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A "SYMPOSIUM" which will attract wide attention is given in the present number of the STUDENT. The subject of it is one of living interest to our age. When such writers engage in it—presidents and professors of theological seminaries and colleges as well as prominent and able ministers and laymen, the opinions expressed will carry great weight. There seems to be substantial unanimity of thought among the majority of those who have the most intimate relation to theological instruction. Something ought to be done—they agree upon that. The difficulty is to determine just what is to be done and how to do it.

THIS conviction of a need for improvement in respect to the study of the English Bible in the theological seminary was earnestly urged from the student's point of view in an article recently published in these pages on "The English Bible: its Place in the Seminary." The writer of that article, Mr. Fred. L. Sigmund, is a student not of Union Biblical Seminary, Dayton, O., (as was stated in connection with that article), but of the Wittenberg Theological Seminary, Springfield, O. Both students and instructors recognize the deficiency in the curriculum at this point, but, while so many new subjects of study are clamoring for admission into the already crowded courses, they fail to see how the adjustment is to be made by which more time can be given to the English Bible. May not the difficulty lie further back and the solution also?

Is not the time coming when the seminary will demand that the applicant for admission to the courses of study be proficient in the knowledge of the elementary, if not the more advanced topics relating to the Bible. Will it not soon call upon the College to furnish the student this knowledge? Shall we not see the burden lifted from the theological institutions in some such way as this? The signs of it are in the air. A practical example of what is already doing in this direction is the work offered by the University of Rochester some account of which is given on another page.

THE International Sunday School system is, after all, a great machine. Its past history is easily ascertained and understood. It was only after a severe struggle between conflicting interests and through the indomitable persistence of one man that the organization was effected. It is largely because of the jealousy of certain interests, the vast amount of capital invested, and the great energy and tact of one man, the same man, that the organization is continued. The system has accomplished most wonderful results; nor is the least of these, the preparation of the Bible-world for something better than the system itself has now to offer. The difficulty in the situation—and the existence of this difficulty is recognized far and wide—lies in the fact that the system has not grown in proportion to the results which it has accomplished. There are still great possibilities. Whether these will be realized is doubtful. The less of the machine-element there is, the greater will be the chances for ultimate success. The need now is for cautious, yet progressive advance along new, as well as old, lines. Will the few who have the management of the machinery in their hands be able to hold it? It was an unpleasant symptom that the representatives of a certain influential denomination should demand the appointment of one of their number on the "Lesson Committee," with the expressed threat, that otherwise, the system would be abandoned. Before the next triennial convention we may fairly expect that many and grave complications will arise. However this may be the world owes a debt of gratitude to one

man, B. F. Jacobs of Chicago, and to the other men who have been associated with him in the work from the beginning.

HAS not the day come when scholarship and the results of scholarly work shall no longer be kept apart and away from the masses? There are scholars who disdain to speak or to write in any other than a technical way; who feel that they are casting pearls before swine, if they make a statement which may be understood by others than those working in their own specialty. Is not this idea becoming antiquated? Is the popular presentation of scientific truth at all inconsistent with a real appreciation of that truth? One would expect to find in the hearts of the men who have reached the highest point in their departments, a desire to inspire others with an interest in the work which they themselves have done, and in its results. But there are still too many scholars who are utterly indifferent whether any, outside of the few who make up their circle, have any knowledge of the precious truth of which they would be the sole possessors. In the realm of biblical science, this feeling is not so rigid a one as in times past. There has been a growing disposition to break down the wall which stands between knowledge and ignorance, between the few and the many. The contempt of the few for the ignorance of the many has not been greater than the distrust on the part of the many, of the knowledge of the few. But the breach is diminishing, and let us hope that the best men in the ranks of scholarship will begin to feel, as they have never felt, the responsibility which rests upon them in this matter. Of him to whom much is given, much also is expected. Scholars owe it to themselves, to the world and above all to the cause of the science in which they are so deeply interested to promulgate the truth in such form as that it may receive the widest acceptance. There is a sense in which the highest interests of any science are dependent upon the popular appreciation of the results gained in that science; for, in order that men may be raised up who shall be able, as specialists, to make contributions to it, there must be a wide-spread general interest in the subject. There is a

responsibility here which cannot be evaded. The specialist owes it to himself and the cause to which he is devoting his life to make the results of his work accessible, at least in part, to the average intelligence of those about him.

THERE can be no true Bible study without reverence. The Bible is, above all things, a book of religion, and all religion has its basis in reverence. The spirit of reverence for God as holy and for His word and works as sacred pervades the Bible. The man who has no sympathy with this spirit cannot truly put himself under the real power of the biblical thoughts and truths. Hence the Bible student must be something more than a mere critic. If he can see only the outward and formal in the Bible, if he is more impressed by the imperfections which are incidental to the human element in the Bible than he is by the great truths concerning God and man which pervade it like an atmosphere and give it a dignity and power above all other books, he will be unable to appreciate the *real* Bible and his study of it will be but a process of destructive criticism practiced upon its outer form—a process which does not penetrate to the heart of the Bible.

WHAT would be thought of a so-called student of classical literature who had an eye only for the defective arguments or grammatical irregularities of the writers of antiquity and no appreciation or sympathy for the poetic thoughts, the high aspirations and the lofty moral truths which, in their writings, are struggling into expression? At least so much as respect for the subject-matter of any study is necessary for its profitable prosecution. And in proportion as that subject-matter rises in dignity and worth, must the respect with which it is regarded by the student of it rise into real reverence. Without this high appreciation of the contents of our studies we cannot maintain our own self-respect or develop a healthy and well-directed enthusiasm in the pursuit of them. Some, indeed, seem to take delight in a merely negative, destructive criticism, but it is always an abnormal and un-

healthy pleasure which leads the mind more and more deeply into a cynical temper and towards the pessimism which universal skepticism always tends to develop.

NO ONE can be in the best sense a student of a subject who cannot appreciate that which is highest and best in his branch of study. That which is highest and best in the Bible is the lofty truths of the spiritual life which are woven into the course of divine history and training, of which the Bible is the record and product. The man who has no affinity for these, that is, no reverence for those things which are most truly sacred, must remain blind to that which is most characteristic in the Bible. *True*

We have now entered upon a period of critical Bible study. The various books of the Bible are undergoing the processes of literary and historical research. Light from contemporary sources will be poured in greater fulness upon all the questions of history and criticism which arise concerning the Sacred Scriptures. It is a question of the utmost importance whether this critical process shall be inspired by the spirit of reverence for God and for the religious truth which the Bible enshrines. It is certain that criticism will not cease. Shall it remain reverent? If so we have nothing to fear from it. In the long course of testing and counter-criticism to which it will be subjected it will be able to do nothing against the truth but only for the truth. But an irreverent criticism will do infinite mischief, not, indeed, because it will stay the progress of truth, but because of its disastrous effects upon the minds and lives of those who imbibe its spirit. Just here lies the danger to which in this period when critical methods are supplanting the old dogmatic treatment of Scripture, we are exposed. We believe that great religious interests are involved in promoting biblical study which shall be at once critical and reverent. But every effort to secure this result is confronted with two hindrances: on the one hand, it encounters, and, in the nature of the case, tends to develop in some minds, an iconoclastic spirit,—a temper which finds such delight in discovering something new that those who

share it are half ready to cast away all that they had ever been taught to believe. The existence of examples of such extreme reaction from traditional views gives to many the impression that criticism is synonymous with negation and skepticism and will always be industriously used by those who have adopted this opinion and who regard themselves as set for the defense of tradition against all innovations. The effort under discussion meets another hindrance in the attitude and influence of those who resist all re-examination of popularly accepted opinions. In this country we are just now passing through that stage of progress in Biblical science at which the remonstrances of traditionalism—itsself powerless to deal with the questions involved—are most numerous and determined against the application of scientific and historic tests to biblical questions. This is the experience of all progressive movements and should not be regarded as if it were some strange thing. Thoughtful men see its naturalness and, within certain limits, its justification. Scholars are well aware that it is but the somewhat late repetition among us of what has happened in other countries.

BOTH these classes of hindrances to a real biblical science will be overcome, not by attack and controversy, but by the slow working out of definite and sure results in a positive, constructive, reverent spirit. The destructive radical will be seen to be extreme and abnormal when he is disowned by criticism itself as not possessed of its true spirit, and the accusations of an inert orthodoxy which resents the disturbance of its mental quiet, will be disproved and disarmed when it is seen that criticism is not destructive of anything that is essential in religion, but is reverent in spirit and positive in results, destroying nothing which can endure the tests of truth and destroying only that it may more securely build again. We repeat: Let us have Biblical criticism, but let it be reverent!

THE LITERARY CHARACTER OF ST. PAUL'S
LETTERS. I.

By Rev. Professor E. P. GOULD,

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The most characteristic writings of St. Paul are his epistles to the Romans, the Corinthians, the Galatians, and the Philippians. Those to the Ephesians, and the Colossians, and the pastoral epistles have an importance of their own, but their literary character is so different from the rest, that they would require separate treatment, while the two epistles to the Thessalonians belong to a time when both the thought and the style of the apostle were not as yet matured. In confining our study therefore to these more characteristic letters, we shall sacrifice completeness to convenience of treatment, but we shall see the apostle at his best, or at least, where he is most like himself.

These writings are all letters, and they are real letters, not theological essays, or treatises on conduct and the Christian life, under that guise. Of course, we know that they contain such discussions, but the personal element, the relations between St. Paul and the churches addressed by him, gives character to them all, and interest. They begin with the writer's salutation to his readers, which might easily become a merely formal matter with a different kind of man, but which becomes the means in these letters of informing us as to the general feeling of St. Paul towards all his churches, and of the special regard in which he held each. Now, these salutations are, with one exception, all conciliatory. That is, this is what we should say, if we were to find the same expressions elsewhere, but in this case, I think we shall find that they express the genuine feelings of the apostle, and do not arise from any politic desire to win his readers' suffrages by formal, or undeserved compliments.

No, one of the striking things about the apostle revealed in these letters, is his faith in man on the one hand, and in the power of Jesus Christ to transform men on the other. Not that he is an optimist in the superficial sense of the word, for he sees more clearly than most men the fact of sin in men, its universality, and its terrible power. But he sees also, and says, that this is not the deepest thing in man, that the essential underlying humanity in every man is alien to this overlying and obscuring fact of sin. And in believers, he proceeds always on the assumption of the ultimate victoriousness of the grace of God in Christ, in spite of ugly outbreaks of the sin remaining in them. And so, though his letters are the best revelations that we have of the real imperfections of these early churches, there is no element of hopelessness or cynicism in them, and the apostle is evidently genuine in his good will and appreciation, when he selects the good elements in them as matters of congratulation and thanksgiving.

But the point is, that this genuineness makes itself felt in the expressions themselves. The element is so strong that it impresses itself unmistakably on what he says. And this appears especially, when we compare the different letters together, and see the discrimination used in these greetings. That to the Romans is general in its character, this being a church which he had never visited, and which he knew only by report. That to the Corinthians selects their knowledge and their power of speech, gifts especially belonging to these naturally bright and intelligent Greeks. That to the Philipians emphasizes their love and their loyalty to himself, this being the church most distinguished by the apostle's love. And then there is the exception of which we have spoken, the epistle to the Galatians, in which he proceeds immediately to the matter in hand, because their defection from him overlies everything else in his mind for the time being. But he has only reserved it for a place where it can be used with more telling effect, in the midst of his appeal to them to return to their old faith. (4: 12-20).

In studying the epistles themselves, we must remember the class of subjects with which the apostle had to deal. He was the founder of Gentile Christianity, that is, he was

introducing a religion having its roots in Judaism, and its headquarters and principal men among the Jews, into communities separated by broad and well defined lines from the peculiar and exclusive system of Judaism. And the tendency had been to regard Christianity as the final form of Judaism, and necessarily incorporating into itself the main features of that system from which it had sprung. But Paul in carrying it among the Gentiles, had seen the necessity, on the contrary, of making it a universal religion, instead of a national, and hence of dropping everything distinctively Jewish. This had caused the first doctrinal dispute in the early church, the Judaizing party claiming that circumcision, the distinguishing feature of Judaism, was necessary for the Gentile converts to Christianity. Together with this, there arose questions about eating meat offered to idols and the observance of Jewish sacred days, which were of the same general character, and outside of these, questions about the resurrection, the time of our Lord's second coming, the orderly observance of the Lord's Supper, the comparative importance of the various miraculous gifts of the Spirit, the praying of women with uncovered heads, or even at all, in the public assemblies of the church, and the like. These are to-day largely questions of merely antiquarian, or historical interest, having very little relation to the present time. And moreover, the apostle was himself a Jew, and a man of his own time, and forced to discuss these things largely from the local and Jewish standpoint of his readers.

There is thus very much in his letters not specially interesting to us. And the striking thing about them is the way in which he emancipates himself so frequently from these limitations, and so elevates the local and transient into the universal. This matter of circumcision, for instance, and the general relation of Judaism to Christianity, is, or ought to be, a matter of the past, but the general question of forms and their relation to spiritual matters, and the adjustment of the principles of law and grace in the dealings of God with man, are questions always to the fore. And it is just these larger questions that the apostle finds in the matters in dispute between himself and the Judaizers, and it is owing to

this, that his epistles have a continual interest and importance as expositions of Christian principle. See, for example, Rom. 1: 25-29, where he contends that circumcision and even membership in the Jewish system is not an outward, but an inward thing; Gal. 3: 26-29, where he emphasizes the oneness in Christ, and the consequent abolition of privileged distinctions between Jew and Greek, slave and free, and even male and female in Him; 4: 7-11, where he contrasts the freedom of the Gospel with all bondage to forms and observances; 5: 6, where he declares form or the absence of form to be matters of pure indifference, and faith working through love, that is, principles, affections, living and powerful motives of conduct, to be essential; and vv. 13-15, where he makes love to be the fulfilment of law.

For examples of the same power of generalization in other matters, see 1 Cor. 1: 17-2: 16, where he makes the question in the Corinthian church about the comparative merits of the preaching of himself and Apollos the occasion for contrasting earthly and heavenly wisdom, which we can abstract altogether from its special setting, and which has become, owing to this, one of the classics of Christian literature; 3: 1-23, where he takes this same division of interest, and makes it the occasion for a statement of the unity of all in Christ, and the consequent unchristian character of all divisions in the church of Christ, which is surely not out of place in these times, however much it may be unheeded; also 8: 1-13, where he takes up the matter of eating things offered to idols, and shows that, since there is no such thing really as an idol, it becomes entirely an indifferent matter, whether one eats the meat which has been offered to them, since a mere fiction cannot defile; but on the other hand, since some have not this knowledge, and are still possessed with a vague idea of the reality of the idol, that what is in itself indifferent becomes important to them; and hence the principle of love, of consideration for others, comes in to complicate what as a matter of individual conduct is perfectly simple. And hence the apostle deduces from this question, which would otherwise be practically uninteresting to us who have no idols to bother us, the profound principle of conduct, that where our

conduct influences others besides ourselves, we are to be guided not only by our personal conscience and sense of right, but also by our love to them. See also 10: 23-11: 1, where the same question is further discussed and especially vv. 24, 31, 33.

Another kindred quality in these letters is the ubiquity of the intellectual element in them. Discussions of religious matters, both doctrinal and practical, are very apt to be dominated by the merely religious element, with large assumptions, ignoring of important data in the determination of questions, with commonplace and hortatory treatment, as the result. But really, these questions deal with matters of profound interest and importance, and involve principles lying at the root of things. And when a really active and powerful mind begins to work upon these, the opportunity for intellectual movement, and the play of the intellectual faculties, is correspondingly great.

Yes, it is one of the distinguishing traits of the apostle's writings, that he always approaches a subject on the side of its relations and principles, so that it is constantly illumined by his mental brightness, and penetrated with his active and powerful reason. And, as we have seen already, while some of these relations in which he sees the matters discussed are necessarily local and temporary, for the most part he sees them in their permanent and universal relations. Take for example, his discussion of the universality of sin in the early part of the epistle to the Romans, a subject that easily becomes commonplace by an unclassified enumeration, or a mere general showing. The apostle immediately invests it with interest by showing us the genesis and special character of sin in the Jew and the Gentile. He traces the sin of the Gentile world to their false conception of God, and shows how this resulted especially in the sins of lust, the abuse of the sexual relations and passions.

Here is evidently a strong, true mind dealing with the question of cause, first, intuitively grasping the principle, that a great fact, like that of the sin of the polytheistic nations, must be dealt with in its causes, and not simply in its outward aspects, and secondly, having a sense, or feeling, for

the true cause. For, when we come to examine historically the distinctive mark of the sin of the heathen peoples, we shall find it to be just this sexual vice of which the apostle tells us, and that the cause of it is their worship of the procreative principle which they found everywhere in nature, and which, with their tendency to deify these forces they embodied in male and female deities and worshiped with lustful rites. And the sin of the Jew he traces with an equal discernment to the severance of knowledge and conduct in their religious life. They were afflicted with the vice which infects all religions, that they were not able to live up to the high standards which their religious faculty had revealed to them as the law of life, and so came to exalt their knowledge and outward worship of God into the place of that true worship which consists in a spirit exalted by its contact with the true God issuing in a life conformed to His will.

The same presence and dominance of the intellectual element is discernible in the apostle's further dealing with this matter of the relation between the Jewish and Gentile world as a matter of the Divine dealing with them, that is, of the Divine calling or election, which had seemed to be restricted to the Jews, but now in a remarkable manner seemed to be turned about, and to become almost equally restricted to the Gentiles. The apostle's handling of the great question of causes for a mysterious fact seems to me here to be very remarkable. In the first place, he makes the cause of the rejection of the Jews to be the fact, that in the course of time they had lost the faith which he maintains was the original cause of the choice of them as a people, while the Gentiles had come into possession of this which had so long been wanting to them. And he does not treat this as the merely superficial fact that the one had rejected Jesus, while the other class had in so surprising numbers believed in him, but he deals with the principle which underlies these facts, that the Jews had lost the principle of faith which had really vitalized their religious life in the best periods of their history. The apostle looks at the subject of faith in a large way, seeing that the object of it may be one religious fact or another, and that the essential element in it is such a vivid

feeling of the fact, whatever it may be, that it is able to master the man and control his conduct. Now the Jews had substituted for this on the one hand knowledge, held merely as such in the mind, and resulting in no uplift of the spiritual nature and on the other, conduct which was merely the outward observance of a formal rule of life, and without any enthusiasm of goodness such as is awakened by a true faith.

And then, the apostle goes on to discuss this matter of election itself, which, he says, does not have its final cause in the people elected, but in others whom their election is intended to benefit. Thus the Jews were elected in order that through them all nations might be blessed, and now their rejection is to make way for the Gentiles whom they were unwilling to admit to a share in the blessings of God's people. And the Gentiles have been admitted, not for their own sake, but in order to make way ultimately for the return of God's people. That is to say, God's ultimate purpose is to have mercy upon all men, and his temporary election or rejection, now of this people, and now of that, is simply an incident in the process of this advancing purpose. These two statements taken together make a fruitful discussion of a difficult and delicate matter.

Under this general head of the apostle's pervading intellectuality of treatment, notice especially his power to state a thing in such a way that the statement becomes an argument. Instances of this are to be found all through his writings, but see especially Rom. 2: 25-29. Here the apostle so selects his terms that the inner meaning of circumcision and uncircumcision appears, and the importance of the outward rite disappears in the statement, without any necessity for further argument. See also chap. 6: 2, where he refutes the serious charge of antinomianism made against his doctrine of freedom from the law in a sentence; and v. 16, where he sums up the situation again in the words "slaves of sin." Also 13: 10; 1 Cor. 1: 13; 8: 8; 10: 26; 2 Cor. 10: 1, where he puts the matter of his forbearance towards the unruly members of the Corinthian church, which they called weakness, in its true light in the words "through the meekness and gentleness of Christ" with which he begins his plea; Gal. 2: 14; 4: 9.

Again, under the same general head of the apostle's intellectual quality, his eye for true and striking analogies is quite remarkable. Among these, the fittest, as it is the most familiar, is the comparison of the church to the human body and its members. The common term which unites them is the unity of the members each in a living organism; and the diversity in unity, the common interest, the inseparableness, the necessity of each part to all the others and to the whole, which follow from this, are seen and stated with admirable clearness. See Rom. 12 : 3-8; 1 Cor. 12 : 12-27. See also the comparison of the church to a building and a farm, with reference to the work bestowed upon it by the planters and builders, 1 Cor. 3 : 5-17; the choice of the Greek games to picture the eagerness and striving of the Christian life, 1 Cor. 9 : 24-27; the figure of the seed and the plant to illustrate the difference between the earthly body and the resurrection body, 1 Cor. 15 : 35-38; the comparison of the illuminating power given to God's messengers to a treasure in an earthen vase, 2 Cor. 4 : 7; the contrast between the heir in his minority and the mature son, used to illustrate the difference between man under the world religions and under the Christian dispensation, Gal. 4 : 1-10.

[To be continued.]

THE ESCHATOLOGY OF THE KURAN.

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Among the teachings of Mahomet, none has called forth more opposition than his representations of the future state. No small part of this opposition, however, has concerned itself with what are merely the traditions that have gathered around his teachings. It is that which is said in the Kuran about this subject, which should form the standard of judgment and it is a subject that must ever engage the attention of thoughtful men.

1. As to the Judgment Day, it may be said that belief in it is one of the articles of faith in Islam. It is called also the Day of Awakening, the Day of Decision, the Day of Reckoning and similar titles. The time of this day is said to be unknown. "They will ask you about the hour, for what time it is fixed?—say, The knowledge thereof is only with my Lord; none shall manifest it at its time but He; it is heavy in the heavens and in the earth, it will not come to you save on a sudden."* (Sura 7: 186 seq.) However, many signs preceding it are mentioned. These are, the folding up of the sun, obscuring of the moon, falling of the stars, removal of the mountains, and flowing together of seas, and such like portents.

The prophet attempts in many places to show the probability of the Resurrection from the manifestations of God's power in creation. "O ye folk! if ye are in doubt about the raising (of the dead), verily we created you from earth, then from a clot, then from congealed blood, then from a morsel shaped or shapeless, that we may explain to you."

It is said that the angels will not intercede for any on that day save for those whom God pleases, but each will bear his

*Citations from the Kuran are taken from Palmer's translation.

own burden, according as the book that will be presented at the blowing of the trumpet will show. "And the Book shall be set forth, and thou shalt see the sinners in fear of what is in it; and they will say, 'Alas, for us! what ails this Book, it leaves neither small nor great things alone, without numbering them?' and they shall find present what they have done; and thy Lord will not wrong anyone." (18: 47.)

The teaching is that the day will seem very short, but it is spoken of once as "a day, the measure of which is as a thousand years of what ye number" (32: 4); in another place as "a day whose length is fifty thousand years," (70: 4). When the affairs of this day are accomplished, angels will guide the just into Paradise but will drive the wicked into hell, where they will be received by nineteen tormenting angels.

2. For this place of torment there are several names which the commentators assign to particular divisions. They hold that there are seven stages in hell citing the following; "It has seven doors; at every door is there a separate party of them." From the last clause it is concluded that different sects will be in each division.

The following are the names of the divisions with the particular sect assigned to each: "Jahannam," the Purgatorial Hell for all Muslims; "The Flaming Fire," for Christians; "The Raging Fire," for Jews; "The Blaze," for the Sabians; "The Scorching Fire," for the Magians; "The Fierce Fire," huge hot fire for idolaters; "The Abyss," bottomless pit for hypocrites. These words, however, in the Kuran are used to denote hell without reference to such divisions.

The following short selections set forth the tortures of hell. It is said that the wicked "shall broil upon a burning fire; shall be given to drink from a boiling spring! no food shall they have save the fowl thorn, which shall not fatten nor avail against hunger." "Verily, the zakkum tree (shall be) the food of the sinful; as it were melting, shall it boil in their bellies like the boiling of hot water." "When they shall be cast therein they shall hear its braying as it boils—it will well nigh burst for rage!" "Verily, those who disbelieve in our signs, we will broil them with fire; whenever their skins are well done, then we will change them for other skins, that

they may taste the torment, verily, God is glorious and wise."

Whatever may be said of such representations it is certain that those in the later suras are briefer and *less materialistic*. They are not directed against sin so much as against those who did not believe in the mission of the Prophet, as is shown in the following, "God has promised unto the hypocrites, men and women, and unto the misbelievers, hell fire, to dwell therein for aye; It is enough for them! God shall curse them and theirs shall be enduring woe." The unbelievers will then acknowledge that they were warned, will confess their sins and proclaim God to be just. Mahometan divines claim that all Muslims will go to Jahannam (Gehenna; not Hades the purgatory of the Greeks), where they will remain only to be sufficiently cleansed from their sins that they may enter heaven. But there seems to be little basis for this in the Kuran.

3. In heaven, the Kuran declares, there are seven divisions as in hell, but it is with as little reason. The terms, Abode of Peace, Garden of the Most High, Garden of Eden, Garden of Paradise, etc., applied to the supposed divisions are used interchangeably to designate Paradise.

According to the early suras Paradise is represented as in the following selection: "The similitude of Paradise which is promised to the pious,—in it are rivers of water without corruption, and rivers of milk, the taste whereof changes not, and rivers of wine delicious to those who drink; and rivers of honey clarified; and there shall they have all kinds of fruit and forgiveness from their Lord! (Is that) like him who dwells in the fire for aye? and who are given to drink boiling water that shall rend their bowels asunder?" "Verily, the pious are amid shades and springs and fruit such as they love. Eat and drink with good digestion for that which ye have done."

Thus the early representations of heaven and hell in Islam, though one-sixth of the Kuran is taken up with the details of these, seem to be little else than the projection into the future of what is deemed pleasant or painful here. Paradise then is an intense realization of those things which an Arab of the parched desert would naturally desire; such as, shade,

water, fruit, rest, etc., while hell is just the opposite. In that dry and thirsty land no doubt the most effective representation of future bliss is that of bubbling fountains and shady gardens through which rivers flow, in contrast with surrounding conditions and placed in juxtaposition with the representations of future punishment.

But this is not the whole of the Islamatic Paradise; the most objectionable element from a Christian standpoint is the encouragement given to sensuality. About five years after the beginning of the Prophet's mission such representations as the following occur. "Verily for the pious is a blissful place,—gardens and vineyards, and girls of the same age as themselves, and a brimming cup." "Therein are maids of modest glances whom no man nor ginn has ever dishonored." Muir observes that the notices of this voluptuous Paradise belong to a period when Mahomet was living, with a single wife, a chaste and temperate life.

In the ten years following the Hegira, women are referred to only three times. Once it is said, "They shall dwell therein for aye, with pure wives and grace from God," and twice the phrase, "and pure wives for them therein," occurs. Concerning this Muir asks, "was it that the soul of Mahomet had at that period no longings after what he had then even to satiety the enjoyment of? Or that a closer contact with Jewish principles and morality repressed the budding pruriency of the revelation and covered with merited confusion the pictures of the sensual Paradise which had been drawn at Mecca." It is to be noted that the male companions of the female elect are not specified. Will faithful women not renew their youth in heaven as well as faithful men? Concerning this Gibbon observes that, "Mahomet has not specified the male companions of the female elect lest he should either alarm the jealousy of their husbands or disturb their felicity by the suspicion of an everlasting marriage."

It is a question whether such material descriptions of heaven and hell are to be taken literally or figuratively. Without the use of metaphysics one can only speak of the future state in the form of poetic description. So the circumstances of this life must to some extent be used to give both form and

color to the views of the life to come. It is very natural then to picture the future abode as a restored Eden, the abode of man before the fall. Is this then only "Oriental imagery?" If so, what language, one is inclined to ask, would have been used to set forth ideas of a material existence? What joys do the sensual delights, as set forth in the Kuran, represent? Or what can the following mean? "He shall broil in a fire that flames and his wife carrying faggots" (for fuel).

As a student of Islam has observed, is there not too much individualizing in such representations? Perhaps, however, the imagery is not to be pressed too closely, as is often the case with the Hebrew prophets. Whether the representations are to be taken figuratively or not, it is to be remembered as Carlyle says that, "the indulgences, criminal to us, which he permitted, were not of his appointment; he found them practised, unquestioned from immemorial time in Arabia; what he did was to curtail them."

While the Prophet may thus be vindicated, one can scarcely go as far as Carlyle when he says that "such representations teach the Infinite Nature of Duty; that man's actions here are of *infinite* moment to him, and never die or end at all." It is true, perhaps, that heaven and hell are realities to the Mahometan in a sense in which they are not to others, but is not the radical fault of Islam that constant and urgent appeal to a desire for reward? Everything is thrown into the future. A mode of existence is set forth rather than the ideas which have influence in the development of character. Death becomes the center of thought of necessity, as it is likely enough to do in any system. God is rich without man. What a contrast between this and the idea that whatever man may accomplish in accordance with God's will and purpose enters with him into the blessedness and the infinite work of God Himself!

Islam appears well when viewed in the light of its time, but if Mahomet was the last prophet and Islam the final religion, as it is claimed to be, then let the present condition of Mahometans be its defense.

THE GENESIS OF THE HEAVENS AND THE EARTH
AND ALL THE HOST OF THEM.† II.

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[Continued from the July number.]

Dividing of the waters, the work of the second day; verses 6-8.—The dividing of the waters from the waters by a firmament is the recorded work of the second day. Here there is real difficulty in the interpretation. Professor Guyot, believing the Nebular theory to be consistent with the divine method of creation indicated in the chapter—that is, that in all cases the fiat initiated slowly developing results instead of producing completed results—explained the work of this, the second day, in the following manner:—*

Between the events of the first day, in which matter was endowed with force, and those of the third day, which related to the arranging of the dry land and waters, there would naturally come in the creation of the earth, and therefore of the universe of which it was a part. The work of the second day should hence have been the dividing up of the active matter diffused through the immensity of space; the subdividing and arranging of it, until the system of the universe had been developed, and ultimately the earth had become a defined sphere, with the "heaven of heavens," or a great expanse, around it. The words describe sufficiently well such a division of the "waters from the waters;" or, perhaps, more strictly, the final result, the earth separated from the diffused matter of space in which, on the first day, it was still involved. But the fiat, the rotation of matter in space, was begun (if this was not part of the work of the first day), and the system

* "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. ¹ And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. ² And God called the firmament Heaven. And there was evening and there was morning, day second.

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of the universe was carried forward toward completion. The earth became defined, among the results, though still an unfurnished earth, without its dry land and seas.

There is great doubt about the meaning of the word firmament on the part of the sacred historian. Although regarded generally among the Jews as signifying a solid firmament, it is far from certain that the narrator so considered it. Professor Guyot quotes from verse twentieth of the narrative the expression, "fowl that may fly above the earth in the open firmament," as evidence that the firmament was not regarded as solid.

This "division of the waters from the waters" is usually interpreted as a separation, by an expanse or firmament, of waters of the earth's surface from the waters, that is, the clouds, above; or, of the earth's molten surface from the clouds. But such an event—the mere dividing off of clouds from either waters beneath or liquid rock—is too trivial for a place among the eight great works, and also is out of place on the second day. It accomplished nothing, for it left the earth under the swaddling-band of clouds.

Whether admitting or not the truth of the above-mentioned details in the earth's evolution, we may expect this much by way of interpretation of the obscure statements, that the beginning of activity in matter was the beginning of the universe, and that in the making of the universe the making of the earth was involved, and that on the third day the earth was in existence.

Geological facts appear to have some reference to the events of the third day, as has been already stated, and a table, giving the successive eras and periods in geological history, is therefore here introduced for reference.

I. ARCHÆAN TIME. Rocks crystalline. No undoubted fossils. Presence, in the later part, of seaweeds and of embryonic forms of animal life suspected; that of seaweeds, because of the presence in some of the rocks of much graphite, which, like coal, is essentially mineral carbon.

II. PALEOZOIC TIME.

1. ERA OF INVERTEBATES.

1. CAMBRIAN PERIOD: Invertebrates only; Trilobites the highest species.

2. LOWER SILURIAN PERIOD: Invertebrates only; Cephalopod Mollusks (related to the modern Nautilus) the highest species.
 3. UPPER SILURIAN PERIOD: Invertebrates, and the first of Vertebrates, namely, Fishes; also the first yet discovered of Spiders (Scorpions) and Insects, or terrestrial Invertebrates.
 2. DEVONIAN ERA, OR ERA OF FISHES: Invertebrates (which are continued under new species through the following eras) and Fishes among Vertebrates.
 3. CARBONIFEROUS ERA, OR ERA OF ACROGENS (the Coal Plants) AND AMPHIBIANS: Fishes, Amphibians, and in the last period, the Permian, Reptiles.
- III. MESOZOIC TIME, OR ERA OF REPTILES.
1. TRIASSIC PERIOD: Amphibians, Reptiles, Birds (?), and Marsupial Mammals (related to the Opossum and Kangaroo, but much smaller kinds).
 2. JURASSIC PERIOD: Reptiles, Birds, Marsupial Mammals.
 3. CRETACEOUS (or Chalk) PERIOD: Reptiles, Birds, Marsupial Mammals.
- IV. CENOZOIC TIME.
1. TERTIARY ERA, OR ERA OF BRUTE MAMMALS: Ordinary (non-marsupial) Mammals, or the tribes, comprising Cattle, Beasts of prey, Rhinoceros, etc.
 2. QUATERNARY ERA, OR ERA OF MAN: commences with the Glacial Period.

The appearing of the dry land on the third day; the beginning of continents: verses 9, 10.*—The gathering together of the waters into one place called seas, and, thereby, the appearing of the dry land, was the *first work* of the third day.

Geological readings reach back only to this period of the first dry land—that of the so-called Archæan era, the geography of which era, or the distribution of that first land, is

* * And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so, ¹⁰ And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was good*.

now pretty well understood. Of the earth in its molten state the science has no facts from observed rocks, and derives its conclusions and conjectures mostly from facts and general principles in chemical and physical science. The previous existence of the earth in a state of fusion, with the water in the condition of an envelope of vapor, the gradual condensation of this vapor making seas, and the emergence of the first dry land are events not now questioned. So, in accordance, the words, "Let the waters be gathered together into one place," imply a gathering together, not an abrupt creation. Moreover, the waters of the oceans make one continuous area; not so the lands.

The creation of plants: verses 11-13.*—The second fiat of the third day commences with the words, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit. In the expressions, "yielding seed," "having seed in itself," the words describe, with wonderful precision, as Professor Guyot observes, the fundamental characteristics of a living species, distinguishing it from mineral or inorganic substances. Beings having powers of growth and reproduction were now facts, and this was the great creation. These powers are exhibited in the simplest plants; and hence the new creation was in an important sense complete, although represented at the first only by the lower tribes of plants.

Obedience to the fiat, "Let the earth bring forth," continued in after time; new and higher species coming forth in succession, and ordinary fruit trees not until the later part of geological time.

The discrepancy between science and the Bible implied in this gradual creation is a real one. But it loses its importance if it is considered that the plant kingdom is the great fact that marks the day. It was *the beginning of life*—a new creation whether expressed in an oak or a seaweed. Some have sought to make a coincidence by supposing that the plants of the

* ¹¹ And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. ¹² And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. ¹³ And there was evening and there was morning, day third.

coal period were in the mind of the inspired writer as in a vision. But the "fruit trees yielding fruit" were not in existence at that era, if we except the species related to our spruces and pines. The sacred writer has in view and describes the existing vegetation—and however inspired, the word plant, communicated to him, could have given no other idea.

With reference to the introduction of life, science, as is universally admitted, has no explanation; for no experiments have resulted in making from dead matter a living species. We can only say, "God created." $\sqrt{\quad}$ The growing plant is on a higher level than that of ordinary molecular law; for it controls and subordinates to itself chemical forces, and thereby is enabled to make out of mineral matter chemical compounds and living structures which the forces without this control are incapable of. Only when growth ceases, and death consequently ensues, does ordinary chemical law, under the aid of infusorial plants or microbes, regain control, and then decomposition goes forward. More than this, the living being, before it dies, produces germs which develop into other like forms, with like powers; and thus cycles of growth are continued indefinitely. In making its tissues, the living plant is storing force for the sustenance and purposes of beings of a still higher grade—those of the animal kingdom; beings that cannot live on mineral materials. There is, hence, reason for believing that the power which so controls and exalts chemical forces, raising them to the level required by the functions of a plant, cannot come from unaided chemical forces; and much less that which carries them to a still higher level, that of the living, sentient animal.

In the Bible record, the creation of plants preceded that of animals; and this order is sustained by facts from nature. For the reason just stated, the plant, as Guyot says, "is the indispensable basis of all animal life." It could not exist without pre-existing plants. Further, the lower species of plants are capable of existing in waters hotter than animals can endure; and, therefore, the conditions of the waters of the globe would have suited them long before they were fitted for animal life; very long, because diminution in temperature must have gone on with extreme slowness.

Professor Guyot observes, further; that, since vegetation uses the animal-destroying gas, carbonic acid, as a means of growth, it served to purify the ancient waters and air, and, hence, was a befitting part of the inorganic division of the history. He also well says that the living principle fundamental to the plant was prophetic of a higher organic era beyond,—that of animal life.

Distinct remains of plants have not yet been found in the oldest rocks. These rocks have been so changed by heat that relics of plants would have been obliterated or obscured, had they existed. But the rocks contain great quantities of graphite, or black lead, a variety of carbon that in some cases (as in Carboniferous slates in Rhode Island, and at Worcester, Mass.) has resulted from the action of heat on coal beds; and this graphite, as many think, may have come from those earliest of plants.

The sun, moon and stars in the firmament; verses 14-19.—* On the *fourth day*, "God said, Let there be lights in the firmament of heaven." In a subsequent sentence, the words are: "made the two great lights," "the stars also." But the purpose of the lights is set forth in detail in each of the five verses relating to the day's work: "to divide the day from the night;" to be "for signs, and for seasons, and for days, and years;" "to give light upon the earth;" "to rule over the day, and over the night;" "to divide the light from the darkness;" "the greater light to rule the day, and the lesser light to rule the night." The great purpose of the sources of light was, therefore, accomplished by them, whether they were "made" or made to appear. It was fully accomplished when the sun became to the earth the actual source of day and night and seasons, and that would have been when it first shone through the earth's long-existing envelope of clouds.

* ¹⁴ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; ¹⁵ and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. ¹⁶ And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. ¹⁷ And God set them in the firmament of the heaven to give light upon the earth, ¹⁸ and to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. ¹⁹ And there was morning and there was evening, day fourth.

One of the sublimest passages in literature is the reference to the work of the third day in creation, contained in God's answer to Job "out of the whirlwind" (chapter xxxviii.); and, although often quoted, it may well be introduced here: "Who shut up the sea with doors?" "When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and established my decree upon it, and set bars and doors, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed."

The final disappearance of that swaddling-band would necessarily have resulted in the event of the fourth day.

In that event, by which sunlight first brightened the earth's surface to quicken and sustain the progressing vegetable and animal life, the earth passed from its period of cloud-swaddled adolescence to that of full expansion and vigor. The sun, through the mysterious action of its light on the green parts of plants, carried forward the process of growth by decomposing one of the most stable of compounds, carbonic acid, and also by decomposing water—work demanding enormous power; and thus it stores away carbon and hydrogen and chemical force for the sustenance of the animal life of the waters and land, while also contributing needed oxygen to the atmosphere. This process is feebly carried on under a thickly cloud-covered sky, because the amount of light then received is not more than a tenth of that which comes directly from the sun under a clear sky. The difference is well seen in any garden by comparing the growths in the open sunshine and those in the shade of a tree. These common facts illustrate the importance to the world of the unveiled sun under which clouds make only passing shadows, and help us to realize the full meaning of the fourth day's work. It marked off a grand epoch in creation's history, of immense importance especially to organic progress, well worthy of a place among the eight great works.

The first appearance of the sun naturally comes after the creation of plants; for the cloud envelope would have continued long after the earth's temperature had diminished to that degree which admitted of the growth of the lower plants. And, besides, it is a natural prelude to the organic era, the

sun's light being essential to all higher grades of animal species, though not to the lower.

The work of the fifth day: Let the waters bring forth abundantly; verses 20-23. The first work of the sixth day: Let the earth bring forth the cattle and the creeping thing; verses 24, 25.†*—The fiat of the fifth day reads: "Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven." It is added: "God created the great sea monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind." These words evidently have reference (1) to the Invertebrates, or the animals of the lower orders, which characterize, under aquatic forms, the life of the earlier part of geological history; together with (2) Fishes, which are the earliest Vertebrates; and with these (3) the Amphibians, Reptile-like species that have gills like fishes in their young stage, and which date from the early part of the Carboniferous era, and possibly from the Devonian; and (4) Reptiles, especially the aquatic kinds, of the era of Reptiles, many of which, like some of the fishes, were sea monsters of enormous magnitude; and besides these (5) the Birds, which also are species of the Reptilian era. (The table on pages 85 and 86 will enable the reader to see the general order of succession.)

The precise time of the first birds is uncertain. The earliest specimens found are from beds of the middle of the Reptilian era (the Jurassic Period). But fossil birds are extremely rare, because birds are mostly terrestrial species, good food

* ²⁰ And God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven. ²¹ And God created the great sea monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*. ²² And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. ²³ And there was evening and there was morning, day fifth.

† ²⁴ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. ²⁵ And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

for other animals, and have slender, easily destroyed bones. There is reason for thinking that they may have first appeared in the early part of the Reptilian era.

The *fiat of the sixth day* reads: "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beasts of the earth after his kind." These words especially designate the Ordinary Mammals or Quadrupeds, which include the cattle and the beasts of prey, species first known from the beds of the Mammalian era, long after the period of the first birds. Besides these, they may refer also to terrestrial Reptiles, either those which preceded or accompanied the Mammals. The lower Marsupial Mammals may perhaps have been comprised also, since through them the type of Mammals had its beginning. The time of their first appearance was far back in the Reptilian era; whether before or after the first of birds is, as above implied, still uncertain.

In either case, the sixth day's work embraced, as its chief creation, the particular division of Vertebrates to which Man belongs, whose common characteristic, that of suckling their young, was to become in Man the principal means of cultivating those affections, and that spirit of dependence and of subjection to law, which binds society together and man to his Maker.

System in the succession of species.—The various species mentioned as the work of the fifth day, and again those of the sixth day, came forth not as a motley assemblage simultaneously at the word of command, but, as already remarked, in long succession. Guyot, like his friend Agassiz, saw in the facts connected with this long succession, and in those exhibited by living species, evidence of a development, or gradual unfolding, of the kingdoms of life. He found this evidence in the general rise in grade of species from the simple beginnings of early time to the crowning species, Man, and in the parallelism between the geological progress of species and the embryological development of individual species of the same group; and in other principles elucidated by geological and biological history.

To the minds of Agassiz and Guyot, thus taught by nature, the hand of God did not appear to be lifted from His works

by such truths. They held that the development was carried forward by the Creator, and looked upon each successive species as existing by His creating act. God was not only at the head as the source of power, but also in every movement, and *creatively* in each new step of progress. And how much more God-like is such a system of development than the making of the fifth-day motley assemblage of life at the spoken word!

The very words in the first chapter of Genesis, as Guyot observes, sustain this interpretation. Nowhere is there taught, as I have said, that abrupt creation of species so generally believed. The narrative reads, with reference to plants, "Let the earth bring forth;" not let certain kinds, or all kinds, of plants exist; but "Let the earth bring forth;" and the creation begun in the fiat on the third day was continued on afterward through the earth's period of growth and development. So, again, with regard to the lower Invertebrates or animals, and the fishes, reptiles, and flying things, it says, "Let the waters bring forth," instituting thus a course of development, and not fixing its limits; and conforming in the command, "Let the waters," to the geological fact that the earliest animal species were all of the waters, and a great part of those that followed them throughout Paleozoic time. Further, for the sixth day's work, it says, "Let the earth bring forth," although the species included the highest class of the animal kingdom, the Mammals. Gradual development, if not actually taught by the chapter, is in accord with its spirit.

We note further that the idea of gradual development is sustained by what the narrative contains with regard to the Inorganic history. The creation of light was not the creation of an elemental substance or property, but the imparting of forces to the particles of matter, and thus initiating change and progress. The dividing of the waters from the waters was not the creation of a particular substance or condition, but the carrying forward of the development until suns and worlds had been evolved, and among the worlds the earth.

Again, the gathering of the waters into one place and the appearing of the dry land was not the sudden creation of dry

land, but a further carrying on of changes until the molten earth had become covered with the condensed waters, and had at last its seas and continents: not its finished continents, for the fiat is simply a beginning of work that was to be completed, as in other cases, in future ages.

*The creation of Man, the second work of the sixth day; verses 26-31.**—The sacred record says—not “Let the earth bring forth,” as in the first fiat of the sixth day, but—“Let us make man in our image, after our likeness,” to have “dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.” And it adds: “God created Man in His own image, in the image of God created he him.”

Science has made no real progress toward proving that the divine act was not required for the creation of Man. No remains of ancient Man have been found that indicate a progenitor of lower grade than the lowest of existing tribes; none that show any less of the erect posture and other essential characteristics of the exalted species.

Made in the image of God, Man was capable of moral distinctions and of spiritual progress; and hence with him began a new era in history, that of “moral freedom and responsibility.”†

* “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. † So God created man in his own image, in the image of God created he him: male and female created he them. ‡ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. § And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. ¶ And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. †† And God saw every thing that he had made, and, behold, it was very good. And there was evening and there was morning, day the sixth.

† The record in Genesis says: “Let us make Man.” While there is uncertainty as to the application of the plural us, it is interesting to note, in view of recent opinions, that the learned Jewish commentator and scholar, Maimonides, of the 12th century—and, following him, the late Prof. Tayler Lewis, D. D., of Union College, N. Y.—makes the word us to include Nature with

This last being of the grand series was the first that was capable of reaching toward a knowledge of himself, of Nature, and of God. The truth that Man, while of Nature, was above Nature—not an improved brute—was recognized by God in the commission given him as he went forth to duty—verse 28: SUBDUE; HAVE DOMINION. It was a divine announcement of Man's dignity, power and high destiny. The earth which lay at his feet was not for him like grass for the brute, but the first stage on the way to celestial heights.

Man has gone forward in accordance with the commission, and already the winds, the waters and the lightning are at his service, and Nature in every part is yielding him tribute. The brute, whether the lowest or highest, is but a fixed point in existence, without progress, made to come and go and leave his fellows and the world unimproved. But Man, through the expansive spirit within and the sources of strength without, ever reaches onward and upward. His mind is not simply a motive power to his individual body, but a radiant centre of force, fitted to diffuse energy indefinitely around; whether into dead or living matter; and a piece of moving machinery is a thing of life because penetrated by the intelligent spirit of man. All things have become active through the breath that was breathed into the being of the last creation.

The heavens and the earth and all the host of them finished; chap. ii., verse 1.*—The record in Genesis, after the closing expression—"And God saw every thing that He had made, and, behold, it was very good," in which words of approbation; God, as the latter says, acting directly, sovereignly, Nature mediately and obediently through the divine word; "from the latter coming Man's body, physical nature, from God his divine life and image."

Such a personification of Nature by the Deity as is here supposed seems to be wholly unbefitting the occasion and the document. Since Nature is the expression of God's will, the new creation should have conformed to that expressed will, even, it might be, to the degree above implied, and have demanded only that communication of new power which was required for a being so divinely exalted. But even this consideration scarcely lessens the degrading effect of such a combination.

*¹ Thus the heavens and the earth were finished, and all the host of them.

² And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God had created and made.

tion were comprised the light, the heavens, the earth and its appointments of lands and seas and mountains and rivers, the "grass and fruit trees," the animals of the swarming waters, the creeping things and Birds, the Cattle and Beasts of the land, and Man, male and female, amid Nature's wealth of beauty and strength—then adds: "Thus the heavens and the earth were finished, and all the host of them." In other words, thus the creation announced in the head-line of the record was finished.

Here is reason enough for not separating the event referred to in the first sentence of the chapter by a long, indefinitely long, interval from the rest. Those who continue by such means to insert a scheme of creation by six days of twenty-four hours do it against the fullest denials from facts in geology. There is no break in the series of events before Man where it has any chance to come in.

The seventh day of rest; chap. ii., verses 2, 3.—"The seventh day, the day of rest, the Sabbath of the earth," is the day now in progress, in which "God's work is," in Guyot's words, "one of love to man, the redemption," the creation of "the new man, born anew of the Spirit, in the heart of the natural man," that the flow of love between man and his Maker, which was interrupted by man's debasement, again may be in perpetual interchange.

Parallel with the week of creation, man, a being of a few short years, has his week; and, by God's appointment as well as Nature's need, his seventh day of rest—of rest from daily toil, but of activity in the higher world of the spirit. The commandment, "Remember the Sabbath day to keep it holy, for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day," appears to have a loftier sanction after this view of the parallelism between the seven days of divine work and Man's seven days or week.

Such is the grand cosmogonic week described by Moses; and such the corresponding records derived from Nature. These readings of nature are modern; the facts read are from records made during the ages to which they refer. A century since those ages were beyond the bounds of

knowledge or thought. The earth in common belief had no past beyond man's birth day. Science has lengthened time back through indefinite æons. It had no history except in the fiat of Omnipotence. Now, a volume of revelation is opening before us in which God has inscribed his wisdom and beneficence all along the ages; and the system of Nature, instead of being the system of the now and of this little sphere, is the system of immensity in time and space.

The degree of accordance between science and the Bible which has been made out should satisfy us of the divine origin both of Nature and the Bible. If one in origin, they should be in essential harmony, and not apart in "cosmogonic ideas;" and so they prove to be.

The events of creation recorded in Genesis were known only to the Creator; and the stately review of the ages making the Introduction to the Bible stands there as the impress of the divine hand on the first leaf of the Sacred Book. The leaf carries the history, in sublime announcements, onward to Man; and then, Man in his relations to his Maker, Man's duty and destiny become the absorbing themes.

Nature has her words of hope. For if myriads of ages were used in perfecting a single sphere in space and fitting it for its final purpose, and countless tribes of animals lived and died before the series reached a living soul, Man has reason to believe that this noblest form of life, whose likeness to the Eternal One is such that he is able to interpret and utilize His laws and find delight in the beauty and wisdom of His works, will not, after a few short hours, be blotted out forever. But the sure word of prophecy is given him in the Sacred Book which came as a sequel to the volume of Nature to be Man's special guide to life and immortality.

THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED,

YALE UNIVERSITY.

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STUDIES XXXIII. AND XXXIV.—PARABLES OF GRACE. LUKE
15: 1-32.

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

I. EXAMINATION OF THE MATERIAL.

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

§ 1. Chapter 15: 1, 2.

1. Read the section and consider a subject: e. g. *The new Heavers*.
2. The following are important points for study: (1) *were drawing near* (15: 1), what was the occasion, (a) the gracious intimations of 14: 21-23, or (b) the stern admonitions* of 14: 25-32? (2) *murmured* (15: 2), (a) "kept up a chorus of complaints," (b) note previous instances, Lk. 5: 30; (3) *receiveth*, (a) either as his constant practice, or (b) is engaging in a ministry to them at the present time, probability of this in view of the "condemnation" of Chs. 13, 14.
3. The following is a brief statement of the thought: *Many publicans and sinners are attracted to him, and at his associating with them, even to eating with them, Pharisees and scribes keep complaining.*
4. Note a religious thought in the objection that he "receiveth sinners," that "the most desolate and broken soul cannot desire any better account of the Saviour's work."

* It was precisely those who felt they had no means to build the tower, no forces to meet the opposing King; and hence they sought resources from One who manifested power, and through Him desired conditions of peace. *Riddle*, p. 277.

§ 2. Chapter 15 : 3-7.

1. The student may read the passage and state the subject.
2. Words and phrases of importance are: (1) *man of you* (15 : 4), addressing those who were familiar with such employments; (2) *lost one*, this is the state of publicans and sinners; (3) *layeth it* (15 : 5), a picture of (a) exhaustion of sheep, (b) sympathy of shepherd; (4) *cometh home* (15 : 6), thither he takes the lost sheep rather than to the fold; (5) *rejoice with me*, as Jesus expects the Pharisees to do; (6) *I say unto you* (15 : 7), emphatic; (7) *joy in heaven*, even if not on earth; (8) *repenteth*, as apparently was the disposition of those publicans and sinners who sought him; (9) *righteous persons*, (a) the outwardly religious portion of the people, (b) the Pharisees and scribes, (c) for the sake of the argument he takes them at their own valuation.
3. A condensation of the thought is as follows: *In a parable he said, A shepherd will leave ninety-nine of his sheep to hunt for one lost till he find it, and will bring it home on his shoulder gladly calling his neighbors to rejoice with him at finding it. So will there be joy above over a repenting sinner more than over ninety and nine "righteous" people.*
4. The student may state the religious thought here.

§ 3. Chapter 15 : 8-10.

1. The subject may be stated as *The Lost Coin*.
2. (1) *Ten pieces* (15 : 8), representing (a) each a day's wages, the whole being perhaps payment of a debt, or (b) the woman's favorite ornament; (2) *light a lamp*, the house having no window; (3) *lost* (15 : 9), (a) lost to the use to which she had designed it, (b) so the publicans and sinners are at present of no use to God.
3. Criticise the following statement of the thought: *A woman has lost one of her ten pieces. She searches carefully for it and, finding it, calls in her neighbors to rejoice with her. Thus they rejoice above over one repentant sinner.*
4. Is not a very important teaching here the fact that God cannot use people who are sinning, and only as they repent and turn to him can he employ them in his kingdom?

§ 4. Chapter 15 : 11-16.

1. The subject of the whole passage (11-32) is *The Lost Son*, of this portion of it, *The Son a prodigal*.
2. The student may examine the following words and phrases with all helps he has at command: (1) *the portion* (15 : 12), (2) *wasted his substance* (15 : 13), unflattering description of publicans and sinners, (3) *husks* (15 : 16), (4) *no man gave*.
3. The thought stated briefly is as follows: *The younger of two sons once said to his father, Give me my share of the property. He took it, went far off, and squandered it. Having nothing left, and in the midst of famine, he went to herding swine and had to be satisfied with their food.*
4. The picture of the course and consequences of sinful living is too clear to need any comment.

§ 5. Chapter 15 : 17-24.

1. The main subject being *The lost son*, this may be called *The Son a penitent*.
2. Important words are here suggested for study: (1) *came to himself* (15 : 17), he had been beside himself; (2) *Father* (15 : 18), Jesus came to assure the publicans

that God would receive this name at their lips; (3) *make merry* (15 : 23), as the Pharisees ought to do; (4) *for*, etc. (15 : 24), the reason for the commands of vs. 22, 23, it is a recovery of a son from the dead.

3. The student may settle upon a statement of the thought of this passage.
4. What can be more impressive than the representation of the fatherly love of God for his repentant sinning child!

§ 6. Chapter 15 : 25-32.

1. The student may determine upon a statement for the subject.
2. (1) *Elder son* (15 : 25), representing the Pharisees and scribes, and all who thought as they did; (2) *serve thee* (15 : 29), characteristic of the pharisaic attitude toward God; (3) *this thy son* (15 : 30), (a) not "brother," (b) the pharisee fails to acknowledge the brotherly relation, (c) the right that the elder son had thus to speak; (4) *is thine* (15 : 31), the acknowledgment that Jesus makes of the honorable position of the Pharisees, cf. Mt. 23 : 2; (5) *it was meet* (15 : 32), (a) the father's defence, (b) the significance of the ending of the parable here, i. e. mercy, delay of judgment, persuasion to alter their attitude.
3. A presentation of the contents is here suggested : *The elder son came in from the field and learning from a servant that they were rejoicing over the return of his brother angrily refused to come in, and to his father's entreaty complained that in spite of his own exemplary service no rejoicing had been made over him as over this returned profligate. The father replied, Son, this rejoicing was fitting, since your lost brother has come back as if from the dead.*
4. The religious thought lies along the line of the godlessness of religious selfishness which cannot sympathize with the love of God for outcast but repentant sinners.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The following table of the contents of the passage is to be carefully examined.

PARABLES OF GRACE.

- § 1. THE NEW HEARERS.
- § 2. THE LOST SHEEP.
- § 3. THE LOST COIN.
- § 4. THE LOST SON.
 - 1) THE SON—A PRODIGAL.
 - 2) THE SON—A PENITENT.
 - 3) THE ELDER BROTHER.

- 2) **The Summary.** The student will compare the following "summary" with the Scripture passage, with a view to criticism and improvement: *When many publicans and sinners come to hear him he replies to the objections of scribes and Pharisees by telling (1) of the lost sheep for which the shepherd left the rest of the flock until he found it and brought it home, and all were glad; (2) of the lost coin for which the woman carefully hunted, and many rejoiced when she found it—so heaven rejoices over the recovery of lost sinners. Again he told (3) of the lost son, who took and spent his portion in revelry, and then, when in deepest want,*

returned penitently to his father, who received him with love and rejoicing, to the anger of the elder brother whom his father sought to show how fitting it was to rejoice over the recovery of a brother and a son from the dead.

2. Observations upon the Material.

- 241) 15 : 1. This was a renewal of Galilean experiences, and was probably occasioned by the gracious suggestions of the preceding chapter.
- 242) 15 : 3. Jesus proceeded to defend himself for the position which he took in relation to publicans and sinners.
- 243) 15 : 5. The shepherd here is represented as having a tender, sympathetic interest in the exhausted sheep.
- 244) 15 : 6. Jesus sought to win the sympathy of the Pharisees and Scribes in his endeavor to help the publicans and sinners.
- 245) 15 : 7. It seems to be suggested that the recovery of an abandoned sinner is of more importance in God's sight than the righteous life of those who are reconciled with God.*
- 246) 15 : 8. Nothing more than a vivid picture of the careful search of the woman seems to be conveyed by the details of this parable.†
- 247) 15 : 8, 9. As in the former parable the publicans and sinners are acknowledged to be mere sheep, and that too, lost, so here they are likened to insignificant coins, and that too, lost.
- 248) 15 : 13-16. Jesus does not hesitate to indicate by this picture the way the publicans and sinners have departed from the way and word of God. He does not excuse their sin, but paints it in bright colors.
- 249) 15 : 17-24. The picture of the father's regard for the penitent son must have had great power with the publicans and sinners themselves in calling out repentance, hope and faith in Jesus and his teaching.‡
- 250) 15 : 22-24. It is because the son has been recovered from a position where recovery could hardly be expected that the rejoicing is made over him.
- 251) 15 : 25-32. The picture of the elder son is intended to reveal to the Pharisees their unkind attitude toward the abandoned classes of the day, and, if possible, to stir them to a more noble and worthy sympathy with Jesus in his work on their behalf.

3. Topics for Study.

Jesus' Apology for his Relations with Publicans and Sinners. [Obs. 241-251]:

- (1) Consider again the occasion for the assembling of these persons to Jesus.
- (2) Note the position that the Pharisees take, and compare a similar position in

* He argues with His censors on the assumption that they are as good as they think themselves. He means to say that there is a sense in which a man may rationally rejoice more over the repentance of a notable sinner than over the righteousness of many men who have all their days lived in an exemplary manner, if not absolutely, yet comparatively, sinless. This greater joy over the penitent sinner needs no more explanation than the joy of the shepherd over the sheep which was lost. It is simply an illustration of the great law, according to which all human beings have peculiar joy over lost things found. Bruce, *Parabolic Teaching*, p. 273.

† It is utterly insufficient to say that this joy is occasioned by the getting back something that was lost. . . . Now, the shepherd, when he found the wanderer, did not bring it back to the old fold, or replace it with the rest of the flock, but apparently (ver. 6) brought it to his own home. This would seem to indicate that sinners whom Jesus has come to save, and whom *he has saved*, are placed in a better position than that from which they originally wandered. *Pul. Com.*, II., 41.

‡ Commentators, who indulge in spiritualizing interpretation, telling us that the house is the Church; and the woman the indwelling Spirit; and the drachma, man with the image of God stamped upon him, but lying in the dust of sin and corruption; the candle the Word of God held forth by the Church, and the sweeping the disturbance caused by the action of the Spirit in the individual and in society, making dust rise and fly about, and turning the world upside down. To our mind, however, this style of interpretation savors of frigidity. Bruce, p. 278.

§ Although the story was first told to self-righteous Pharisees—it must surely have passed from mouth to mouth among the publicans and sinners—it became the palladium of all troubled consciences, the patent of nobility for the debased and the outcast. Weiss, II., p. 130.

the Galilean Ministry. (3) Study now the three parables, getting in mind a picture of each in its details. (4) Observe Jesus' conception of the condition of publicans and sinners, (a) they are "lost,"* (b) exhausted, foolish sinners—"sheep," (c) lost to God's use and value in God's world—"coins," † (d) profligate and wicked like the "son," (e) yet they are "sons" and are recoverable. (5) Consider whether the above conception of Jesus (a) to (d) may not be his acceptance of the Pharisaic idea of them for the sake of argument. (6) Note now Jesus' view of the situation, (a) to find the lost sheep and the lost coin, ‡ (b) to show that the "lost son" will be welcomed to God's favor, that in heaven there is joy over repentant sinners, (c) to show the Pharisees that they ought to be glad, too, but that in reality they, with all their privileges, are selfish and unkind, (d) to draw the Pharisees over to his way of thinking about publicans and sinners, (e) to inspire the publicans and sinners with hope and desire of forgiveness and acceptance with God.

4. Religious Teaching.

The student may note the thoughts gathering about the *Picture of God's Love*: (1) out of His free grace He seeks lost sinners, (2) He regards degraded men as God's "lost sons" and welcomes them, when they repent, (3) the selfish exclusiveness of more favored "sons" is kindly but searchingly rebuked.

STUDIES XXXV. AND XXXVI.—PARABLES OF DUTY AND WARNING. LUKE 16 : 1-17 : 10.

Remark.—It is desirable that in beginning this "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

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

§ 1. Chapter 16 : 1-13.

1. The student, after reading, may note the following subject : *Parable of the unrighteous Steward.*

* The state indicated . . . is one from which recovery is possible. Bruce, *Par. Teach.*, p. 293.

† The value of the coin in the eyes of the possessor is the main point. . . . A lost man is a blank in His treasury. *Riddle*, p. 230.

‡ Jesus, seeing the miserable plight of the lost sheep of the house of Israel, sought to be a Shepherd to them. Bruce, p. 266.

The repentance of the meanest of mankind (lost coin), however insignificant in social position or degraded in character, calls forth a sympathetic thrill in the heart of God. *Ibid.*, p. 278.



2. Words and phrases of importance or difficulty are : (1) *unto the disciples* (16:1), perhaps especially to those of 15:1 who had been moved by the parables of Ch. 15 to follow him; (2) *what shall I do* (16:3), he acknowledges his own knavery; (3) vs. 3 and 4 are a soliloquy in which the *they* (v. 4) is explained by the *debtors* of v. 5; (4) *write fifty* (16:6), the method which the steward took was one of many which he might have chosen, this one benefited him only indirectly; (5) *commended* (16:8), i. e. his shrewdness; (6) *sons of this world*, i. e. those who find their life in the affairs of the present; (7) *sons of the light*, i. e. those who find their life in that "light" which symbolizes moral and spiritual truth; (8) *wiser*, make better use of the forces belonging to the sphere and course of their existence; (9) *and I say* (16:9), i. e. "in view of this greater wisdom, bestir yourselves;" (10) *friends*, so use money as to win the favor of (a) the poor, (b) the angels, (c) God; (11) *mammon of unrighteousness*, (a) "money that is gained by and so characterized by unrighteousness," (b) had not the publicans so gained their money? (12) *very little* (16:10), like this money; (13) *faithful in the unrighteous mammon* (16:12), i. e. "so used this money which you as wicked publicans unrighteously gained?" (14) *true riches*, i. e. "grow in right character;" (15) v. 12 is parallel to v. 11; (16) *two masters* (16:13), "if you have taken God as your master you must now make money your servant."
3. A summary of the section is as follows: *To his disciples he said, A steward, about to be dismissed for stealing, cleverly scaled down the debts of his lord's debtors, and so put them under obligation to him, much to his lord's amused admiration. For worldly men are much more shrewd in getting on than men of high, moral, and spiritual life. I tell you that you are to use your money so beneficently here as to gain the favor of heaven. Insignificant as mammon is, by your faithful stewardship of it, if you do serve God with it, you shall turn it into a source of true riches.*
4. A great religious thought here lies in the power of benevolence in the use of worldly wealth to bless the life and elevate the character.

§ 2. Chapter 16: 14-18.

1. The subject may be given as *A Rebuke of the Pharisees*.
2. The following words may be examined: (1) *lovers of money* (16:14), and had caught his suggestion about benevolence as the right use of it; (2) *exalted among men* (16:15), i. e. as measured by a human standard only; (3) *law and prophets* (16:16), "in which you think that you have the exclusive right;" (4) *the gospel*, etc., "the good news that the Kingdom is here, is proclaimed, and even publicans may enter, all may push their way in;" (5) *but* (16:17), "though the good news is made known unto all, still the great moral laws of the past are not relaxed, rather intensified, as for example, divorce, (v. 18)"—and the implication is, how much more strict are the laws against the Pharisees' favorite sin (v. 14)!
3. Criticise the following condensation of the section: *When the avaricious Pharisees scoffed at his counsels, he replied, Your standard of excellence is false and hateful to God. You are no longer the arbiters of religious truth. From John's time the Kingdom of God has been proclaimed and all press into it. Yet the laws of this Kingdom do not relax, rather strengthen the obligations of the old law, as in this case of divorce, for to marry one that has been divorced is to commit adultery.*
4. The student may supply the religious teaching here.

§ 3. Chapter 16: 19-31.

1. Read and consider the subject: *Parable of the Rich Man and Lazarus*.
2. (1) *now*, etc. (16: 19), (a) is this parable connected with the foregoing? (b) if so, it is concerned either with the avarice of the Pharisees (v. 14-18), or with the general subject of the right use of wealth (vs. 1-13); (2) *laid at his gate* (16: 20), (a) and brought into relations with him, (b) did the rich man treat him unkindly? (3) *even the dogs* (16: 21), either (a) intensifying, or (b) alleviating his sufferings, (c) in either case degrading; (4) *Abraham's bosom* (16: 22), (a) the Jewish name for the state of blessedness, (b) does Jesus vouch for the truth of the representation? (5) *this flame* (16: 24), is this to be regarded as literal or figurative? (6) *receivedst thy good things* (16: 25), the law of equity must rule; (7) *great gulf fixed* (16: 26), i. e. "it is impossible to do what you ask;" (8) *they will repent* (16: 30), (a) was the rich man repenting now? (b) was it natural affection that prompted him? (9) *if they hear not* (16: 31), i. e. "the present opportunities of knowing the truth are ample, and no supernatural messenger could permanently improve their selfish lives, if they do not heed what they have."
3. The student may make his own statement of the thought of this passage.
4. Among the many teachings of this section, the primary one may be said to be the absolute necessity of active helpfulness to others as a condition of eternal life.

§ 4. Chapter 17: 1-4.

1. The student may read and decide on a subject.
2. The following words deserve study: (1) *disciples* (17: 1), composed as they were of the older and the newer members; (2) *occasions of stumbling*, i. e. such as are suggested in v. 2; (3) *these little ones* (17: 2), (a) one of these newer disciples, the "publicans and sinners" who had believed? (b) had the older disciples been finding fault with them or holding aloof from them? (c) were they as a result becoming disturbed, angered? (4) *brother sin* (17: 3), (a) as these elder disciples, or (b) as the newer ones, had been doing? (c) they are all "brothers"; (5) *seven times* (17: 4), is this literal or figurative?
3. Criticise the following statement of the contents: *He tells the disciples that doubtless it must be that some will give occasion to others to sin and fall, but that such would better even be drowned in the depths of the sea than cause one of these new disciples to fall. Let them all see to it that they be forgiving to sinning brethren even to the seventh degree.*
4. Are not the dangers suggested here, lest older brethren cause the younger and less experienced ones to fall, and lest the younger be inclined to be too critical of older ones and unforgiving toward them—worthy of thought on the part of all?

§ 5. Chapter 17: 5-10.

1. Read and criticise the subject *Parable of the Extra Service*.
2. (1) *Apostles* (17: 5), had they been in sympathy with the spirit of those in 17: 1, 2? (2) *faith*, in what? (a) in God as a general condition without specific reference, (b) in Jesus' methods of dealing with publicans and sinners, making them disciples, (c) so that they might practice this forgiveness and avoid the sins of 17: 1-4? (3) *ye would say* (17: 6), is the implication that they did not have it? (4) *but* (17: 7), "you have been asking for an increase of faith, as though that was wanted to make you more forgiving or more willing to enter into my plans, but know that it is not faith that is wanted;" (5) *come straightway*, i. e. "now that you have finished your day's work;" (6) *make ready . . . and afterwards*

(17 : 8), "do this extra service first;" (7) *all the things commandea* (17 : 10), "even the extra service which I may demand;" (8) *unprofitable*, (a) i. e. "who have done nothing to boast of;" (b) in going to the greatest lengths in forgiving (v. 4), (c) and thus in all other elements of Christian service, (d) the ground of all this, the fact that they are servants by glad consent of one who has saved them.

3. The student may make out the statement of the contents of the section.
4. Is not an important religious thought here the teaching that because we are servants of God we must be willing to do anything which may be required, even extra service, without complaining and without taking praise to self?

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

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

PARABLES OF DUTY AND WARNING.

- § 1. PARABLE OF THE UNRIGHTEOUS STEWARD.
- § 2. A REBUKE OF THE PHARISEES.
- § 3. PARABLE OF THE RICH MAN AND LAZARUS.
- § 4. OCCASIONS OF STUMBLING.
- § 5. PARABLE OF THE EXTRA SERVICE.

- 2) **The Summary.** The student may make a summary of the contents of the passage according to examples already given.

2. Observations upon the Material.

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| <p>252) 16 : 1. Many of the publicans, his disciples, may have been in exactly the same position as the steward; many may have been in the past as dishonest as he.</p> <p>253) 16 : 1-7. The method of managing a large estate in Jesus' time is here clearly illustrated.</p> <p>254) 16 : 8. It is in the "head for business" that the typical "sons of this world" always surpass the true "children of light."</p> <p>255) 16 : 9-13. If the suggestions are made to the publican-disciples especially, it seems that they are told how to make the right use of their wealth which formerly they had gained by unrighteousness.*</p> | <p>256) 16 : 1-8. The incongruous and unpleasant comparisons of this parable may be explained by the fact that Jesus is addressing repentant publicans and sinners, and taking them on their own ground in a typical case which they could recognize as applying directly to them.</p> <p>257) 16 : 16. The Kingdom of God had been announced in such a way that not privileged Pharisees but every one might rush into it.</p> <p>258) 16 : 19, 20. The rich man was at fault because he did not avail himself of the opportunity to help Lazarus as he lay at his gate.†</p> |
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* This was a most appropriate lesson for the wealthy publicans, men whose moral character had been sapped by previous practice of oppression and knavery. They, having come to Christ, had now to live a new life, and to use their wealth for the Kingdom of God. *Lindsay*, p. 191.

† The very thought that their wealth, which was now their own in the sense that they were responsible for it, really did belong to those who had been, consciously or unconsciously, in the complex workings of social life, deprived of it, was an additional warning against using wealth in foolish, selfish fashion. *Ibid.*, p. 192.

† By representing Lazarus as laid at the rich man's gate, He affirms the existence of opportunities of *the most obtrusive sort* forcing themselves on men's attention, and not to be escaped . . . When once it is understood that Lazarus is but a symbol for ample, urgent, unescapable opportunity, it is seen to be the obvious implication that Dives is one who neglects his opportunities. Bruce, *Parabolic Teaching*, p. 386.

- 259) 16 : 23-26. The rich man is suffering because he did not so use his wealth in this life as to make friends in the life to come. What brought him to Hades was inhumanity.
- 260) 16 : 27-31. The teaching here seems to be that the Old Testament ought to be sufficient to teach lessons of humanity and benevolence to those who know and read it.*
- 261) 17 : 1-4. A very serious crisis seems to have occurred among the disciples themselves consequent on the reception of publicans and sinners.
- 262) 17 : 5, 6. Jesus would have the apostles know that not by having faith increased but by exercising the faith they have, can these great things be wrought. †
- 263) 17 : 7-10. The harsh representation of God is due to the sentimental and practically selfish attitude of mind in the apostles. They are to be rudely awakened to their duty.

3. Topics for Study.

The topic here given is merely a rearrangement and reconsideration of the "observations" already made.

Teaching following the Parables of Grace. [Obs. 252, 255-263]: (1) Recall the teaching of Ch. 15, and consider the probability of an addition of disciples from the new hearers to the company of Jesus. (2) Observe the propriety of the form in which his teaching (16 : 1-13) is given to such new disciples, (a) publicans and sinners were rich, (b) their moral sense had been weakened by unrighteous doings. (3) Notice the point to which his teaching was directed, (a) the right use of wealth acquired by dishonesty, (b) the absolute necessity for such right use of wealth (16 : 19-31). (4) Consider the probability of a division among the disciples—the old and the new followers—as being suggested in 17 : 1-4. (5) Think over (a) the spirit of the older disciples as shown in 17 : 1, 5, (b) of the newer ones in 17 : 3, 4, (c) the reply of Jesus in 17 : 2, 3, 4, 6, (d) the emphatic parable of 17 : 7-10.

4. Religious Teaching.

The chief thoughts of the passage seem to gather about *the wise employment of one's property*: (1) though gained in the sinful past by unrighteousness, it may be redeemed and transformed into character by beneficence, (2) the crowning sin which brings spiritual ruin is the neglect of opportunity to do good with money, (3) what applies to wealth may also be true of poverty, the spirit of the poorer disciples seems to have been the reverse of kindly toward the newer ones—hence the warning of 17 : 2, (4) the spirit of unselfishness is to be emphasized, which rich and poor alike must strive to manifest—it is God's standard of eminence (16 : 15).

* For the life of selfishness there is no excuse on the score of ignorance. In making this the lesson of the concluding part, we assume that the request of Dives in behalf of his brethren is indirectly self-excuse. Bruce, *Parabolic Teaching*, p. 395.

† It implies that these books were sufficient as a guide of life to all men of right dispositions without any further extraordinary means of grace, and that when they failed, a better result could not be reached by any conceivable means. *Ibid.*, p. 397.

‡ There was something, it may be, false in the ring of that prayer, an unreal diffidence asking for that as a gift which really comes only through active obedience, and the experience which is gained through it. *Plumtree*, p. 279.

§ You think the duties I enjoin too hard for your faith, but this shows that you have as yet no faith of the high order you ought to have, for the smallest measure of such faith would enable you to do what seems altogether impossible in the natural world. *Riddle*, p. 251.

¶ The disciples scarce knew what faith was when they pleaded the lack of it as an excuse for not forgiving their brother. *Lindsay*, p. 195.

A "SYMPOSIUM" UPON THE ADVISABILITY OF A
NORMAL DEPARTMENT IN THEOLOGICAL
SEMINARIES.

One of the objects contemplated in the work of the STUDENT is to advance the interests of Bible study, and to help in opening the way to the wider usefulness of agencies for this purpose already existing. Not a little has been said recently in many quarters of the need of a better knowledge of the Bible as a whole on the part of Theological students. Without disparaging in any respect the work of our Theological Institutions, many of whose teachers are working beyond their strength to supply what they recognize to be the needs of students, it seemed to promise help and light to make inquiries of working clergymen, teachers in college and seminary, Sunday school workers and other intelligent observers. The following questions were sent out and replies are here given.

1. What do you think in regard to the necessity of the minister being a) skillful teacher of the Bible?
2. Is it or is it not wise to add a department or a course to our theological curriculum for the purpose of doing this work, and what might be urged as reasons for such a step?
3. Are there not some suggestions which you would be willing to make in regard to the subject in general of the minister as a teacher of the Bible?

From Rev. JOSEPH COOK, D. D.

In reply to your three strategic questions in your letter of May 8, I beg leave to say with all deference towards our eminent theological teachers, that our average American ministry ought to be educated to greater skill in teaching the Bible both to learned and to unlearned hearers. Few preachers in our time are so equipped as to be able to repel by clear and candid reasoning the more novel and subtle attacks of skeptical critics of the Bible. Few are so familiar with the mountain ranges of Scripture as to be able to lead congregations to spiritual heights from which the outlook dispels skepticism. It is absolutely indispensable that the ministry of our day should be able to perform easily and often these two majestic tasks. As to whether theological seminaries need a new department to fit men for this work, I am in some doubt. The chairs of Biblical Theology and of Homiletics ought to cover the required instruction. But the *whole* armor of God is to be put on by spiritual leaders in the church and it is the business of theological seminaries to forge and fit to each other *all* the parts of this armor, even if a few new anvils are required for the perfection of the process. The *use* of armor is the duty of preachers, but the *forging* of it is the duty of their instructors. The Bible is breast-plate, helmet and sword.

Boston, Mass.

FROM REV. A. J. GORDON, D. D.

Bible-readings, so called, are now largely employed by the lay evangelists of the Moody school. Let scholars disparage them as they will, these Bible-readings conform to right methods; that of comparative Scriptural study. It is a simple method, to which the Concordance furnishes the principal aid; but it is an effective method for interesting and instructing the people. We wish that this manner of preaching might largely supplement the present form of formal sermonizing. The demand of President Wayland, that theological students should be "taught to think on their feet," we would reinforce by another; that they be instructed to expound on their feet, so that having stated their doctrine or proposition they should go from cover to cover of their Bibles in proving and illustrating the same. Yes, I heartily approve of your suggestion.

Boston, Mass.

FROM REV. PROFESSOR GEO. B. STEVENS, PH. D.

Replying to your favor in regard to the necessity of a course or department in theological seminaries for the instruction of young men as teachers of the Bible I would say, that the subject commends itself to my mind as one of great importance.

Your first question whether it is important that a minister be a skilled teacher of the Bible must surely be answered in the affirmative. My own conviction is that one of the greatest deficiencies in ministers so far as imparting thorough instruction in the Bible is concerned, is found in the fact that they are not thoroughly acquainted with the subject themselves. The courses in theological seminaries have generally been so restricted in their scope that not more than three or four books of the Old and New Testaments respectively have been studied during the course.

These may have been very exhaustively studied and well understood, but such a course of instruction is certainly wanting in that range and comprehensiveness which are necessary to furnish one for effective teaching of the Bible as a whole. It is my belief that there is occasion for some modification in this respect in our theological courses, as ordinarily planned.

I believe, for example, in respect to the New Testament, that every student on his graduation from the seminary should know the things most important to be known about each book of the New Testament; that he should have its main contents clearly in mind, have clear understanding of its occasion, purpose and leading books, and be able to interpret each passage of the book in the light of this information.

Replying to your second question, it does not seem clear to me that a separate department or new course of instruction with reference to this work is needful. I think however that it should receive attention. Could it not, at least in a measure, be introduced in connection with our teaching of interpretation, by requiring the students to interpret for themselves and to bring before the class examples of their own work in exegesis and to present before the class as if they were called upon to give instruction in the matter in hand the results of their own study, bringing forward such points as they would judge to be of importance in case they themselves were the teachers? It ap-

pears to me that by the assignment to students of work of this character in the different branches and departments of our biblical teaching, that something could be done in the direction which your question indicates.

In regard to the third point I would say that the demand has not hitherto been often made that a minister should be a systematic teacher of the Bible. It has been felt to be enough if he could clearly and helpfully interpret its truth in preaching. This demand however will more and more be made of him, since the interest in systematic biblical study is becoming more wide spread. He cannot therefore be too well furnished for work like this, and, even if he should not be called upon to give any systematic course of instruction, the work which he would be required to do in preparing himself to do so would be of great assistance to his use of the Bible in preaching. It would give him a well poised judgment in respect to the force and meaning of the texts which he might employ, and would save him from those extravagances and erroneous emphases which are so commonly connected with the use of individual passages of Scripture. That ministers should be acquainted with the Bible as literature, and with its books in their entire scope and purpose, appears to me to be a matter of the utmost importance.

New Haven, Conn.

From Rev. SMITH BAKER, D. D.

I am convinced more and more that the coming pastor, must be a teacher as well as preacher and also a teacher of teachers and in thus doing he will add to the richness of his preaching as well as qualify his people for greater usefulness. Ministers make a great mistake in not studying the art of Bible-teaching. Among the richest experiences of my ministerial life, is my Bible-class of two hundred members.

I have for years felt a sad deficiency on the part of our theological seminaries in this direction. With a somewhat extensive experience in connection with Sunday school institutes for twenty-five years, I have found the majority of our ministers unqualified to lead their Sunday school teachers, in Bible study or in the methods of teaching. They can make good speeches and read good essays but as for helping the teacher to teach, they knew not how to do it. Indeed some of our most learned men are most deficient in this respect, and it seems to me, with the increasing attention now given to Bible study, that one of the most imperative needs in our theological seminaries is a department in the art of Bible-teaching. To know the truth is not enough. To know how to teach the truth is quite as important.

Lowell, Mass.

From Rev. Prof. J. STEINFORT KEDNEY, D. D.

In response to the questions asked, I can but say, (1) that there can be no question that every minister should be, if possible, a skillful teacher of the Bible. (2) If a department having this for its purpose, or a function of an existing one, could be added to any course of theological study, it would be a

desideratum. (3) In the Theological School with which I am connected, we shall be glad to receive any suggestion having for its end an improvement of our curriculum in this regard; though it is difficult to see how a new department could be added to the same without extending our course of study, since the time of our young men is now fully occupied.

Individually I have to say that I should like to see the working of any method of teaching the Holy Scriptures before giving it my unqualified approbation. I see clearly that there are at least three distinct methods of interpreting Holy Scriptures, each having its particular worth, and possible adaptation to a particular class of learners, and yet that there is a certain kind of *information*, which is or should be common to them all, and the basis from which they proceed. It is this last, I take it, that you have specially in view.

Fairbault, Minn.

From Rev. C. R. BLACKALL, M. D.

1. There cannot be any question as to the necessity that every minister of the Gospel should be "a skillful teacher of the Bible." Without that qualification he had far better be earning a living in some other way. The Gospel requirement is that he should be "*apt to teach.*"

2. Every Theological Seminary should have, as part of its curriculum, a department that would prepare its students to *teach*, as well as to *preach*, and this department should include all that pertains to the practical working of Sunday schools, in which a large part of personal teaching is done, not only to the unconverted, but also to church members. So far as my observation extends, comparatively few professing Christians have been so instructed in doctrine that it makes any particular difference where they belong, in church relation, except from social or personal considerations. I regard this as a result of the fact that "doctrinal" preaching and teaching is so generally avoided; that in so large degree pastors leave the Sunday school teaching and administration to others who are less qualified than themselves to instruct; and that it is so common to regard "the teaching department of the church" as a separate "institution," with rules and regulations that separate it from the church. It never can be otherwise until pastors are better instructed along these lines, and come to their churches fully equipped by practical as well as theoretical knowledge.

3. The minister ought to be a regular teacher in the Sunday school of his church. Better, as a rule, one sermon and an effective teaching service, than two sermons and no teaching service. Better for him to be "servant to all," in this sense, than to be preacher to a few. In the vast majority of cases, if the pastor does not have the place in "the teaching service" that he ought to occupy, it is mainly his own fault. By the exercise of due activity, without self-assertion; genuine interest in the work, with capacity to do it, and a reasonable amount of common sense, he can easily become what of right he should be, the leader in all departments of work in his church, and the best organizer of its forces for good.

Philadelphia, Penn.

FROM PROFESSOR WM. NORTH RICE.

In regard to the first question which you ask, it seems to me there can be no hesitation. Every minister ought to be a skillful teacher of the Bible. A minister who is a skillful teacher can often, I believe, accomplish more in a Bible-class than in his preaching. I think there is too much talking at people without giving them a chance to talk back. In the free interchange of thought which a Bible-class allows, the perplexities and difficulties, both theoretical and practical, which are felt by many thoughtful minds, are much more likely to be reached than in the formal sermon. As a rule, I think every minister ought to teach a Bible-class. Aside from the good which he could do in the class, the work would have great value in improving the character of his preaching. We need more expository preaching—less dogmatic, illustrative, and hortatory preaching. The preacher who has acquired in large degree the habit of thought of the biblical teacher, will teach the Bible in his sermons, and not treat the people to miscellaneous essays or emotional exhortations prefaced by a fragment of a sentence of the Bible torn from its context and utterly perverted in meaning. The only purely intellectual qualification of an elder, according to Paul, is to be "didaktikon"—a qualification now too sadly neglected.

In regard to the second question, I speak with more hesitation. I incline to think that the establishment of a Normal Department, or Department of Biblical Pedagogics, distinct from the departments of biblical study, would tend to emphasize unduly the subject of methods. There is something fearful in the cut-and-dried-ness of the less intellectually active among the graduates of Normal Schools. Methods are good, but the best method is a live teacher. While I should think it would be going too far to establish a Normal Department in the Seminaries, it would seem to me very desirable to have the subject of the teaching of the Bible brought before the students in the Seminaries in a course of lectures. Such a course might well serve to impress the minds of the students with the importance of the work; and the subject of methods might be treated in due proportion.

All that I should feel disposed to say on the third question I have said in answering the first.

Wesleyan University, Middletown, Conn.

Biblical Notes.

The Gospels and Jesus' Infancy. Both the silence and the utterance of the Gospels on the subject of the birth and early years of Jesus have occasioned much discussion and difficulty among students. Why they said so little, why they said so much, are both equally hard to explain. Dr. Gibson, in his exposition of Matthew's Gospel, considers the matter, and maintains with much truth that these very sources of difficulty are also sources and signs of the genuineness and truthfulness of the records as a whole. His explanation of Matthew's reticence is this. The Jews attached great importance to child-life, having eight different words to mark the successive stages of development up to young manhood. Matthew, writing to Jews, would hardly have omitted all but the slight reference to the Infancy if he had been left to himself. He was, therefore, in what he said and omitted, directed by the Holy Spirit. This is a reasonable conclusion. Others, arguing from the earlier dates of Mark and Matthew as compared with Luke, have regarded the omissions as due either to ignorance of these facts on the part of the first generation of Christians or to their comparative indifference to them, the chief interest centering in Jesus' public life. But Luke, the reflective historian of the next generation, is interested in all that pertains to his subject, and investigates the facts concerning the earlier private life. The later generations, with greater curiosity but less fidelity to truth, produce the Apocryphal Gospels with their extraordinary fantastic narratives of the Infancy.

Communism in the Early Church (Acts 2: 44). In his valuable little book on "Jesus of Nazareth," Dr. J. A. Broadus steps aside from his main theme to consider whether the early Christians can be rightly called Communists. He affirms that the very record proves that they were in no sense so. Peter said to Ananias, "While it remained, did it not remain thine own? and after it was sold, was it not in thy power?" The phrase, "they had all things in common," really meant that they held all their property as for the common benefit. No one *said* that any part of his property was his own; it *was* his own; but he regarded and treated his property as for the benefit of his brethren. In Acts 4: 32-35 every verb is in the imperfect tense, showing what happened from time to time. One Christian one month, and another the next, would bring money even selling property. It was a case of extraordinary generosity called for by extraordinary needs, all of which ceased when the disciples were scattered abroad. This "magnificent example of Christian generosity" was far from Communism. Many who have been in doubt about this passage will be glad to read the clear and satisfactory remarks of Dr. Broadus which are here summarized.

The Gloria in Excelsis: Luke 2: 14. The revised version of this verse based on the correct reading of the Greek introduces a variation which changes the whole idea of the latter clause; "peace, good-will toward men" is replaced by "peace among men in whom He is well pleased." Prof. Potwin examines this phrase in the June number of the *Andover Review*, with the result that while he accepts the new reading of the Greek, he returns to a translation which practically restores the old version. The literal translation of the phrase is, "peace among men of-good-pleasure." The R. V. makes the genitive depend on "men"—"men of-good-pleasure," i. e., "in whom He is well pleased." But Mr. Potwin presents certain objections to this, e. g., (1) the meaning of the phrase is not obvious or natural, (2) the construction is foreign to Greek and hardly a Latinism, (3) it is not clear that it is a Hebraism. He would make the genitive depend on "peace," translating "peace—the peace of good pleasure in men." In support of it he urges (1) the old reading, which is the reading of the Psalter, "peace, good pleasure in men," or "good-will toward men," in which the "in men" depends naturally on the "good-pleasure," and therefore (2) a similar construction is reasonable for the new and correct reading of Luke. The argument is interesting, and the points which are made are close and strong.

Luke 9: 57-62. In the *Homiletic Magazine* for April, 1890, Canon Cheyne discusses what he calls "this strange group of stories," "not easy to harmonize" with the view of the character of our Lord derived from other parts of the Gospels. He interprets them from the life of Paul, who certainly imitated Christ in not having "where to lay his head." The illustration of the "let the dead bury their dead," he finds in Paul's view of his conversion as equivalent to a death and a new birth. By "suffering the loss of all things" for Christ he left those who were dead to the changes which the Gospel demanded, to torment themselves with spiritually useless observances. In the third case, the "bidding farewell," the meaning comes out clearly in Paul's immediately not conferring with flesh and blood, but going away into (the desert of) Arabia—"a country where no associations with his past life could interfere with the impartiality of his conclusions." Mr. Cheyne adds that this means for us not to be so absorbed in our little spheres as to forget our connection with the great world, not to keep aloof from the political and social problems of our time on the plea that they do not affect *us*, and further that everywhere there is still room for acting out the saying of our Lord—"He that looketh back (on cherished, but now dangerous, friends, opinions, customs,) is not fit for the kingdom of God."

Biblical Criticism. In the London *S. S. Chronicle* some very sensible remarks were recently made on this subject. The writer called attention to the reassuring words of the Bishop of Oxford, who said, "they had often been told that when some startling novelty had been broached, especially in relation to religious theory, opinions went through three phases—1st, that the new was said to be destructive of the old; 2d, that it did not make any difference; 3d, that it was absolutely confirmative of the truth it seemed at first to contradict." The writer added, "So far as a thing is proved true, we guarantee that it will be found harmonious with the truth already proved and received. The

'imperfectly apprehended' is the thing that makes difficulties and stumbling blocks. The bishop very wisely reminded his audience that 'they were none of them in a position to lay down a hard and fast rule about inspiration.' This we can do—study fully the facts, and then formulate our theory. The mistake men have made is this, they have constructed a theory, and then sought for facts to support it." Evidently here is a man who has thoughtfully considered these difficult problems, and is "conservatively liberal" in his attitude toward them.

Music in the Old Testament. In a lecture by Herr Weber upon music in the Bible some interesting suggestions are made. He is of the opinion that Moses began the compilation of a collection of National songs, and that the Book of *Jashar* was this work, and took its name from what was probably the first song in the collection, the name *Jashar*, or the book of the just, being a later name. Although the form of the music of Israel may have been influenced by Egypt, they had a general fondness for, and skill in, music. They used it on every occasion. The singing among them was chiefly antiphonal, one party or choir replying to another. The song of Deborah was sung by the poetess and Barak, and the people, probably accompanied by timbrel and dance. When Jephtha returned from victory over Ammon, "Behold his daughter came out with her companions to meet him with timbrels and dances," with songs of welcome and praise. Saul and David were also met by women out of all the cities of Israel, singing and dancing and playing timbrels, and *Shaloshim*, three stringed instruments (1 Sam. xviii. 6, 7). When David had established peace in the country, he had the Ark of God brought to Jerusalem with various instruments of music.

Synopsis of Important Articles.

The Titles of the Psalms.*—The devotional value of the Psalter is not materially affected by critical questions, yet these latter help to the better understanding of the writer and his times. If dates and authors can be fixed, light will be thrown on the religious life of particular periods in Israelitish history. The titles of one hundred psalms give the author, and, in some cases, the circumstances of composition. (1) The external evidence for these titles is strong. They are more ancient than the Septuagint, and even anterior to the formation of the separate books of the Psalter itself. The evidence is presumptive that they are coeval with the liturgical use of individual psalms, if not with their composition. (2) The internal evidence, when fairly examined in detail, is confirmatory of this conclusion as to their trustworthiness; e. g., (a) Psalm 90 is claimed by the title for Moses, and in favor of this is the historical groundwork in the psalm, and the language often coincident with that of the books of Moses, while objections even such as the representation of human life as shorter than in the Pentateuch are trivial. (b) Psalm 18 was spoken by David according to the title. The books of Samuel corroborate this; the historical groundwork in the psalm itself is suitable to it, and there are no objections worth considering. So it is argued of Psalm 51, verses 18 and 19 of which can be reasonably interpreted on such a basis. Twelve other psalms ascribed to David contain nothing opposed to such an ascription, which finds an adequate justification in the language of these psalms themselves. The objection that the identification is too general is answered by the fact that the Psalmist prefers to dwell on the general features of his situation; this was more congenial to his own pious meditations, and fitted them subsequently for liturgical use. The conclusion is that the high antiquity and external evidence for the titles is corroborated by the internal evidence. They should be accepted as true, except in individual cases, if such exist, where there is clear proof to the contrary. And if David wrote any of the psalms attributed to him, the entire Kuenen-Wellhausen hypothesis of the history of Israel vanishes into smoke.

An argument, with no uncertain sound, in Professor Green's best manner.

The Use of Retaliation in the Mosaic Law.†—Is there, after all, so much of a contrast as has been asserted between the precepts of Jesus (Matt. 5 : 38, 39) and the provisions of the Mosaic law for punishment? (1) Christ himself used force; He contributed to a government of force, and directed His disciples to do so; when He is about to touch the great principle of non-resistance, He warns His hearers that He came not to destroy but to fulfill the Mosaic law of force, which He was about to contrast with precepts of His own. (2) The character

* By Prof. Wm. Henry Green, in *The Methodist Review*, July, 1890, pp. 489-506.

† By Austin Abbott, Esq., in *Christian Thought*, April, 1890, pp. 321-333.

of the patriarchal organization must be kept in mind ; until Moses' time there had been no law but that of retaliation ; Moses himself had thus avenged the injury done to a brother Hebrew. There was no standing army to enforce law ; no national tax by which to make provision for the administration of justice ; no prison-house. The law of retaliation, under all these circumstances, was admirably adapted to secure the ends of justice. There were many crimes for which death or bondage would be too severe. In reference to these Moses said, "an eye for an eye, a tooth for a tooth." The custom of retaliation gave a blow for a word, mutilation for a blow. Moses limits this. His law was not a sanction on cruelty, but a restraint on cruelty. There must be justice ; it was not to be the wild justice of revenge, but an equal punishment, measured by the offence, hand for hand, foot for foot, etc. The principles which characterize the Mosaic legislation are : (1) "To maintain the authority of the government by adopting for mutiny, that is to say for idolatry and blasphemy, the punishment of death, just as within each family the father might, by immemorial usage, administer the same punishment against a mutinous son. (2) To mitigate oppression by requiring restitutions with mathematical precision, and putting limited terms of service in place of unlimited servitude. (3) To use the common indignation and retaliation aroused by crimes of violence, as the means of effecting immediate but limited punishment, and thus to awaken in place of revenge a sense of equal justice and public protection."

Something has been done, but remains still to be done in showing the great legal principles which underly the outward form of the Mosaic legislation. This is a most fruitful field of investigation, and one which will bring to others as to the writer of this article a new and fascinating interest in the religious source and the religious bearing of Mosaic law.

The Date of Genesis X.*—The author attempts to show that the genealogical tables in this chapter could have been composed as early as the time of Moses. The evidence brought forward is external : (1) Certain nations are certainly known to have been mentioned before 1300 B. C., viz., Tubal, Cush, Mizraim, Babel, Erech, Shinar, Assur, Nineveh, Sidon, etc. (2) The names of certain nations have probably been identified as names of nations known before 1300 B. C., viz., Elishah, Tarshish, Kittim, Lud, Aram, Canaan, etc. (3) The names of nations which can reasonably be supposed to have existed at or before 1300 B. C., viz., Javan, Meshech, Madai, Dodanim, Gomer, Uz, Togarmah, Ashkenaz, Magog, and the sons of Mizraim, Cush and Joktan. (4) The names of late nations prove the early composition, viz., of India, Sinim, Persia, that it was written 550 B. C. ; of Minni, Cutha, Sepharvaim and Carchemish, Ararat, etc., that it was written before 750 B. C. ; of Sobah, Tadmor, Tiphshah, Maachah, Geshur, Nairi, etc., that it was written before 1000 B. C. The writer discusses the different views as to the names as each name is brought up.

A scholarly presentation of material bearing upon a most important phase of the Pentateuchal question,—a presentation, however, which would have been clearer and more satisfactory had authorities and references been more generally indicated in footnotes than in the body of the text.

* By Professor Robert Dick Wilson, Ph. D., in the *Presbyterian and Reformed Review*, April, 1890, pp. 252-281.

The Zend Avesta and the First Eleven Chapters of Genesis.*—While the Jews, during the Babylonian exile, borrowed some ideas from the Persians, the writer maintains that they gave to the Parsees many fundamental principles of faith and many traditions. It is impossible to say that the Parsic ideas are the original ones, for "at the time when the Parsees were wrapped in legendary rudiments, the Hebrews already stood on the height of monotheism, and possessed a pure conception of the God idea." References are found in the Avesta to (1) the phraseology, "Be fruitful, and multiply, and replenish the earth and subdue it," etc. (Gen. 1 : 28) in the words addressed to Yima : Propagate my worlds, fructify my worlds, be the nourisher, guardian and sovereign of my earthly creatures;" (2) the fountain-place, the sources of the rivers (Gen. 2 : 10); (3) the deluge in general (Gen. 6. 7, 8); (4) to the very details, e. g., "bring fowl with yellow grain and inexhaustible food" (*cf.* Gen. 6 : 21); cattle and beasts are to come two by two (Gen. 6 : 20); around the circuit is to be a high door and a window to illumine the interior (Gen. 6 : 16); "and Yima did as Ahuramazda wanted" (Gen. 7 : 5); "on the top he made nine bridges, in the middle he made six, and below three" (*cf.* Gen. 6 : 16); (4) an evil spirit battles against a good spirit, and leaps from heaven to earth in the shape of a serpent to spoil the creatures; (5) the two trees and the four rivers of Paradise; (6) when Meshia and Meshiane are created, Ahura addresses them : "Ye are men, beings of life are ye" (Gen. 2 : 7). Other minor parallelisms are found.

One need only make such an examination as this to be convinced, if there is need of proof, how widely different the biblical accounts of the beginnings of things are from all others. The difference is mark of divine origin.

* By the Rev. Dr. A. Kohut, in *The Jewish Quarterly Review*, April, 1890, pp. 223-230.

General Notes and Notices.

Inductive Bible study is receiving increased attention from thoughtful and intelligent students and leaders in Bible study. It is well known that the conductors of the Congregational publications on the International Lessons have announced that with the third quarter their lessons will be presented from the standpoint of an inductive system. And now from the West comes a practical example of the working of the method. In the First Congregational Church Sunday School of Minneapolis a class of fifty young ladies and gentlemen are enthusiastically following the plan of the Inductive Bible Study Leaflets in the study of Luke's Gospel. Several other classes in the school are following the same system. It is expected that all the classes will undertake it as soon as there are teachers trained to lead it successfully. Thus the methods outlined in the *STUDENT* and in the Leaflets are proving themselves thoroughly practical and the work is spreading.

In a little four-page pamphlet the University of Rochester prints its questions for "Honor-work on the English Bible; the New Testament." The questions number thirty-six, and carry the student over a wide range of topics from biblical criticism and introduction to biblical history and theology. A few of the questions copied here will give an idea of the work required:—1. Why do we regard the New Testament Scriptures as credible historical documents; and why do we exclude from the New Testament other writings emanating from the early church? 5. Why do we regard the New Testament Scriptures as divinely inspired? 10. With reference to Luke's Gospel give: (1) Facts concerning the life of its author, and his possible indebtedness to Paul; (2) The general purpose and distinctive features of the gospel; (3) Some indication of those portions of the gospel narrative that are peculiar to Luke. 20. Epitomize the events in Paul's third missionary tour. What letters were written by Paul during this tour; and with what purpose? 35. What are the teachings of the Scriptures with reference to (1) The *personality* of the Holy Spirit? (2) The *deity* of the Holy Spirit? (3) The *influence* of the Holy Spirit? (4) The *work* of the Holy Spirit?

Book Notices.

Paul's Earlier Epistles.

Four of the Earlier Epistles of the Apostle Paul, viz., First and Second Thessalonians, First and Second Corinthians. Greek Text with Expository Notes. By James R. Boise, D. D., LL. D. New York: D. Appleton and Co.

This beautifully printed volume from the hand of so learned and careful an exegetical scholar as Professor Boise will be heartily welcomed by students of the Pauline Epistles. The text employed is Tischendorf's with constant reference to those of Westcott and Hort and of Tregelles. The notes are brief and rigidly exegetical. "Three points are kept constantly in view—the exact signification of words, the force of the Greek construction, and the logical connection of the sentences." They are intended for students and pastors who need concise and clear directions and suggestions. Professor Boise understands from long experience as a teacher just how much to say and when to stop. With this little book and a larger commentary the student of these Epistles will make good progress in the mastery of the thought of four of the most varied and peculiarly difficult of Paul's writings.

The Gospel of Mark.

The Gospel according to St. Mark. [Expositor's Bible.] By the Very Rev. G. A. Chadwick, D. D. New York: A. C. Armstrong and Son. Price \$1.50.

Dean Chadwick has given us a book of expository sketches on the Gospel not an exposition of the book as a book or an expository treatment of the life of Christ. His treatment is not built upon a theory of the development of events or of revelation in the ministry of Jesus, neither does it reveal a clearly defined view of the plan of Mark's writing. He has discussed the episodes, he has not organized and unified them. The strong points of the book lie along two lines (1) the sharp and clear discussions of topics, as e. g., fasting, miracles, and (2) an incisive and spirited style. The book is full of vigor and life. It merits perusal for the breezy and animated tone that pervades it, not for any particularly new light or originality of method, which may be discovered.

Schuerer's Jewish People.

A History of The Jewish People in the Time of Jesus Christ. First Division. Political History of Palestine from B. C. 175 to A. D. 135. Vol. I. By Emil Schürer, D. D. Translated by Rev. John Macpherson, Edinburgh: T. and T. Clark. N. Y.: Scribner and Welford. Price \$3.00.

This new volume of Clark's Foreign Theological Library has been delayed because of the careful revision which Dr. Schürer was giving to the German original. It is already three years ago or more since the three volumes of the second Division appeared, which deals with the *internal* condition of Palestine and of the Jewish people in Jesus' time. The author found that in their

revision they were expanded to almost twice the original size, so numerous had the materials become which must be incorporated, and now this first division, which investigates the *external* or political history, will occupy two large volumes of almost 400 pages each, the first of which is now in hand. It is astonishing to think of the rapidity with which this new science of *Neu-testamentliche Zeitgeschichte*, as the Germans cumbrously call it, has come into prominence. Its claims are exceedingly lofty. Schürer declares on the first page of this volume that "no incident in the gospel story, no word in the preaching of Jesus Christ, is intelligible apart from its setting in Jewish history and without a clear understanding of that world of thought-distinction (?) of the Jewish people." Alas for our fathers! We are the people! But without going to such a length it may be frankly allowed that the past generations of Christian scholars have altogether too much ignored the abundant help which a knowledge such as Schürer alludes to offered for the understanding of difficult and dark statements or incidents in the New Testament. One can conceive of many intellectual undertakings of our thoughtful and scholarly clergymen which would not give them half the benefit or afford them half the stimulus that a careful study of Schürer's "New Testament Times" offers to them. They would begin to work their way into the life of the first century and live on friendly terms with Pharisee and Sadducee, walk with Jesus and think as Paul thought in the Jewish intellectual atmosphere and with the Hebrew cast of idea and expression. They would find too an unanswerable argument for the truth and the divineness of the Gospel as they move among its neighbors and look from near at hand upon those who would fain be its peers. The Bible would become alive historically and spiritually as now it is alive only spiritually. That spiritual flavor would by no means be lost, rather intensified—possible dangers to it warded off, its permanence assured. This is bound to be in some measure the result of a patient and thorough study of this new science of which Schürer's book is the latest and best representative.

Theism.

Christian Theism, its Claims and Sanctions. By D. B. Purington, LL. D. New York: G. P. Putnam's Sons.

Christian Theism; a brief and popular Survey of the Evidence upon which it rests; and the objections urged against it considered and refuted. By the Rev. C. A. Row, M. A. New York: Thomas Whittaker. Price \$1.75.

The wide spread interest in the theistic argument is the occasion for these volumes. Their aim is to reach the popular mind and meet the objections which are being presented so strongly and persistently by the opponents of Theism. Mr. Row's book is the more simple; while the originality of Mr. Purington's contribution will make it acceptable to those more familiar with the subject. It is significant to note that the intuitional school is not maintaining its ground in the face of modern negative philosophy but that the old fashioned theistic argument reshaped on the modern principles of the ultimate unities of force and reason is taking its place and more than holding its ground against all assaults. Both these books are very attractive in outward form.

The Acts of the Apostles.

The Pulpit Commentary. The Acts of the Apostles. Exposition and Homiletics by the Rt. Hon. and Rt. Revd. Lord A. C. Hervey, D. D. Homilies by various authors, P. C. Barker, R. A. Redford, E. Johnson, R. Tuck, W. Clarkson. 2 vols. New York: A. D. F. Randolph and Co. Price \$4.00.

The book of the Acts has not secured the attention which both the Gospels and the Epistles have obtained from modern scholars. The Tübingen school, indeed, has made large use of it in defense of their critical and historical theories but while they have over-emphasized the difficulties and thus led their more conservative opponents to minimize them, the book itself has not received a careful and dispassionate treatment. There is needed for such a task a man familiar with the life and literature of the early church, a scholar like the late Bishop Lightfoot. Such a scholar Bishop Hervey would not claim to be. He has produced a commentary which is careful and painstaking but not especially able. For the general reader and student it is probably as good a book as is at present attainable, being the most recent. But the archaeological researches now being pursued into the remains of Asia Minor are opening to us new and most important fields of illustration and argument for the Acts. Something new is coming to light every year. The study of the Ephesian marbles now in the British museum carried on by Canon Hicks is yielding fruit in this direction. The article of Lightfoot printed in his "Essays on Supernatural Religion" on Recent Discoveries illustrating the Acts of the Apostles is a case in point though much has been accomplished since that essay was written. The time is not far distant when our commentaries will all have to be re-written in the light of this new knowledge. This fact together with the need of a more thoroughgoing attention to the critical problems of the book incline one to be somewhat impatient with the cautious and quite commonplace work of the author but probably in comparison with much that has been done his exposition should take a good rank. The homiletic material is as usual abundant and of miscellaneous character and value.

The Epistles of Paul.

An American Commentary on the New Testament. Galatians by Alvah Hovey, D. D.; Ephesians by J. A. Smith, D. D.; Philippians by J. B. G. Pidge, D. D.; Colossians by E. C. Dargan, D. D.; I. and II. Thessalonians by Prof. W. A. Stevens; The Pastoral Epistles and Philemon by H. Harvey, D. D. 2 vols. Philadelphia: American Baptist Publication Society.

With these volumes the enterprise undertaken by the Baptist Publication Society to furnish a complete commentary on the New Testament by Baptist scholars is fulfilled. The various parts are to be now re-arranged into seven volumes and sold at \$16.00. Of the present commentaries all are worthy of a place in the series and each partakes of the characteristics of its author. The Galatians by Pres. Hovey is prevailingly theological in tone, the Philippians and Colossians written by active pastors are homiletical and practical. The Thessalonians of Professor Stevens who occupies the chair of New Testament Exegesis at Rochester Theological Institution is the most satisfactory from an exegetical point of view and is one of the best commentaries which has been written upon these epistles. The editor, President Hovey and the publishers are to be congratulated that this series, which contains so many volumes of more than average excellence, is now completed.

Lloyd's Greek Testament.

Novum Testamentum cum Parallelis S. Scripturae locis veteri Capitulum Notatione Canonibus Eusebii. Accedunt tres Appendices. Oxonii: E Typographeo Clarendoniano. Price \$1.50.

This high-sounding title introduces one of the most handy and neat editions of the Greek Testament which a scholar would care to see. It is Lloyd's edition of Mill's text, which, as is well known, was a reprint of Stephens's, containing the "Canons of Eusebius" on one side of the page, and on the other carefully selected marginal references. It is divided into sections according to Bengel's division, while of course it also retains the ordinary divisions into chapters and verses. The text itself occupies 653 pages, and is followed by 200 pages of most valuable appendices from the hand of Professor Sanday of Oxford. These appendices are three in number, the first being a collation of the Stephens text of 1510 with that of Westcott and Hort; the second contains a selection of certain most important passages where there is a divergence in readings (as, e. g., in John 1:18), a list of the authorities in the manuscripts and fathers being given—a most valuable aid for the student who is beginning the work of textual criticism. The third presents the readings of certain versions of the N. T., namely the Coptic (memphitic), Armenian and Ethiopian. As the ordinary scholar, to say nothing of the ordinary student in New Testament criticism could scarcely hope to read these versions, this collation of their readings on important and disputed texts is valuable. All this material, including text and appendices numbering some 850 pages, is included in a little book, six and one-half by four inches, with a thickness of three-quarters of an inch. This wonderful compression is accomplished by the use of thin paper, which at the same time does not interfere with clearness and beauty in the typography. It is one of the marvels of book-making produced at the Clarendon press. The little volume can be carried in the pocket, and it will be found useful in the library of the scholar.

The Smaller Cambridge Bible.

The Smaller Cambridge Bible for Schools. *St. Matthew*, by Rev. A. Carr, M. A.; *St. Mark*, by Rev. G. F. Maclear, D. D.; *St. Luke*, by F. W. Farrar, D. D. New York: Macmillan and Co. Price, each, 30 cts.

These little books continue the series which was begun by the "Kirkpatrick's Samuel," recently noticed in the *STUDENT*. They appear at a very opportune time when the attention of so many people is directed to the Gospels and the life of Christ. They are handy in form, beautifully printed, containing from 100 to 125 pages and, for the young people in the Sunday school, very admirable. A comparison with the larger corresponding volumes in the regular Cambridge Bible Series shows that the purpose is not to rewrite or reorganize the material of that series, but by judicious cutting out of matter to render the books useful to less mature readers as well as to bring them within the reach of the slenderest purse. Whatever defects belonged to the former series, would, therefore, be likely to appear here also. It is well known, however, that this series is on the whole admirably edited. It would not be a bad idea for teachers to supply themselves with these little books in addition to the lesson-helps furnished them. Farrar's "Luke" is, a recent critical opinion to the contrary notwithstanding, one of the most helpful smaller commentaries on this Gospel and in this handy size ought to be used by very many students of the Life of Christ.

The Gospel of Matthew.

The Gospel of St. Matthew. By John Monro Gibson, M. A., D. D. [The Expositor's Bible.] New York: A. C. Armstrong and Son. Price \$1.50

The latest issue in that series of expository volumes which has been often noticed in these pages is one of much interest and value. Mr. Gibson is well-known as a successful minister in the city of London and has already shown his ability in expository work by his volumes on the Pentateuch. The chief elements characteristic of this book are not its freshness or originality or its power of expression though, the latter is considerable. They are its broad, generous spirit, its faithful expository character, and its warm, spiritual tone. Some examples of the author's treatment will best bring out his excellencies and his defects. First, as to his general conception of the book, it is somewhat vague. He accepts the usual view that it was written for Jews. His outline of it and treatment in detail apparently go on the general assumption that the order is on the whole chronological. He does not lay any stress upon the massing of the Words and the Works into two great sections, if, indeed, he would favor the view of the arrangement. Still he affirms also that Matthew's order is that of logic rather than of time, and his constant endeavor to show the connection between contiguous narratives or sayings is admirable. His conception of the critical period in Galilee is faulty. He makes it come before the feeding of the five thousand, and culminate after the journeys to the borders of Tyre and Sidon. The crisis of the Galilean ministry was at the miracle of the loaves. Before that event Jesus was in high favor with the people. After it He and they separated. As examples of Mr. Gibson's liberal spirit, we note that he explains the form of the Temptation by the suggestion that the narrative must be addressed to the imagination as well as to the reason. His conception of it as closely connected with Jesus' messianic work is good, but he does not work the idea out into the details which are on the old common place lines. He thinks that Judas, perhaps, when he was chosen, had the making of as grand an apostle as the rest of them, some were far less "likely." Discrepancies in the narratives are brushed aside as unimportant—"why should we trouble ourselves to reconcile so small a difference" as that in the Jericho miracle? Many other points might be mentioned. But let no one who looks at this book fail to read the section on the Transfiguration, which is the best thing it contains. For insight and apt expression it is admirable. We note one word so rare as to be unintelligible to most people, on p. 270—"timeousness," meaning apparently "timeliness." There are also some disfiguring misprints, and the plates seem to have been worn badly in some places. The book is a helpful addition to an excellent series.

A New Testament Greek Grammar.

The Language of the New Testament. By the late Rêv. William Henry Simcox, M. A. [The Theological Educator, edited by the Rev. W. R. Nicoll, M. A.] New York: Thomas Whitaker. Pp. xii. 226. Price 75 cents.

This book is the scholarly discourse of a careful and cultivated student upon the various topics of New Testament Greek grammar. It is not by any means a complete or thoroughly systematized treatise. The author has preferred to sacrifice scholastic utility to entertaining discursiveness. The student of N. T. grammar is, perhaps, to be congratulated that he has done so. After a preface

and a charmingly written introduction on the Greek nation and language after Alexander, come seven chapters—fancy a Greek grammar divided into seven chapters only, without sections and side-heads to mark convenient portions for study and memorizing! A good index of texts cited is given, so that the author's remarks and discussions can be utilized by the one who wishes to use the book merely for consultation. It is a question whether the book can be put into the hands of a beginner in New Testament study with much profit. Too much knowledge is taken for granted in its pages. But for one who has read his Testament in the Greek with more or less care and wishes to review, in the light of modern critical scholarship, it will be found very pleasant and profitable reading. A second part in another volume is promised, which will deal with the peculiarities of style in the case of the different writers of the New Testament, and compare more in detail the Hellenistic Greek and that of the New Testament.

The Four Gospels.

The Composition of the Four Gospels. A Critical Inquiry. By the Rev. Arthur Wright, M. A. Fellow and Tutor of Queen's College, Cambridge. London and New York: Macmillan and Co. 1890. Pp. vii. 176.

Here we are presented with an application of the methods of historical and literary criticism to the literary form and material of the Gospels. It is a fearless, uncompromising, thoroughgoing investigation, somewhat crude and violent at some points, needlessly offensive in others, but earnest and honest and devout everywhere. The writer finds an oral gospel at the basis of the Synoptical Gospels, of which three cycles exist. The first is that of Peter, and found in its fullest form in Mark, though parts of it are in Luke and Matthew. The second cycle has its home in Matthew, and consists almost wholly of speeches, sermons and parables. Luke's great section, 9: 51-18: 30, makes up the third cycle. The interweaving of these cycles, with the addition of other material, editorial notes, etc., under the hand of many oral catechists and teachers account for the peculiarities and difficulties of the three Gospels. Mr. Wright holds that the three first Gospels were produced in the years 70 to 80 A. D., and John's was written ten years or more after. He maintains that historical criticism completely demolishes the idea that all parts of the Gospel narratives are of equal trustworthiness, but that the same criterion of judgment, rigidly applied, proves that the Gospel of Mark is of the highest authority by reason of its comparatively early and apostolical authority. While he is inclined to the view that Mark wrote the Gospel that bears his name, and also John his Gospel, he denies a similar authority to the book of Matthew. A closing chapter considers the inspiration of the Gospels. Verbal infallibility is denied, while divine inspiration of these writings is affirmed. Inspiration cannot be defined any more than life. The facts must be ascertained, and then the theory moulded. The Gospels cannot be said to give the independent testimony of four men, but their parts generally depend on one—yet they are the witness of the faith of the churches—Matthew's of the Eastern Churches, Luke's of those of the West. "A robuster faith in the Gospels is needed, which instead of always seeking to deny the existence of difficulties or to explain them away, shall freely confess them and learn the lessons which they teach." This book will repay study though one may decline to accept any of its conclusions. Like many such books, it belongs to

no side. We would be glad to accept its conclusions on the conservative side, if only we did not have to accept its processes, which carry with them much that is too liberal and quite destructive of other cherished notions. On this account the book is worth examining.

The Bible and Modern Discoveries.

The Bible and Modern Discoveries. With map and illustrations. By Henry A. Harper. Boston: Houghton, Mifflin and Co. 1890. Pp. 536.

That there is need of a popular book giving the results of the wonderful discoveries of the last twenty-five years in lands whose history is connected with that of Biblical history is very certain; that this book, which aims to do this thing, has failed is equally certain. The author would seem to have had the necessary qualifications, if the testimony of Mr. Besant, who writes an introduction is to be accepted; but it must be the feeling of every one who rises from a perusal of the book that he has not accomplished what was undertaken. The material is divided into ten chapters: (1) From the call of Abraham, to the death of Joseph; (2) Israel in Egypt; (3) Joshua; (4) The Book of Judges; (5) 1 Samuel; (6) 2 Samuel; (7) 1 Kings; (8) 2 Kings; (9) 1 Chronicles; (10) 2 Chronicles. One can see at a glance the faultiness of such a division. There is no consideration of the Prophetic books or of the wealth of material which illustrates them. In the historical presentation, there is no evidence of an acquaintance with the results of biblical science. The style is execrable, not adapted either to the wants of the average Sunday school teacher, for whom the book would seem to have been intended, or to those of the better informed student, though much of the material will be of value only to such a one. There is no index of Bible texts; but a list of authorities consulted many of which were long ago antiquated. This book is a fair specimen of what an unscientific mind will do with scientific material. It is a warning to some men, to let such work alone, and to scientists, to do their own popularizing.

Barnes' Handbook of Bible Biography.

Handbook of Bible Biography. By Rev. C. R. Barnes, A. B. New York: Hunt and Eaton. 1889. Pp. 546.

The author has furnished in this volume an explanation of all the names of persons in the Bible with accounts of the lives and characters of those of greatest prominence. He has not, indeed, brought forward any new material but claims to have made his list absolutely complete and to have so organized and condensed the information furnished as to make it more easily accessible than it has heretofore been. He has thus put into available form and within a comparatively narrow compass a vast array of facts which were scattered throughout large and expensive works which could not well be in the possession of most students.

The book is furnished with such illustrations and maps as are necessary to make plain the principal subjects of antiquarian interest. The author has been at pains to cite the authorities upon which he has depended and to give a frank statement of the difficulties which critics find in dealing with the biblical statements regarding the characters treated of. In this part of the work,

however, it seems to us, that there is a conspicuous absence of citations from the more recent and commanding representations of biblical scholarship. For example, in treating of the "difficulties" connected with Paul's life, the two books most frequently cited are Bloomfield's *New Testament* and Haley's *Alleged Discrepancies of the Bible*, good and useful books, it is true, but not representative of recent critical and historical investigation.

While such a volume is necessarily a compilation, it is still a work requiring much diligence and research for its creditable accomplishment and Mr. Barnes has certainly performed his task in a way which both reflects credit upon himself and gives assurance of his having done a real service to students of the Bible.

The Sermon Bible.

The Sermon Bible. Isaiah to Malachi. New York: A. C. Armstrong and Son. Price, \$1.50.

This volume completes the Old Testament portion of the admirable series published by the Armstrongs. As has been mentioned in noticing other volumes of the series, the aim is to present the essence of the best homiletical literature of this generation whether published in book form or not. These sermons are arranged according to the books of the Bible, so that they form, also, a running homiletic commentary. The reader must not expect to find much juice along with this sermon essence; but for a collection of the best outlines and suggestions in relation to texts which may have been deemed unproductive as well as for use in homiletic study and criticism, these books are exceedingly well adapted. This volume deals with an intensely interesting portion of Scripture, that covering the prophets, and not a few of the finest modern productions of our great preachers will be found condensed in these pages.

Current Old Testament Literature.

American and Foreign Publications.

62. *Der Geschichte der heiligen Schriften Alten Testaments.* By E. Reuss; 2te Aufl. Braunschweig: Schwetscke. 15.
63. *Daniel et le rationalisme biblique.* Thèse. By E. Pilloud. Chambéry; imp. Drivet.
64. *The Scriptural Doctrine of Sacrifice and Atonement.* By Alfred Cave, B. A., D. D. New Edition. Revised throughout and partly rewritten. New York: Scribner and Welford. 4.50.
65. *Was lehrt Luther v. der Inspiration der Heiligen Schrift? Mit d. Reformators eigenen Aussprüchen dargelegt.* By W. Rohnert. Leipzig: Böhme Nachf. .25.
66. *A History of the Jewish People in the Time of Christ.* By Emil Schürer, D. D., M. A. Being a second and revised edition of a "Manual of the History of New Testament Times." First Division. Political History of Palestine, from B. C. 175, to A. D. 135. Translated by the Rev. John Macpherson, M. A. New York: Scribner and Welford. 3.00.
67. *Wellhausen on the Pentateuch.* By Rev. J. J. Lias, in The Theological Monthly, June 1890.
68. "Blessed be Abram of the most High God." By Prof. A. H. Sayce, in *Hebraica*, July 1890.
69. *The Psalms.* By the Rt. Hon. W. E. Gladstone, in the S. S. Times, June 28, 1890.
70. *Studies in the Psalter. 19. The Thirty-fourth Psalm.* By T. W. Chambers, D. D., in the Homiletic Review, July, 1890.
71. *The Date of Isaiah 12.* By Prof. Francis Brown, in Jour. of Bibl. Lit., 9, 1, 1890.
72. *Dr. Forbes on the authorship of Isaiah.* By Rev. J. A. Selbie, in Expository Times, June 1890.
73. *Immortality in the Old Testament Scriptures.* By Rev. C. D. W. Bridgman, D. D., in Christian Thought, June, 1890.
74. *The Babylonian and Jewish Festivals.* By W. H. C. Boscawen, in Bab. and Orient. Rec., Jan. 1890.
75. *Evil Spirits in the Bible.* By Prof. C. H. Toy, in Jour. of Bibl. Lit. 9, 1, 1890.
76. "Fasting" in Holy Scripture. By F. W. Farrar, D. D., in the Expositor, May 1890.
77. *The Language and Metre of Ecclesiasticus. A Reply to Criticism.* By Prof. S. D. Margolouth, in The Expositor April, May, 1890.

Articles and Reviews.

67. *Wellhausen on the Pentateuch.* By Rev.

Current New Testament Literature.

American and Foreign Publications.

78. *Geschichte der Pflanzung u. Leitung der christlichen Kirche durch die Apostel.* By A. Neander. Neuer Abdr. der 5. Aufl. 2 Tl. (Bibliothek theolog. Klassiker, 27. Bd.) Gotha: F. A. Perthes. 2. 40.
79. *Buddismo e cristianesimo: studio di religione comparata.* By Raff. Napoli: tip. della r Università. 1890.
80. *Buddha. Sein Leben, seine Lehre, seine Gemeinde.* By H. Oldenberg. 2te Aufl. Berlin: Hartz. m. 10, 50.
- Articles and Reviews.**
81. *Devils Confessing Christ.* By N. S. Burton, D. D., in The Homiletic Review, July 1890.
82. *Simon Bar-jona: The Stone and the Rock.* By Mrs. T. C. Porter, in the Ref. Quar. Rev., July 1890.
83. *The Miracles of our Lord.* 19. *The Feeding of the Five Thousand.* 20. *The Walking on the Sea.* By Rev. W. J. Deane, in the Homiletic Magazine, May, June, 1890.
84. *An Inquiry into the meaning of the Phrase, "Born of water."* By Rev. C. Van der Veen, in the Ref. Quar. Rev., July 1890.
85. *Christian Baptism: Exegesis of John 3:5.* By T. G. A. in the Ref. Quar. Rev., July 1890.
86. *The Evangelistic Symbols.* By F. F. Irving, in The Theological Monthly, June, 1890.
87. *Outlines on the first eight chapters of the Epistle to the Romans.* By Rev. C. Clemanse, in the Homiletic Magazine, May, June, 1890.
88. *Zur Osterepistel. 1 Cor. 5: 6-8.* By L. Krummel, in Evang. Kirch.-Ztg. 1890, 14.
89. *2 Timothy 3: 16, 17.* By Tryon Edwards, D. D., in the Homiletic Review, July 1890.
90. *Spirits in Prison.* By W. Wishart, D. D., in the Evang. Repos., July 1890.
91. *Historical Christianity as a Proof of the Reality of Christ's Resurrection.* By the late Rev. S. H. Grisy, in the Ref. Quar. Rev., July 1890.
92. *The Witness of Prophecy to Christ.* By E. S. McKittrick, D. D., in the Evang. Repos., July 1890.
93. *Hatch's Essays in Biblical Greek.* Review by Harnack, in Theol. Ltztg., June 14, 1890.
94. *Mohammed and Mohammedanism.* By Rev. T. G. Flanders in the Univer. Quar., July 1890.
95. *The Presence of Latin Words in the New Testament.* By Rev. Preb. Whitefoord, in Expository Times. May 1890.
96. *Bishop Lightfoot on the New Testament in the Second century.* The Church Quar. Rev., 1890.
97. *Der Religionsunterricht u. der neutestamentliche Kritik.* By A. Jacobsen, in Ztschr. f. d. Religionsunter. 1, 2, 1890.
98. *Martineau's Seat of Authority in Religion.* Review in the Unitarian Review, June 1890.