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CONTINUING

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THE mind of the Christian world will now turn toward that part of the sacred record which deals with the beginnings of things. With every decade of scientific work new discoveries are made and new statements are formulated. These old records have maintained their position and their influence side by side with all the progress which has been made in many centuries. In taking up again the consideration of their contents it is not inappropriate to discuss a few introductory questions. This discussion will be all the more in place in view of the series of articles to be published in successive numbers of THE BIBLICAL WORLD on the Early Stories of Genesis, that is, the stories included in the first eleven chapters.

IF we make inquiry among those around us we find three attitudes of mind existing in reference to these stories. In the case of some there exists an unswerving faith in the literal accuracy and truth of these narratives. The source of this faith is not always clear, nor is the faith itself always an intelligent one. It exists, however, strong and undisturbed; for all will concede that a man's faith cannot be limited to subjects which he has himself investigated. In the case of another class there is an honest skepticism as to the historical or even the religious value of the records. Some do not believe in a special divine revelation. Some believe in such a revelation, but doubt whether

these records form a portion of it. There are some, also, who believe that a rational skepticism is better than a blind faith, especially if the blind faith undertakes to dictate opinions which have no real basis. The number of this second class is surprisingly large, but the largest of all is the third class, made up of those who are entirely indifferent alike as to the character and the contents of this wonderful book, the Book of Genesis. This indifference is due in part to the absurdities which men have been asked to believe concerning the book itself; in part to the many differences of opinion which exist concerning the most important questions relating to the book; in part, also, to the entire remoteness of the whole question.

IN VIEW of the existence of these three attitudes, and in view of the necessity of adjusting one's work in such a manner as to meet the needs of all three classes, it may be asked, What should be the nature of work undertaken upon this subject? The answer to the question will be, that this work should include

1) An examination of the records themselves, together with all important scripture material which bears upon the same subjects, in the light of the acknowledged results of literary and historical criticism. This, to be sure, is the work of "higher criticism," but as every intelligent man to-day knows, without the methods of higher criticism no results of value may be secured.

2) The comparison of the results of this examination with the large amount of similar material to be obtained from stories outside of the Bible. It is known to all that there is a vast wealth of such material. All traditions contain some truth. This truth is to be extracted, estimated at its true worth, and considered in connection with the truth furnished us in the Bible.

3) After such an examination and comparison, the statement of the estimate which may be placed upon the biblical material. What is its value? How does it compare with the outside

material? What are the evidences of its superiority, if it is superior? No one will fail to recognize in doing such work either the difficulty of dealing with questions so remote and so far-reaching, or the uncertainty as to the reply which must be made to many questions, or the delicacy of presenting views new or varying from those commonly accepted.

GOING NOW still further, what should be the purpose of the work thus outlined? This again is three-fold:

1) By destroying such conceptions introduced by tradition as have been proven to be erroneous and unfounded—in other words, by cleaning away the rubbish, to furnish a broader and firmer basis on which to rest a vital, and, what in these days is essential, an intelligent faith. Is there rubbish? one asks. Plenty of it. Will anything be left? another asks. Truth is sacred and inviolable.

2) By showing that, when scientifically interpreted, these narratives and institutions contain indisputable evidence not only of possessing great worth, but also of having a divine origin, to remove all ground for doubt, all basis for skepticism. It is the misinterpretation of the Bible that furnishes the occasion for all skepticism. The friends of the Bible have been its worst enemies. A faith in the Bible constructed upon a scientific basis will be acceptable to every one who will take the pains to look into it.

3) By pointing out the unique character and wonderful significance of these narratives and institutions, to arouse, if possible, a warm and living interest in place of the heartless indifference so widespread, an indifference more deadly than skepticism. The kind of influence in biblical work which prevails to-day is too frequently that which literalizes, shrivels, and so virtually destroys. Of that other kind which would revivify the old books and make them live again as they once lived in far back ages, there is a minimum.

MUCH, as all will agree, turns upon the point of view from which the material is presented. We urge ourselves to throw

away all previous conceptions and yet the form of material is always colored by the spirit of those who present it. What now is an ideal point of view from which to study these questions? The writer can speak only for himself, and speaking thus the case stands as follows:

1) God, in his supreme wisdom, saw fit to make to man a special revelation. This is found first of all in the history which was divinely conducted to furnish the object lessons on the basis of which might be taught the principles of the divine revelation, and, still further, in the records which grow out of this history and which have in every respect the characteristics of the history.

2) The history of the records of the Book of Genesis, as well as of the books which stand in close connection with it, forming the hexateuch, are part of this special revelation.

3) This revelation, as it is taught by itself, was gradual and progressive. It was adapted to the capacities and modes of thought of the recipient, and therefore limited and presented in accordance with the principle of accommodation. Is it not true that a "revelation given more than three thousand years ago which should have comprised the science of the nineteenth century, would have been utterly confusing and perplexing?" Its supreme purpose is moral and spiritual, and there is not to be found from Genesis to Revelation any claim to a different purpose. Is its form perfect or imperfect? These words are always relative, never absolute. The records are imperfect from a literary point of view; the histories, imperfect models for the writing of history; the lives here sketched are, with one exception, imperfect lives; the philosophical discussions are in many cases unsatisfactory, failing as they do to settle the questions raised. But it is true that the history given us here is perfect in the sense that it was the best literature which almighty power, acting in consistency with other divine attributes, could inspire in the hearts of people dragged down with sin, and the literature is perfect in the sense that it is the best literature almighty power, acting in consistency with other divine attributes, could inspire in the hearts and minds of a people of Semitic blood living at that period of the world's history.

IN THE WORK proposed there are three steps to be taken :

1) The removal, so far as it is possible, of preconceptions and prejudices. This, it must be confessed, is something almost impossible of realization. There is, however, an openness of mind toward new truth, when it has been shown to be truth, for which all may work, and which, in a greater or less degree, may be secured by all.

2) The examination in a scientific way of the material under inspection, and a statement of the conclusions reached, together with the grounds for the same.

3) A hearty acceptance of these conclusions so far as they seem to be founded upon or to contain truth. It is here that we shall find the greatest difficulty. To change one's opinions, however strong the arguments for the change, requires a degree of candor and intellectual activity which few of us possess. Every effort put forth in this direction will make the next effort more easy.

THE STATEMENTS made above apply more widely than to the Genesis material. As a matter of fact, the principles in accordance with which one investigates any portion of sacred writ will be the principles for the study of it in its entirety. The time is surely at hand for a fresh study, by many, of these records of the beginnings of things. The attention of the scientific and historical world is to-day directed towards Genesis. Can its divine origin be defended? The question is not what men living in the past centuries thought about this book, but rather what is its position when examined in the sunlight of modern research and discovery. Let us be careful on the one hand not to seek to treat outside material so as to force it into harmony with the biblical material; and, on the other hand, to treat biblical material in such a way as not to force it into harmony with the outside. Let each speak for itself, and if the agreement is not perfect, let us wait until light received either from God or from man, shall show us, what certainly in the end will be shown, that the Word of God, whether found in revelation or in nature is one word and always harmonious.

THE FIRST HEBREW STORY OF CREATION.

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The significant expressions in the first chapter of Genesis: The Literary Structure of the first story.—The Characteristics of Style.—The Teachings of the Passage.—The great Purpose of the Story.—Other Creation Stories.—The Harmonizing of the story with the results of Science.—A general Estimate of the Story.

The author of Genesis has introduced two stories of the creation of the world, the first contained in Gen. 1:1—2:4a¹, the second in Gen. 2:4b—25. These stories treat of the same subject, but from entirely different points of view. It will be the purpose of this article and of that which follows to indicate in a general way the teachings and purpose of the two stories as contrasted with each other and as supplementing each other. It is not without significance that in the Divine Providence there have been given us two witnesses, rather than one, of the truths contained in these wonderful stories.²

In even a hasty survey of the material of our first story, one

¹That is, through the first half of the fourth verse.

²*Dods*, Genesis; *Kalisch*, Genesis; *Dillmann*, Die Genesis; *Delitzsch*, Genesis; *Driver*, the Cosmogony of Genesis, Andover Review, vol. 8, Dec. 1887; *Dawson*, Origin of the World according to Revelation and Science; *Dana*, The first chapter of Genesis, and Science; *Guyot*, Creation; *Pritchard*, Hulsean Lectures for 1867; *Reusch*, Nature and the Bible; *A presbyter*, Genesis in advance of present Science; *Kinn*, Harmony of the Bible with Science; *Hackel*, History of Creation (translated); *Lenormant*, Beginnings of History; *Smith*, The Chaldean account of Genesis; *Schrader*, The Cuneiform Inscriptions and the Old Testament; *Leftbure*, TSBA, IV.; *Chabas*, Études sur l'antiquité historique; *Spiegel*, Erânische Alterthumskunde; *Harper and Green*, The Pentateuchal Question, Genesis I—XII, Vol. V.; *Lenormant*, The Book of Genesis; *Briggs*, The Hebrew Poem of the Creation, in Old Test. Student, Vol. III.; *Ewald*, Old and New Testament Theology, pp. 113—139; *Perowne*, Notes on Genesis, beginning in The Expositor, Oct. 1890; *Geikie*, Hours with the Bible, Vol. I., chaps. I—VI; *Godet*, Biblical Studies (Old Testament), pp. 65—139.

meets certain significant expressions which deserve at least passing notice. Among these are the following:

1. The first three verses of the chapter—which for comprehensiveness, sublimity, and strength have never been surpassed—translated in strict accordance with Hebrew syntax would read: "In the beginning, when God created the heavens and the earth, the earth being waste and void . . . then God said, let there be light, and there was light."

2. The word "created" does not of itself signify creation out of nothing. It is in this chapter used synonymously with "make" or "form."

3. The phrase "heaven and earth" was not, in the writer's mind, a chaotic mass, but rather the visible heavens and earth.

4. In the phrase, "and there was light," the writer evidently has in mind the same light which we now have, for it was declared good, and from this time light and darkness are distinguished.

5. The first day closes with the coming on of the second darkness. Those for whom the narrative was first prepared, and, indeed, all men until recently, understood this day, including the night, to be one of twenty-four hours. Marcus Dods¹ has truly said that "rationalism may twist scripture into any meaning it pleases, if it may put a geologist's meaning into the word 'day.'" The writer's meaning is fixed by his use of the word in the sixteenth verse, where he speaks of the greater light as intended to rule the day. The writer, as will appear more clearly later on, seeks to represent not "second causes and physical processes, but God directly creating." If we substitute the modern interpretation suggested for these five verses, it would read, "Then elapsed one hundred thousand years, which was the first day." It will be seen at a glance that this introduces "an incongruous and irrelevant element, suggesting the slow and long continued action of second causes, when the writer means to suggest the immediate action of God's creative fiat."

6. In verse 14 the writer does not say, "let the luminaries appear," as, a little earlier, he said, "let the dry land appear;" in

¹ In *Hand-book for Bible Classes, Genesis, in loc.*

other words, he does not teach that luminaries which have been in existence are now brought forth, just as the land which had already been created is now made to appear. He says, "let there be luminaries," and then afterward, "and God made the luminaries." The efforts of harmonists to interpret these words otherwise in order to avoid the difficulty arising from the fact that vegetation had appeared the day before, are well enough meant, but without foundation.

7. From the order of creation in vs. 16 one gains a clear idea of the method of representation—"the greater light," "the lesser light," "the stars." The order shows that it is a representation of things as they appeared, rather than as they really are.

8. In the phrase, "let us make man," in vs. 26, the writer tells us that God here associates with himself the heavenly intelligences—the sons of God, who, we are told elsewhere, shouted for joy on the morning of creation. There can be no reference to the trinity, as some have naturally enough suggested, nor may we explain the plural form by understanding that it is something like the editorial plural.

9. In the second member of the phrase, vs. 26, "in our image, after our likeness," we are not to look for any deep theological meaning, since it is but an emphatic repetition of the first member.

10. The words "and let them have dominion," vs. 26, might be rendered "that they may have dominion," thus indicating the great purpose of man's creation and his divine destiny.

11. The expression in vs. 27, "male and female he created them," is so terse that one is not surprised at the various interpretations which have been suggested. Does it mean that man and woman were created simultaneously, or that originally they were one being; or that the first creation was hermaphrodite?

12. In vs. 29 the meaning seems to be that man is assigned only vegetable food. It is not until some time after this that permission is given him to eat flesh. Is it the writer's view that animals also were originally eaters of grain and not of flesh?

13. From the emphasis laid upon the seventh day in 2: 1-4, and its relation to the preceding six days, it is evident that this

is the climax of the narrative. The seventh day of rest stands between the creation and all subsequent history.

14. The phrase "these are the generation of the heavens and the earth" (2:4b) is similar in form to the introductory titles of nine other sections of the Book of Genesis. cf. Gen. 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1; 37:2. Since in these other passages the title precedes, it has been suggested that perhaps originally the first half of vs. 4 stood at the beginning of the first chapter.

The structure of this first story of creation is clear and definite. It demands but a cursory examination of the passage to discover the following among other facts :

1. The work of creation is arranged in six days, with a day of rest.

2. These six days are divided into two closely parallel sections :

First day, light.

Fourth day, luminaries.

Second day, air and water.

Fifth day, the animals of air and water.

Third day, the dry land and vegetation.

Sixth day, land animals and man.

3. A study of these two sections discloses a remarkable correspondence between them. While the first tells us of light the second indicates the source of light to the earth. The first describes the origin of air and water, the second the inhabitants of air and water. The first section deals with the separation of land and water, the growth of grass, herbs, food ; the second presents the creation of wild beasts, cattle, etc., and finally man. In other words, the first section presents the idea of preparation; the second that of accomplishment. It is to be noted, however, that the parallelism does not hold good in the case of birds.

4. The artistic structure appears, moreover, in the admirable manner in which the whole narrative is made to culminate in man, who is the outcome of the creation. Everything else has been created beforehand, in order to prepare the way for the coming of man, and, at the same time, to permit the divine destiny of man as ruler of the world to be carried out.

5. Reuss has said that "the plan of the week is adopted in order to bring under the eyes of his readers all the parts of this immense work, and especially to give prominence to that great and definite idea of gradation which manifests itself therein as regards the importance and even the relative perfection of the different groups of creatures."

6. A careful examination of the chapter shows also the use of the symbolical numbers, 3, 7 and 10. God speaks ten times. Seven times he approves what has been done, and three times the divine blessing is given. This cannot be said to be accidental.

In close connection with the structure of the passage we may note *the characteristics of style* which it presents.

1. The prominent use made of the days of the week; the continually recurring phrase "and it was evening and it was morning;" the gradual leading up of the whole story to the Sabbath, indicate a method of expression that is systematic.

2. The seven-fold division, and the strict order of creation, indicate the chronological and statistical style.

3. From a reading of vss. 11 and 12, 24 and 25, 29 and 30, and of 2:2, 3, one surely is impressed with the fact that the style is minute, precise, scientific.

4. From the frequent recurrence of the phrases, "and it was evening and it was morning," "and God saw that it was good," "and it was so," the style is seen to be rigid, stereotyped.

5. It will be granted that thirty-five verses are none too many in which to tell so great a story as that of the creation of the world, and yet when one notes the fact that vs. 12 is a repetition almost word for word of vs. 11, and that the same is true in large measure of vss. 17 and 18 as compared with vss. 14 and 15, of vs. 21 as compared with vs. 20, of vs. 25 as compared with vs. 24, and when one notes the many repetitions in vss. 28 to 30, and in chapter 2:1-3, the conclusion must be drawn that the style of the writer is verbose and repetitious.

6. It is clear that the writer is dealing with the human race and not with any member of it; with the world and not with a portion of it. He is accounting for the origin of every tree,

every herb and not a particular tree or a particular class of herbs ; in other words, the style is generic and not particular.

Some have suggested that the whole passage is a poem. Much may be said in favor of this position, but when all has been said the position is one which does not maintain itself.

It is manifestly impossible to present as one section of a single article *the teachings* of so great and important a passage. It is possible, however, to suggest the main teachings sought to be conveyed by the writer. These may be put in the form of propositions, and some of the more important are the following :

1. The origin of all things in the universe is God.
2. This God who created all things is an intelligent personal being.
3. The world was created in a systematic order, beginning at the lowest and rising to the highest—man.
4. Man was not only the last and the highest act of creation, but all that preceded him prepared the way for his creation.
5. Thus man, the outcome of all creation, was created in the image of God and endowed with divine intelligence.
6. The purpose of man's creation was that he should be the lord of all creation.
7. Man and animals were intended to be gaminiverous. The world which came from God's hand, like the ideal world of the future, cf. Isa. 11 : 6-9, was one of "painlessness, bloodlessness, and peace."
8. Every stage of progress was "good," and everything which God created was "very good."

9. God himself having worked six days rested on the seventh. The law of rest and the seventh day as a day of rest are divine.

At this point we may stop for a moment to consider *the purpose of the story*. The writer, led by the spirit of God, is seeking to teach man certain truths which God would have man know. But in connection with this desire to teach religious truths there is a purpose; to accomplish this the writer selects certain material from the abundance which was at his disposal, and arranges this material in a form which will best serve the purpose. If now we recall the order of the arrangement of the story, the

six days of creation and the seventh day of rest, the repeated and emphatic statements made in the last verse of the story about the Sabbath,—it would seem that the great purpose of the writer, the climax towards which he was working from the first, that for which he was all along preparing the way, and that with which the story closes completely and satisfactorily, is the institution of the Sabbath. The purpose is therefore a pronouncedly religious one. It is not primarily how the world had its origin, but how the Sabbath originated that the writer tells us, and if we examine the material which connects itself with this story of creation, as distinguished from the material which connects itself with the second story of creation,¹ we find that after ten generations there is a leading up to the institution of the covenant of Noah, of the law of bloodshed. After still another decade of generations we have the institution of circumcision; still later, the covenant with Israel as a nation, and the institution of the Mosaic ceremonial, and finally the fulfilment of the divine obligations in these covenants in the apportionment of the promised land. In other words, our writer has before him a definitely constructed plan, and this story, culminating in the institution of the Sabbath, is the first step in the realization of his plan. When we consider the part which this institution has played in the history of the world we need not hesitate to say that the wisdom which guided him was more than human.

One's task in the study of this story is far from finished when he has examined the Hebrew account alone. It is necessary to explain the existence of *other creation stories* in the world's literatures. One of these stories, the Chaldæan, is published elsewhere in this issue of THE WORLD. This narrative, arranged in a series of tablets which seem to correspond to the Hebrew days, contains expressions which show a close connection with the Hebrew stories. The acts of creation are successive, and strangely enough the order is the same, although each

¹ For just as there are different stories of creation so there are two stories of the descendants of Adam; two stories of the deluge; two stories of the peopling of the earth after the deluge; and although we may explain this and other similar facts, the material of Genesis is seen to have its origin in different stories.

act is attributed to a different God. In the Phœnician account, the name of the mother of the first human pair is *Baan*, the same word found in vs. 2 of the Hebrew story, and translated waste or chaos.

According to the Persian account Ahuramazda created the universe and man in six successive periods. The last creation was that of man. It was a Vedic idea that man was created double and afterwards divided. The Asiatic idea introduced into Greece in Plato's banquet, represented man originally as of three sexes, male, female and hermaphrodite. The person of the third sex was separated into two halves and made into male and female, who desired to come together again in order to return to their primitive unity. There is not space to describe in detail these sister creation stories.¹

Supposing the details of them to be tolerably familiar, it is not unfair to contrast them as a whole with the Hebrew story which we have studied. They are polytheistic throughout; the Hebrew story strictly monotheistic. They are everywhere extravagant and ridiculous; the Hebrew story pure and simple. Nowhere in these stories is there to be found to any degree the presence of the element of sublimity, whereas the Hebrew story is, of all writings known to man, one of the most sublime and beautiful. The parallel stories are really degrading in their influence, while the Hebrew story is elevating. No particular religious teaching worthy of the name can be found in the others, while the Hebrew story abounds, as we have already seen, in teachings of the highest order. At once the question suggests itself, What relation exists between the stories outside of the Bible and the Hebrew story? To this question three answers may be given:

- 1) They are departures far removed from the Hebrew story itself, the latter being the original.
- 2) The Hebrew story is itself derived from the Babylonian, or Chaldean, obtained by the Hebrews through Abraham who came out of Ur of the Chaldees; or later, when the whole Hebrew nation lived as captives in the land of Babylon.

¹ Full details will be found in *Lenormant's* Beginnings of History.

3) The outside stories and the Hebrew story are sisters, all derived from an earlier mother.

It will be granted that before any decision is reached, it is our duty first to study the other Hebrew story found in Genesis 2:4b-25, and the outside stories which associate themselves with it. Clearly no satisfactory opinion can be reached until all the material has been examined. But still further, it is necessary to place side by side with the several stories which are found in Genesis 1-11 the parallel stories coming from the outside. Whatever is true of one group of stories, for example, the creation stories, will be true also of another group, such as the deluge stories. It is better, therefore, to leave this question unanswered until we shall be able, from a point of view obtained as a result of the study of all this material, to reach a conclusion based upon all the facts.

A subsequent article of the series will consider the question in detail.

A still more difficult question connected with this story of creation is that of its *reconciliation*, as it is commonly termed, *with science*. In discussing this question, the writer desires to point out two or three principles in accordance with which, as it seems to him, the discussion must be undertaken:

1) The extent and character of agreement is not to be determined by any *a priori* arguments. If the Bible story of creation is divine in its origin and is true, it must agree with the assured results of science; but there is room for difference of opinion as to the kind of agreement which should be accepted. "Why should we argue," says Bishop Perowne, "as if we knew in what precise way God ought to convey to us a revelation." Shall we set limits to the work of the Almighty? It is here that the mistake has been made. The believer in revelation has maintained that the agreement must be minute, and has twisted the record into a new meaning with every fresh discovery of science. The scientist has failed to find this agreement, and has too frequently declared against the revelation. The apologist and scientist have both been wrong.

2) Revelation is limited to what man could not otherwise

know. Quarry has stated this principle as follows: "Matters which are discoverable by human reason and the means of human investigation which God has put within the reach of man's faculties, are not the proper subjects of divine revelation." Matters which do not concern morals, or bear on man's spiritual relations toward God, are not within the province of revealed religion. If, then, a person writing by inspiration of God on things pertaining to religion, should have occasion to speak of the things about him, it might be expected beforehand that he would speak of them as phenomenal, that is, according to his own existing conceptions or the imperfect apprehension of those for whose use he might have been more immediately writing. Hugh Miller has said: "The Scriptures have never yet revealed a single scientific truth. Those who defend the literal and exclusively correct acceptance of the text are men who labor to pledge revelation to an astronomy as false as that of the Buddhist Hindoo or the old Teuton."

3) In the Bible revelation, not science, is to be looked for; in nature science, not revelation. The statement of this principle is justified by the history of exegesis. Most discussions of the subject before us ignore it. Too much time has been spent in the effort to find in the Bible scientific truth in a scientific form. Too frequently have men tested the affirmations of nature by the biblical record. Does the sun really rise and set? Yes, the church answered, or the Bible is a lie. Were the days of creation days of twenty-four hours? Yes, said the men of twenty-five years ago, or there is no truth in the Bible.

The acceptance of these principles rules out at one stroke the great majority of the so-called theories of reconciliation; theories which it is manifestly impossible even to undertake to refute at this time.

The best attempt yet made is that of Professor Dana in his pamphlet, "The First Chapter of Genesis and Science," and by Guyot in his monograph on Creation. But the explanations here offered without a doubt demand interpretations of Hebrew words which no competent Hebraist will concede. There is no question that the order of creation indicated in the story is in

general that which science teaches. With this we should be satisfied. It is not possible to press the reconciliation further. Professor Dana himself acknowledges that, while the accordance is exact with the succession made out for the earliest species of the grand divisions, in the case of the division of the birds there is doubt. In the main we may say with Sir G. G. Stokes, M.P., F.R.S.,¹ that if we "are to suppose that it was intended to work a miracle in the nineteenth century for the conviction of gain-sayers, we might expect to find complete accordance even in detail. But if we suppose that the record in Genesis was meant for the people of the time and designed to give them ideas correct from a theological, or rather religious, point of view, it would be preposterous to demand scientific accuracy of detail."

The question of the origin of this story and its value is so closely connected with that of the second story which will be treated in the second article of the series, that it seems best to withhold a final estimate until the second story has been studied. In anticipation, however, it may be said that, if viewed as literature, the story has no superior in sublimity, force, and beauty; if regarded as the introduction to the institution of the Sabbath it contains no fault or blemish. It is sacrilege to treat this material as a scientific treatise and to apply to it the scientific test. The Bible knows no science. These things are spoken of as they optically appear to the unscientific mind. But if we regard it as the medium of the conveyance of religious truth, and note what is taught of God, of man, recalling, at the same time, how other nations struggled in vain for these same teachings, and the age in the world's history in which all this was delivered to man, we must, if we are honest, confess that we find something here more pure, more true, more elevated than any of the world's many traditions contains. What is this something? The answer is at hand: *God*. The same God, to be sure, who is in all history and in all literature; but who is here *as* he is not elsewhere.

¹ *The Expositor*, January, 1891.

THE BABYLONIAN ACCOUNT OF CREATION.

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Babylonian conception of the universe.—Account of the creation, tablets I.—III.—Marduk's combat with Tiamat, tablet IV.—Creation of constellations, stars and moon, tablet V.—Animals, tablet VI.—The Cuthian and the non-Semitic account of creation.

The ordinary Babylonian conceived the earth as round and immovable, a lofty mountain, resting on the abyss of the waters. Above the earth, stretched the arch of the sky, the heaven of God *Anu*, the father of the gods, resting on the foundation of heaven, the horizon. Above this firmament again is the inner part of heaven, the abode of the gods, called the "sunlit house," because here the sun shone continually. Between the visible heaven and the inner part of heaven were the upper waters, an heavenly ocean.

At both north poles, that of the ecliptic as well as that of the equator, sat the astronomical *Anu* and *Bēl*. Below, in the furthest south, perhaps the constellation of Arago, the astronomical *Ea*.

The sky was divided by "ways" or "paths" of the movable stars, one of them being the ecliptic (or *Anu*-path); another, the Tropic of Cancer (the *Bēl*-path), and a third, the Tropic of Capricorn (the *Ea*-path). On either side of the world, to the east and to the west, there were doors, through which the sun passed on his daily circuit; but it does not follow that the Babylonian poets, who wrote the accounts of the creation and other cosmogonic and epic poems, believed in the existence of such doors, as little as we believe the earth to be fixed and stationary, because we may say that that the sun rises or sets.

In the sky there are four classes of heavenly bodies: 1, The

¹ Compare the writer's article in *Hebraica*, Vol. IX. pp. 6-23.

fixed stars; 2, the planets, called the moving or retreating sheep; 3, the comets, called the raven stars; and 4, the meteors. Of special importance, among the fixed stars, are the stars of the ecliptic and the zodiacal signs which, Babylonian in their origin, were largely borrowed by the Greeks and other nations.

In the pre-Semitic period of Chaldæa, the earth was divided into seven parallel zones encircling one another and divided by dykes or mounds; this conception was modified by the Semitic invaders, who substituted for it the division of the earth into four equal quadrants.

Toward the east was situated the "bright mountain," the great mountain of sunrise; in the west the "dark mountain," the mountain of sunset. Mysterious is the north of the earth. Beneath the mountain of the east is found the "splendid chamber," the hall of fate, which again is a part of the assembly room of the gods, where they gather at new year, under the presidency of *Marduk* (Merodach), to determine the lot for king and country. Between heaven and earth, toward east and west, are the waters of the east and the waters of the west, which, like the ocean in the south, pass over into the primeval sea, surrounding the earth as an enclosure.

The "island of the blessed" is located on the southern horizon of the Persian gulf. Beneath the earth lay Hades, the realm of the dead, its entrance toward the west. An ancient myth asserts that it is surrounded by seven walls and approached through seven gates, which serve as a counterpart to the seven zones of the earth. This fact shows that the myth describing the descent of the goddess *Ishtar* to Hades must be very old. Beneath, the earth is hollow; in this cavity and below it are the waters of the world-ocean.

Such must have been the conception of the old Babylonian poet who composed the long epic poem, describing the creation of the world in a series of tablets or books, and other lays of similar character. The tablets appear to be seven in number, and since the creation was described as consisting of a series of successive acts, it presented a curious similarity to the account of the creation records in Genesis, chapter 1.

The epic in its present form belongs to a late date. Theology had become philosophic materialism. A good deal of the poem is put into the mouth of *Marduk*, the supreme god of the Babylonians, in whose honor probably this account of the creation was written during the reign of Asurbanipal, king of Assyria, (B.C. 668-626), the *Asnapper* of Ezra 4 : 10. The first tablet, however, expresses the cosmological doctrine of the author's own day. Only the beginning of this tablet has been recovered, which informs us that :

Time was when, what is above, was not yet called heaven,
 The below, earth was not yet named —
 The Ocean, the primeval, their progenitor [and]
 Mother *Tiamat* the bearer of them all,
 5 Their waters [still] were gathered together
 [i. e., there was one mass of water];—
 Field was not yet harvested, yea not even dry-land was to be seen,
 Time was when none of the gods shone forth,
 Not yet was any name called on [in worship] nor yet did any one
 determine the destiny.
 [At last] were created the gods
 10 *Lachmu* and *Lachamu* then shone forth, [were recognized and worshiped].
 And they brought forth (generated) AN-SAR (and) AN KI-SAR
 were created.
 [perhaps=the upper and the lower firmaments].
 A long time elapsed
 [ere] god *Anu* [*Bēl* and *Ea* were made].
 AN-SAR and KI-SAR [created them?].

Before the other gods could find a suitable habitation for themselves and their creation, it appears to have been necessary to destroy, to a great extent, the earlier creation, recorded in tablet I., which had been the work of chaos; the destruction of it by the younger gods of light and order ushered in the new creation of the visible world. Light and darkness, chaos and order, are ever struggling one against another. The victory of light and order is described in the succeeding tablets in the fight between *Bēl-Merodach* (*Marduk*) the principle of light, and *Tiamat*, the principle of darkness, represented as the dragon, the wicked serpent, the *Tōhū*, the chaos of Gen. 1:2. The thought expressed in tablet I. perhaps was that: "In the very beginning

there were created, out of chaos and the primeval ocean, the great gods; but as for the rest of the created world, chaos continued to rule." *Marduk* belonged to the younger gods, and in the Babylonian pantheon he was the powerful among the gods, the leader of heaven and earth. Originally he was the god of the early morning sun, and at the same time the god of the sun in spring-time. No wonder that to him the Babylonian poets, the authors of the other tablets, describing the creation, attributed the main part in the fight against the principle of darkness, still pervading the universe according to the first tablet. Indeed chaos moved upon the face of the waters.

The second tablet, according to some fragments preserved, was occupied with an account of the preparations made to insure the victory of *Marduk* over *Tiamat*, of light over darkness, and order over anarchy. "Let there be light, and there was light."

This fragment of tablet II., at its close, gives, according to the custom of Babylonian scribes, the first line of tablet III., *AN-SAR* opened his mouth and spake." Four or five fragments in the British Museum constitute the known remains of this precious document. They have never been published in such a shape that a critical study of its contents could be based upon it. Parts of the text are found in Fd. Delitzsch's *Assyrisches Wörterbuch*, p. 100, and in an article by Theo. G. Pinches in the fourth volume of the "Babylonian and Oriental Record," pp. 26 foll. The lines contain the acceptance by the gods of *Marduk's* offer to capture *Tiamat*.

The fourth tablet is represented by two long fragments. The one is part of an Assyrian tablet, forming the middle of the story (49 + 36 lines); the other, from Borsippa, is part of a Babylonian tablet. By putting the texts together, we may get a tolerably complete account in 146 lines. They read as follows:

1. And they (the gods) put him (*Marduk*) in a royal palace;
Under the protection of his father he dwelt (lived) in (his) kingdom.

These seem to be the last two lines of the third tablet, the fourth opening with a eulogy of *Marduk* by the poet or priest:

3. Yea, thou art glorious among the great gods.
Thy work is unequalled, thy command is (the command of) *Anu*.

5. O *Marduk*, thou art glorious, indeed, among the great gods.
 Thy work is unequalled, thy command is (the command of) *Anu*.

These two lines may have constituted a response on the part of the congregation or hearers of the eulogy, contained in this fourth tablet. Then the poet continues:

From to-day thy command shall be unalterable.
 To exalt and to humble be in thy power.
 Verily, thy word be firm, be thy command not resisted.

10. None among the gods has surpassed thy power,
 (Though with) decorations be filled the shrine of the(se) gods.
 The place of their gathering may it now be established in thy place,
 (where they will say unto thee):
 "O *Marduk*, thou art, indeed, he who has become our avenger (against *Tiamat*);
 We have given thee the kingdom, the rule of the whole universe."
 15. When thou art in the assembly (of the gods), may thy will prevail
 against all.
 Thy weapons may never be broken, may thy enemies tremble.
 O Lord, spare thou the life of him that trusteth in thee.
 But the god that is wedded to evil, pour out his life's blood.

(After this prayer, the poets give a description of *Marduk's* divine power):

(His) word (command) they set up in their midst as unique (*i. e.*, all-important)

Unto *Marduk*, their first-born, they spake:

20. Thy work, O Lord, be greater than that of the (other) gods;
 To destroy and to create, speak and it shall done.
 Open thy mouth, and his (perhaps the evil god's) word shall vanish away.
 (*i. e.*, be made powerless).
 Speak then again to him and his word shall be restored."
 25. He (*Marduk*) spake, and in his mouth (*i. e.*, that of the god who doeth evil) was destroyed his (power of) speech.
 Again he spake unto him and his speech was restored unto him (literally "created").
 When the gods, his fathers, saw the effect of his (*Marduk's*) word,
 They rejoiced greeting him: "*Marduk* indeed be (our) king"!
 They invested him with the scepter, the throne, and the reign;
 30. A weapon unsurpassed they gave him, consuming the enemy.
 "Go now (they said unto him) and cut asunder the life-thread of *Tiamat*;
 May the winds carry her blood to secret places" (*i. e.*, far away.)
 The gods, his fathers, fixed the fate of the lord (*Marduk*).

- They led him the road to safety and success.
35. A bow he made himself and took it for his weapon,
The falchion he swung that he had made of (the wood) of the terebinth(?).
The god took up the weapon, seized it with his right hand,
The bow and the quiver at his side he hung ;
A lightning he caused to go before him,
40. With destructive (fierce) wrath he filled his bowels.
A net he made to enclose *Kirbish-Tiamat*.
The four winds he seized, so that she could by no means escape,
The wind from the south (and) the north, the east (and) the west.
Then he brought to her (*Tiamat's*) side the net, the present of his
father, *Anu*.
45. He created the destructive wind, the evil wind, the storm, and the hurricane ;
The four winds, the seven winds, the whirlwind, the wind whose equal
does not exist.
He caused the winds, he had created, to issue forth, even the seven of
them,
To work the destruction of *Kirbish-Tiamat*, to storm behind her ;
And the lord raised his mighty weapon, the hurricane.
The chariot, something unequalled, the terrible, he mounted ;
He harnessed it and hung the four reins over the side (*i. e.*, of the
chariot, in order to have his hands free).
The weapon, the relentless, the overwhelming, the swift,
[to fight those?] whose fangs carry poison.
(meaning the fangs of the dragons, the host of *Tiamat*.)
. they know how to overthrow.
55. terrible [was] the battle.
- (Lines 56-58 are too mutilated to permit a connected translation).
59. He took to his way and caused [her] pursuit ;
60. To the place of *Tiamat* he turned (his face).
With her lips she cried out aloud ;
When fright [befell her], she seized his fist.
In that day they beheld him, the gods beheld him ;
The gods, his fathers, beheld him, the gods beheld him.
65. The lord approached for the fight, *Tiamat* he saw.
Of *Kingu*, her husband, he sought his overthrow.
When he (*Kingu*) beheld him, his reason became disturbed,
His mind distracted, his actions confused.
And the gods, his helpers, walking at his side,
70. Saw [how] the first-born bore their yoke (*i. e.*, exposed himself to dangers
for their sake),

[Knowing?] that *Tiamat* did not turn her neck (*i. e.*, did not turn to flight)
But with her lips cried out an abundance of evil, (and they said:)

"Around thee, O lord of the gods, cometh her host,
Their throng they gather, where thou art."

75. But the lord lifted up the hurricane, his mighty weapon,
Against *Kirbish-Tiamat*, on whom he takes vengeance he hurled it, saying:
"[As thou didst excite rebellion on high,
Now gather courage and give resistance."

The following lines, 79-83, are too mutilated to admit a connected translation. All that can be made out, indicates, however, the continuation of *Marduk's* speech to *Tiamat*.

1. 80 *b*, "thou didst hate"; 81 *b*, "to thy husband"; 82 *b*, "thou didst resist the divine command"; 83 *b*, "evil things thou didst seek after."

Here ends the obverse of this important tablet, the reverse continues the account as follows:

1. "As thou didst direct thy evil deed against my fathers,
Therefore may be tied down thy army, and thy weapons may they be bound
(*i. e.*, made harmless).
Stand! and I and thou will fight together."

(Thus far the speech of *Marduk* to *Tiamat*).

But *Tiamat* upon hearing this,

5. Considered herself defeated and lost her balance of mind.
She roared wildly (and) loud;
Completely her inside burst into two parts.
Magic words she spake and applied her (?) incantation.
They, then, made their weapons appeal to the gods of battle.
10. They approached each other, *Tiamat* and the leader of the gods, *Marduk*.
To the fight they rushed against one another, they approached for the battle.
But the lord spread out his net, to enclose her;
An evil wind, to seize her from behind, he let loose before him;
Then opened her mouth *Tiamat* to crush it (*i. e.*, to swallow the evil wind).
15. But he *Marduk* caused the evil wind to enter (her mouth) so that she could not shut her lips.
The strong winds filled her stomach,
So that her heart sank (*i. e.*, she lost courage); wide opened he her mouth,
He grasped his falchion and pierced (split open) her stomach;
Her entrails he tore out, cut out (her) heart.
20. He grasped her and destroyed her life.
Her corpse he threw down, upon it he placed himself.
After *Tiamat*, the leader had been killed,

- Her host was broken up, her throng was scattered,
And the gods her helpers, going at her side,
25. Trembled, feared, and retreated backward.
He (*Marduk*) let them escape and spared their life;
With a cordon they were surrounded which no one can escape;
He enclosed them and their weapons he broke.
They were placed (like birds) in a net; they sat down in utter prostration.
30. And the world (literally: the regions) they filled with their wailing.
They bore his punishment, they were kept in bondage,
And the eleven creatures were filled with fear.
- He put their hands in bonds,
35. And their opposition beneath himself he trod.
And *Kingu* who against [*Marduk* had been] their [leader?],
He bound him; with the bound gods he counted him.
He took away from him the tablets of fate.
With his seal he doomed him (literally: he sealed him), his breast (?) he seized.
40. After he had bound his enemy,
And crushed the proud foe completely,
He fully established the superiority of *AN-SAR* over the enemy.
Marduk, the mighty, had thus accomplished the intention of god *Ea*.
Over the gods in bondage he strengthened the guard.
45. Toward *Tiamat*, then, whom he had overcome, he turned back,
And the lord trampled on the lower part of *Tiamat's* body.
With his unmerciful club he smote her,
He cut through the veins of her blood;
The wind, even the wind of the north, he caused it to carry to secret places (*i. e.*, far away).
50. He saw it, his face rejoiced, he gloried.
A present, a peace offering he caused to be brought to him.
Then the lord quieted down, seeing her (*Tiamat's*) corpse.
The foul, rotten flesh he tore away, and he performed wonderful deeds.
He tore from her like of a fish her skin in (its) two halves.
55. Half of her he stood up, and made it the heavenly dome.
He pushed (in front of it) a bolt; he stationed a guard;
And commanded him not to let the waters pour out (too freely?).
He connected the heaven with the (lower) regions,
And placed it opposite to the primeval sea, the dwelling of god *Ea*.
60. Then the lord measured off the circuit (*i. e.* circuit) of the primeval sea.
A palace he build like that (*i. e.*, like heaven) namely *E-shar-ra*,
The palace *E-shar-ra* which he had built as a heavenly dome.
Anum, *Bel* (and) *Ea* he caused to inhabit it as their habitation.

Here ends the fourth tablet of the Creation-series; immediately upon it follows, according to the custom of the Babylonian scribes, the first line of tablet five:

"He established the mansions of the great gods."

Then follows a colophon, which states that there were:

One hundred and forty-six lines of the fourth tablet (of the series entitled "When on high unproclaimed," and that it was written by *Na'id-Merodach* in honor of *Nebo* his lord, for the preservation of his life. He wrote and placed it in *E-sida*, the temple of *Nebo* in Borsippa.

The fourth tablet thus describes the combat between *Marduk*, the god of light, and *Tiamat*. She was slain and her allies put in bondage, while the "books of fate," hitherto in the hands of these foes, were now transferred to the younger deities of the new world, who on the new year's day assembled, under the presidency of *Marduk*, in the hall of fate, to determine the lots to king and country for the coming year. *Marduk* formed the visible heavens out of the skin of *Tiamat*, and it became the habitation of *Anu*, *Bel*, and *Ea*, the chief triad of gods in the Babylonian pantheon.

The heavens having thus been made, the fifth tablet describes how they were furnished with mansions (*i. e.*, constellations?) for the several heavenly bodies, and how these bodies were bound by fixed laws that they might regulate the calendar and determine the year. Of this tablet only twenty-four lines have been preserved. It begins as follows:

1. He (*i. e.*, *Marduk*) established the mansions of the great gods.
The stars, corresponding to them, he fixed, and the annual constellations
He determined (the length of) the year, (its) limits he defined.
(For) each of the twelve months three stars he fixed,
5. From the time when the year opens in fixed limits.
He founded the mansion of Jupiter, to mark their bounds.
That none (of the days) might deviate, nor be found lacking.
The mansion of *Bel* and *Ea* (*i. e.*, the north pole and the south pole) he
established with him (*i. e.*, with Jupiter).
He opened gates at both sides.
10. And forced open the bolts on the left and the right.
In the very midst he made the morning firmament (or the zenith?).
He made the moon-god (*Nannaru*) brilliant, (and) intrusted the night to
him.

He defined him as a night-body, to mark off the days (saying):

"Monthly without ceasing define (the time) with the disc;

15. In the beginning of the month light up in the evening,

That the horns shine to mark the heavens.

On the seventh day make half the royal cap (*i. e.*, show one-half of the disc).

On the fourteenth mayest thou mark the half of the month."

Lines 19-24 are very mutilated, and do not admit a connected translation.

The sixth tablet may have described the creation of the beasts, vegetables, birds, and fish. Nothing, however, can be said with certainty, no fragments having thus far been discovered. In the seventh tablet, of which but few fragments are preserved, the creation of animals and vegetables is narrated, and perhaps that of mankind. The translation is as follows:

1. When the gods in their assembly had created (the beasts?),
They prepared the mighty (monsters?).
They created the living animals,
The cattle of the field, the beasts of the field, and the creeping animals.
5. (They fixed the habitations) for the living animals.
They distributed the creeping things in the field, the creeping things in the city.
. . . . the creepers, the totality of the creation.
[The creatures all] which in my whole family [are found?].
10. The gods staggered much, at the end of their assembly.
(*i. e.*, they were drunk, celebrating the completion of the creation).
The rest is lost.

With this Babylonian account harmonize, in all the essential points, the records found in the History of Berossus, a priest in the temple of Bēl at Babylon in the days of Alexander the Great, who wrote a history of his country in Greek, of which fragments only have been preserved by other historians, and the account of Damascius, a pagan philosopher of the sixth century A. D.

Besides this Babylonian account of the creation in a series of successive acts, there have been found fragments of two tablets (four columns, each numbering about twenty-eight lines) from the library of *Cutha*, now *Tel Ibrahim*, in Babylonia. This

legend knows nothing of a creation in successive acts. "Chaos is a period when as yet writing was unknown. But the earth existed and was inhabited by the chaotic brood of *Tiamat*. They were destroyed, not by *Marduk*, the god of Babylon, but by *Nergal*, the patron deity of *Cutha* (Sayce, "Records of the Past," new series, Vol. I., 147-8).

A few years ago Mr. Theophilus G. Pinches, of the British Museum, discovered an additional version, written, unlike the others, in two languages (the non-Semitic or so-called Sumerian and the Semitic-Babylonian). The tablet numbers about forty lines on the obverse and fifteen on the reverse. "It is short to bareness, telling all it has to say in a few words. Noteworthy is the small number of deities who took part in the work. *Marduk* (Merodach) appears as a matter of course, and is spoken of as having created mankind, animals, plants, and the renowned sites wherein Babylonian civilization had its origin." ("Records of the Past," new series, Vol. VI., pp. 112-3).

HOW MUCH DO I STUDY THE BIBLE, AND HOW?

RESPONSES TO THIS QUESTION FROM WORKING PASTORS.

I.—REV. THOS. C. HALL, D.D.,
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Two ways of considering the Bible.—Their relation.—Topical study illustrated.—Hindrances from lack of time.—An unattained ideal.

In my experience I have had to consider the Bible in two ways: as a book of devotional inspiration, and also as a guide to religious thought and an authority in matters of faith and life. For the latter purpose my effort has been to be as critical, exact and thorough as my time and capacity permit. I find afterwards that the devotional use of the Bible is much widened by such critical study, and that, although it leads to the rejection of portions of Scripture as unfit for purely devotional purposes, on the other hand, it greatly deepens the meaning of the rest. From the fact that my pulpit has the first claim on my time, my study is largely topical. To give an illustration: I have just been interested in tracing through the different documents of the Jewish history the various values of the "Sabbath" and seeking the corresponding values in the prophetic books; to fix, if possible, the stages of its development in the religious life of Israel and Judah. This of course involved me in a review of the evidences for the separation of the documents, and in an individual application of the principles to particular and doubtful cases. These notes and results only enter into my practical ministry as conclusions, the apparatus is left behind.

In the same way I have sought recently to determine the time in the New Testament development when *πίστις* came to mean rather an intellectual analysis of faith than the living trust in a person; and also to bring the conclusions reached to bear on the pastoral epistles, to see if these reflected the same attitude

of mind as is found in, say, Romans, and thus obtain some clue to the Pauline authorship of the pastoral letters.

So far as time goes, I find myself constantly hampered; and sometimes I fear that committee work, pastoral work and the necessary preparation of sermons will at last almost compel me to depend on the past and my devotional reading for knowledge of God's Word. I should like to have two hours a day, but that is only the distant ideal, and so far as I can see is becoming a more and more distant ideal.

BELIEFS OF A BROTHER.

By PROFESSOR RICHARD M. SMITH,
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*Truth comes from God.—What the ultimate foundation of religion is.—
The truth about the Bible.—God is the God of truth and of love.—The position
of the seeker after truth.*

- I. Everything good and true is of God.
- II. No truth can harm the cause of God. "A good tree cannot bring forth evil fruit."
- III. No error can help the cause of God.

"No lie is of the truth."

"A corrupt tree cannot bring forth good fruit."

"Shall we speak unrighteously for God?

And talk deceitfully for him?

Shall we respect his person?

He will surely reprove us."

—Job 13:7-10.

- IV. FAITH IN GOD and THE WITNESS OF THE SPIRIT form the ultimate foundation of religion; not faith in THE BIBLE.

1) Even if we assume that God dictated the Bible, that gives it no authority apart from our experience and our confidence in God. For no assertion can *prove* anything about him that makes it.

"The just shall live by faith" in the case of what God has not yet revealed unto his heart, and by the witness of the Spirit in what He has revealed to him.

2) To say :

The Bible says the church is infallible,

The church says the Bible is infallible,

Therefore, the Bible is infallible ;

is not so directly "reasoning in a circle" as to say :

The Bible says the Bible is infallible,
Therefore, the Bible is infallible.

Nor is it so foolish as to say :

The church says this book must be put in the infallible Bible.

The church is *not* infallible,
Therefore, this book must *infallibly* be put in the *infallible* Bible.

- 3) *But*, in the Bible *no statement of any kind* is made concerning the whole Bible, nor does the word "Bible" therein occur.
- 4) The word "Holy" used of the Scriptures is the same word that is used of every "saint."
- 5) In the Bible "The Word of God" is not just another name for "the Bible," but generally means the word of God in the *heart* or on the *lips* of his servants.
- 6) In the verse : "All scripture is God-breathed ('inspired of God') and profitable for teaching, for reproof, for correction, for instruction" (2 Tim. 3 : 16), the following things must be noted :
 - a) The Revised Version translates it differently.
 - b) Sweeping assertions in the Bible, as elsewhere, look at the general truth and impression, not every single case.

"Honesty is the best policy."

"Length of days is in her [Wisdom's] right hand, and in her left riches and honor."

—Proverbs 9 : 16.

"Be subject to *every* ordinance of man."

—1 Peter 4 : 19.

"The Scribes and Pharisees sit in Moses' seat : *all* things, therefore, *whatsoever* they bid you, these do and observe."

—Matt. 23 : 22.

"Wash hands," "observe the traditions of the Elders," crucify our Lord, stone Stephen ?

"Ye, yourselves, are full of *all* knowledge."

—Rom. 15 : 14.

And so are numberless passages. "The letter killeth, the spirit giveth life." The Lord rarely *said* what he *meant*, but "spake in parables unto them."

- c) Some Scripture was still unwritten when this statement was made.
- d) Paul several times uses ideas expressed in the Apocrypha¹ and regularly used the Septuagint that contained it. His words, therefore, naturally include the Apocrypha. We, Protestants, reject it.
- e) If the Apostle had meant, or rather had said that all Scripture was *infallible*, we assume his infallibility if we assert that he was infallibly correct.
- f) Inspiration is not the same as infallibility. Sainly men now, as then, speak "moved by the Holy Ghost;" saintly men then, as now, often "saw darkly," and "knew in part, and prophesied in part." Neither "they without us" nor we without them "can be made perfect." God used them to lay the *foundation*; the building is not yet finished.
- 7) THE INFALLIBILITY OF THE BIBLE IS NOT TAUGHT IN THE BIBLE, AND RESTS UPON THE SAME FOUNDATION AS THE INFALLIBILITY OF THE POPE. God's presence in the Bible is attested by the witness of the Spirit, and by its power.
- 8) Even the Apostles are forbidden to be called "Rabbi" and "Guide" (*καθηγηταί*), and they do not lord it over the faith of their brethren. But they do claim to be true men, and they had knowledge for which all must ever be dependent upon them.
- 9) "In vain do they serve me teaching for commandments of God traditions of men." Blasphemy can as easily lurk in assertion as in denial. Those that dare attribute every statement in the Bible to the Spirit of God, know not what they do.
- 10) "What will we do without an 'infallible guide'?" We have one—God. Have you put anything in his place? "What will the swimmer do if he gives up his corks and plank?"—*Swim*.

¹ Wisdom 6:18-20; 15:7; Ecclus. 33:13. Note also Tobit 4:15, and Ecclus. 28:2.

"What will the Christian do, if he cannot trust either 'the church' or the Bible (=the old church) as infallible?"—Trust in God, and go forward.

- 11) The "completion of the canon" is a doctrine of men, nowhere taught in the Bible, and opposed to the fundamental principles of Christianity.
- 12) It is wrong to remove a great truth to a false foundation. It is unkind to leave the edifice of a noble character on a foundation of sand, hoping that the floods will never come nor the winds blow.

V. The God of love is the God of truth.

"God is light, and in him is no darkness at all."

We do not seek after love, fearing and trembling lest, for so doing, we be smitten with a curse. So we should seek after truth in peace and happiness and trust; not in fear as if we will commit a crime if we are not infallible, but with a consciousness of our Father's approval, if we are sincere.

- VI. A wrong opinion will never be such a curse as a wrong feeling. We should not feel an abject, unchildlike dread of expressing an opinion. "Perfect love casteth out fear." Our Father knows we are not infallible, and does not desire us to remain dumb until made infallible. He helps us through the gifts he has given others, that we may be bound together by gratitude and sympathy. Discussion is a divinely-appointed means for the growth of knowledge. Truth, humility, and love all grow by frank and humble expression of opinion.

- VII. Silence is often the mother of ignorance, conceit, fear, hypocrisy, misunderstandings, and despair; and opposition to the expression of opinion by others begets in them hypocrisy, indifference, hatred, superstition, ignorance, darkness, while in the opposers, however mild and loving, it begets tyranny and ignorance and presumption. Any man injures his soul who publicly expresses his own opinions and interdicts all opposition and discussion.

VIII. Knowledge can never bless like love. Search after knowledge becomes a snare then when for it we lose a sweet unselfish daily life of childlike trust and happiness. A loving heart is above "all knowledge" and "all mysteries."

"He that loveth abideth in God and God in him."

That our Father may help us to help each other, brothers, is the prayer of your brother.

JESUS' IDEA OF THE KINGDOM OF GOD.

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The data: The terms used and the statistics of their use.—The possible ideals: the abstract and the concrete senses of the term.—The actual ideals; in the Old Testament; in extra-biblical sources; among the contemporaries of Jesus as reflected in their conversations with him.—The ideal of Jesus; the kingdom represented as a place; as a possession; as a body politic; as an order of things, a dispensation; union of these representations in one idea.

When we set ourselves to separate the teachings of Jesus from every thing else in the New Testament and attempt a historical reconstruction of it we find that it centers about the conception of the kingdom of God. It becomes therefore a matter of extreme importance to ascertain precisely what this conception is. This task is evidently a very narrow one: it concerns simply the ideal of Jesus as revealed in his teaching. In undertaking it we must ascribe only subordinate significance to all other teachings, whether they be those of inspired apostles or of prejudiced people. We must subordinate even what may appear but the external features of the kingdom, whereby the ideal is realized, such as the person of the king, the laws of the kingdom, its subjects, qualifications for membership in it, its destiny in the future, and whatever else may be discovered in the nature of detail. We must concern ourselves simply with the answer to the question, What is the ideal of Jesus?

I. THE DATA.

The phrases "kingdom of God" and "kingdom of heaven" constitute the bulk of the material at command; and they are evidently to be taken as exact equivalents. The former is used in the reports of the speeches of Jesus given by all the evangelists; the latter by Matthew alone, but is not the only phrase used by him. Naturally quite often the pronoun takes the place of the word "God" in the phrase "kingdom of God," and sometimes the word "kingdom" is used without qualification, when

the context plainly shows that the kingdom of God or of heaven is meant ; in such cases the article may or may not be used with the word kingdom. The use of these phrases is distributed as follows :

Kingdom of heaven by Matthew 30 times.

Kingdom of God by Matthew 5 times, by Mark 14 times, by Luke 33 times, by John twice.

Other phrases are used as equivalents as follows :

Kingdom of the Father by Matthew twice.

My kingdom by Luke once, by John 3 times (in the conversation with Pilate). *Thy kingdom* (in the Lord's prayer) by Matthew twice, by Luke once. *His kingdom* by Matthew once.

Kingdom of the Son of Man by Matthew once.

The kingdom (of God, or of heaven) by Matthew 6 times, by Luke once.

From a mere cursory view of these data it becomes evident :

(1) That our study must depend almost altogether on the synoptic Gospels. The usage of John furnishes only five cases of the use of the notion of the kingdom by Jesus, three of which occur in connection with the cross-examination of Jesus by Pilate, and the remaining two in the conversation with Nicodemus. The conception is rather incidental than characteristic in the Fourth Gospel. (2) All the varying phrases above enumerated are meant to be descriptions of one ideal. The most apparent difference, that between the phrases "kingdom of God" and "kingdom of heaven," is, as above stated, due to what may be called a literary habit in Matthew rather than to a design on his part to represent something different, or to a difference of point of view. This very much simplifies the work of interpreting the phrases ; it reduces the question to this, viz., What did Jesus mean by the word kingdom upon the occasions when he used these phrases ? But before entering on the search for the answer to this question we may look at :

II. THE POSSIBLE IDEALS.

Evidently there are two main senses in which the term "kingdom" may be used, *i. e.*, the abstract and the concrete. The

word kingdom means either *reign*, or it means *organization*, with offices and officers, laws, institutions, and territorial limits. If it be in the abstract sense that the phrase is to be taken in the teachings of Jesus, it will be natural to ask further, What in a more specific way is meant by the reign of God or of heaven? The answer may be either (1) The reign of God Almighty, the creator and ruler of all things as taught in the Old Testament; or (2) The reign of God as the moral governor having rights and claims, whose recognition constitutes that reign; or (3) The reign of God as the special ruler of a special people (Israel), the *theocracy* as a form of government. On the other hand, if we look at the concrete sense as the proper one, we may discover in this kingdom either (1) A bare figure or type; that is, the monarchy may be taken as the most convenient figure of social organization of an entirely different nature. Any society may choose to designate itself a kingdom and call its officers by names commonly given to officers in monarchical administrations; it may have a king, a court, and a complete set of royal institutions. In this sense the kingdom of God would be the "invisible church." But we may discover in this kingdom, (2) A real organization, external and visible, coördinate with others of the same kind, *i. e.*, a theocracy as a concrete kingdom not a mere form of government. But all these various conceptions, though distinguishable in the abstract, are not exclusive of one another and may consequently be found blended. There can be no concrete kingdom without the abstract reign and *vice versa*. Before proceeding to inquire which, either singly or in combination with others, is the main ideal in the teaching of Jesus we may investigate:

III. THE ACTUAL IDEALS ELSEWHERE THAN IN THE TEACHING OF JESUS.

These are to be found in—1, The Old Testament; 2, Extra-biblical sources; and 3, The *usus loquendi* of the contemporaries of Jesus especially as reflected in their conversations with him.

1. In the Old Testament the phrase "kingdom of God" is not found; the idea, however, is a familiar one. It forms the kernel and ground work of the Messianic picture in the prophets.

It is outlined in the Mosaic dispensation as a pure theocracy and passes through two subsequent phases. In the first of these it is conceived of as the condition of God's people Israel when it shall have been established as a great nation among the great nations of the earth, organized as a kingdom, but directly under the supervision of God himself. Israel, according to this conception, should be a powerful nation excelling all others in glory and prosperity. In its second phase the conception becomes more ambitious. Israel should absorb or subdue all other nations and should exist not as one of them, even though the most glorious, but as a substitute and supplanter, taking rank as a world-kingdom, a universal empire, in historic succession to the empires of Assyria, Babylonia, Persia, Greece and Rome. This phase begins to dawn in Isaiah and reaches its culmination in Daniel.

2. The ideal as found in extra-biblical sources is no doubt simply a continuation and expansion of this last conception; it is given the name of "kingdom of God" and "kingdom of heaven," as in the Targums on Isa. 40 : 9, 10, and Mic. 4 : 7; and in the Targum of Jonathan on Isa. 53 : 10. In these places the kingdom of God is the kingdom to be founded and controlled by the Messiah as the vicegerent and representative of God.

3. This in all likelihood is also the meaning of the contemporaries of Jesus when they speak of the kingdom. Even John the Baptist, unless we assume that he received special enlightenment in particulars not essential to the carrying on of his work, must have had this idea when he preached that the kingdom of heaven was nigh (Matt. 3 : 2), although evidently he saw that there was in his day a lack of moral preparation for the full appreciation and enjoyment of the Messianic kingdom which augured evil for the Jewish people and made it necessary to preach fear, fasting, and repentance. The Pharisees had a similar opinion of the matter, though not sharing in John Baptist's apprehensions (Luke 15 : 15; 17 : 20; 19 : 11). Joseph of Arimathea looked for the kingdom in the same sense (Mark 15 : 43; Luke 23 : 51); and finally the populace, who on the occasion of his

entrance into Jerusalem went so far as to identify this kingdom as the kingdom of their "father David" (Mark 11: 10). Very peculiar, if not unique, is the idea presented in the words of the thief on the cross (Luke 23: 42); for this criminal either thought of the kingdom as a spiritual one, the mediatorial kingdom of the Son of God, fully realized only in the invisible realm of spirits, to which both he and Jesus seemed about to be ushered, or else he assumed that in spite of his bodily death Jesus would reappear in great power and glory to establish the Messianic kingdom; the former alternative seems hardly probable, according to the latter he must have meant by kingdom "royal power, dignity and glory." The common element in all these ideals is the externality of the kingdom. They all make it a visible organism with all the machinery of a body politic and in perfect analogy to the empires of this world.

IV. THE IDEAL OF JESUS.

The numerous passages in the discourses of Jesus referring to the kingdom may be reduced to a few general classes as follows:

1. Those in which the kingdom is represented as a *place*. Into this class naturally fall the passages in which "entering into the kingdom of God" is spoken of (Matt. 7: 21). Something more than calling Jesus Lord, Lord, is necessary in order to enter into the kingdom of heaven (Matt. 7: 21); it is necessary to be converted and become as little children (Matt. 18: 3); a rich man shall with difficulty enter (Matt. 19: 23, 24; Mark 10: 14, 23-25; Luke 18: 24, 25); the publicans and harlots go in before the Pharisees and Sadducees (Matt. 21: 31); the scribes and Pharisees shut it up; they neither go in nor suffer them that are entering to go in (Matt. 23: 13). Here the idea of locality is narrowed down to such a place as can be shut up, an enclosure, a walled territory, or a structure of some sort, with doors or other approaches that may be blocked. It is better to enter the kingdom of heaven with one eye than having two to be cast out (Mark 10: 47). Matthew gives the same thought in two parallels: (1) in the Sermon on the Mount (5: 29), where no mention is made of the kingdom of heaven and (2) in 18: 9, where

for Mark's kingdom of God is substituted the word "life," thus intimating the figurative character of the phrase. Similar in import to these passages are those in which men are said to be near or far from the kingdom (cf. Mark 12:34). The chief feature of the kingdom emphasized in such places is its exclusiveness and the necessity of effort to attain unto it. Professor Bruce dwells on the universality of the kingdom; and in a certain sense it is true that none are excluded from it that may wish to enter therein and comply with the conditions for entrance; as contrasted with the Jewish notion that none but Israelites should be members of it the idea of Jesus is certainly inclusive; but throughout these expressions Jesus seems to exert himself to impress it on his hearers that there are other limitations to the kingdom; that it is a specific thing, not to be reached by all men, nor by those who do, without strenuous effort. If one after putting his hand to the plow shall look backwards he is not fit for it (Luke 9:62). But when attained it is a place of enjoyment (Matt. 8:11). This passage gives us another form of designation under the figure of place; it is a place where many shall sit down with Abraham and Isaac and Jacob. Jesus himself will eat and drink in the kingdom of heaven (Matt. 26:29; Mark 14:25; Luke 22:16, 18).

2. A second class of passages represents the kingdom as a *possession*. Of the poor in spirit and of those who are persecuted for righteousness' sake it is said, "*theirs* is the kingdom of heaven" (Matt. 5:3, 10f; Luke 6:20). The kingdom of God is received by and belongs to such as are like little children (Matt. 19:14; Mark 10:14; Luke 18:16, 17). It is something that can be taken away from those who possess it and given to those who do not possess it. It will be taken away from the Jews of Jesus' day and given to a nation bringing forth the fruits thereof (Matt. 21:43). It is promised to the little flock (Luke 12:32). It is worth while to sacrifice for the sake of obtaining the kingdom as a possession. This is clearly the meaning of the parable of the treasure hidden in the field, and of the merchantman seeking goodly pearls (Matt. 13:44-46); also of the self-made eunuch, who has made himself such for the sake of the kingdom of heaven (Matt. 19:12).

Any form of self-denial for the sake of obtaining it is to be rewarded (Luke 18 : 29). It is the most valuable of all possessions, and to seek for it as the prime object in life is the wisest course that can be pursued (Matt. 6 : 33; Luke 12 : 31.) By possessing the kingdom of heaven, however, it is not meant the holding of any exclusive or proprietary rights in it, such as rulers were supposed to have in their territories and the revenues accruing from them, but rather the boon of belonging to the kingdom of God as a member of it. This becomes evident as we compare this class of passages with the preceding, in which the kingdom was likened to a place, and entering it to a privilege. To be a member of the kingdom is to possess it.

3. In a third class of passages the kingdom is represented as a *body politic*. It is an organized being "that has the principle of growth in it and consists of human beings. In the parables of the sower, of the wheat and the tares, of the grain of mustard seed (Matt. 13 : 31; Mark 4 : 26; Luke 13 : 18), in the parable of the leaven (Matt. 13 : 33; Mark 4 : 30; Luke 13 : 20) and even in the parable of the net, the kingdom is likened to something which, beginning with a small nucleus, attains large proportions by an inherent power of growth. In the explanation of the parable of the sower the nucleus as well as the accretions are said to be human beings, *i. e.*, the children of the kingdom (Matt. 13 : 38). From this point of view we may also interpret the phrase "the children of the kingdom shall be cast out" (Matt. 8 : 12) as meaning that those who had the first right to be members of this body politic shall be excluded for unworthiness to come to the full enjoyment of what they deemed their right. This conception is of course based on the broader meaning of the term "kingdom," as when it is used in other connections than with reference to the kingdom of God. Thus, "every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand" (Matt. 12 : 25); *i. e.*, every organized being into which the spirit of strife has entered cannot exist as an organization. In this conception Jesus no doubt came nearer than at any other point in his teaching on this subject to the prevalent idea of his time. Hence it was pos-

sible for the mother of Zebedee's children to approach him with the request that in such an organization her sons might have the seats of honor and power. The assumption underlying this request, *i. e.*, that such an organization did exist ideally, is not denied by Jesus, but he refuses to promise the primacy asked for, on the ground that that must be decided upon other principles than those she had in mind (Matt. 20:21 f). It is further quite plain that when Jesus elicited from Peter the confession of his being the Messiah, the Son of God, he also outlined to him the idea of the kingdom as an organization destined to come to visibility. It is true he uses here the term "church" (Matt. 16:16-19), but he identifies the church with the kingdom by later committing to the faith of Peter the keys of the kingdom. Whether any significance may be attached to the fact or not, it is a fact that in this class of passages we find the kingdom called *Christ's* kingdom. Speaking of it himself he called it "my kingdom." He appoints it for those who belong to him as the Father had appointed it for him (Luke 22:29).

4. A fourth class of passages designates the kingdom as an *order of things, a dispensation*. Probably this is the way in which the kingdom is to be looked at when announced as being near at hand (Matt. 4:17; Mark 1:15; also Matt. 10:7; Luke 10:9, 11; 21:31), or "upon" men. "But if I with the finger of God cast out devils, no doubt the kingdom of God—*i. e.*, as a new order of things—is upon you" (Luke 11:20; Matt. 12:28). The advent of this new state of things though spoken of as falling with some force on those adversely minded is a desideratum for the disciples; they are therefore taught to pray for its coming ("thy kingdom come," Matt. 6:10-13; Luke 11:2) and to announce or preach it (Luke 9:2, 11:60; 16:16). Jesus preaches it himself (Luke 4:23; 8:1). The preaching of it is specifically designated as the "word" or "gospel" of the kingdom (Matt. 4:23; 9:35; 24:14; 13:19). Some particulars as to this new dispensation are given. There are distinctions in it; some are called least and some greatest (Matt. 5:19). He that is least in the new dispensation is greater than the greatest under the old order (Matt. 11:11, 12; Luke 7:28).

Whosoever shall humble himself as a little child is greatest in the kingdom of heaven (Matt. 18:4). It is described as an administration, as in Matt. 18:23, under the figure of a king who took account of his servants and proceeded to measure out justice and mercy, or in Matt. 21:1, under the figure of the householder who hired laborers for his vineyard, or in Matt. 22:2, under the figure of the king who made a marriage for his son and thence took occasion to test the loyalty and respectfulness of his subjects and to punish the rebellious, or in Matt. 25:1, in the parable of the foolish and the wise virgins, in all of which figures the idea of a mode of administration is the predominant feature. This dispensation is inaugurated in principle, but is not yet fully developed. Hence there are two phases of it distinctly presented: the present and the future. As far as it is a present thing it is spiritual and inward. "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation; neither shall they say lo here, or lo there; for behold the kingdom of God is within you" (Luke 17:20, 21). So in answer to the one who pronounced a beatitude on him that should eat bread in the kingdom of God, he spoke the parable of the king who had prepared a feast to which the guests first bidden would not come and others of the most unlikely kind were summoned, teaching thereby that the forms which might appear the most unlikely were those in which the kingdom of God should become manifest. This inwardness or spirituality combined with progressiveness, inasmuch as it is not established as a complete institution at the outset, gives it necessarily the aspect of mysteriousness. The kingdom of heaven has its mysteries, which the disciples are privileged to have explained to them (Matt. 13:11; Mark 4:11; Luke 8:10). But from the nature of the case even they cannot grasp the full meaning of the explanations; for as late as after the resurrection they ask of him whether he meant at that time to restore the kingdom to Israel (Acts 1:6). In so far as this order of things is still to be unfolded in the future the times and seasons of its unfolding are unknown to any except the Father. Two things, however, seem to be certain, viz.: (1)

that it should develop great power (Mark 9:1; cf. Matt. 16:28; Luke 9:27); and (2) that at its consummation it would inaugurate a period of judgment; *i. e.*, differentiations or separation between the wheat and the tares: "They shall gather out of his kingdom all things that cause stumbling and them that do iniquity and shall cast them into the furnace of fire . . . then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:41-43).

In summing up the results of our investigation we find that these four classes of representations do not give us four separate and distinct ideals, but one; nor do they represent four stages in the growth of one ideal; the relations of the conceptions to one another are not those of stages of development. They stand rather to one another as parallel and partial representations, which like the different colors on a lithographic plate need simply to be put together to produce the complex and harmonious whole in the mind of their author.

In reconstructing this complex ideal we must naturally begin with the broadest and most fundamental of the representations, that to be found in the last of the groups of passages above examined. The kingdom of God is first a dispensation. The principal feature of this dispensation is the supreme and beneficent reign of God. Men must by faith in Jesus himself realize and recognize God as their Sovereign Ruler and regulate their lives accordingly. All men can do this irrespective of race or class or even of moral character. Those who acknowledge the rule of God, accepting the new dispensation as ushered in by Jesus, are drawn to one another by the community of their thoughts and feelings and constitute a new society. Thus emerges the concrete kingdom of God, the "invisible church." To belong to this community is a privilege, compared to which all wealth and station and honor and earthly happiness should be esteemed a small matter. For to be a member of this privileged society is to secure approval at the last judgment and everlasting life.

Comparative-Religion Notes.

The Revue de l'Histoire des Religions.—This journal, appearing bi-monthly, is the leading organ of Comparative Religion in the world. It is published in Paris by Leroux, under the able editorship of M. Jean Reville, who has the admirable editorial quality of being able to bring together many writers of diverse shades of opinion in the pages of his *Revue*. Its attitude is severely scientific, and hence by some has been pronounced rationalistic. The accusation is in part true, in that the *Revue* does not take sides or represent any one phase or element of religious belief. Its point of view is that of inquiry rather than that of apologetic. There is no doubt, also, that much has appeared in its pages antagonistic to orthodox Christianity. The editorial direction is, however, apparently influenced by the desire to be broad, fair, and scholarly. The advantages offered for the conduct of such a journal in Paris are simply unparalleled. The magnificent Musée Guimet devoted to religion, the learned societies meeting in and about that city, the great university and other schools, afford a body of material and a stimulus to production and investigation which is unequaled. We gather from some recent numbers of the *Revue* a few of the interesting and important facts which they contain, respecting recent research in the field of religious history and life.

Immortality of the Soul in Ancient Syria.—The excavations of the Germans in Upper Syria, at Sendjirli, have yielded some valuable returns of linguistic and religio-historical knowledge. In one of the oldest inscriptions found is an important statement respecting the belief in the immortality of the soul. The inscription is written on a robe of a statue of the god Hadad, and is dated by scholars in the eighth or ninth century B.C. In it the King Panammou I. adjures his descendants to offer a special libation, at the moment of their coronation, over and above the usual sacrifices in honor of the god Hadad. "When my name has been pronounced and the formula recited, viz., 'The soul of Panammou may it drink with thee,' then the soul of Panammou will drink with thee. But he who shall neglect the funerary ceremony shall see his sacrifice rejected by Hadad, and the soul of Panammou will drink with Hadad alone." M. Halevy attaches great importance to this text because he has always maintained that the ancient Semites believed in the immortality of the soul. One always thinks of the Old Testament reticence on this point, and wonders as to its meaning. This fact, if substantiated, only adds to the mystery.

The Parliament's Programme from a European Standpoint.—Count Goblet d'Alviella, writing before the holding of the Parliament of Religions, makes some remarks in the *Revue* upon the programme and the probable outcome

of the Parliament. "It is difficult to tell what will be the result of such a gathering. But it is much gained to have united the representatives of five or six churches, from Catholic bishops to Unitarian clergymen, and a rabbi, in the preparation of such a programme. It is a fact which is of prime importance in proof of the religious toleration of the United States."

"Two omissions in that vast programme will be noticed. There is first the want of any exposition of religious conceptions respecting the origin of evil. This is because American religion is essentially optimistic. It prefers to apply itself to healing wounds, rather than to speculating over their *raison d'être*. Another point which is hardly touched upon in the twelfth conference devoted to the relations of religion to civil society, is the complex and burning question in the old world, the conflict between church and state. It is probable that here, also, the reason lies in an element of society peculiar to America, the absence of an established church."

Philo and the Avesta.—One would hardly think of finding any connection between the ideas of the "Bible of Zoroaster" and the thinker of Alexandria. But this is precisely what M. Darmesteter, the eminent translator of the Avesta, claims to have traced. He is satisfied that the Avesta took its shape during the three first centuries of our era, from Vologèse I. to Sapor I. The most ancient part of the Avesta, the Gathas, shows in its doctrines the influence of neo-Platonism. According to the *Bundahish*, the material creation was preceded by a purely ideal creation of the world, which lasted three thousand years before taking the material form. The *Bundahish*, though it dates from the Arabian era, rest on a *Nask* of the Avesta, the *Damdât*, which is proved by the analysis given of it by the Dinkart, to contain the same doctrine. A fragment of the *Damdât* has come down which puts the matter beyond doubt. But this theory of the intelligible universe is only the doctrine of platonic "ideas" applied to a cosmogony. Philo had made the same application. He teaches that God, wishing to create the material world, commences by creating the intelligible world as a model. The Avesta sets just below the God *Ahura*, a genius named *Vohu Manô*, "the good thought," which is nothing but the divine thought, the first creation of *Ahura*, his instrument in the creation of the rest of the world. He also represents humanity, and gives his name to the ideal man. He is the mediator of the divine revelation to man, and the intercessor for man before God. Now, all those characteristics are assigned by Philo to the *Logos*, first-born of God, intercessor and mediator between God and man. *Vohu Manô* is the first of those personified abstractions, called by the name of *Amshaspands*, who like him and with him unite, under *Ahura*, in the creation and government of the world. They are six in number. Philo also places between God and the world six abstractions, of which the *Logos* is the first; the third is the "royal power," which corresponds literally to the third *Amshaspand*, *Khshathra Vairya*, "the genius of his government." The other powers do not correspond with the Avestan list, a fact

which forbids attributing to the above striking resemblance a special historical significance. Still the relation is not accidental. It proves the community of atmosphere in which Philo and the author of the Gathas move. It is already the gnostic atmosphere; the Gathas are the first monument of gnosticism, but of a gnosticism of practical moral aims.

Naville's Work at Bubastis—Its Religious Value.—On the gateway leading into the so-called Festival Hall of the great temple of Bubastis, in Egypt, stands a series of important representations of a great religious ceremony which took place in the twenty-second year of the reign of Osorkon II., of the twenty-second dynasty. This has been discovered by M. Naville, of Geneva, and forms the subject of a memoir in the Egypt Exploration fund series. The significance of the scene is that it represents a ceremony which called together the representatives of the local cults from all parts of Egypt, and even from Ethiopia. It affords opportunity for a study of the religious forms which Egypt maintained. Some curious things appear therein, viz., the resemblance of certain of the religious practices to those of the Chinese, the similar reverence paid to the Emperor of China, the "son of heaven," and to the Pharaoh, the "son of the sun." Other interesting figures are those of the dwarfs from Ethiopia, of whom in later years Mr. Stanley has brought us information.

M. Amélineau, in his discussion of these pictures, calls attention to the fact that they show clearly that the ceremonial is a very early one, and that in it the cult of animals has been carefully maintained. We ascribe this to the principle that the older a rite is, the more sedulously it is preserved and the less susceptible of profanation. From the representations here given, it would seem that the beliefs of Egypt were immersed in fetishism or just emerging from it, for the heliopolitan Ennead, the theban Triad, and the monotheism of the philosophers find little or no place in them. Yet we know that the Ennead was accepted twenty centuries previously, the Triad about ten, and the hymn of Boulak was written some six centuries before. M. Amélineau then adds a very valuable caution against estimating the religious progress of a people from the religious representations graven on temples, or from the pompous celebrations of the worship. There are official observances and personal beliefs. Egypt, for example, in the former has made slow progress; in the latter she outstripped humanity in the highest conceptions of her theodicy and in religious ideas which we can hardly believe were held eighteen centuries before our era.

Progress of Religious Ideas in Ancient Egypt.—It is a common notion, held also in high quarters, that religion in Egypt was unprogressive. M. Amélineau, in his review of M. Naville's work at Bubastis, was inclined to trace this notion to the false method of depending entirely upon the pictured representations and religious worship rather than on the evidence of literature. He has also published a lecture, in which he traces the evolution of Egyptian

religion from primitive fetishism to the spiritual monotheism. He maintains that the history of Egyptian civilization, religion, and morals reveal a continuous progress in their spiritual development, while he acknowledges at the same time that the people preserved a large number of their primitive superstitions. He also seeks to prove that Egypt was no isolated land, but exercised a preponderating influence on surrounding and succeeding civilization, especially on Christianity. In this thesis few will follow him, thinks M. Reville, for it was after the material furnished by the theology and philosophy of Egypt had been melted in the crucible of the Greek spirit, under the fiery breath of the Jewish faith, that it was fitted to influence Christian society and civilization. M. Amélineau's essay is entitled *Les Idées sur Dieu dans l'ancienne Egypte*. (Paris: Faivre et Teillard).

Human Sacrifices in our Day.—A ghastly account of the custom of human sacrifice in our own time has come from Siberia. Among the Tchouktchis the custom is for the aged and the sick, deprived of the joy of life, to end their days by offering themselves up to sacrifice, thereby rejoining their dead relatives and increasing the number of benevolent spirits. Having determined on death, one of the tribe at once informs his relatives and neighbors. As the news spreads his friends come to him beseeching him to give over his purpose. But they plead in vain, for he displays his reasons and tells of the life to come, and of the dead who have appeared to him in his sleeping and waking hours and called him to them. The friends therefore withdraw to make the necessary preparations, returning in about ten or twelve days with white grave clothes, weapons to serve in warding off evil spirits and hunting the reindeer in the other world. After arraying himself, the victim retires to a corner of his hut, and his nearest kinsman takes his place beside him, armed with the instrument of sacrifice, a knife, a lance, or a cord. The victim chooses the particular weapon, and at a signal given by himself, while his friends hold his arms, the deed is done. The knife is plunged into his breast, or he is thrown onto the lance, or two kinsmen draw tight the cord about his neck. After death the assistants approach, cover their faces and hands with his blood, and carry him on a sledge drawn by reindeer to the place of burial. There the reindeer are killed, the clothes of the dead removed and torn into pieces, and the dead body placed on a funeral pile. During the cremation the associates address their prayers to the blessed one and beseech him to watch over them and theirs.

The Bible in College.

A NEW PROFESSORSHIP IN HEBREW.

A new Professorship in Hebrew and Biblical Literature was founded this year at Bucknell University, Lewisburg, Pa. President J. H. Harris announced last year that such a department was needed and must come, and through his personal efforts an endowment fund was started to equip it. By action of the Board of Trustees last June the chair was established, and Rev. Lincoln Hulley, Fellow in Semitics in the University of Chicago, was called to it. Work has begun this year under the most favorable circumstances. The catalogue of Bucknell says: "The aim of the department is to impart (1) the elements of Hebrew, (2) correct methods of Bible study, and (3) an appreciation of the forms and subject matter of Hebrew literature." The courses in English Bible will be supplemented by lectures on the literature of the Bible, Hebrew life and thought, Hebrew institutions, Hebrew schools of thought, the types of Hebrew literature, literary forms of expression, great men, ideas, and movements in Hebrew history, and the influence of the English Bible on English institutions and civilization.

The courses in the department are elective for seniors and juniors throughout the year. They will include an inductive study of Hebrew, extending through two quarters, five hours a week, and (for this year) studies in the Wisdom Literature, Psalmody, Prophecy, and selected New Testament epistles five hours a week. For the Winter quarter eighteen seniors, four juniors, and one graduate student, twenty-three in all, have elected Hebrew. Eleven seniors, two juniors, and one graduate students, twenty-two in all, have elected English Bible.

Professor Lincoln Hulley, a graduate of Bucknell and Harvard, and formerly an instructor in Bucknell, is known in Pennsylvania as a man of energy and scholarship. He began his Semitic training in the summer schools of the American Institute of Sacred Literature, and has since continued it as a fellow in the University of Chicago and as an instructor in the Institute of Sacred Literature.

The general verdict in Pennsylvania is that in this matter Bucknell has taken a step forward. She is fast winning recognition among graduate schools for quality of work and progressive scholarship, and she has the distinction of being among the first to respond to the awakening in Hebrew study.

The Bible in the Sunday School.

ORGANIZATION OF THE BIBLE STUDY UNION.

In the *Andover Review* for October, 1890, Rev. Erastus Blakeslee, then a pastor in Spencer, Mass., published an article on Sunday School Bible Study, to which was appended an abstract of a year's lessons on the Life of Christ.

The lessons there quite briefly outlined were subsequently prepared in full by Mr. Blakeslee, and, under the editorship of Professor William R. Harper, their publication was begun by the Student Publishing Company of Hartford, Conn. In July, 1891, Professor Harper's connection with the lessons was discontinued and their publication was transferred to the Bible Study Publishing Company of Boston. Mr. Blakeslee has associated with himself from time to time various specialists in Bible study, and as the result of their joint labors there were issued in 1892 courses on the Apostolic Church, and in 1893 courses on the Gospel History of Jesus Christ, these latter being a revision of the courses on the Life of Christ issued in 1891. For 1894 courses on Old Testament History have been announced, and are in process of publication. In the spring of 1892 a meeting of those interested in the publication of these lessons was held in the city of Boston, and steps taken toward the formation of an advisory Lesson Committee, it being understood that the responsibility for the publication of the lessons and the final decision as to their character must rest upon Mr. Blakeslee. In October, 1893, a meeting of this advisory Lesson Committee was held in the city of New York to consider what steps should be taken to put the whole enterprise on a somewhat broader basis than it had hitherto possessed, and, as a result of this meeting, a call signed by between four and five hundred college and seminary professors, pastors, and Sunday school superintendents and teachers was issued for a meeting to be held in New York City on Thursday, November 23, for the purpose of effecting a permanent organization of the Bible Study Union. At this meeting there were present about two hundred persons. A brief historical statement was made by Mr. Blakeslee, and a provisional constitution, drawn up by those most immediately interested in the enterprise, was presented. This, after modification, was adopted. It provides that all members of the Bible Study Union on record prior to November 1, 1893, the signers of the call for the second New York meeting, and any persons at that meeting who approve its object and basis of organization are original members of the Bible Study Union as newly organized; and that others may become members by signing the constitution. It provides, in addition to the usual officers, president, vice-president, etc., for a lesson committee consisting of two classes of persons. First, sixteen persons divided into classes of four,

each class elected for a period of four years; second, the members of the editorial board. Members of the editorial board are elected by the lesson committee as at any time constituted, but retain their membership only so long as they continue editorial work in connection with the lessons. It is made the duty of the lesson committee to provide a general plan for the lessons to be issued under the auspices of the Union, to arrange the several courses of study, to determine the order in which they shall be issued, and to make such other arrangements as may be necessary for preparing and publishing the lessons. The Blakeslee graded lessons, to be enlarged and modified as may seem hereafter best, are adopted as the basis of organization, but it is provided that the name of the lessons shall be changed to "The Bible Study Union Lessons," the old name being preserved as a sub-title for a short time to avoid confusion of identity before the public.

The constitution further provides for the publication of denominational editions, and for the representation of the denominations issuing such editions on the Lesson Committee. One such edition of the lessons on the Life of Christ, edited for the Protestant Episcopal Church by Rev. D. H. Greer, D.D., and Rev. Geo. H. McGrew, D.D., has already been issued.

Under the constitution, Rev. David H. Greer, D.D., was elected president, and fifteen persons were elected vice-presidents. The following persons were elected to membership on the Lesson Committee, and were charged with the duty of completing the list: President Wm. J. Tucker, D.D., President C. F. Thwing, D.D., Rev. Edward B. Coe, D.D., Rev. David Gregg, D.D., Rev. J. E. Twitchell, D.D., Professor W. J. Beecher, D.D., Mrs. Alice Freeman Palmer, Ph.D., L.H.D., and Rev. W. H. Butrick, as members of the first class; Rev. Erastus Blakeslee, Rev. Philip A. Nordell, D.D., as office editors; and Professors Wm. Arnold Stevens, Ernest D. Burton, and Charles Rufus Brown, Rev. D. H. Greer, Rev. Geo. H. McGrew, and Miss Lucy Wheelock as special editors.

In the evening of the same day a public meeting was held in the Collegiate Reformed Church, at which addresses were made by the newly elected President, Dr. Greer, by Rev. A. H. Bradford, D.D., of Montclair, N. J., Mrs. Alice Freeman Palmer, and by Professor Sylvester Burnham, D.D., of Colgate University.

It will appear from this historical statement that the enterprise first begun in 1890 passes in large measure from the form of a private undertaking under the control of one man to a public enterprise in which all scholars and Sunday school workers who approve the general principles on which these courses of lessons have been prepared may have a share. That an increasing number of practical Sunday school workers regard this system of lessons with favor is indicated in many ways, and most practically by the remarkable increase in the number of teachers and scholars using the lessons each Sunday, which has arisen from about ten thousand in the first half of 1891 to over one hundred and fifty thousand for the latter half of 1893.

THE INTERNATIONAL LESSON COMMITTEE.

Following closely upon the meeting for the formation of the Bible Study Union referred to above, occurred the annual conference of the members of the International Lesson Committee in Boston, December 6. This was the first meeting since the International Convention at St. Louis, where certain restrictions, which had previously hampered the work of the committee, were removed. With much larger liberty therefore the Committee met to discuss the bearing of its new privileges upon the Sunday School Lessons of the near future.

All but three of the fifteen members of the Committee were present. A reception was tendered them by the Massachusetts Sunday School Association, in the Peoples Church. The Rev. John D. Pickles, President of the State Association presided. Addresses setting forth the preëminent desirability of uniformity and comprehensiveness in Sunday School work were made by Bishop Vincent, Drs. Hall, Broadus, Potts, Blake, Dunning and Mr. B. F. Jacobs.

The Committee further expressed itself anxious to consider the disadvantages as well as the advantages of the system, and to adopt measures for improvement wherever desirable. All work is arranged for 1894, but some changes were made in the lessons for 1895 by adding other portions of Scripture for study and comparison.

It was also decided to call a conference of committees to be appointed by the Lesson-writers, the National Primary Teachers' Union, and the American Institute of Sacred Literature. This conference will take place in Philadelphia, March 14, 1894, and there will be discussed the whole subject of advanced methods in the selection and treatment of lessons, and it is hoped that it will be found possible to adopt many of these better methods without breaking the solidarity and uniformity of the system.

It is needless to remark that this stands as one of the most important and progressive steps ever taken by the International Committee. The pressure upon the Committee from many sources has been steadily increasing for some years, and there is no doubt that the coming conference is the direct result of the generally expressed desire of the patrons of the system for some of the better methods which have recently been introduced.

Exploration and Discovery.

THE VAPOR BATH OF GHANTUR.

By DEAN A. WALKER, M.A.,
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One of the most interesting natural phenomena in Syria is the vapor bath, situated about four hours distant to the north of Karyateyn, the last town on the border of the desert toward Palmyra. It is unnamed in Baedeker, but generally goes by the name of Ghantur, the nearest village, an hour distant from it to the west. We had an opportunity to visit the place in the summer of 1891, when, at Karyateyn, we found our way to Palmyra barred by cholera quarantine. An entire day was needed to go and return unless one would choose to put up for the night at the dirty little village of Ghantur, where the accommodations were said to be very limited and the people not over trustworthy.

We made an early start, taking for our guide and escort the entire Protestant church of Karyateyn, in the shape of one little old man, who for many years had been the sole resident representative of that sect in this city of five thousand inhabitants. The church went on foot, but had with it its little donkey carrying a skin of fresh water to serve us for a douche after our bath, and as the skin would be empty on the return, the church would then be able to ride.

The road first climbs out of the valley of Karyateyn to the top of one of the long parallel ranges of hills by which this part of the country is traversed, from which point we can see a white spot across the next valley at the base of the next range of hills three hours away. This marks the site of the vapor bath; so with this in view, we can leave the guide to follow while we make better time on our horses across the plain.

The extensive ruins on the hill, around and over the bath, indicate that it was once a place of considerable importance as a health cure, though apparently never a place of residence. The most striking feature of the ruins is a small tower, fairly well preserved, standing on the brow of the hill, facing to the south and west, apparently a conning tower, with strong walls pierced with narrow window slits bevelled in the usual way to give greater range to a marksman looking or shooting from within. The tower seems to have formed a bastion for a larger defensive structure just behind it, of which there remain only the materials scattered over the ground. The orifice

through which the vapor now escapes is in a small chamber closely connected with this part of the ruins, but a little above toward the top of the hill, while what seems to have been the bath proper lies to the left a little lower down. This latter consists of several chambers sunk like cellars to a considerable depth below the natural surface, with vaulted roofs supported on pillars, some of which yet remain. The walls and ceiling were smoothly finished with cement, still at places well preserved. The character of the floor could not be determined as the chambers are filled to some depth with the debris of the roof, washings from the higher levels, and accumulations of deposits from sheep and cattle, such as form the floor of almost every cave or abandoned chamber in the pastoral parts of Syria, not to speak of many dwellings, the protection of whose hospitable roofs is still shared by human beings. These plastered chambers were undoubtedly the bath proper and the waiting rooms, where the bathers could cool off in successive apartments of diminishing temperature. The vapor was probably conducted to them from the main source by conduits now hidden by the accumulation on the floors, and may have been introduced to different chambers at different temperatures, passing perhaps from one to another.

Crowning the hill above the bath is a distinct mass of ruins almost level with the ground, which may have been a temple to the god of the healing art, the patron saint of gout and rheumatism; and somewhere here should be sought also the dwellings of the attendants.

Turning now to take our bath, we find the present outlet of the vapor in a small vaulted chamber not more than nine feet square, whose roof, pierced by a small central opening, is in a fair state of preservation, but whose floor and doorway are so filled in with accumulations of earth that one in entering must stoop almost on hands and knees to pass under the lintel. Once inside there is hardly room to stand erect. The earthen floor slopes a little from all sides toward the center, where a stone is seen, from which, by an orifice about nine inches in diameter, the vapor rises and fills the chamber, escaping thence by the hole in the ceiling and the door-way. The stones of the wall and ceiling are beaded and dripping with perspiration, and the floor, in consequence, is damp but solid. One or two flat stones serve for a cleaner standing place than the general floor. The current of vapor is strong and steady, and a handkerchief placed in it rises at once to the ceiling. A stone dropped into the hole strikes once or twice and is then lost to hearing. We were told that an effort had been made to sound it, but three or four long packing ropes (such as are used by muleteers), spliced together, with a weight on the end, had failed to find a bottom.

We had no instrument with which to measure the temperature, but the heat on first entering was almost unbearable. It was particularly painful to the softer, moister parts of the body, such as the eyes and lips and inner linings of the nose and mouth. The effect on entering was immediate. The entire body broke out in profuse perspiration, which blinded the eyes and ran

in streams from every finger tip, while the epidermis lost its hold and departed with such rapidity as to suggest the serious question how long this "shuffling off" of the "mortal coil" might continue and there still be anything left of us. However that might be, a half minute in this torture chamber was enough for the first ordeal, and when we came out from a second bath of a minute's duration, we felt as Naaman must have felt after his seventh dip in Jordan, cleaner than he had ever been before in his life, and his flesh "like the flesh of a little child." And this thought naturally introduces other suggestions as serious as the question suggested above. For the bath of Ghantur has long been famous as a cure not only for gout and rheumatism, but for skin diseases, and the grewsome thought came to us as we crouched in that low-roofed chamber, how many germs of skin diseases, perhaps even of leprosy, are but slightly prisoned in this accumulation we call the floor.

The present condition of this chamber, and the lowness of the lintel and ceiling give reason to believe that the accumulation of earth on its floor is from three to five feet in depth. If this is so, the rock at the center, toward which the floor now slopes and in which is the orifice, may be the top of a pillar corresponding in purpose to the "tripod" on which the priestess of Delphi sat for inspiration in delivering her oracles. The probability of this, and that this chamber was the oracular shrine is implied by the smallness of the chamber and by its situation, not in connection with the common bath chambers but above them and immediately between the fortress and what I have called the temple. That this was a tripod is implied in what we were told at Karyateyn, that if anyone would seat himself squarely upon the opening so as to effectually stop the flow of the vapor, it would not burn him. This, apparently, was a current remark among the people, and has probably been handed down from earlier times, and if this were a tripod, such a feat would be easily possible, but as the floor now lies it could not be done. Apart, however, from the question of its practicability, the process of taking one's seat so as to effectually close the opening in order not to get burned, resembled too much the heroic task of "belling the cat," and we preferred, in accepting the statement, to walk by faith, not by feeling. It is said that the priestess at Delphi, in giving her oracles, sat upon the tripod over a chasm in the earth whence fumes arising from the lower regions affected her brain and inspired her prophecies. If she had to take her seat over a vapor as hot as this at Ghantur, it is not surprising that the gentle maiden felt moved at times to utter some ambiguous remarks.

In local tradition the origin of this wonderful bath is ascribed to King Solomon, who employed the *ginns* in the construction of a conduit under the Anti-Lebanon mountains, by which the water for it is brought a distance of three days' journey from the pool of Ras-el-'Ain at Baalbec. And to these *ginns* he committed the management of the underground fireworks by which the water is here converted into vapor. There may be a connection between this tradition and that which ascribes to Solomon, by an inference from 1 Kings

9:18, the building of Palmyra (Arabic, *Tadmur*), and this connection would be strengthened by the related phenomena, the warm sulphur springs near Palmyra. These and the bath near Ghanthur would be stations along the same underground conduit, by which, according to tradition, Solomon sought to supply the city "in the wilderness" from the crystal fountain of Ras-el-'Ain.

It is to be hoped that some systematic study of these ruins near Ghanthur will some time be made, to ascertain if any of the stones bear inscriptions, and if the conjectures here made as to the conduits and a tripod are correct. A scientific investigation into the physical phenomena would also be interesting, and it should be possible to find in Syriac and Byzantine records some historical notices of a place once so important. The neighboring country abounds in ruins of towns and villages, adorned with temples and churches, showing that what is now a wilderness was once a populous and prosperous section of the country, capable of appreciating and generously supporting such a valuable institution.

Notes and Opinions.

Did Euodia and Syntyche Quarrel?—The passage referred to is Phil. 4:2, "I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord (R. V.)." Dr. J. C. Watts, in a recent expository article, objects to the current answer to this question, which affirms that they did quarrel. There is nothing in the passage, he says, to justify the charge; the rendering of the Authorized, as well as that of the Revised Version, is needlessly forcible. Instead of "exhort" (or "beseech"), the Apostle only wrote "call upon" or "ask." Further, the phrase "be of the same mind" does not necessarily indicate that the two women had quarreled and needed to be reconciled, as may be seen by its use in Rom. 12:16; 15:5; 2 Cor. 13:11; Phil. 2:2; 3:16; 1 Pet. 3:8. And finally, the whole tenor of the Epistle to the Philippians is against the common idea of an allusion to a quarrel, as it is the happiest of Paul's letters, full of friendship, gratitude and confidence. It would be pleasant to think that Euodia and Syntyche did not deserve the charge which is commonly laid against them, and they should be given the benefit of any doubt, but the common interpretation does not seem to be set aside by Dr. Watts's arguments.

The Seal of Attestation and the Seal of Security.—An editorial in the *Expository Times* for December discusses the use of the term "seal" in the New Testament. The noun occurs in all sixteen times, three times in the Pauline Epistles, thirteen times in the Apocalypse; the simple verb occurs fifteen times, eight of them in the Apocalypse; and the compound verb occurs once, in the same book. The fundamental idea of the seal is, that it is its owner's representative, and it must therefore be distinguishable from the seal of every other person. There are two distinct uses to which a seal may be put: (1) it may be used as my signature to prove that a document is authentic; (2) it may be used for security, to prevent something which I have closed from being tampered with. The first use of the seal, as a means of authentication, we find to be primary and the more frequent in the New Testament, cf. John 6:27; 1 Cor. 9:2. The second use, as a means of security, is Matt. 27:66, the incident of the sealing of the tomb in which the body of Jesus had been laid; so also Rev. 5:1; 20:3. In other passages where the term occurs the context will generally at once determine which significance is intended. Indeed, Paul seems in one passage (2 Tim. 2:19) to unite both meanings in his pregnant expression.

The Gospel of Peter.—In the *Expository Times* for November, Rev. W. E. Barnes, B.D., argues for the opinion that the apocryphal gospel of Peter is later than the canonical gospels, in particular than Matthew and Luke, on grounds quite different from those which were advanced by most of those who wrote upon the subject when the fragment was first published. He makes little of the docetic tendency, but believes the gospel to be rather a document which, assuming the existence of the canonical gospels, was put forth to satisfy a natural curiosity to possess information on certain matters of detail left uncertain by the older gospel narratives. The silence of the Peter-fragment on the procession to Golgotha, and the raillery directed at Jesus on the cross, Mr. Barnes accounts for on the ground that these things are in the synoptic account and that the writer had nothing to add on these points. In narratives which the writer does give in common with Matthew or Luke, Mr. Barnes points out how in successive cases the insertion may be explained as having its motive in the addition of some minor detail satisfying curiosity. In respect to both omissions and insertions he points out analogies between the Fourth Gospel and the Petrine fragment. The argument is cumulative in character, and viewed as such is worthy of consideration.

"Touch Me Not," John 20:17.—In his recent writing on *Jesus and the Resurrection*, Principal Moule gives an attractive exegesis of Christ's words to Mary at the tomb: "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren and say to them, I ascend unto my Father and your Father, and my God and your God (R. V.)." What was the touching, why was it forbidden, and what was the connection between the "touch me not" and the "for I am not yet ascended unto the Father"? He would connect as closely as possible the prohibition "touch me not" with the commission "go unto my brethren." The Greek verb here rendered "touch" is in the present, or continuing, imperative, not in the aorist subjunctive; it therefore conveys an order, not to forbear touching him at all, but to forbear a longer, or prolonged, touching. Mary may have just laid her hand, in felt contact and no more, on his foot, or on his hand; not clinging, not embracing, only *feeling*, as if to make certain that no vision, but the living Lord, was there. The prohibition accordingly did not convey a reproof, as if she had taken a liberty, or as if she had not been reverent enough. She might be sure that he was literally, and still, on earth; so she need not any longer touch him. She was to carry the tidings to the disciples; so she must not any longer linger at his side. Jesus's words might be paraphrased in this way: Do not linger here, touching me, to ascertain my bodily reality, in the incredulity of your exceeding joy. I *am* in very fact before you, standing quite literally and locally on this plat of ground, not yet ascended to the heavens; you need not doubt, and ask, and test. And, moreover, there is another reason why not to linger thus; I have an errand for you, Mary. I desire you to go hence, and at once, for me; to go to my brethren, and to tell

them that I *am* about to go up thither ; that in glorious fact I am risen, and therefore on my way to the throne ; going to my Father and their Father, and my God and their God.

Dr. Gloag on I Peter 4:1.—In the *Homiletic Review* for November, Dr. Paton J. Gloag discusses this passage : “ Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind ; for he that hath suffered in the flesh hath ceased from sin (R. V.). ” This verse is one of the things in I Peter which are “ hard to be understood. ” Numerous interpretations have been suggested, but they may be thrown into two classes : (1) those which apply the words to Christ throughout ; (2) those which consider that the believer is intended as he who has suffered in the flesh. The first class of interpretations would read : Therefore Christ having suffered in the flesh, arm yourselves with the same thought or idea—that is, with the thought or idea that Christ has suffered in the flesh—for he—that is, Christ—that hath suffered in the flesh has ceased from sin—has fully expiated or atoned for sin. To this it may be objected that it does not give the obvious meaning ; further, the phrase “ hath ceased from sin ” can hardly mean has expiated sin so that sin is, as it were, abolished ; and, finally, the expression seems to imply even actual sinning before the time of suffering. The second class of interpretations would read : Therefore Christ having suffered in the flesh, arm yourselves with the same mind—that is, with the same disposition or resolution which was in Christ ; imitate the self-sacrifice which he displayed, even to the resolution to suffer in the flesh as he suffered ; for he who has practiced self-sacrifice and possesses a readiness to suffer for Christ has ceased from sin, is delivered from the power of sin. This is a more obvious interpretation than the application to Christ. To be sure, mere suffering does not make a man cease from sin ; but the suffering mentioned is of believers after the example of Christ, and such suffering does avail to destroy the power of sin. Further, no believer has wholly ceased from sin, but the statement can be understood in a modified sense—a virtual though not an absolute cessation from sin. Lastly, this interpretation is more conformable than the first to the train of the Apostle’s thought in the exhortation which follows.

Jowett’s Commentaries on the Pauline Epistles.—Archdeacon Farrar contributes an article to the December *Review of the Churches* in which he writes of the character and work of the eminent English scholar, Benjamin Jowett, D.D., lately deceased. He says that two principles lay at the basis of Dr. Jowett’s commentaries. The first one was philological. He thought that it was an idle and misleading waste of time to pile mountain-loads of exegesis upon isolated phrases of St. Paul, who, like every other serious writer whom the world has ever seen, wrote with the intention of being understood ; and it is certain that in the main he *was* understood. His meaning is usually that which lies most obviously in his words taken in their straightforward, gram-

matical sense. When further aid is needed for the elucidation of possible ambiguities it must be sought in the idiosyncrasy of the writer, in the influence of his Jewish training, and in the historic and religious environment which reacted on his words and thoughts. Where these are insufficient to make the meaning clear, the clue is lost and cannot be recovered; the text must then be regarded as in some cases corrupt, or in other cases the sentence must be explained as nearly as possible in relation to the context and to the views of St. Paul as expressed elsewhere. St. Paul wrote as other men write, and it is a mere delusion to treat his passing remarks and arguments as though they were full of unfathomable mysteries beyond their first plain meaning; as though they were to be taken in all cases without hesitation and *au pied de la lettre*; and as though they can be regarded as lending themselves to endless masses of exorbitant inferences. The second underlying principle was a theological one, resulting from the fact that Dr. Jowett was by temperament antithetic to St. Paul. He regarded theology as unfathomable by the mind of man; that much which passes under the name is composed of mere cobwebs of human speculation, akin in spirit to the ignorant presumption of those who speak as familiarly of God as they would of a next-door neighbor; that no small part of the technicalities of the *Summa Theologiae* are a jangle of words; that the views and opinions of most men on such subjects are absolutely valueless; that angry insistence upon them tends to become pernicious bigotry, because it leads to the injurious persecution of others who may be more in the right than ourselves, and because it diverts our own attention to incomprehensible dogmas from the mercy, justice, purity, honesty and humility, which are our main and almost our sole concern.

The principle that the Bible must be interpreted like any other book, though readily lending itself to misapprehension, Dr. Farrar thinks is becoming more and more accepted as expressing at least one side of the truth. But it is also true that spiritual things must be spiritually discerned, and that there are elements in the relation of God to man which are far deeper and higher than any ordinary, shallow nature can fathom or explain. In his method of viewing theology there are some important elements of warning and of truth. It will be valuable if it impresses on our minds the conviction, which lies at the basis of all the loftiest teaching of the Hebrew prophets, and which is always predominant in the teaching of our blessed Lord himself, that mercy is better than sacrifice, and that the foundation of God standeth sure, having on it this two-fold inscription, "The Lord knoweth them that are his," and "Let him that nameth the name of Christ depart from iniquity." Dr. Jowett's commentaries are original and sometimes suggestive, but they are marred by many inaccuracies, and must be regarded as an incursion into a domain of theological literature for which the author was not well adapted.

Synopses of Important Articles.

DR. BRIGGS' HIGHER CRITICISM OF THE HEXATEUCH. By PROFESSOR WILLIAM HENRY GREEN, D.D., in *The Presbyterian and Reformed Review* for October, 1893.

This is a review in the form of an article of the book mentioned. Is the higher criticism, as Dr. Briggs expounds it, evangelical or rationalistic, biblical or anti-biblical? The claim is absurd that the historical credibility is strengthened by the theory of four narratives, separated by centuries, and distinguished from each other by discrepancies and contradictions. The theory of Dr. Briggs does not simply find minor discrepancies and inaccuracies; it discredits very largely everything assigned to Moses. Dr. Briggs, in treating the testimony of Scripture, minimizes or evades statements however positive and explicit; in presenting objections he exaggerates and dogmatizes to a great extent.

The Book of the Covenant (Ex. 20-23) is the code committed to writing by Moses, not a modification containing the "substance." The proposition that this book is composed in decalogue and pentades is conjecture, and that the verses which may not thus be classified are fragments is pure speculation. One who is willing to accept plain historical statements is not compelled to assign the Little Book of the Covenant (Ex. 34) to a Northern writer centuries after Moses, when its origin in connection with the renewal of the covenant is made so plain.

The difference in rhetorical form between the Deuteronomic Code and the Covenant Codes is not an evidence of a new and late writer. It is just what would be expected in a farewell address under all the circumstances. The statement that Moses wrote certain things need carry with it no implication that he wrote nothing beside, as is clearly seen from the cases of Isaiah and Jeremiah. There is no proof that the book of the law found in the reign of Josiah did not contain besides Deuteronomy also the rest of the Pentateuch.

The objections to the Mosaic authorship are based on arguments drawn from language, style, and parallel narratives. The argument from language is misleading. Certain portions having been assigned a given writer, the vocabulary found in those portions is said to be characteristic of him. The argument from style is subjective and precarious. The documentary hypothesis, as originally proposed, in its application to Genesis contained nothing opposed to its inspiration and divine authority. But when the hypothesis is extended to the entire Pentateuch and the narratives are declared to be repeated accounts, widely differing, of the same events, when it is asserted

that the editor has made serious mistakes in representing as different what was really one thing, the result is to show as entirely untrustworthy the whole history. With two accounts of creation, two of the deluge, two versions of the ten commandments, three stories of the peril of the wives of the patriarchs, etc., etc., where is historical truth to be found in the Pentateuch?

The new arrangement of the codes is based upon the fallacy that the Priest Code is a development of the Deuteronomic. The fact is that these codes are supplementary parts of one system. One concerns itself with the ritual and is for the priests; the other was for the guidance of the people in the practical affairs of life. These codes were developments from the Covenant Code, one in one direction, and the other in another. The Covenant Code was a preliminary body of laws to govern the judges in their decisions, and to it the people promised obedience. It was rudimental. After the ratification of the Covenant, there followed (1) the enactment of the Priest Code in which the ritual was developed into an elaborate ceremonial; and (2) when the people reach the borders of Canaan, the Deuteronomic Code which contains everything needed by the people for their practical life.

Dr. Briggs is honestly aiming to defend the Word of God. Having accepted the conclusions of the critics, he would adjust the belief of the church accordingly. Nothing is lost by this, everything gained. But these conclusions destroy all faith in the Bible, which is the charter of the Christian faith. The theory which reduces the real Mosaic legislation to (1) the kernel of the Ten Commandments, (2) the original form of the Book of the Covenant, which later developed into the Deuteronomic Code and the ceremonial law,—this theory, when contrasted with the representations made in the Bible itself, answers the question whether Dr. Briggs's criticism is biblical or anti-biblical.

This is, indeed, the battle of the giants. The discussion shows how impossible it is to make statements on either side in which flaws cannot be found. Dr. Green presents more clearly here than it has ever yet been presented a theory for explaining the rise of all three codes before the death of Moses. He acknowledges the existence of the codes. The question is easily put: Is the Mosaic system as we have it the work of forty years, or of ten centuries? Literalism demands the former; liberalism the latter. Notwithstanding all that Dr. Green has said, two things may safely be maintained touching the acceptance of the latter hypothesis; (1) *it does not rule out the divine factor*, and (2) it does not require the acceptance of any principles of interpretation or of any critical methods for which there may not be found abundant analogies in the Scriptures themselves outside of the Pentateuch.

W. R. H.

ST. PAUL'S CONCEPTION OF CHRISTIANITY. X. ADOPTION. By PROFESSOR A. B. BRUCE, D.D., in *The Expositor* for October, 1893. Pp. 266-282.

The idea of adoption does not occupy a place of importance coördinate with that of justification. It denotes rather a phase of the *blessedness of the*

justified. The "adoption of sons" is to Paul a blessed privilege and a great source of joy. In this view he is in harmony with Christ's doctrine of sonship. But in their fundamental conceptions of the relation there is a real difference, though perhaps an essential harmony. Christ always speaks of God as Father, and men, even though wicked and prodigal, as sons: while Paul represents God as becoming Father by an act of adoption graciously exercised towards men who had previously occupied a lower position than that of sons. Paul's distinction is between slaves and sons. Those who through the mission of Christ attain to the position of sons had been sons all along, only differing nothing from slaves because of their subjection to legalism. They had been slaves under the law; they are sons under the gospel.

What, then, according to Paul, are the privileges of the filial state? He suggests at least three: (1) freedom from the law; (2) endowment with the spirit of sonship; (3) a right to the future inheritance, heirship.

1. Freedom from the law. Paul had in view the whole Mosaic law, and he emphatically asserts that, without exception, for the believer it is abolished. Some parts of the law may remain true forever; some precepts may commend themselves to the human conscience as just, good, and holy; but those precepts will come to the believer in a new form, not graven on tables of stone but on the heart; they will not be kept by restraint, but freely; fear of threatened penalties will not force their observance, but the spirit of love which rules the heart will prompt it and gladly yield it. Law as law is gone. Holding this view of the Mosaic law, he very readily asserts that the Christian is also free from the commandments of men.

2. The spirit of sonship. This naturally springs out of the state of adoption. Paul describes it first, generically, as the spirit of God's own Son, *i. e.*, of Jesus Christ. But he does not mean by this that this spirit is a spirit sent by God and owned by Christ. He thinks of the spirit in the believer as a spirit whose characteristic cry is *Father*; and when he calls that spirit *Christ's*, he does not mean that he is Christ's property, but that he is Christ's own spiritual self. Again, the spirit of sonship is represented by its attributes. It is a spirit of *trust*, in contrast with the spirit of fear characteristic of legalism. It is a spirit of *love*. *Liberty* is also emphasized as an attribute; liberty from the bondage of religious fears; liberty from the customs and traditions of men; liberty from an apprehension concerning the future; liberty even from the law of God, as a new external commandment. Here is ample liberty; nor is there danger of its abuse, for this spirit of Christ, the spirit of sonship, is a holy spirit as well as a free spirit, and he will lead Christians to assert their liberty only for holy ends. From this view of the freedom of sonship, it is easy for the apostle to proceed to the idea of universal brotherhood, and to speak of the new society based on the Christian faith as one wherein is neither Jew nor Greek, neither bond nor free, neither male nor female, but all are one in Jesus Christ.

3. Heirship. What is the inheritance? When do the sons enter on it? Obviously here and now, Christians enter on their inheritance when they begin truly to live; and that inheritance consists in *autonomy*, spiritual freedom; in *spiritual mindedness*, which is life and peace; in *spiritual buoyancy*, victorious over all the ills of life, fearing nothing, rejoicing even in tribulation because of the healthful discipline and confirmation of character which it brings. But they inherit only in part. There is suffering, and consequently much depression; there is wrong within, defective spiritual vitality; there is wrong without, and consequent oppression. Realizing these facts, Paul looks forward to the final stage in the adoption, viz., "the redemption of the body," wherein sonship shall be raised to its highest power, its very ideal realized in fellowship with Christ in filial glory.

A. T. W.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

In view of the marked favor with which the series of Inductive Studies, prepared by the Institute and published in the *Sunday School Times*, was received last year, a similar series of lessons on Genesis will be furnished the same journal for the coming year, beginning January 1. As before, these studies are intended for teachers and other advanced biblical students, and will supplement the work of the regular lessons.

The Biblical Lecture Field.—Extension courses have been given in Cincinnati the past month under the auspices of the University of Cincinnati. The lecturers for December were Professor W. W. Davies, Ph.D., of the Ohio Wesleyan University, and Professor Ira M. Price, Ph.D., of the University of Chicago.

Dr. Chas. F. Kent, of the University of Chicago, is conducting an Extension course at Belvidere, Ill., with a class of two hundred and fifty. His subject is Hebrew Prophecy Studied in the Light of the Minor Prophets. The first six lectures embrace the following topics: (1) Old Testament Literature. (2) The Mission of Amos. (3) The Message of Amos. (4) Hosea. The Story of Supreme Love. (5) Times and Text of Micah, the Countryman. (6) Sermons of Micah.

A Biblical Institute was held in Milwaukee, Wis., beginning December 14, and one at Madison, Wis., beginning December 16. Both were under the joint auspices of the University of Wisconsin and the Institute of Sacred Literature. A series of three addresses on "The Prophecies of Amos, Hosea and Joel," by President Harper, and a series on "The Book of Genesis," by President R. F. Weidner, were features of both Institutes. At Milwaukee there were also papers and addresses by Professor W. H. Williams, of the University of Wisconsin; Rev. G. D. Heuver, Rev. G. H. Ide, D.D.; Rev. Judson Titsworth, and Rev. E. L. Eaton; and at Madison by President Charles Kendall Adams, Professor Richard T. Ely (three addresses on Church and State), Professor Chas. R. Barnes, Rev. E. G. Updike.

In Chicago, beginning early in January, President Harper will give a course of lectures on the Stories of Genesis. The subjects are as follows;

1. The Creation of the World and the Institution of the Sabbath.
2. The Origin of Man and his first State of Innocence.
3. The Garden of Eden and the Beginnings of Sin.
4. Cain and Abel and the Beginnings of Civilization.
5. The Long-lived Antediluvians and the Demi-Gods and Heroes of Other Nations.
6. The Sons of God and the Daughters of Men; Angels and

Giants. 7. The Hebrew Stories of the Deluge. 8. The Deluge in other Literatures and in History. 9. The Dispersion of Nations. 10. The Confusion of Tongues; Some Problems of Ethnology. 11. The Divine Element in the Stories of Genesis. 12. The Human Element in these Stories.

The new course for young people is receiving, in good measure, the cordial approval which it merits. Names are coming in rapidly, many large classes have been formed and hundreds of individuals are taking up the work by themselves. President Francis E. Clark has furnished the Institute the following letter for use among Endeavorers.

"The course of Bible study suggested by the American Institute for Christian Endeavor societies and similar organizations seems to me admirably suited to the purpose designed. It is simple, flexible, and can be hopefully undertaken by any young person, however busy; and if he carries through this course of study for one year he will become far more proficient in Biblical lore, to say the least, than the average Christian. I hope that many thousands will take this course."

With the reports of the work for the first month come many words of appreciation. A few such expressions are here given.

"I enjoy this systematic method of study very much indeed, and find your course of very great interest."

"The course is very interesting and well arranged. I regret that I did not begin it earlier."

"I have found the work very interesting. It is so thought-stimulating, and shows how much can be gotten from the text alone."

"I have been a member of the church since I was ten years old, but I have never enjoyed reading the Bible as I do now since commencing this course."

"I have profited much by the course of readings thus far, and feel that at the termination of the course I shall not only be well stocked with a more general knowledge of the Word, but at the same time I shall receive spiritual benefit."

"I think the course well conceived, the outline sheets well adapted, and the general and specific instructions excellent and well calculated to give one a comprehensive knowledge of the subject in hand."

The following suggestions have been sent to all preparing for the American Institute examination on the last half of the Acts, and the Epistles, which will take place in all parts of the world, January 10, 1894.

I. *In General*.—1. Study from the Bible itself, consulting helps only when absolutely necessary. 2. Review by sections or chapters, observing the natural divisions of the book. Pay no attention to divisions into *lessons*.

II. *In connection with the Acts*.—1. Study the events related (*a*) in their order, keeping the connection in mind, (*b*) with respect to their relative importance, (*c*) with respect to the influence which each had upon the spread of Christianity, (*d*) as to the Providential element, working out a plan.

III. *In connection with each Epistle*.—1. Determine (*a*) its author, (*b*) its

approximate date (*c*) to whom addressed, (*d*) the events which called it forth, (*e*) its special purpose or subject.

IV. *In regard to the Early Church.*—1. Try to formulate from the Acts and the Epistles alone the doctrine of the Church on (*a*) God, (*b*) Christ, (*c*) the Holy Spirit, its nature and office, (*d*) prayer, (*e*) "gifts," (*f*) Church membership, qualifications for, and duties in connection with, (*g*) giving. 2. Carefully note the successive steps by which Christianity developed from a type of Judaism to a universal religion. 3. Study with a map the location of the churches, and the geographical spread of Christianity. 4. The chief workers, (*a*) in home fields, (*b*) in missionary fields. 5. The organization of the Church, (*a*) its offices, (*b*) their origin, (*c*) the duties involved in connection with each.

Work, and Workers.

COLUMBIA COLLEGE, in coöperation with the Metropolitan Museum of Art in New York City, has arranged a series of lectures by several eminent scholars, to which the public are invited without expense. The first course of lectures, which was given in December, was by William Hayes Ward, D.D., upon the subject of *Oriental Seals and Glyptic Art*. The treatment was in four parts, Origin in Primitive Babylonia, Mythological Art of the Early and Middle Empire of Babylonia, Transfer of the Art to Assyria, Derivative Art of Persia, Syria, Asia Minor and Phœnicia. Many fine illustrations added to the interest and benefit of the lectures.

DURING this year *The Expositor*, England's ablest biblical magazine, will contain several series of expository and critical papers, some of which are upon the following subjects: The Connection between the Third Gospel and the Epistle to the Hebrews, by Rev. W. Alexander, D.D.; The Sayings of Christ Unrecorded in the Gospels, by Rev. Walter Lock, M.A.; The Premier Ideas of Jesus, by Rev. Jno. Watson, M.A.; The Bible and Science, by Sir J. W. Dawson, C.M.G., F.R.S.; Six Expository Papers by Professor Marcus Dods, D.D.; The New Testament Teaching as to the Second Coming of Christ, by Professor A. J. Beet, D.D.; St. Paul's Conception of Christianity, (completing the series of 1893), by Professor A. B. Bruce, D.D.

SILVER, BURDETT & CO., of Boston, have just issued a handsome pamphlet of fifty-four pages entitled, "In Memory of Oakman Sprague Stearns, D.D." It contains a portrait of Dr. Stearns; an address of President Alvah Hovey, in which he gives an admirable analysis of the character of his late colleague, who had been professor of Old Testament Interpretation in Newton Theological Institution for twenty-five years; also a series of tributes by various societies of which he had been a member, by the alumni, by the trustees; also the last sermon written by Dr. Stearns and preached on the day of prayer for colleges, January 31, 1884; it closes with a two-page list of his literary contributions, in the way of articles to various journals, and small hand-books. Born October 20, 1817, at Bath, Me., he passed a most useful career, laying down his work April 20, 1893.

THE AMERICAN SOCIETY OF CHURCH HISTORY, whose annual meeting was held in New York City, December 27-28, devoted its first session to a memorial of the late Dr. Philip Schaff, who was the founder of the Society six years ago, and its President from the time of the organization until his death, October 20, 1893. A number of prominent scholars presented the

work of Dr. Schaff in his many-sided activities. Professor Geo. P. Fisher spoke of him as a Church Historian, Dr. T. W. Chambers spoke of him as a Bible Student and Reviser, Bishop J. F. Hurst spoke of him as uniting Teutonic and Anglo-Saxon Scholarship; others discussed the relation of his work to the Alliance of the Reformed Churches, to the Lutheran Church, to the Episcopal Church, and to the Roman Catholic Church. Reminiscences of the great and revered scholar were given, and tributes of appreciation and love for the departed leader were offered.

ONE of the main themes of discussion at the Summer Meeting of the American Institute of Christian Philosophy, last July, was: Has the Biblical Doctrine of Inspiration been Invalidated? Two of the papers read upon that occasion, together with some of the general discussion, are reproduced in the December number of *Christian Thought*, the organ of the Institute and, until his recent decease, under the editorial charge of Dr. Chas. F. Deems, who was also the founder and president of that society. The first paper is by Professor B. B. Warfield, D.D., LL.D., of Princeton Theological Seminary, and ably presents the extreme conservative view of inspiration, claiming that it has in no way been invalidated, and cannot possibly. The second paper is an inductive study of Inspiration in the Old Testament, by Professor H. G. Mitchell, D.D., of Boston University, and presents a more moderate view of biblical inspiration. Both articles are of value in the consideration of the problem they deal with.

THE LATEST Encyclical of Pope Leo XIII., dated November 18, from Rome, is entitled, *On the Study of the Holy Scripture*. He therein strongly recommends the earnest study of the sacred Scriptures to clergymen and students, and that in the Oriental languages in which they were originally written, with a view to the better understanding of the text of the Scriptures, that the objections of adversaries to the Scriptures may be adequately met. He particularly exhorts the priesthood of the Roman Catholic Church, its patriarchs, primates, archbishops and bishops (to whom the Encyclical is addressed) to study the Bible, referring to Paul's words in 2 Tim. 3:16, 17, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." The preachers of the whole Roman Catholic Church are warned against preferring to use their own rather than God's word and wisdom, and the abuse and lack of biblical study and research are condemned. The Pope contends that the Roman Catholic Church, at all times and by the best laws and institutions, has taken care never to leave the heavenly treasures, which the Holy Spirit has so liberally given to man, either neglected or concealed.

WITH the November-December issue the *Andover Review* announced that it would suspend publication. The withdrawal from the staff of Pro-

fessor W. J. Tucker, who was called to the Presidency of Dartmouth College, left more work upon the remaining editors; and the enlarged curriculum of Andover Seminary added greatly to the duties of the professors, until it has seemed to them no longer wise to combine both these arduous and responsible lines of activity. The endeavor of a year ago to meet the circumstances by issuing the magazine bi-monthly instead of monthly did not bring the required relief to the editors, and therefore they have now entirely withdrawn their publication. As is generally known, the *Andover Review* was started ten years ago, with the Andover Professors E. C. Smyth, W. J. Tucker, J. W. Churchill, Geo. Harris and E. Y. Hincks as editors, assisted by their colleagues in the Faculty of the Seminary. The career of the magazine has been an altogether noble and useful one. It has been engaged in earnest, sometimes bitter, theological controversy during the greater portion of its ten years, but has stood with firmness, dignity and wisdom for freshness and breadth of Christian thought, and liberty of Christian opinion. The *Review* has contributed largely to the advancement of Christian knowledge, the freedom of individual thought, and the progress of the kingdom of God. It can only be with regret, in which all the readers join, that the work so well done should be so soon broken off. Two valuable books remain to us from the editorial pages of the magazine, the work entitled *Progressive Orthodoxy*, and the quite recent book upon *The Divinity of Jesus Christ*.

PROFESSOR J. H. THAYER, in an address to the Harvard Divinity School a few months ago, gave expression to his ripe experience and good judgment regarding Books and Their Use—theological books, of course. In general, he said, the books out of which other books are made are the best books to own, that is, the recognized authorities on the main professional topics, and especially the best encyclopedias and works of reference. A good encyclopedia is a small library in itself, a library written for the most part by specialists, and by its copious bibliographical references putting one on the track of the principal works relating to any subject which he may wish to study more in detail. Such are the *Smith Dictionary of the Bible*, *Smith-Cheetham Dictionary of Christian Antiquities*, *Smith-Wace Dictionary of Christian Biography*, besides also the *Encyclopedia Britannica* (9th ed.), which is of great value in its treatment of biblical topics. Invest but sparingly in denominational works. The so-called "popular" works are serviceable in their way and place, but they are not substantial enough for the professional student. Shun encyclopedic commentaries, especially those which are loaded down with homiletical material. Be cautious of books which assume to give solutions of pending biblical problems. Any one who has had occasion to watch the changing fashions of criticism can call to mind one person and another who, perhaps in the first jubilant exercise of his thinking faculties upon inherited opinions about the Bible, caught up with avidity the view that happened to be the vogue among the so-called

"advanced" critics, and still clings to it. You meet him years afterwards and you find him still holding that the Tübingen "motley's the only wear," a venerable survival of a by-gone style. Purchase the most thorough and scholarly commentaries extant, such as you will not soon outgrow. On the other hand, make acquaintance of as many books as possible, and keep informed as to what new books are appearing in your department that deserve examination or study. Read the writings of acknowledged authorities, and read upon both sides of a subject. "Be not the first by whom the new are tried, nor yet the last to lay the old aside." Professor Thayer has published this address under the title *Books and Their Use*, and has attached a list of books for students of the New Testament which cites the best literature to be obtained on the many subjects included in a knowledge of the New Testament.

Book Reviews.

The New Testament and Psalms, with the Readings and Renderings preferred by the American Committee of Revision incorporated into the text. New York: Fords, Howard & Hulbert. Chicago: F. H. Revell Co. Size, 5 x 7 inches. Price, \$1.00.

The New Testament section of this book was first issued by President R. D. Hitchcock, of Union Seminary, in 1881, and the Psalms by Professor John G. Lansing, of the Theological Seminary at New Brunswick, N. J., in 1885. Both are now put out together in long primer, crown 8vo form, giving the Bible student both good large type and the American reviser's preferences in the text. The margins are wide, leaving ample space for the few variations in translation and for notes which every faithful Bible student soon jots down on the white open space.

The first printed pages of the book show us a *fac-simile* of the signature of the members of the American Revision Committee. This is just such a book as will please the eye of a reader, and make its use a pleasure and satisfaction.

PRICE.

Helps to the Study of the Bible, including Introductions to the Several Books, the History and Antiquities of the Jews, the Results of Modern Discoveries, and the Natural History of Palestine, with copious tables, concordance, and indices, and a new series of maps. Oxford: (Printed at the Clarendon Press). 12mo. Price, \$1.50.

In 1876 the delegates of the Clarendon Press published as an appendix to their *Oxford Bible for Teachers* a book called "Helps to the Study of the Bible."

A revised edition of these Helps has been published lately, of which there will ultimately be no less than twenty editions, in sizes ranging from pica post 4to to diamond 24mo. The most convenient edition is 12mo size, L. and 644 pp., 68 plates, and a number of maps; sold, cloth bound, at the moderate price of \$1.50.

The present revision of the text has been carried out under the general superintendence of the Rev. Canon Maclear, D.D., warden of St. Augustine's College, Canterbury, who has incorporated extensive and very valuable contributions from the Rev. Canon Girdlestone. The editor has written most of the introductions and summaries. New sections incorporated into the work are: "The Witness of Modern Discoveries to the Old Testament Narrative,"

by Canon Girdlestone, Dr. Reinhold Rost, and Dr. Carl Bezold; "The Political Condition of Judea in the First Century, A.D.;" "Geology and Mineralogy of Bible Lands," by Professor Edward Hull. Other sections have been thoroughly revised, such as "The Apocrypha" (Canon Churton), "Precious Stones" (L. Fletcher, who, however, repeats a number of foolish popular etymologies, *e. g.*, of Amethyst and other stones); "Botany" (by Mr. W. Caruthers), "Music and Musical Instruments" (Sir John Stainer); and "Jewish Weights, Money, and Measures (Barclay V. Head).

Professor Skeat has compiled the list of "Obsolete and Ambiguous words" used in the Authorized Version. This is a very good and useful list; but should there really be any necessity for a list of such words in our English Bible, a book not for the learned but for the great mass? A book such as the Bible is to be for every reader should not contain obsolete words at all, and I fully agree with the late Professor Lagarde's severe criticism of the same feature in the "Revised Edition of Luther's Translation of the Bible into German," published in 1883. If I had my will, I would have an entirely new translation, or call it revision, of the Bible every fifty years, made by the most competent scholars, who would give us a good, readable version, avoiding all ambiguous and obsolete words, that are apt to mislead not only the lay reader, but many a preacher of sermons on "the peculiar people" and other misunderstood passages. But to return to our "Helps." Mr. E. A. Wallis Budge has revised and expanded the glossary of Antiquities, Customs, etc., and the Rev. M. J. Simonds the Dictionary of Proper Names.

A distinctive feature of this edition are the illustrations, consisting of sixty-eight full-page plates. They have been selected and described by Messrs. F. Maunde Thompson, A. S. Murray, and E. A. Wallis Budge, of the British Museum. A table of alphabets showing the development of the Hebrew, Greek, and Latin alphabets from the Egyptian Hieratic (?) opens the long list of illustrations. It is, however, by no means proved that the Hebrew (or rather Phœnician) alphabet is derived from the Egyptian. Prominent scholars, such as Lagarde, Deecke, and others, have shown that a number of the Hebrew letters could not have been derived from the Egyptian, to say nothing about the entirely different names given in both languages to the similar (or apparently the same) characters, making up the Egyptian and Phœnician alphabet. *Fac-similes* are found of the most ancient MSS and versions of the Bible in Greek, Latin, Hebrew, Syriac, Arabic, and Coptic (plates VI-XV.); and to illustrate the history of the English Bible, specimens of Ælfric's Anglo-Saxon (eleventh century A.D.), Wyclif's (fourteenth century), and Tindale's (1525 A.D.) versions are given (plates XVI-XVIII.) Egyptian and Assyrian, Babylonian and Phœnician monuments are reproduced, referring to important historical events recorded in the Bible, such as the wars of Mesha, king of Moab, with the Israelites, about B.C. 890 (pl. IV.); the capture of Jerusalem by Sennacherib (pl. XLV., from the Taylor Cylinder); the payment of tribute to Shalmaneser II. (B.C. 860-825), by Jehu,

the son of Omri, being the second scene on the so-called "Black Obelisk," discovered at Calâh, recording the victories of the thirty-one military expeditions of Shalmaneser's reign (plates XXXIX. and XL.); the capture of Babylon by Cyrus; and that of Ashdod by Sargon, king of Assyria (B.C. 722-705).

Assyrian and Babylonian ceremonies, scenes of war and the chase, are fully illustrated from bas-reliefs found in the ruins of the palaces of Asurnasir-pal, Shalmaneser II., Tiglath-Pileser III., Sennacherib, and Asurbanipal, now preserved in the British Museum.

Accurate copies are given of stelæ, papyri, tablets, and other antiquities which refer to the religion, manners and customs of the nations with whom the Jews came into contact. Among these we notice: The Assyrian account of the creation (fragment I.) and of the deluge; the tablet recording the restoration of the temple of the Sun-god at Sippara, near Babylon, by Nabu-pal-idinna, king of Babylonia (about B.C. 900); a Babylonian boundary-stone; and a cuneiform tablet from El-Amarna, in Upper Egypt, recording a siege of Tyre when under Egyptian rule; and seals as old as the time of Abraham, inscribed with mythological scenes. Illustrations are given of the Egyptian custom of mummifying the dead; the weighing of the heart of the dead man in the judgment hall of Osiris; the return of the soul to the body after judgment; Egyptian brick-making, etc. To each illustration is added a short description, supplying dates and facts.

A number of maps greatly facilitate the study of Bible history and form one of the most welcome features of the book. In fine, there are few books of similar size, that offer such a comprehensive survey of all that is important in its bearing upon the study of the Bible. There is, to our knowledge, no other country where scientific results of the study of the Bible have been popularized in as neat and attractive, yet at the same time fairly correct and scholarly way, as the land that gives us these Helps to the Study of the Bible and that has already given us such splendid series as the "Men of the Bible" and the "By-Paths of Bible Knowledge."

W. M.-A.

The Books of Chronicles in relation to the Pentateuch and the Higher Criticism.

By LORD A. C. HERVEY, D.D., Bishop of Bath and Wells. London: Society for Promoting Christian Knowledge. New York: E. and J. B. Young & Co., 1893. Price, two shillings.

This little book consists of a series of five lectures delivered before "The Society for Promoting Higher Religious Education," at Wells, England, in the spring of 1892. The author declares it to be his purpose in the first two lectures to set forth "some of the chief grounds on which the 'Higher Criticism' rests its demands on all Christian people to give up their belief in the Pentateuch as in any true sense a faithful record of the work and words of Moses and a trustworthy historical record of God's dealings with the Israel-

ish people," and then after such a statement "to expose step by step the utter insufficiency of each of these alleged grounds to bear the conclusions which are built upon them." In pursuance of this object he considers five of the principal arguments in support of the analysis of the Hexateuch and to his own satisfaction, at least, completely refutes them.

The third lecture contains a general view and discussion of the historical books of the Old Testament, "their composition, their unity, their historical accuracy, the transparent honesty of their writers, and the evidences of the ages to their unimpeachable veracity."

In the fourth lecture Lord Hervey discusses the general questions of the Books of Chronicles, together with Ezra, which he connects with them, their date, authorship, occasion, sources, and so forth, in all of which points he takes the most conservative position. In the fifth lecture he considers some of the most prominent of the alleged discrepancies between Chronicles and Samuel and Kings, and for each he finds what is to himself a perfectly satisfactory explanation. In the latter part of this lecture we first find the justification of the title of the book. The plan of the author is to disprove in his earlier lectures the conclusions of the critics independently of the testimony of the Chronicles to the existence of the levitical legislation before the exile, and then to establish the historical character of the Books of Chronicles with a view to use them for the further verification of his conclusions in regard to the criticism of the Pentateuch.

The whole attitude of the book, as might be inferred from its authorship, is one of extreme conservatism, not to say bigotry. The author takes the most extreme critics only as his antagonists and assumes that if he disproves any of their theories he thereby demolishes the whole system of higher criticism, and establishes the opposite extreme position which he himself occupies. One would suppose from his representation that the sole purpose of the critics is to discredit the Scriptures and destroy the Christian religion. He seems to have no conception of any middle ground. His position is that of an advocate, set to defend the Bible against the attacks of its avowed enemies, rather than that of an impartial seeker after truth. While intended as a popular book, the work is not a safe guide for those who are not well informed upon the questions at issue because of its misrepresentation of the methods and conclusions, and especially of the motives of the leading biblical scholars of the day.

C. E. C.

Current Literature.

BOOKS.

GENERAL.

- Geschichte, die heilige, altes und neues Bundes in ihren Schriftworten. Nebst einem Vorworte für des evangel. Volkes Recht auf Wahrheit gegenüber dem Neuen Testament der Bibelgesellschaften. (2. Tl.) Dresden, Jaenicke, 1893, 8vo. M. 1. Inhalt: Geschichte Jesu Christi im Worte der vereinigten Berichte seiner Testamentszeugen. Mit des Apostels Johannes Brief von der Liebe Gottes; des Apostels Petrus Brief von der Hoffnung zur Seligkeit; des Apostels Paulus Brief von dem Glauben und der christlichen Freiheit (III., XVI, 191 and 41 pp.)
- Handwörterbuch, biblisches, illustriert (Calwer Bibellexikon). Red. v. P. Zeller. 2. Aufl. Calw u. Stuttgart, Vereinsbuchh., 1893 (992 pp., 3 maps and 537 illustr. R. 8vo). M. 8.
- Kinzler, A. Die biblischen Altertümer. Hrsg. vom Calwer Verlagsverein. 7. Aufl. Calw und Stuttgart, Vereinsbuchh. 1893 (XII., 564 pp.; 86 illustr., 12mo). M. 2.
- Oliphant, Mrs. Jerusalem, the Holy City; its History and Hope. 2d edition (London, Macmillan, 1893; 580 pp., 8vo). 10s. 6d.
- Pentecost, G. F. Bible Studies; I. The Pentateuch; II. The Life of Christ. (International S. S. Lessons for 1894; London, Hodder, 1893; pp. 412, 8vo). 4s. (See review in Expos. Times, Dec., p. 142).
- Sammlung Theologischer und Sozialer Reden u. Abhandlungen. Unter Red. v. Weber-M.-Gladbach. V. serie, 1. u. 3. Hft. (Leipzig, Wallmann, 1893; R. 8vo). M. 0.70.
- Contains: 1. Die Bibel u. die evangel. Kirche in ihrem Verhältniss zur sozialen Frage, u. Die christlich sozialen Reformbestrebungen in England 2. Aufsätze von J. Werner (18 pp.)—3od.—3. Die heilige Taufe im Lichte des göttlichen Wortes u. der Gegenwart, von Diemann. Vortrag (pp. 33-69). 4od.
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