, so that strangers were surprised after they were ended, to hear a text announced,

instead of being dismissed. 2. As to discursiveness. The excellent comments of Archbishop Leighton on the first Epistle of Peter, furnish no model suited to the pulpit.

III. *Dangers*:—1. Of weakening confidence in the English version. The pastor of the Presbyterian church in my childhood home so frequently claimed that the original languages were not rendered aright, as to lead people to talk about it, as if no one but a scholar can get at the truth, which is not the case. 2. Of placing an undue importance on the minima of criticism. The hearers of some men come to feel that there is a vast number of unsettled questions in regard to the Bible, as there is, but not important ones. "It is too early to pronounce upon this question," "The present state of biblical science does not warrant a conclusion," are expressions used by certain men so often that they have come to be a by-word. The impression ought always to be left that the great things of the Bible are clear and plain, for this alone accords with the fact. 3. Of irreverent belittling of the Oracles of God. There is a way of commenting on the Bible which assumes not only to interpret God's message, but to sit in judgment upon it. This reminds one of Canon Liddon's distinction between admiration and adoration. "As admirers," he says, "we are taking it for granted that we are so far on a level with the object admired, as to be able to do Him justice. As admirers we pre-suppose and exercise, although favorably, our rights as critics: in adoration we abandon utterly all such pretensions as profane, as grotesque; we have no thought but that of God's solitary and awful greatness, and of our own utter insignificance before Him." Something of this reverence for God we need for the Word of God, which is the transcript of His character. Sometimes irreverence goes so far as to mix up the comment with the text so that a hearer can hardly distinguish between them. An eminent Lutheran clergyman once chanced to pass a Sabbath in Boston, and being a stranger, turned into a hall, where a certain minister was then holding religious services. He was shocked to hear the Scriptures read with human additions interpolated. Thus one verse in the fifteenth psalm appeared as if written, "He that putteth not out his money to usury at two per cent a month," and so on, and on, to the horror of the devout visitor, who afterwards said, "When the man announced as the subject of his sermon—'The Seven Plagues of Boston,' I made up my mind I had found one of them, and got up and left."

IV. *How are the dangers to be avoided?* 1. By cherishing a spiritual aim in this exercise. Not a show of pedantry, not entertainment, not curious information, but spiritual impression,—to do the soul good, should be the main object in view. 2. By keeping in mind the relation of instruction to worship. Worship is the religious life in its primal and most distinctive and fruitful manifestation. And according as the preacher, in discourse or in comments on the Scriptures, is able to hold up God, the object of worship, so that His Authorship clearly appears, will the hearer's worship naturally be intelligent, sincere and earnest, and the service answer its true end.

V. *What preparation is requisite?* Some say the dangers incident to the service are so many, the safest way is invariably to omit all comments, just as some ministers, for the same reason, adopt the rule, "no remarks at funerals," and thus rare providential opportunities for preaching the gospel, perhaps to those who seldom hear it, are suffered to pass unimproved. Is not this, the unworthy plea of laziness, to be met by the apostolic injunction, "Neglect not the gift that is in thee?" Assuredly, if good can be done by briefly expounding

the Scriptures when the occasion demands it in their public reading, one ought to be equal to the requisite preparation. But while a man may sometimes need to prepare for this service with a view to a particular occasion, probably those who excel in this office speak ordinarily from a general preparation, the result of their life work and study. Of helps in this direction the experience of one minister leads him to value the Roman Catholic Quesnel's Notes on the Gospels as adapted to a minister's spiritual needs:—Spurgeon for riches of Christian doctrine and experience, and Matthew Henry for apt and pithy expressions, arresting the attention, and abiding in the memory.

Boston, Mass.

Biblical Notes.

Jesus in the Temple: Luke 2:46. Dr. Wace in his "Central Points of our Lord's Ministry" has an illuminating hint founded on the above passage. He asks, Why did Jesus regard it as a matter of course that he was to be found in the Temple? Not surely, not principally for the purpose of worship or personal communion with His Father. It was the opportunity to learn of the "doctors," the learned members of the Sanhedrim, that drew him there. He felt it to be essential that He should acquire the most thorough understanding of the sacred learning of His nation—of the Law and of the Prophets. His Father's business was to be learnt in the Temple; and in the Temple, not simply as a place of worship, but as a place in which all the legal, historical, and prophetic significance of the Scriptures of the Old Testament, of the history of His nation and of its sacred ceremonies, was best understood and taught.

The Miracles and the Teaching of Jesus. In a very striking way he also expounds the teaching of the "Sermon on the Mount," particularly that of the "Beatitudes." He connects it immediately with the scene that preceded it as suggested in Mt. 4:24, 25. By the marvelous manifestations of grace and power in the miracles of healing He had stirred them all into expectation. Then He spoke. "Blessed" was His first word, but in the following words he declares at the same time that the blessings of His Kingdom are only to be obtained through endurance of the very sorrows and sufferings from which the multitudes had good reason to hope, from the preceding miraculous works, that they were to be delivered. Dr. Wace adds that it was the strange paradox of our Lord's teaching which led in great measure to His ultimate rejection. "The mystery of His ministry, and its great stumbling-block, consisted in this combination of unbounded power to relieve the miseries of mankind with the refusal to exercise it as a matter of course, and with the continued requirement that they should endure the circumstances of their lot."

"Zoe" and "Psuche" in the New Testament. An interesting though not particularly decisive discussion is going on in the *Expository Times* in regard to the meaning and use of these words in the New Testament. The general statement having been laid down that "Zoe" means the eternal life while "Psuche" means the present temporal life, objection was strongly taken by Rev. Prin. J. B. McClellan who holds that in neither of the words is the idea of temporal or eternal involved. The difference between the words is this, according to him, that "Psuche" is the organism or substance in which "Zoe" partly resides as a state or activity which may be either temporal or eternal, the context deciding in each case. "Zoe" is undoubtedly used of life temporal in James 4: 14; Luke 16: 25 etc. In Mt. 16: 25; Acts 2: 27 to interpret "Psuche" of temporal life would be absurd. Prof. McClellan also protests against the translation of "Psuchēn" (Mt. 16: 26) by "life" (R. V.)—"what shall it profit . . . lose his own *life*"—and prefers "soul" (A. V.). The "Psuche" ("soul" not "life") of Christ was not left in Hades (Acts 2: 27); this was the ransom of Mt. 20: 28. On the other hand, Rev. Professor Davison regards the general distinction first made above as amply instanced by New Testament usage. "Zoe" occurs about 150 times and only in eight or ten of these does it denote the earthly life of the individual, or existence in the present state, and in all the rest it is used in that lofty New Testament sense of "life indeed," the true life. But as this was not its original meaning we have a few cases in which the ordinary meaning is preserved, e, g., those mentioned above, Jas. 4: 14; Lk. 16: 25; 1 Cor. 15: 19—to which must also be added Rom. 8: 38, where the meaning is not "that not even in death, not even in the life beyond death, the life eternal, will one be separated from the love of Christ," for the higher spiritual life cannot be conceived of as separating us from Christ. It is the temporal life that is here referred to. As for "Psuche," Prof. Davison maintains that in the New Testament it is used nearly always of the life of man. In Mt. 16: 26, he would prefer the R. V. rendering "life," since the saving of "life" not "soul" in verse 25 points only to our present state of existence, the true meaning of which can only be realized, and its true end attained, by our renouncing self and serving Christ. The whole discussion shows us the depth of meaning and the opportunities for further research and careful discrimination that exist in the study of New Testament words.

General Notes and Notices.

The death of the Archbishop of York, Rev. Dr. William Thomson, is announced. He was a fine Biblical scholar. The "Speaker's Commentary" known in this country as the "Bible Commentary," one of the best of recent works of its class, owes its origin and many of its best features to him. He was also a contributor to Smith's Bible Dictionary, the article on "Jesus Christ" there given being by his hand.

The programme of lectures at the College of France for the new session contains some interesting items. M. Albert Réville will continue his course on the historical development of the monotheistic religion amongst the people of Israel, M. Clermont-Ganneau will lecture on the most ancient epigraphical texts of Jewish origin, in particular the Hebraic inscriptions of Jerusalem, and M. Ernest Renan will discuss legends relative to the sojourn of the Jews in Egypt and will explain the Book of Daniel.

A Local Board of the American Institute of Sacred Literature has been organized in Pittsburg, Pa., with Rev. George T. Purves, D. D., as President. The programme of work for the winter has been published. It includes courses in the English Bible, in Hebrew and in New Testament Greek. Fifteen lecture-studies will be given by Prof. D. A. McClenahan of the Allegheny U. P. Theo. Seminary on the History and Prophecy of the Assyrian Period. Prof. M. B. Riddle, D. D., of the Western Theo. Seminary will give fifteen lecture-studies on the Life of Christ. Two Hebrew classes will be formed, one for beginners, one for the study of Deuteronomy. These will be in charge of Prof. R. D. Wilson, Ph. D., of the Western Theo. Seminary. Similar classes in New Testament Greek will be taught by Prof. J. K. McClurkin, D. D., of the Reformed Theo. Seminary, the advanced class studying the Epistle to the Galatians. The opportunities offered to the Bible students of Pittsburg and Allegheny by these courses of study are believed to be uniquely valuable.

The Chicago branch of the American Institute of Sacred Literature holds a Bible Institute in Farwell Hall, Chicago, from January 30, to February 2. Lectures and addresses will be delivered by President Roberts of Lake Forest University on "The Bible as a Text Book"; by Professor C. A. Briggs of Union Theological Seminary on "Biblical Criticism in general," "The Hebrew Story of the Origin of the Earth and Man," "The Authority of the Scripture," "Works of Imagination in the Old Testament;" by President John A. Broadus, of the Southern Baptist Theological Seminary, on "The Inter-biblical History of the Jews," "Bird's Eye View of the Roman Empire at the Christian Era," "Adaptation of the Bible to Human Nature," "Our Lord's Teaching as to the Old Testament;" by Bishop John H. Vincent, on "Paul's Letters to Timothy as adapted to the Ministry of the Twentieth Century," "How to promote a wider Interest in the Study of the Bible," "The Individual Church as a School of the English Bible;" by Professor Harper, on "Jonah," "Isaiah's Earlier Prophecies," "Joel," "Isaiah's Later Prophecies," "Hosea," "Isaiah's Last Prophecies." The session will be closed by a "Symposium on Inspiration," participated in by Professors Boardman, DeWitt, Terry and Harper.

Synopses of Important Articles.

The Gospel of Paul at Thessalonica.* The "gospel" or "good news" brought to Thessalonica by Paul and his companions may be summed up under five heads: (1) It was founded in the proof of the Messiahship of Jesus. (2) The purpose of Christ's death and its bearing on human salvation were fully explained. While such statements as 1 Thess. 5: 8-10; 1: 9; 4: 5; 2 Thess. 1: 8, imply such teaching, it must be admitted that very little is said on these points in the Epistles. (3) As the church was chiefly of heathen origin, Paul said much of the wickedness and falsity of idolatry. He emphasized the doctrine of God (1 Thess. 1: 9, 10; 3: 11, 13, and throughout the letters), as was necessary for those just emerging from heathenism. (4) The most conspicuous and impressive topic in the Epistles is the coming of the Lord Jesus in His heavenly kingdom. Two conditions belonging to the apostles' early ministry in Europe may have led him to make this prominent. Not only was it regarded by the apostles as an important part of the Gospel, but (a) it was a doctrine adapted to arouse the frivolous Greek mind from its moral indifference, that the Lord was coming in judgment, and (b) Paul's first view of a Roman colony, a provincial capital like Thessalonica, may have aroused in his mind thoughts of the grander glory of the divine kingdom of which he was an ambassador. He may have detected the seeds of decay beneath all the outward brilliance around him. If such thoughts as these colored his mind, in the sermons which he preached, the officials may have found grounds plausible enough for accusing him of treason. (5) The moral issues of the gospel of Paul are touched upon but not developed. Emphasis is laid on charity, brotherly love, diligence (1 Thess. 4: 1-8, 9, 10-12, etc.)

Characterized by a good method rather than by any striking ability in presentation of facts. The suggestions concerning the prominence of the teaching of Christ's second coming are interesting but not convincing.

The Inspiration of the Bible and Modern Criticism.† The Revisers' rendering of 2 Tim. 3: 15-17 has been subjected to sharp criticism, when, in fact, it not only maintains the inspiration of all Scripture, as did the A. V. rendering, but it goes beyond the A. V. in ascribing to every one of these books, which made up the collection known to St. Paul as the Scripture, the inspiration of the whole. The emphasis is laid by St. Paul not on the inspiration, however, but on the use of the Scripture thus inspired. The whole meaning of the Old Testament is thus summed up as "redemption" and "sanctification," hope for the future, teaching for the present. It is from Paul's point of view thus emphasized that inspiration is to be defined. "By inspiration we are to understand that influence of the Spirit of God upon the writers of the Old Testament

* By Professor G. C. Findlay, in *The Expositor*, October, 1890, pp. 256-262.

† By the Very Rev. J. J. S. Perowne, D. D., in *The Expository Times*, Dec., 1890, pp. 54-58.

by which they were empowered to teach such spiritual truths, and in such measure as was necessary for the religious welfare of those whom they addressed." It does not imply that the writers were lifted altogether above the level of their contemporaries in matters of plainly secular import. But Christian writers have forgotten this and have insisted on a certain ideal perfection which the Scriptures do not claim. They are given to us in a form which invites, even compels, criticism. Take the Pentateuchal problem. While one cannot accept the extreme form of its solution, yet the literary analysis does lead us to the conclusion that it consists of different documents, arranged in the present form by an editor. This view is not at variance with the Mosaic authorship. But suppose the extreme form of the analysis be adopted. Is the Old Testament, regarded as an instrument in the Divine education of the world, dependent altogether on the date of the books, or the certain authorship of any of them in its existing form? Suppose, as seems to be the fact, we have two accounts of creation from different documents in Gen. 1 and 2. Do we not gain by the admission? Does not the richness, the beauty, the Divinity of the inspired narrative come out in livelier and more striking colors? Suppose Genesis 1. and science are only in harmony in broad outline. The religious facts of this chapter are such as could have come only by inspiration of God, and are full of sublime truth. Let us not start with theories of what the Bible ought to be, but humbly try to ascertain what the Bible is. For when the facts are not in accord with our theory, we are too often in danger of giving up the Bible altogether. Discard the theory and fall back on the words of Paul, "Every Scripture, as inspired of God, is also profitable for our spiritual edification." Then criticism and faith no longer antagonistic, but in perfect harmony, will make the Bible speak to us with a voice more distinct, more powerful, more helpful than ever before. It will be a new revelation to our age.

A thoroughly optimistic view of the results of the critical investigations, which, as some think, are undermining the Bible, from a man in whom real piety and broad scholarship are vitally one.

Book Notices.

Burning Questions.

Burning Questions of the Life that now is, and of that which is to come.

By Washington Gladden. New York: The Century Co. 1890. Pp. 248.

By "Burning Questions" are meant such as the following: "Has Evolution abolished God?" "Who is Jesus Christ?" "Is death the end?" etc. Eight of these are treated in all. The discussion is evidently intended for popular uses, and although the subjects treated are of the most difficult sort, an admirable simplicity is maintained throughout. At the same time the book is not so elementary as to be uninteresting to one of more advanced scholarship. In a treatment of themes so hard, it would be strange if some deficiencies could not be detected, especially in so brief a work. In the main, however, the argument is as convincing as any argument of things spiritual can be, and will be of great interest and profit to many readers. In the matter of form, it is an unusually attractive volume.

Some Commentaries on Hebrews.

The Pulpit Commentary. Hebrews. Exposition by Rev. J. Barmby, B. D., Homiletics by Rev. C. Jerdan and others. New York: A. D. F. Randolph and Co. Price \$2.00

The Epistles to the Hebrews: with Notes. By C. J. Vaughan, D. D. New York: Macmillan and Co. Price \$2.25.

The Epistle to the Hebrews. The Greek Text with Notes and Essays. By Brooke Foss Westcott, D. D., D. C. L. New York: Macmillan and Co. Price \$4.00.

The Epistle to the Hebrews. [The Expositor's Bible.] By Thomas Charles Edwards, D. D. New York: A. C. Armstrong and Son. Price \$1.50.

These four volumes upon this single Epistle reveal the interest which thoughtful men feel in this portion of the Holy Scriptures. To one who has not reflected upon it, this interest seems strange, if not unaccountable. This Epistle, in a greater degree than most other parts of the New Testament, appears to be far away from us. Its elaborate quotations, so difficult to explain and to justify on scientific principles; its long array of references to Jewish worship which has passed away and left many of these references dark, and some unintelligible; the local and personal character of the argumentation, occasioned, perhaps, by the persons addressed and their peculiar situation—these among other considerations lead the superficial reader to pass lightly over the Epistle to the Hebrews. They have left it too often to the literalist, who has distorted its symbols into realities, or to the apocalyptic, who has run riot amidst its types.

But Canon—now Bishop—Westcott is neither one nor the other of the above classes of students. When he, the devout scientific exegete, declares that "every student of the Epistle to the Hebrews must feel that it deals in a peculiar degree with the thoughts and trials of our own time," he causes the

superficial reader to open his eyes. May those eyes open still wider and interest in this book of the Scripture be further awakened by these other words of Bp. Westcott; "No work in which I have ever been allowed to spend many years of continuous labor has had for me the same intense human interest as the study of the Epistle to the Hebrews."

The words above quoted occur in the learned Bishop's ample and thorough commentary cited at the head of this notice. The book is for one who would make a thorough study of Hebrews. It cannot be taken up at random. The Greek text is printed at the top of the page; a translation by paragraphs is given; voluminous notes upon the basis of the Greek follow; more or less brief dissertations close up the work upon each chapter. The body of the commentary is preceded by eighty-four pages of Introduction and is closed by an elaborate essay of over twenty-five pages "on the use of the Old Testament in the Epistle." Bp. Westcott makes large use of the Fathers in his notes, to which the student at times inclines to object, especially where he prefers the English scholar's modern judgment upon a point to the doubtless devout and acute but often uncritical and remote comment of a mediæval annotator. Still it is a liberal education in exegesis, theology and literary expression for the student who will devote himself to a thorough and patient study of this, in many respects, the finest of Bishop Westcott's fine commentaries.

The volume of Dean Vaughan is also the achievement of a practised and finished scholar. He has, however, deliberately chosen a special line of work upon this Epistle and has therefore cut himself off from the broader and more popular field of general exegesis. He begins with a brief preface in which he speaks generally of the destination and authorship of the Epistle, and declares his purpose to confine himself to the careful study of words and phrases—to microscopic work, as he remarks, rather than to the consideration of the larger questions and subjects which have claimed the attention of other expositors. This work is done on the basis of the Greek text, largely through an immense accumulation of parallel passages. Thus while it is neither so elaborate nor so comprehensive as Westcott, it has certain peculiar excellencies for the careful student.

The popular commentary of the four is undoubtedly the volume of the Pulpit series. The work is done with no little skill and with a good comprehension of the wants of the general student. The introduction is brief, lacking among other things any account of the literature upon the Epistle. It is a commendable addition to this great but unequal collection of commentaries.

Principal Edwards has succeeded in producing one of the most admirable expositions and most useful hand-books on the Epistle that we possess. For the trained student it offers much acute thought and in its reference to the Greek text at different points satisfies the scholarly sense. But the student less amply furnished finds here a clear and deep exposition which draws out the great teachings of the book in a way that cannot fail to enlighten and instruct the mind and heart. The references to the Greek are relegated to the foot of the page. The emphasis is laid upon the development of the writer's thought and its bearing upon present life. Thus these four volumes represent four phases of one great subject and the student in possession of all would be amply furnished indeed for the investigation of one of the greatest books of the New Testament.

THE AMERICAN INSTITUTE OF SACRED LITERATURE EXAMINATIONS.

The First General Examination under the plan proposed one year ago by the American Institute of Sacred Literature is over. The results as a whole are very encouraging. From all sides come eager inquiries as to the next examinations. Those who succeeded in forming groups send unsought testimony, "It was stimulating," "It has taught us our weakness," "We wish to begin work at once for the examinations of 1891." A real interest in Bible Study has been awakened in all places where the plan has gained a foothold. The Institute will therefore broaden its work in this line in 1891. It will, in future, in addition to the one or two general examinations each year, offer a special examination to any person, or group of persons, upon any Biblical topic and will award certificates for all meritorious work. It will also offer each year special examinations in Hebrew, and in Biblical subjects, to Colleges and Theological Seminaries.*

Two general examinations for 1891 will be offered upon the following subjects:

1. The Gospel of John. As this Gospel will be taught by the Institute in its Bible clubs and correspondence courses throughout the year, and will also be taken up by the International Sunday School lessons in July 1891, such an examination is desirable.

2. The Life of Christ based upon the four Gospels. A course covering this ground will also be taught by the various departments of the Institute and in addition to this, many Sunday Schools throughout the country are adopting the Blakeslee lessons upon this subject. There will therefore doubtless be many applicants for this examination.

The work of preparation for these examinations is designed to be much or little as each candidate may decide for himself. The questions † are therefore offered in four grades. (1) The *Advanced* grade for ministers, theological students, and persons who have done close and critical work; (2) the *Progressive* grade, for the members of adult Bible classes who have done a less amount of work upon the subject; (3) the *Intermediate* grade for Bible classes, the members of which are fifteen to twenty years of age; (4) the *Elementary* grade for those who are ten to fifteen years of age.

The two lower grades will deal with facts and simple teachings. The higher grades in addition to these, touch upon questions which demand more thoughtful answers.

For the work in the Gospel of John, a reasonable knowledge will be required of (1) the teachings of Jesus; (2) the history, manners and customs of His times; (3) the peculiar view of Jesus' life as given by John; (4) the Book of John as a literary production, its purpose, style and peculiarities.

For the second examination, some knowledge will be desirable of (1) the de-

* Full announcement will be made in March STUDENT.

† Send enclosing stamp for specimens of the questions of the Examination in Luke which is just over.

tails of the Life of Jesus ; (2) the history, manners and customs of His time ; (3) the teachings of Jesus and the great purpose of His work ; (4) the practical and doctrinal teachings suggested by His life and work.

Special helps. Careful study of the Sunday School lessons in either of these subjects ought to be a sufficient preparation for the test, but great assistance and the ability to take a higher grade of the work may be gained by organized study in Bible clubs.*

A special examination direction sheet will be supplied to all examiners and their classes. This will contain special suggestions for work and, for each course, valuable outlines of the subject with directions for following them out.

There is also a special series of Inductive lessons upon each of these subjects. These can be procured through the Institute at a nominal price. These lessons take up the work by the Inductive method and give the student the best possible grasp of his subject.

The Time of these examinations will be the same in all parts of the world, viz., about January 15th, 1892.

The Number of Places where these examinations will be held is limited only by the number of ministers and competent persons who are willing to act as Special Examiners. One thousand of these are already enrolled, and it is hoped that this number will reach five thousand during this year. To the unremunerated labor of this great corps of examiners, the success of the last examination is largely due, but for each examiner there remains the reward of increased interest in Bible study among his examinees, and for his people unexplored fields of study.

Individual examinees have thus far been most difficult to adjust, as, many times, the nearest special examiner is unavailable. The Institute will therefore allow an individual candidate to solicit a minister in his own town to act as his examiner and to send the name of this minister to the Institute with his application for the examination.

The certificates awarded for this work will be of three classes, the answers being graded on a 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.

The Fee for each candidate for one of these examinations will be 50cts. This fee is to be paid to the special examiner, who, at the same time has the privilege of offering the examinations to persons who are not enrolled as examinees. Should such persons, after trying the examination, wish to become candidates for a certificate, the regular fee may be sent with their answers to the Institute.

Let every reader of the *STUDENT* make it his duty to spread the knowledge of these examinations in his community, to bring them to the notice of ministers and Sunday School superintendents. Let him take a personal interest in advancing a work which has for its chief end the desire to arouse a general interest in Bible study, and to bring to the people the intelligent Scriptural knowledge which has been in the past confined to scholars and theologians.

* For Bible club pamphlet explaining this plan, address William R. Harper, New Haven, Conn.

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62. *Les livres de l'ancien et du nouveau testament. Introduction à la lecture de la Bible.* By E. Rapin. Lausanne: F. Payot, 2 fr. 50.
63. *Une page inédite de l'histoire de la Vulgate.* By L. Salembier. Amiens: Vve Rousseau-Leroy.
64. *An Introduction to the Old Testament.* By Rev. C. H. H. Wright, D. D. London: Hodder and Stoughton.
65. *Recherches bibliques.* By J. Halévy. 11 fasc. Versailles: imp. Cerf et fils, 1890.
66. *A handbook of scientific and literary Bible difficulties; or, facts and suggestions helpful towards the solution of perplexing things in Sacred Scripture: being a second series of the "Handbook of Biblical difficulties."* By R. Tuck. London: Stock, 1890. 78. 6d.
67. *Das 1. Buch der Bibel, nach seiner inneren Einheit u. Echtheit dargestellt.* By O. Neumann, Gütersloh: Bertelsmann. 5m.
68. *Die Quellenberichte in Josua I—XII. Beitrag zur Quellenkritik d. Hexateuchs.* By E. Albers. Bonn: O. Paul, 1891. 3m.
69. *Der Masorahstext d. Koheth, kritisch untersucht.* By S. Euringer. Leipzig: Hinrichs in Comm. 6m.
70. *Præparation u. Commentar zum Deutero-Jesaja m. wortgetreuer Uebersetzung.* 1. Hft.: Jesaja Kap. 40—48. By J. Bachmann. Berlin: Mayer and Müller, 1890. 1.20.
71. *La Bible, Traduction nouvelle d'après les textes hébreu et grec par E. Ledrain. T. 6: les Prophètes. II: Ezechiel; les Douze petits Prophètes; Baruch; Daniel; Epttre de Jérémie.* Paris: lib. Lemerre, 1890. 7 fr. 50.
72. *Le livre du prophète Daniel traduit d'après le texte hébreu, araméen et grec avec une introduction critique ou défense nouvelle du livre et un commentaire littéral exégétique et apologetique.* By J. Fabre d'Enviieu. T. 2: Traduction and

- commentaire. Partie I. Chapitres I, II, III, IV., V., Vbis, VI, and VII. Paris: E. Thorin, 1890. T. 2. 15 fr.
73. *Freund u. Marx' Präparationen zum Alten Testament.* Zum Gebrauch in die Schule u. den Privatunterricht. 5. Abth. Präparation zu den kleinen Propheten. 1. Hft. Hosea, Joel, Amos, Cap. 1—7. Leipzig: Violet. —. 75pf.
74. *Text-book of the Jewish Religion.* By M. Friedländer, London: Paul, Trench and Co. 1s. 6d.
75. *Gedanken über das Lesen der Bibel.* By H. Petersen. Elberfeld: Kônker. —. 50pf.
76. *Skizzen aus der Jüdischen Priestergeschichte Kritische Bemerkgn zu bibl. Schriften.* By A. Paetsch. Leipzig: Siegismund und Volkening, 1890. 60 pp.
77. *Judaism and Christianity. A sketch of the Progress of Thought from Old Testament to New Testament.* By Crawford H. Toy. Boston: Little, Brown and Co. \$3.00.

Articles and Reviews.

78. *Beiträge zur Entstehungsgeschichte des Pentateuchs.* By Klostermann, in Neue kirchl. Ztschr. I, 10, 1890.
79. *Modern Criticism of the Pentateuch.* By Prof. Matthew Leitch, in The Treasury, Jan. 1891.
80. *Die Uroffenbarung nach biblischer Lehre u. nach heidnischer Irrlehre.* — Gen. VI.—XI. By O. Naumann, in Der Beweis des Glaubens 1890, Sept.
81. *Moïse hygiéniste.* By A. F. Suchard, in Revue chrétienne 1890, Sept., Oct.
82. *The Genesis of the so-called Septuagint, the first Greek Version of the Pentateuch.* By Dr. H. Graetz, in Jew. Quar. Rev., Oct. 1890.
83. *Richter 9: 28.* By E. Kautzsch, in Ztschr. f. d. alttest. Wissensch. X, 2, 1890.
84. *Das Buch Esther bei den LXX.* By B. Jacob, in Ztschr. f. d. alttest. Wissensch. X, 2, 1890.
85. *Chattâth. [Ezech. 43, 18—27 etc.]* By A. Schmoller, in Ztschr. f. d. alttest. Wissensch. X, 2, 1890.
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88. *The evidence of the early versions and patristic quotations on the text of the Books of the New Testament.* By Ll. J. M. Bebb, with Note by W. S. in *Studia biblica et ecclesiastica* II, 1890.
89. *The Life of Christ.* By Louise Seymour Houghton. New York: American Tract Society.
90. *The Life of Jesus the Christ.* By Rev. Henry Ward Beecher. Vol. II. New York: E. B. Treat. \$3.00.
91. *Les généalogies de Jésus-Christ.* Thèse. By A. Vernet. Montauban: impr. Granie, 1890.
92. *L'ebreo nome Gesù.* By P. Cafaro, Napoli: tip. del Monitore degli Annunzi, 1890. L. 4.
93. *Ueber den Sinn u. den Gedankengang in den Reden Jesu.* Lucas, Cap. 15 u. 16. Ein Versuch. By S. Druschky. Leipzig: Deichert Nachf., 1891. 1. 20 m.
94. *La personne du Christ, d'après ses paroles.* By P. Roth. Thèse. Montauban: impr. Granié, 1890.
95. *La place que Jésus revendique dans le royaume des cieux, d'après les synoptiques.* Thèse. By H. Lebel. Montauban: impr. Granié, 1890.
96. *Commentaire sur l'épître aux Romains.* By F. Godet. Tome II. 2 édit. Neuchâtel: Delachaux and Niestlé. 10 fr.
97. *The Pulpit Commentary: Romans.* Exposition by Rev. J. Barmby. London: Paul, Trench and Co. 15s.
98. *Das Neue Testament, forsch Bidellesern durch Umschreibg. u. Erläuterung erklärt.* 8 Bd.: *Die Briefe Pauli an die Thessalonicher an den Timotheus, Titus u. Philemon.* By H. Couard. Potsdam: Stein. 2. 10 m.
99. *Hand-Commentar zum Neuen Testament.* Bearb. v. H. F. Holtmann, R. A. Lipsius, P. W. Schmiedel. H. v. Soden. 2 Bd. 1. Abth. 1. 24. *Thessalonicherbrief.* 1. 2. *Korintherbrief.* Bearb. v. Schmiedel. Freiburg i. Br.: J. C. B. Mohr. 1.80m.
100. *The Epistles of St. Paul to Titus, Philemon and the Hebrews, with notes, critical and practical.* By M. F. Sadler. London: Bell. 6s.
101. *Der Paulinismus.* Ein Beitrag zur Geschichte der urchristliche Theologie. By O. Pfeleiderer. 2 Aufl. Leipzig: Reissland. 10 m.
102. *Paulus. I. Dehandelingen der apostelen.* By W. C. Van Manen. Leiden: E. J. Brill. f. 2. 25.
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106. *Simon Bar-Jona: the Stone and the Rock.* By Mrs. T. C. Parker, in *Ref. Quar.* Rev. Jan. 1891.
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109. *Dr. Martineau's Criticism of the Gospels.* By Professor Hincks, in *The Andover Review*, Jan, 1891.
110. *The Origin and mutual relations of the Synoptic Gospels.—Synoptic table.* By F. H. Woods, in *Studia biblica et ecclesiastica* II, 1890.
111. *Die Gütergemeinschaft in der ersten Christengemeinde,* in *Die Grenzboten* 1890, 39. 40.
112. *Doctrine and Church in the Pastoral Epistles.* In the *London Quar. Rev.*, Oct. 1890.
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