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IT IS not uncommon to regret the mischances which have befallen the writings of the classical authors in their transmission from the ancient world. The tragedian Æschylus is supposed to have suffered greatly both in the loss of certain of his works and in the corrupt state of the text in others. That was an unfortunate author whose writings by some mishap were bound up with those of another writer and thus failed to preserve and glorify his own name. But has it ever been recognized as clearly as it ought to be that, of all unfortunate books in the history of literature, in all respects the most unfortunate is the Bible? A volume would be required to do the facts in the case justice. Let it be hoped that a paragraph or so will furnish food for thought on the point.

A PRIMARY misfortune of the Bible is the way in which it has been arranged and organized by its editors. The compilatory method of making up its several books is, indeed, no detriment. That method has marked advantages. The order of the books is to be deplored. What have not the Minor Prophets suffered—to take a single instance—from being bunched together without regard to chronological order at the end of the Old Testament? There is the Book of Psalms which as it stands is the despair of the commentator, being organized on a principle the discovery of which is vital and yet has never been satisfactorily made. In the New Testament the case is the same. There are two arrangements of its several books neither of which has anything of reasonableness in its

favor and both of which are misleading. What shall be said of that well-meaning but exceedingly disastrous achievement of Stephens when on that fatal journey he divided the Greek Testament into verses, guided, it is said, in making many of his verses by the jolts which his horse gave him?

ANOTHER misfortune from which the Bible has materially suffered has arisen from its transmission. With what a holy sense of right did those Hebrew scribes, as many think, destroy all manuscripts of the Old Testament except the one that they had carefully corrected, so that now our oldest manuscript dates from the tenth century A. D., and every other is substantially like it. What blows has not the Bible received from its translators. They have added to it, torn from it, twisted false meanings out of its particles, wound its tenses into knots, bound its poetry down or made it walk in step with prose. They have turned its sublimest sentences into nonsense and given its words meanings that would have made their writers gasp. What a debt have not translators to pay to this much enduring Book?

BUT THIS is little compared with the unfortunate experiences that have assailed the Bible at the hands of its interpreters. If translators have twisted sentences, interpreters have torn them in sunder. If the former have bound the Scripture, the latter have cast it into the inner prison. Calvinist and Arminian, Chiliasm and Erastian, Ritualist and Puritan, have pulled and pounded this Word, and last of all flung it at the hard heads of their antagonists. Alas! Is the Bible still alive? But it must be subjected to yet one more misfortune, the darkest and saddest of all. It has been betrayed by its friends. It has called for righteousness and behold oppression, for purity and behold all kinds of malice and deceit. The worst fate that can befall it has befallen it—men have professed its teachings without obeying them, have used its arguments without yielding to its claims.

HAVE, then, any books had their misfortunes? Much more so, the Bible. Have these survived all? Much more has the Bible prevailed over all its accumulated disasters. What a testimony to the vital power of the Truth. What an evidence of Divine Inspiration that in spite of the unwisdom of its editors, the ignorance of its translators, the mistaken zeal of its theological friends and the frequent betrayal on the part of its professed followers, the Bible is to-day the light and life of the world.

ATTENTION was called, in a recent number of THE STUDENT, to two striking peculiarities of the Old Testament historical and prophetic books, viz., the lack, in many cases, of a chronological arrangement of the material, and the absence, in many cases, of any sufficient indications of the time of a given event. These were pointed out as facts which must be carefully considered in any true estimate of the material. There are other characteristics which are equally striking and important. One of them is the incompleteness, the fragmentary character of the narratives. We do not mean by this "brevity of statement." It is rather the omission in a given story of many of the points which would seem to us to be important. It is now conceded that we have no record of the first ten or fifteen years of Saul's reign (*cf.* 1 Sam. 13: 1-3). This throws a new light on Saul's life, for we see that he did not come into conflict immediately after his appointment, as is generally supposed. We are not a little disappointed at having received so meagre an account of Shishak's capture of Jerusalem (1 Kgs. 14: 25, 26). The story of the lives of David and Solomon as told in Samuel is exceedingly incomplete, omitting as it does so many facts, knowledge of which is essential to any just comprehension of the history of religious worship in their times (which are found in Chronicles, *cf.* 1 Chron. 13: 1-5; 15, 16, 22, 24-27, 28, 29); the story of the same lives is even more fragmentary and incomplete in Chronicles, omitting as it does the account of David's adultery and punishment (2 Sam. 11, 12), Absalom's vengeance upon his brother and his rebellion (2 Sam. 13-20), besides other matter of less importance.

Has the reader of the book of Jonah not asked himself many questions for which, naturally, he might have expected an answer, for example, (1) the location of Jonah's abode, (2) the spot where he was vomited up, (3) an account of his long, wearisome Journey to Nineveh, (4) the name of the Assyrian King, (5) his fate after his rebuke by God, (6) his subsequent relation to Nineveh? Here are but a few of the omissions; and one must confess that they occasion us more or less confusion. We know very well that a book which covers so much ground must be condensed and fragmentary; and yet we cannot close our eyes to that other fact, not so often noted, that the Old Testament, brief and condensed as it is, contains a large number of what, at first glance, may *seem* to be wholly unnecessary repetitions; for example, (1) the account of the tabernacle in Exodus, (2) the laws in Exodus, Leviticus, Numbers and Deuteronomy, (3) the history of David, and other kings in Samuel and Kings, and again in Chronicles, (4) David's thanksgiving (2 Sam. 22; Ps. 18), (5) the historical portions of Isaiah (Isaiah 36-39; 2 Kings 18-20). Now who can really be blamed for expressing the wish, looking at the matter from a strictly historical standpoint, that the space occupied with these repetitions, might have been employed in giving additional information concerning some of the subjects treated so incompletely? Is it not true, that he who would explain the origin of the present form of the Bible, must have a theory which will account, on the one hand, for this incompleteness, and on the other, for these repetitions? We shall recur to this matter again.

ANOTHER still more difficult fact to explain, and yet one which *must be explained*, is the emphasis laid upon certain special matters which have been selected from what must have been a large number, the remainder being touched upon lightly, or altogether passed over. There is room here only to notice a few cases:* (1) In Judges, a book containing 21 chapters and covering 300 years, three-fourths of the space is given to five subjects, viz., Gideon and his son, Samson,

* For a fuller statement see an article by the Editor in *The Sunday School Times*, July 20th, 1889.

Jephthah, Micah, and the outrage at Gibeah. (2) In 1 Sam. the story of the Witch of Endor takes 25 verses, the plunder of Ziklag by David, 31; while the battle of Gilboa, including the account of the defeat of the army, the death of Saul and Jonathan, the treatment of their bodies, the heroic rescue and burial by the men of Jabesh Gilead, receives only 13 verses. (3) Of the 25 Samuel-chapters (1 Sam 31, and 2 Sam. 1-24), about nine (counting roughly) are found in 1 Chron. 10-29, which covers the same ground; of the 19 chapters of Chronicles, about eight are found in Samuel. In other words, two writers preparing a history of the same period, employing for the most part the same sources, using in many passages, the same language, differ so much from each other that the matter possessed in common amounts, in one case, to a little more than one-third of his material, in the other, to a little less than one-half. (4) Of the 47 chapters of Kings which cover the period 1015-562 B. C., about 450 years, nearly one-fourth is given to the first 40 years (the reign of Solomon): about one-fifth is given to the narratives of Elijah and Elisha; the division of the Kingdom, the most important event in Israelitish history after the Exodus, is treated in 24 verses, the story of the man of God in 32; the history of 25 kings and queens, from Athaliah to Zedekiah, and from Jehu to Joash, including the account of the destruction of both kingdoms, the history of two nations for 322 years—is given 14 chapters,—only one-half more than the number of chapters given to Elijah and Elisha, one-fourth more than the number given to Solomon. Again we say, these *facts* and the multitude like them, must be explained. The sacred histories evidently do not maintain proportion in the treatment of different subjects, at least the proportion which would be observed by a modern historian. *Can* this be explained? Of course it can; yet *not* by the plan, or in accordance with the theory, most commonly presented. All this, together with that which was referred to in the previous editorial will be considered from still another point of view at a later time.

THE prophet was God's messenger and speaks to us as to the men of his time with the Divine authority. His message

is freighted with the thought of the Eternal and the Holy God. But what is his message? Is it merely the words, the ideas which are clothed in human language? This is in fact only a portion of the truth which he brings to us. Behind the words is the man; behind the message or rather in it, is the messenger. It may not, indeed, be so important for us to know the man as it is to know the message. Yet, after all, can we really grasp the one without the other? Can one be said to apprehend in its fullness the word of the prophet Isaiah, until he becomes familiar with him whose tongue was touched with celestial flame,—apt symbol of the divine enthusiasm in which his whole being was enfolded. The teaching of Elijah—what a large feature of it was the deed and the life of the man himself. Do we speak of the voice, the word, that the prophet *possesses*? Let us also learn to know and appreciate the voice, the word, that the prophet *is*. Only then can the general course of his teaching be appreciated in its directness and force. From such a point can the clearest light be thrown upon difficult or obscure passages in his writings. The highest interest thus gathers about the study of the prophet himself as the object of the Divine inspiration and thereby the source of an authoritative Divine message to mankind.

DOES the teacher of this Scripture bear in mind that God thus speaks in the inspired man as well as in his word? Does he keep before him also the consequent fact, the great general principle of God's method of teaching, namely, that everywhere He conveys his message to men as well by the teacher himself as by the truth that the teacher would impress by means of language? The voice that the teacher *is*—it, too often, is forgotten in the pursuit after eloquent or attractive speech. The clothing of the thought is more often sought after than the incarnation of the thought in the life of the speaker. But the living of it is in truth the first thing. The communicating of it is only secondary and dependant. The word that the teacher utters is the word that the teacher incarnates. The voice with which the teacher speaks is the voice that the teacher *is*.

THE CAVE OF MACHPELAH.

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These words, by which we mean the burial place of Abraham, are really a quotation from Gen. 23: 9, and it is in this way that the spot in question is first introduced in Bible history. The word "Machpelah" occurs six times, all of them being in the book of Genesis. Abraham wished to purchase "the cave of Machpelah," "which belonged to Ephron," and which was situated "in the end of his field." The line separating Ephron's field from others ran close to the cave where Sarah was to be buried. It does not follow, however, that this line was also the boundary of Machpelah for the word is used with the article always, and refers to a then well known tract (*sadeh*) of land which had more than one owner. A farmer now would speak of "the pasture" or "the meadows," meaning to him and to all connected with him, a certain well known portion of his farm which was thus distinguished from every other portion. The use in English of the terms "the fells," or "the downs" are a pretty good illustration of the use of "the Machpelah" by the people in and about what we now know as Hebron.* How large the tract of land known as "The Machpelah" was we do not know, but evidently it was large rather than small. A portion of it was owned by Ephron and was known as "his field." At one extremity of his land was located the cave which Abraham was to purchase.

Time is here taken to explain this matter for to many readers of the Bible the terms "field of Ephron," "cave of Machpelah," "field of Ephron in Machpelah," "cave of the field of Machpelah," "cave in the field," "end of the field,"

I do not know any authority for making "Machpelah" mean *double*. The root *nâphal*, to which it is sometimes referred, means *to double* in the sense of *folding*. The Hebrew language was capable of expressing a dual object without such a makeshift as that.

not to mention "trees of the field," etc., are not a little puzzling.

The statement in Gen. 23: 17, is fuller and more extended in details,—“the field of Ephron, which is in The Machpelah, . . . the field, and the cave which is in it, and all the trees that are in the field inclosed within its entire boundaries,”—all this passed into the hands of Abraham. Instead of being a puzzle, the statement is very clear;—there was a tract known as “The Machpelah.” In it Ephron owned a field, and in one end of his field there was a cave.

We are sometimes annoyed by the lack of definiteness which we think we discover in Hebrew writers. In not a few cases, however, there is an apparent effort to give such specific and minute details that there can be no possible misapprehension as to the facts. Of this the transaction between Abraham and Ephron is a good illustration. The following particulars are mentioned which I will enumerate at the risk of slight repetitions:—(1) Ephron was a Hittite living among Hittites. (2) He was the son of Zohar also a Hittite. (3) He had a field in the tract called “The Machpelah,” and in the extreme end of his field there was a cave. (4) In every case but one where Machpelah is mentioned it is described as “before or facing Mamre.” (5) Pains are taken to state that it was in the land of Canaan. (6) Abraham bought “the cave with the field” (49: 30; 50: 13). (7) He bought also “all the trees that were within the boundary line of Ephron’s land.” (8) The price asked and paid was four hundred shekels of silver that was current with the merchant. (9) All this was done in the presence of many witnesses. (10) Moreover when the book of Genesis received its final touches, Mamre is explained, for the benefit of later readers, as being then called Hebron (23: 19). Certainly the details here are ample.

The words “before or facing Mamre” are interesting, because Abraham was living in an oak grove on land belonging to a great man named Mamre. In the ten times that this word occurs it is used as the name of a place eight times and as the name of a man twice. Caves and tombs were nearly always in the side of a hill, and “facing Mamre” may imply

that the cave that Abraham wanted was within his sight on the opposite side of the valley from where he was.

Two expressions deserve notice:—Abraham bought “the cave with the field,” and also “all the trees that were within the boundary line of Ephron’s land.” Had there been no specification of the kind, Ephron might have said to Abraham “you bought the land but you did not buy the cave or the trees that are on it.” In that country it is necessary in transferring land to specify the trees, even a single tree if there be but one, or a spring of water, or whatever else might be of advantage to the owner. I knew a remarkable case of this kind at Jerusalem, a case that was in the courts for two or more years, where the trees on the land were not specified in the deed of it, and the purchaser (a foreigner residing in the country) claimed them as his; the man of whom he bought the land also claimed them, and the courts decided in favor of the latter. If in some matters Hebrew statements are vague, this case of Abraham and Ephron shows that they can be scrupulously definite. The Jews are noted for being poor in topography, but in money transactions they are surprisingly specific.

Time is a far greater destroyer of ancient landmarks than a wicked neighbor (Deut. 27: 17), and after the lapse of thirty-six centuries it would be a marvel if we were still able to point to any spot in or about Hebron and say this was “The Machpelah,” this was Ephron’s field, this was the cave which Abraham bought for a burial place. This we are not able to do. At the same time with regard to the cave of Machpelah there are very strong reasons for supposing that the precise locality has been preserved. The place pointed out to-day has been handed down from the beginning of our era. In all that time there has been no change. Josephus says that the tombs were marked by beautiful monuments,—as if the nation had taken pride in the preservation,—and gives no hint that their identity had ever been questioned. For the period preceding the birth of Christ the conditions of the country were such that a tradition of this kind would be much more creditable than it could possibly be since that event. But since that event there is no reason for doubt;

the most skeptical yield assent. Hence in the preceding period there ought to be absolute certainty. In this instance there is perfect agreement between Jewish, Mohammedan, and Christian traditions. The case cannot be made stronger than it is by the quotation of the views of few or many scholars, still the judgment of Dr. Robinson may be given as a sample, who says,—“We may rest with confidence in the view that the remarkable external structure of the haram is indeed the work of Jewish hands, erected long before the destruction of the nation, around the sepulchre of their revered progenitors, “The friend of God and his descendants.” (2: 78).

The remark of Robinson should be confined to the certainty of the identification, since as to the age of the structure a question has arisen in recent years, which a few writers consider to be yet an open one. All are agreed that it could not possibly have been erected since the time of Herod the Great. Scholars are divided as to whether the date of its construction should be placed during the reign of Herod or at a much earlier period. Any person acquainted with both would say that the work at Hebron resembles in general the massive stone work in the substructures at Jerusalem, a portion of which has been demonstrated to be the work of Herod. Were this a complete statement of the facts, the case would be ended. A careful examination of the two, however, reveals differences which must be taken into our account: (1) The faces of the stones at Jerusalem are very rough while those at Hebron are smooth. (2) The sunk border on the edge of the stones, the marginal draft popularly called “bevellings,” is not so deep on the Hebron stones as on those at Jerusalem. We have also another important fact, that in the ruins of Hyrcanus’s palace at Arak El Emir, east of the Jordan, which dates from 180 B. C., there are great stones of Jewish origin nearly or quite identical as to the character of the work upon them with the stones at Hebron. Here are far better means of comparison for the matter of dates than the Jerusalem Herodian work.

Besides the facts now mentioned there are other considerations which make it very improbable that the structure at

Hebron belongs to the time of Herod the Great. (1) Hebron belonged to Idumea and Herod with all his building did not do much in that part of his dominions. (2) A special effort apparently was made by Josephus to specify all the important works of Herod and the structure at Hebron is not among them. (3) Had this structure been a small affair there would be a reason for its omission, but it was one of the finest in the land, and the probability that it would be mentioned, supposing its builder was Herod, increases with the magnificence of the work. (4) The name of the builder is omitted, and the probability of its being omitted increases as the date of its erection recedes from the time of Herod the Great. (5) On the supposition that the Hebron monuments were built by Herod, it is contrary to all that we know of Josephus for him to have spoken of them as he does. He says,—“The monuments of Abraham and his sons are still shown at Hebron, of the most beautiful marble and of exquisite workmanship” (*Wars.* iv. 9, 7). The inference is that they had not been erected in his day nor during the reign of Herod, but that they had been in existence as a national memorial for a long period.

But if the claim that they are Herodian work is not a valid one, to what period can their erection be assigned? The fact must be borne in mind that two hundred years before our era the Jews at Arak El Emir erected precisely similar work. The Hebron monuments could have been built after the return from the captivity; but to this view the impoverished state of the nation would, as Dean Stanley suggests, be a serious objection, and he is inclined to refer them to the period of the kings and “to none so likely as the sovereigns to whom they are ascribed by Jewish and Mohammedan tradition,—David or Solomon” (*Jewish church*, 2. 537). Unless indubitable proof can be brought forward to show that they are of the Herodian age, a thing it seems to me impossible, we have a right to ascribe them to an early period as the only date appropriate to Josephus's words, and to consider that generation after generation previous to the birth of Christ had preserved and guarded them with pious care.

VISITORS TO THE MOSK.

Several private persons claim to have entered the Mosk, but the evidence for their having done so is very meagre. If one or two of these have actually seen the inside of the building, they have added nothing to our knowledge of it. The list of those who have been allowed to enter the sacred enclosure is a small one, comprising six different parties. The first was the Prince of Wales in 1862; after him, in order, James Fergusson in 1864; the Marquis of Bute in 1866; the Crown Prince of Prussia, since known as Emperor Frederick III. in 1868; two sons, Albert and George, of the Prince of Wales, in April 1882; and General Lew Wallace in November 1882. With each of these persons, except Mr. Fergusson who entered alone, there was a small party of friends, so that the place has been pretty thoroughly examined.

The first plan made of the Mosk was that in A. P. Stanley's "Sermons in the East," (8vo. Lond. 1863); given also in James Fergusson's "The Holy Sepulchre and the Temple at Jerusalem," (Lond. 1865); and it is found in the appendix to Stanley's "Lectures on the History of the Jewish Church," first series, (American edition, p. 542). A later plan is found in the Quarterly Statement of the Palestine Exploration Fund, October 1882, from notes and measurements made during the visit of the Princes Albert and George in April of that year. Both plans are good and reliable, but the one in Stanley's works (as indicated) gives a clearer idea of the arrangement of the entrance, rooms, and tombs, than that found in the Quarterly Statement.

The interior of the Mosk is considered so sacred by the Mohammedans that a special order from the Sultan is necessary for Christians to enter it. I scarcely need to add that such permission is seldom granted and only on the rarest occasions. The circumstances were all favorable to our visiting the place unmolested as we had an escort of twenty-six soldiers besides the Consular guard. The Governor of Jerusalem and Palestine accompanied us. There were in the party two ladies, Mrs. J. M. Lane of Crawfordsville, Indiana, and the wife of the present writer, and these are the only

Christian women that have entered the Mosk for many centuries. Not only were our persons protected from harm but every facility for carefully examining the interior was afforded us. The custodian was exceedingly dignified and almost solemn in his look and manner, still he was attentive and formally courteous.

The Mosk, when one is actually within it, does not appear large and there is nothing about it that is imposing. In fact an air of dilapidation is apparent, as for instance in the ornamentation on the walls and the inclosures of the several tombs. On the contrary the Oriental rugs with which the floor is covered are some of the richest that I have ever seen. The impression of great size is lost perhaps by the fact that the interior is divided into separate rooms as I will explain. The building is entered from the southwest corner and the first few steps from the street are those which travelers are allowed to touch or stand upon. The flight ascends to the extreme southeast corner, turns then a right angle and goes north up to the level of the floor of the Mosk. This passage is lined all the way by massive stones of Jewish workmanship. The inclosing walls, I have not yet mentioned, are 200 by 115 feet (later measurements make them 197 by 111 feet), and the inclosed space is divided cross-ways into four sections, one of which is an open court, and the largest which occupies about one-third of the entire space, was originally a church. From the head of the stairs where the floor of the Mosk is reached, we pass first into the open court, turn directly to the left, that is to the south, and immediately enter the porch of the church. Counting the open space as one section, this porch will be the second of the four mentioned. Here in small rooms are the tombs of Abraham on the right and of Sarah on the left. With our faces still to the south we enter the church (the third cross section), where, also in separate rooms, are the tombs of Isaac on the right and that of Rebecca on the left. In the north cross section, north of the open court, are the tombs of Jacob and Leah;—Jacob's tomb being on the same side of the Mosk as those of Abraham and Isaac. The tomb of Joseph is in a room by itself on the west side beyond the old Jewish wall, and evidently a much later addition.

The reader is asked to remember that the six tombs are arranged on the floor of the Mosk in the form of a parallelogram at equal distances from each other. They are protected by rooms, as I have said, having doors or barred iron gates, so that one, if permitted to do so, can enter and walk around the tomb. I speak of "tombs" because that is the common word; each tomb, however, is a cenotaph four feet wide, eight feet long, and nearly eight feet high, with rounded tops. They are covered with beautiful and costly pieces of oriental silk richly embroidered with gold, those on the men's tombs being green, and those on the women's bright rose color. These are the gifts of different Sultans or other wealthy devotees of the Moslem faith.

These modern conventional cenotaphs, it hardly need be said, have no connection with the actual places of burial of the patriarchs. They with their wives were buried in a cave in the rock which is beneath the floor of the Mosk. To this cave there are in what we call the church, two entrances, one near its south wall and the other near its north wall about where that joins Abraham's tomb. Over the former is a heavy stone slab clamped down with iron bands which are worn smooth by the treading of feet upon them, showing that they have not been removed for generations. The Governor said that he could order the stone removed but the consequences to himself would be disastrous, meaning of course from the government at Constantinople. The entrance near Abraham's tomb was open. The hole was about eighteen inches in diameter and in it a light was suspended so that by getting down on our hands and knees we could see the chamber below. The floor was of earth covered with small loose stones, the walls were the native rock, and in one side of the chamber there were openings to a cave. This rock wall with a rough opening to a cave within it, is in no way unlike hundreds of similar places in Palestine.

What I have now described is all that any visitor has seen of the cave of Machpelah. I find the impression prevailing in some minds that Dean Stanley actually entered the cave. On the contrary he saw no more than we did.

The rooms in which the different tombs stand can be en-

tered by doors or gates as I have explained. Previous to our visit the gates to Sarah's tomb had not been opened; but by a little pressure we were allowed to enter even that most sacred inclosure.

It has been my aim to make the account of my visit to this interesting spot as brief as possible. Many more details could be given, but the main facts are now before the reader. In reply to questions that are frequently asked I will say, (1) That some day these caves will be entered and their secrets so long kept from the world will be fully made known. (2) Whatever else may be found in them I am almost certain that they contain no mummies. The limestone hills of Judea are wholly different from the hot dry sands of Egypt. The rock is not firm and moisture percolates and penetrates everywhere so that wood, iron, or human bodies however carefully prepared, cannot resist decay. This fact I have often urged whenever I have found persons who were over sanguine as to the revelations to be expected from the opening of these secret chambers beneath the Mosk at Hebron.

THE PROPHECY CONCERNING THE CHILD OF
THE FOUR NAMES: ISAIAH IX., '6, 7.

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These verses form the climax of a remarkable series of prophecies, belonging to the reign of Ahaz, found in Is. 7: 1-9: 7. The one concerning Immanuel we have already considered.* That was followed by the prophecy of Maher-shalal-hash-baz, declaring the speedy advance of the Assyrian and the downfall of Damascus and Samaria (8: 1-4). The king of Assyria also would not confine himself to the northern kingdom. Like a mighty river he would sweep onward over that country into Judah, not, however, completely subduing the latter; the waters would reach to the neck: a remnant would be saved. The land was Immanuel's (8: 5-8). The assurance couched in that name was exultantly expressed in a grand pæan of defiance toward hostile foes (8: 9f.). The true people of God were also distinguished. Not all of the inhabitants of Judah were to find refuge through Jehovah. Only a remnant, those that feared him rather than foreign confederacies. While to the others Jehovah himself would be an instrument of destruction (vs. 12-15). This doctrine concerning the remnant and its indestructibility, the prophet placed on record, sealed among his disciples and then announced his intention of calmly awaiting the impending judgment and promised redemption (vs. 16-18).

Much of Isaiah's prediction was fulfilled. Tiglath-Pileser conquered Syria and ravaged the northern kingdom, carrying into captivity the inhabitants of its eastern provinces (2 Ki. 15: 29; 16: 9). And while Judah at this time, did not then suffer as might have been expected from the prophet's words, from a combined invasion of Assyrian and Egyptian armies,

* See O. N. T. S., November, 1890, pp. 276-280.

(7: 18f.), still its condition was wretched and miserable. The intervention of the Assyrians had indeed removed the danger from the confederate enemies Pekah and Rezin; but this assistance had been obtained at a grievous cost. Heavy tribute had been paid; the treasures, both of the temple and the king's house, and doubtless much treasure also wrung by severe taxation from the people. So impoverished was the land that it is recorded in Chronicles that Judah was "low" and that Ahaz had been "distressed" and "not strengthened" by his alliance with the Assyrian king (2 Chron. 28: 19f.).

Although addressing the people of Judah, Isaiah had regard also to the northern kingdom. He had included its inhabitants in his threat of impending judgment (8: 14). So likewise he extended toward them his pity and assurance of deliverance; and so, when he warned his hearers against consulting wizards and necromancers, and bade them turn to his testimony and doctrine, he gave as a warning of impending punishment a scene of wretchedness and despair, which may have been taken from the experience of unhappy captives from the ravaged districts of Galilee: "And they shall pass through it [i. e. the land] hardly bestead and hungry; and it shall come to pass when they shall be hungry, they shall fret themselves, and curse their king and their God, and turn their faces upward; and they shall look unto the earth, and behold, distress and darkness, the gloom of anguish,—and into thick darkness they shall be driven away" (8: 21f.).

To this scene of woe the prophet joined his announcement of the future redemption. Upon these very districts that had so suffered, and were so exposed to danger the light of salvation would, perhaps first shine.* There would be joy like that of the harvest. The yoke of the oppressor would be broken. A victory like that of Gideon over Midian would be gained. The accoutrements of warriors would be destroyed (9: 1-5).

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his

* The prophetic intimation was fulfilled to the letter. Matt. 4: 16.

government and of peace there shall be no end upon the throne of David, and upon his kingdom to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of the Lord of hosts shall perform this" (9: 6f.).

Taking now these verses in connection with those immediately preceding, Isaiah then looked forward to the oppression of the Northern and Southern kingdoms by a foreign power, or regarded this condition already reached through the Assyrian, and expected that the land would be released from its thralldom through a ruler who should manifest the attributes of the fourfold name, and who should establish on the Davidic throne a peaceful, just, and righteous rule of continually extending dominion, which should last forever. This is the plain and simple meaning of his words. Thus he sets forth the same elements that are found in the Immanuel prophecy, only the judgment here is left further in the background, while to the front in greater fulness is brought that of the indestructibility and ultimate triumph of Jehovah's people. The indefinite Immanuel here assumes distinctness, and Isaiah gives the first direct definite prophecy of the personal Messianic king.* This thought, however, was not a new one. In substance it was in the promise made to David of the close relationship to exist between Jehovah and his seed, and of the perpetuity of his house and kingdom (2 Sam. 7: 12-16). Men must have seen that this promise in its fulness had not been realized in Solomon, although he had built the house for Jehovah: neither could any subsequent king lay any claim to its realization. The thought of such a future king was close at hand also in the previous prophecies of the triumph of Israel over its enemies and the restoration of the Davidic glory and power (Amos 9: 11f.; Hos. 1: 7, 11; 3: 5). A kingdom must have a king, and so in the minds of the people there must have been earnest expectation and longing for this ruler. The distress brought by the weak and impious Ahaz must also have urged the need of a highly endowed monarch. It was an opportune moment then to declare the Messiah's advent. The prophet gave him four

* Unless Ps. 110 is to be excepted.

names.* The first is Wonderful-Counselor, or more exactly a Wonder of a Counselor, one who in his statesmanship is a marvel. How the wretched failure of Ahaz in this particular would emphasize the need of this attribute in the Messiah.

The second name Mighty God, (*El gibbor*), God a hero, has occasioned much discussion. The question raised is whether Isaiah meant by this title directly to teach that the child would be an incarnation of Jehovah. Probably not. Otherwise we cannot explain why he never further unfolded and made central this thought. It was also not foreign to Hebrew usage to apply divine names to men of exalted position. Thus we have the term *Elohim*, God or gods, given to judges (*Ex. 21: 6*) and rulers of Israel (*Ps. 82: 6*). This same expression, *el-gibbor*, is found in the plural used of men in *Ezk. 32: 21*, and *el* also of Nebuchadnezar in *Ezk. 31: 11*. The child, moreover, is not said to be *el gibbor*, but is only thus named, and very frequent was it to give a Hebrew child a name of which *el* was a compound. And hence although this expression stands for Jehovah in *10: 21*, we cannot find that the prophet taught here directly the incarnation of deity. Such a fact however may be regarded *indicated*, awaiting subsequent revelation for its discernment. "If," says Delitzsch, "we look at the spirit of prophecy, the mystery of the incarnation of God is unquestionably indicated in such statements as these. But if we look at the consciousness of the prophet himself nothing further was involved than this, that the Messiah would be the image of God as no other man ever had been (cf. *el. Ps. 82: 1*), and that he would have God dwelling within him (cf. *Jer. 33: 16*). . . . The expression did not preclude the fact that the Messiah would be God and man in one person, but it did not penetrate to this depth so far as the Old Testament consciousness was concerned." This child then as a hero, a mighty man of valor or war would be as one divine (cf. *Zech. 12: 6-8*).

The next name Everlasting Father, we explain in refer-

*The separation of the first name into two, Wonderful and Counselor as in A. V. and R. V. Text, is plainly wrong. There is nothing distinguishing in the term Counselor. Any king could bear that title. The other names consist of a pair of words; and hence most likely this one also. The true reading is given in the margin of the R. V.

ence to the fatherhood by Gen. 45 : 8, where Joseph is called a father to Pharaoh, and by Isaiah 22 : 21, where it is said that Eliakim will be a father to the inhabitants of Jerusalem and the house of Judah. The future king will *perpetually* provide in a fatherly manner for his people. Did this imply that he would be immortal, or is the word everlasting to be explained as complimentary, of the nature of the salutation, "Let the king live forever," or after the analogy of oriental titles of homage, as Rameses II. of Egypt, for example, was called "endowed with life, eternal and forever." We cannot, however, so minimize the force of this term. An immortality certainly was promised. Was it however of the king himself or of such beneficent rule? The prophet does not directly decide. Probably he had no theory about it. Of the future salvation, peace, righteous government, and wide dominion of the faithful remnant, he was sure. Of *this* there would be no end. But exactly *how* God would accomplish this he does not tell us. In the light of 25 : 8 we should think of immortality belonging both to the king and his subjects; in that of 65 : 20 not immortality but patriarchal longevity, and thus there would be a succession of rulers rather than one only. Doubtless however the former view of individual immortality is nearer the conception of the prophet than the latter. We are apt to trouble ourselves far more over the *how* of the future purposes of God than did the Hebrew prophets. They had the firm assurance of the realization of certain great ends demanded by the divine character, but of the times and ways they appear usually little concerned.*

The name Prince of Peace explains itself. He would be the victorious author of this peaceful era, and also the security for its continuance.

Such then is our explanation of this passage. The prophet stands here again as a seer. The black cloud of Assyrian oppression overhangs his people. Beyond that is the bright dawn of Immanuel's kingdom. Isaiah

* Another rendering of the words translated everlasting father, or father of eternity, is worthy of notice. It is, father of booty, distributor of spoils. This translation is perfectly admissible. Whether it is to be preferred to the usual one must be decided by the context and thought of the passage. Dr. Briggs in his *Messianic Prophecy*, page 200, very strongly argues for its adoption.

may have expected this within his own life time, or he may not. His picture of the Messiah here as he looked forward was far different from ours. There was little of the spiritual in his. It served for little more than a type, just as was the old warrior King David. Isaiah saw one perfectly fulfilling the ordinary duties of an earthly monarch, and for this crowned and exalted with his four names. Isaiah saw salvation wrought in deliverance from temporal foes. His vision was circumscribed. Only in the ethical and eternal character of the Messiah's kingdom is it identical with ours. He stood upon Old Testament ground. He had not entered into the promises.

THE EXTERNAL FORM OF THE QURAN.

By Rev. Professor CHARLES HORSWELL,
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In size the Quran is much larger than the New Testament, but it contains only about four-fifths as much material. The ordinary edition presents a very striking and beautiful page; a distinctness of type that is exquisite. As one opens the book for the first time, there seems to be reflected from it something of that mystic reverence with which it has been hallowed by the Muslims. On the title page we read "The Quran; and it leads in the right way and teaches discrimination." The book is divided into 114 chapters, called *suras*. These *suras* are of very unequal length, some containing twenty-five words, others twenty-five pages. Chapters two to nine, inclusive, contain one-third of the book. The chapters are again divided into verses of unequal length. There is another division by which the Quran is apportioned for public reading, either into sixty or thirty equal parts, each part assigned to a

reader, so that the whole book may be read through every day. These last divisions are marked in small type on the margin.

The superscription of each sura consists of three parts. First, the title proper; second, the statement as to where it was revealed, i. e. at Mecca or Medina, with the number of the verses; third, the "Bismillah."

The title proper, which is the first line of the superscription, represents a particular matter treated of, or person mentioned—very often some prominent word. The matter referred to in this title may be in the beginning of the sura, or near the middle, or at the end. In the shorter suras the subject-matter clusters readily enough about some important word or phrase; also in the longer suras, if there is unity of thought or a connected story. But there are many cases where the title stands for the merest fragment of the sura, and has not the remotest connection with the rest of it. For example, the title of the second sura refers to about four verses out of 285. Sura ten, called "Jonah," might as well have received half a dozen other titles, for not more than a fifth of its material—and that the very last in the sura—has any connection whatever with Jonah.

To read, in succession, these so-called titles, gives little or no idea of what the chapters contain—"The Cow, The Table, The Spider, Abraham, The Night-Journey, The Greeks, The Striking, The Creator, The Resurrection, The Wrapped-Up, Abu Laheb, The Afternoon, The Elephant, Declaration of God's Unity."

What evidence is there that these titles were the work of Muhammed? *First*—The editorial work of the Quran furnishes manifold proof of the superstitious reverence of the compilers. There is little probability that *they* added them. *Second*—In the MSS. copies neither the chapters nor the verses are numbered. As the constant use of the suras in public worship required some means of reference, there must have been some way of distinguishing them. *Third*—Some of the suras Muhammed mentions by their titles—e. g., at the battle of Honein he addressed a company of his followers as "The men of the sura Bacr."

The second line of the superscription states whether the sura was revealed at Mecca or Medina. In some cases we find part of it belonging to Mecca and part to Medina. If this matter be in dispute, it is so stated. In the MSS., verses are not numbered. The reason for this is evident. The chief disagreement between the several editions of the Quran consists in the division and number of the verses. Some editions have only 6,000 verses, one as high as 6,236.

The third line of the superscription, found everywhere, except in the ninth sura, is the "Bismillah"—"In the Name of the Most Merciful God." This is a peculiar mark, used everywhere as the distinguishing characteristic of their religion, it being counted a sort of impiety to omit it.

Prefixed to twenty-nine chapters of the Quran are certain letters of the alphabet, sometimes one letter, sometimes two, sometimes three, and in one case five. A. L. M. is the most common combination. Many ingenious conjectures have been made as to their import: (1) That they stand for the words "*Amar li Muhammed*," meaning "At the command of Muhammed;" (2) for Allah, Gabriel and Muhammed; (3) numerically, the letters represent seventy-one. Some drew from this the conclusion that in seventy-one years the Muslim faith would be universal. There is one observation of more special note, that, in cases where these letters occur, there is reference, in the opening lines of the sura, to the "revelation" or "handing down." Only two suras that have the letters begin differently, and only four suras that begin in this way lack the letters. Muhammed may have meant these letters as a mystic reference to the original text, in heaven. (Commentators generally agree that no one but God knows their meaning.)

The suras are placed in the Quran to-day just as they were arranged by Zeid in his first collection. There is an utter lack of sequence, logical or chronological. The initial or opening prayer stands first. After this there seems to be an effort to arrange the suras according to their length; the longest first. But even this is not strictly adhered to. We can scarcely think that the present arrangement received any sanction from Muhammed. On the other hand, there is

every evidence to prove that if there had been any fixed order for the material while the prophet lived, the compilers would have scrupulously followed it. The present disorder must be attributed to the condition of the material from which the collection was made, and to the false zeal of the compiler, which left the Quran a chaotic jumble. We find in it a portion produced at Medina immediately preceding a passage revealed long before at Mecca; a command placed directly after a later one which cancels or modifies it; an argument suddenly disturbed by the introduction of a sentence foreign to its purport. The fact that some of the suras are so short, naturally suggests that the longer ones may be compilations, especially since short passages were often given out in dribbles, and even single verses, as occasion required. There is a tradition to the effect that Muhammed used to direct his amanuensis to enter *this material* in the sura which treated of such and such a subject.

To show that these statements as to arrangement are not exaggerations, and that we may appreciate the painstaking patience by which critics have obtained their results in the last twenty-five years, let me quote from an earnest advocate of Muhammed, writing in 1840. Abuse of Muhammed put Carlyle in the mood to defend the prophet's character. In doing this he was necessarily led to say something about the book. There is no doubt about Carlyle's intentions. He distinctly asserts, "I mean to say all the good of him I justly can," but "I must say the Quran is as toilsome reading as I ever undertook. A wearisome, confused jumble, crude, incondite, endless iterations, long-windedness, entanglement, *most* crude, incondite. Insupportable stupidity in short. Nothing but a sense of duty could carry any European through the Quran. We read in it—as we might in the state paper-office—unreadable masses of lumber, that perhaps we may get some glimpses of a remarkable man."

Since the Quran is the chief source of information, both for Muhammed and the Muslim religion, and only as we read it aright can we interpret the life of Muhammed and the faith of his followers, it is clear that the importance of a critical arrangement cannot be over-estimated. The problem

is not a simple one, and the results obtained vary. Three methods have been employed. First, the Muslim compiler, with Pharisaic reverence, "performing his ablutions every time he approached his task, daring only to put the sacred fragments in juxtaposition; leaving legend, doctrine, prophecy in one interminable mass, told over and over again with little verbal variation;" not venturing to select from repeated versions of the same incident, nor to reconcile differences, nor to connect abrupt transitions of context by the alteration of a single letter. This is the form of the Quran as it comes to the English reader in the ordinary translation. Over against this method of dealing with the material, is the school of criticism that regards the *entire* Quran as a piece of patchwork, that overlooks the characteristics of the Semitic mind and attempts to square the book by standards foreign to the literature. Nöldeke confesses that he has carried this style of criticism too far, and Wellhausen thinks Sprenger has done the same.

Between these extreme views is another that is satisfied with drawing a somewhat distinct line between the Mecca and Medina Suras, corresponding to the radical change experienced in the life of the author. Since the Medina suras are colored by events fairly well known, the dates of the separate suras are obtained with some degree of accuracy. The Mecca suras present greater difficulties. Prof. Weil has classified them into three groups. The short suras are the oldest. They are farthest removed in style from the Medina passages, and form a distinct group. It is not difficult to form another cluster of the *later* Meccan suras, that show marked affinity with those of Medina. Between these two groups stand a number of suras which bear the marks of transition from the first to the third. These groups cannot be separated by sharp lines, and within any group it is altogether impossible to determine even a probable chronological order.

We have only to speak of style so far as it affects the *form*. Muhammed declined to be rated as a poet. No one of the fifty-five titles of the Quran indicate that it is poetry. The variety of the material demanded a similar variety in the

method of treatment. A prose style would well suit much of the matter in the Quran. But Muhammed adopted a rhymed prose, which could well express the more poetic sections, but imposes on the Quran, as a whole, a very burdensome yoke. There is a persistent effort to give to the terminations of verses similar sounds. In the second sura, which is the longest, the majority of verses end with the syllable "*un*" or "*in*." In sura thirty-five there is the same effort to use the letter "*r*" at the close. The combination may differ, and the uniformity with which it is carried out, but the effort is quite generally manifest. This has made the style stiff and unnatural, since it has dominated both the order and the choice of words. It has also caused abruptness by the introduction of irrelevant matter and led to endless repetition of familiar phrases, such as "the powerful," "the wise," "the merciful," "the compassionate." It has also given different forms to the same word. In sura 69, verse 17, there can be little doubt but that the choice of the numeral eight is determined by sound and not by fact. As the number refers to the angels that bear the throne of God, it manifests the extreme influence of the rhyme. In some cases we find not only a recurring syllable, but a recurring sentence. In sura 55 the words, "Which, therefore, of your Lord's benefits will ye ungratefully deny," are repeated thirty-one times. The facts, too, that so many sentences begin with "On a day when," where the connection is invisible; that in sura 18 the words "till that" occur eight times as a conjunction in close succession; go to prove that Muhammed was not a master of style.

A comparative study of the external forms of the Quran and the Bible suggests some parallels that are of interest.

(1) In the Quran God is represented as speaking in a more direct form, if possible, than in the Bible. It is dominated from first to last by a "Thus saith the Lord."

(2) The text of the Quran has been preserved with the greatest care. To countenance a various reading is by a Muslim regarded as an offense against the state. "No other work" (says Muir) "has remained for twelve centuries with so pure a text."

(3) Not only have the words and letters of the Quran been counted, but pains have been taken to compute the number of times each letter of the alphabet occurs.

(4) On the matter of vowel points it is worthy of notice that the texts were pointed about the same time, and for the same purpose, i. e. to preserve a standard text. In each case they were soon regarded by many as an original element of the book. In each case there has been a fierce and prolonged contest as to the origin of every minutia of the text. By the Muslims the question of whether the Quran was uncreated and eternal was controverted with so much heat "that it occasioned many calamities under some of the Caliphs," making necessary a public edict, declaring the Quran to be created, and that those who held the contrary opinion should be whipped, imprisoned and put to death. On the other hand, Christian theologians in Switzerland in 1678 enacted a law that no person should be licensed to preach unless he publicly declared that he believed in the divinity of the Hebrew vowel points and accents.

(5) Under the head of superscriptions there is first in the case of the Quran and the Bible the question of their genuineness; second their relation to the subject-matter. What has been said in regard to the inaptness of the titles of the Quran has its parallel in the bere'shith of Genesis, the shemôth of Exodus, the wayyiqra' of Leviticus, the bemidhbar of Numbers, and the debharim of Deuteronomy. The title "Samuel," as applied to the first two books of the Kings and the fanciful divisions of the cxix. Psalm, are further examples.

(6) With the mysterious letters of the Quran may be compared the Majuscular and Minuscular letters of the Massorites. Concerning their interpretation it is interesting to know that a Mr. W. H. Black, F. S. A., in a paper read before the Chronological Society of London, October 4th, 1864, propounded the theory that the sum total of the Majuscular letters is designed to give the date of the Pentateuch.

(7) Aside from the parallel divisions of chapter and verse, the Quran and the Bible are divided for systematic reading in public service.

(8) Attention has been called to the lack of arrangement

in the Quran. There is abundant evidence that some of the material now combined existed at an earlier time in separate form. This suggests at once the question of the analysis of the Pentateuch, and of a first and second Isaiah.

(9) Several fragments of the Quran are preserved as genuine that are not in the text, so that the question of the *canon* finds its parallel.

(10) The necessity of a careful study of the historic background is ever present in the Quran, as in the Bible, in the scientific interpretation of the material.

(11) The absence of historical data, in both books, is most worthy of notice. Muhammed's name occurs but five times in the Quran, and only two contemporaries are mentioned. If we put beside this the statement from the lips of Ali, "There is not a verse in the Quran of which I do not know the matter, the parties to whom it refers, and the place and time of its revelation, whether by night or by day, whether in the plains or upon the mountain," and keep in mind at the same time the immense activity and the many personal encounters of the prophet's life, we are led to wonder at the suppression of historic detail, as we wonder at a similar absence of historical data in the songs of Deborah and Hannah, in the Psalter and the book of Job.

PSALM XLV.

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I. AN INTERPRETATION OF THE PSALM.

There are those who see in this psalm, only the epithalamium of an earthly king. But if a secular song, why should it be entrusted to the leader of Temple music? and if it were such, then neither its composition, nor its execution would befit Korahites, whose singing was consecrated to the worship of Jehovah. Besides "Maskil" tells of *pious consideration*; and the "delights" which the song rehearses, are by the original stamped with holiness.

Its extended heading suggests that the song is of deep import.

That it has a place among the psalms, that tradition refers it to Messiah, that proof of Messiah's dignity is hence derived by the epistle to the Hebrews, and that expressions in the song, if addressed to a mortal king, would be gross flattery—all point to him, whose coronation, and priesthood, and all-prevailing dominion, David celebrates in psalms 2 and 110.

Here is sung, by one familiar with the doings and splendor of Solomon's court, the marriage of the peerless king Messiah—"the holy and divine union of Christ with the Church!"

The following is the sacred singer's course of thought.

Verse 1. He says, that like water from a fountain, there wells from his heart matter for rich discourse; and as he fashions it, his constant thought is: "My work (my creation) is in honor of a great king!" That he may give expression to his full heart, he asks that words may flow from his tongue—freely, as from the reed of a skillful scribe.

Verse 2. The beauty of this king he extols, as beyond human comparison! his speech as having surpassing sweetness! [Corporeal beauty cannot be here in mind, for that is

perishable; but *spiritual* beauty, and gracious lips (compare Luke 4: 23.) tell of God's enduring blessing—perceived to be upon this king.]

Verses 3 and 4. To this king so fair and gracious, there also belongs prowess; by reason of which the poet invokes him to take to himself his sword—his irresistible glory, and thus equipped to go forth to victory in behalf of sincere men, suffering wrongfully. He predicts that in such expedition, the king's right hand will be sure to perform—will as it were, *guide him to*—stupendous deeds!

Verse 5. To the seer, his petition has even now fulfilment; for to his eye the king is present, with sharpened arrows, (ready for immediate use). But before the seer has well noted, they have sped—yonder *whole nations* are falling, are prostrate beneath the conqueror's chariot! for lo, those fatal arrows have pierced their heart!

The king's enemies slain, the time is fit to speak of the stability of his throne, and the seer honoring him as Divine declares,

Verse 6, that the king's rule is—everlasting! Not only are there now none from without to disturb his rule, but *within* it is strong, by reason of his care for the lowly, by his incorruptible dealing with the proud oppressor, by his *uniform* justice—all implied in his *sceptre of equity* (compare Is. 11: 4).

Verse 7. Even all along in the past the king has cleaved to the right, and consequently abhorred that which is evil. (The past tense of the Revision is in accord with the LXX., the Vulgate, and English versions before 1611.)

This steadfast doing implies effort, self-denial—merit, to which has now come reward and a festal day, whereon the king receives from his God an anointing, that bestows upon him unparalleled felicity!

Verse 8. Anointing calls to mind the "precious ointment" used for that purpose. It has run down to the king's robes (compare Ps. 133,) and so filled them with fragrance, that its spices seem to be their very warp and woof. [Perfumes are greatly esteemed by the orientals.]

Glad in heart, and in glad raiment, the king comes to

splendid palaces (the plural of grandeur) where only gladness greets him.

Verse 9. Princesses here do him honor; and lo! one in array so dazzling, that it seems of simple, purest gold, has place at the king's right hand—the place of queen!

Verses 10, 11, 12. Of this bride, come to such exaltation, the seer implores an earnest hearing; and with allusion to the law of marriage (Gen. 2: 24), and to the calling of Abraham (Gen. 12: 1), he exhorts her to entire devotion to the king, lest otherwise she repel his ardent affection for her. That he is *lord* tells of superior worth, and right to be honored and loved; and she should therefore give him loving reverence. If she does so, honor will come to her, and the mightiest and richest will bow before her face.

Verse 13. And now, a time having elapsed since her betrothal, this daughter of a king, in gorgeous apparel, awaits in her father's palace the coming of the king, her bridegroom, to take her for his wife, and to the home that he has prepared for her.

Verse 14. The bridegroom approaches. (1. Maccabees 9: 37-40, shows that the bridegroom did not always come all the way, but that the bridal party went out to meet him.) With pomp they lead forth the bride to meet him, spreading tapestries in the way for her to tread upon. The princesses spoken of above, are her associates, and follow in her train. They like her are brought unto the king. (That is, to be his brides. Which shows that the language is figurative. For while Solomon and other kings married many wives, they married them one by one.)

Verse 15. The procession moves on with glad music and demonstrations of joy, until at length it enters the palace of the royal bridegroom, and the marriage feast begins. (Compare Rev. 19: 7-9.)

Verse 16. The seer addressing the bridegroom, predicts from this marriage a glorious offspring, to become princes over the king's world-wide domain!

Verse 17. The seer is determined to celebrate this king in all the generations to come! (Perhaps he sees that his inspired song will live, even as it has done. Or perhaps he

speaks as a member of the living church of God.) The seer is confident that the excellencies of king Messiah, being declared, men will confess his worth, and give thanks to him for his benefits—forevermore!

II. A FREE RENDERING OF THE PSALM.

To the Chief Musician. Set to (the melody) "Lilies." By the Sons of Korah. A Maskil. A Song of Delights.

My heart is overflowing with a goodly theme!

Unto myself I say:

"My work respects—a king!"

My tongue, be pen of writer apt.

Far fairer thou than sons of men!

Grace into thy lips is poured—

Token that God has blessed thee evermore!

Gird thy sword upon thy thigh, O Mighty One!—

Thy splendor and thy majesty;

Yea, with thy majesty girt round,

Ride prosperously forth,

For sake of truth, and right oppressed;

And deeds that awe, let thy right hand point out to thee!

Thine arrows, they are sharp—

Lo! peoples underneath thee fall—

In heart of them who hate the king.

Thy throne, O God! forever and forever stands;

Sceptre of equity, the sceptre of thy realm!

Thou hast loved right, and hated wickedness;

For this, has God, thy God, anointed thee

With oil of gladness—on thy fellows not bestowed!

Myrrh, and aloes, cassia—thy garments all;

From ivory palaces sweet strains sound out to welcome thee;

King's daughters to thy state belong;

At thy right hand, lo! stands a queen,

Shining in Ophir gold!

Hear, daughter, and perceive, and bow thine ear;
 Forget thy people, and thy father's house;
 That so thy beauty may delight the king!
 For he is thy lord, and thou shouldest worship him!
 Then the daughter of Tyre with gifts—shall sue to thee
 Even they who are richest in all the earth!

All glorious the royal maiden in the palace sits:
 Her raiment—textures wrought with gold.
 On gay embroidery is she conducted to the king;
 Her virgin companions in her train are brought to thee—
 Conducted all with joyfulness and exultation!
 They enter now the palace of—a king!

Where thy fathers stood, shall be thy sons,
 Whom thou mayest princes make in all the earth.
 O, let me celebrate thy name in every age!
 So peoples will give thanks to thee,
 Forever and forevermore!

III. NOTES ON PSALM 45.

Verse 6. The Hebrew uses great conciseness. "Joshua" =Jehovah's salvation, stands for: "He to whom Jehovah gives salvation;" "Zedekiah" =Jehovah's righteousness, stands for: "He by whom Jehovah deals righteousness;" and when Jer. 33, designates Messiah as: "Jehovah our righteousness," it teaches, that by Messiah Jehovah secures for us righteousness. In the prophets, "David" often stands for: "son of David." So we need not be altogether surprised, that he who has already been called the Son of God, by way of eminence (Ps. 2.) and bidden to take his seat on the throne of God (Ps. 110.), should here be called—"God." There was no Hebrew adjective corresponding to one "divine," "godlike," that would have served the poet had he cared to express himself less strongly. The "thy God" of the next verse shows a limitation of the language here.

Verse 8. The "*honorable women*" of our versions, signifies, such as *confer honor*. Literally: "King's daughters are among the precious ones (or, things); that is, they enter into

the constituents of the king's rare estate. Luther renders here: "In deinem Schmuck gehen der Könige Töchter" (in thy set of jewels kings' daughters have a place).

These princesses represent the gentile nations, now converted. They are the queens (little princesses) of Is. 49: 23, who there give the marrow of their life to the people of God.

The queen who appears at the king's right hand, is Israel turned from her idolatry, and we have here the re-betrothal of Hosea 2: 20.

With the Jews, betrothal bound as marriage does with us. Its formalities would occur at the home of the bride—in her father's house; and the address of verses 10, 11, 12, was suited to such occasion.

An interval, longer or shorter, occurred between betrothal and the marriage, whose essential ceremony, was the *taking* of the bride from her father's house.

Verse 11. The union of God and his people, of Christ to his church is elsewhere compared to the marriage relation (see Is. 62: 5, and Ephes. 5: 22).

THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED,

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STUDIES XLIX. AND L.—THE BURIAL, RESURRECTION AND ASCENSION. LUKE 23 : 50-24 : 53.

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

I. EXAMINATION OF THE MATERIAL

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

§ 1. Chapter 23 : 50-56.

1. Read and note a subject: *The Burial of Jesus*.
2. Among other important words and phrases note (1) *councillor* (23 : 50), i. e. member of the Sanhedrim; (2) *had not consented* (23 : 51), had he objected? (3) *city of the Jews*, why is this statement made? (4) *was looking*, etc., not meaning necessarily a disciple of Jesus, cf. John 19 : 38; (5) *tomb*, etc. (23 : 53), significance of the two descriptive clauses following? (6) *preparation* (23 : 54), for what? (7) *prepared spices*, etc. (23 : 56), with what design? (8) *on the Sabbath they rested*, etc., peculiar to Luke, why?
3. The thought of the passage may be worked out into the student's own statement.
4. A practical thought is found in the fact that the death of Jesus brought Joseph to a decision openly to minister to him. His character is proved by the crisis.

§ 2. Chapter 24 : 1-12.

1. A suggested subject is: *Jesus risen*.
2. Words and phrases of special interest are: (1) *the stone* (24 : 2), cf. Mt. 27 : 60; (2) *entered in and found not* (24 : 3), significance of this? (3) *two men stood* (24 : 4), compare Mk. 16 : 5 and explain; (4) *he spake unto you*, etc. (24 : 6), when was this? (5) *all the rest* (24 : 9), who are meant? (6) *Mary, the mother of James* (24 : 10), cf. Mk. 15 : 40; (7) *they disbelieved* (24 : 11), why mention this? (8) *but Peter*, etc. (24 : 12), recall his last appearance; (9) *cloths by themselves*, what could this mean?

3. The student may work out his own condensation of the passage.
4. Consider how those who are seeking in this extremity to do what they can for their Lord are rewarded with the first knowledge of his resurrection.

§ 3. Chapter 24 : 13-35.

1. The student may read the passage and name a subject.
2. The student may study the following special points: (1) *two of them* (24 : 13), not apostles but disciples; (2) *questioned* (24 : 15), as though they could not agree on any explanation; (3) *Jesus drew near*, etc., why should he have sought these somewhat inferior disciples? (4) *were holden* (24 : 16), (a) because of absorption in their thoughts, or (b) supernaturally? (5) *named Cleopas* (24 : 18), light on Luke's informant? (6) a *prophet* (24 : 19), how explain this conception? (7) *chief priests* (24 : 20), note where they place the cause of Jesus' death; (8) *hoped* (24 : 21), what light on the general feeling among Jesus' followers at this time? (9) *slow of heart to believe* (24 : 25), meaning? (10) *and to enter*, etc. (24 : 26), i. e. and *thus* to enter; (11) *he made as though*, etc. (24 : 28), i. e. to test them; (12) *eyes were opened*, etc. (24 : 31), supernaturally? (13) *to Simon* (24 : 24), significance of this?
3. The statement of the thought may be prepared by the student.
4. The thought of the sympathy of Jesus with the difficulties of his disciples and the skilful way he deals with them, is full of interest.

§ 4. Chapter 24 : 36-43.

1. Consider the following subject: *Jesus' Appearance to the Company of Disciples*.
2. (1) *As they spake* (24 : 36), i. e. on the evening of that day; (2) *reasonings* (24 : 38), light upon their state of mind; (3) *see my hands*, etc. (24 : 39), i. e. that they are those of the crucified Jesus; (4) *handle*, another proof; (5) *did eat*, (24 : 43), the third proof.
3. The thought may be expressed by the student in his own words.
4. The student may decide on the religious teaching.

§ 5. Chapter 24 : 44-49.

1. The student may make his own statement of the subject.
2. Important words and phrases are: (1) *and he said*, etc. (24 : 44), at this time? cf. Mt. 28 : 16; (2) *how that all things*, etc., why remind them of this? (3) *then opened he*, etc. (24 : 45), how (a) supernaturally? or (b) by repeated interviews and explanations as to the way to study the O. T.? (4) *should be preached* (24 : 47), (a) emphatic, (b) why now? (c) how is this "written?" (5) *witnesses* (24 : 48), in what sense? (6) *the promise of my Father* (24 : 49), (a) i. e. I give you the Holy Spirit which my Father promised, (b) when was this promised?
3. The condensed statement may be made by the student.
4. Consider as a religious thought the emphasis laid by Jesus on the Old Testament Scriptures, and our duty to study them.

§ 6. Chapter 24 : 50-53.

1. After reading, consider a subject: *The Ascension of Jesus*.
2. (1) *Led them out* (24 : 50), (a) at this same time? (b) whom? (2) *he was parted* (24 : 51); (3) *into heaven*; (4) *worshiped him* (24 : 52); (5) *great joy*, why at this time? (6) *continually in the temple* (24 : 53).
3. The student may work out the thought.
4. The religious teaching of the Ascension—what is it?

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

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

THE BURIAL, RESURRECTION AND ASCENSION.

- § 1. THE BURIAL OF JESUS.
- § 2. JESUS RISEN.
- § 3. JESUS AND THE TWO DISCIPLES.
- § 4. JESUS' APPEARANCE TO THE COMPANY OF DISCIPLES.
- § 5. THE LAST INSTRUCTIONS.
- § 6. THE ASCENSION OF JESUS.

- 2) **The Summary.** The student may study carefully, and criticize the following summary statement of the thought, reducing it to smaller dimensions as far as possible: *Joseph, a councillor, but friendly to Jesus' work, gets Pilate's permission to take Jesus' body, and just before Sabbath he puts it in a new rock-tomb, the women friends of Jesus looking on. Duly resting on the Sabbath, they bring spices at dawn, but find the tomb open, the body gone, and two angels there who remind them, startled, of what Jesus said about his rising the third day. The women are not believed when they tell the disciples of this, though Peter runs to the tomb and wonders at the sight. Two disciples walk to Emmaus, and sadly discussing the affair, are met by Jesus, whom they do not recognize. He shows them how the Scripture is fulfilled in his dying, reveals himself at supper and vanishes. They go to tell the disciples who have heard that Simon has seen him. Suddenly Jesus stands there, calms their fear by showing them that he is no ghost, and makes them understand clearly the Scripture testimony to the gospel for the world in his death and resurrection. This they are to preach after they have received power. Leaving them outside the city, he blesses them, and ascends into heaven. They worship Him, and, returning to Jerusalem, praise God.*

2. Observations upon the Material.

- 308) 23 : 50, 51. Jesus had some men of high position among his followers. Sabbath and for the Passover, which came on the Sabbath that year, cf. John 19 : 14. †
- 309) 23 : 53, 56. Some burial customs are alluded to. *
- 310) 23 : 54. The question is whether (1) this was the day on which "preparation" was made merely for the Sabbath, or (2) this was the Preparation both for the
- 311) 23 : 53-55. There seems to be no doubt of the fact that Jesus really died. ‡
- 312) 23 : 56. Mark seems to imply (16 : 16), that these spices were bought when the Sabbath was over. §

* See Stapfer, *Palestine in the time of Christ*, pp. 165-171.

† See Gardiner, *Harmony*, p. 220; *Ederheim*, II., pp. 567, 568.

‡ The certainty of the death of Jesus before his burial is raised above every rational doubt, and partially attested even by the manner of His burial. *Van O.*, p. 384.

§ Possibly, we have two groups of women—the two Maries and Joanna, and the others (ch. 24: 10)—taking part in the same work; possibly, what they did on the Friday afternoon or evening was not enough, and it was necessary to buy more spices as soon as the shops were open on Saturday evening. *Plumptre*, p. 393.

It would be better to assume, as Luke makes no mention of the hour, that he had put that item of his narrative out of its proper order. *Bliss*, p. 343.

- 313) 23 : 55, 56. The interest taken by these women is very striking. They certainly do not expect his resurrection. *
- 314) 24 : 2. Luke refers to an incident of which, however, he makes no previous mention.
- 315) 24 : 3, 4. The expectations and perplexity of the women are indirect proofs of the death of Jesus, and therefore of the reality of the resurrection.
- 316) 24 : 11. The disbelief of the apostles shows their idea about the death of Jesus and his resurrection.
- 317) 24 : 12. This verse about which there is some doubt links Luke's narrative with that of John.
- 318) 24 : 1-12. A comparison of Luke's account with those of the other Gospels shows many divergencies and much confusion. †
- 319) 24 : 13-35. This narrative is peculiar to Luke, and one of the two disciples was probably his informant. ‡
- 320) 24 : 18. This inquiry shows the excitement that prevailed in Jerusalem during these days.
- 321) 24 : 30, 31. Jesus acted as the host, and it seems that the familiar action and manner disclosed the truth to them. §
- 322) 24 : 16, 31, 37. Jesus does not seem to have the same appearance as before his death. (Cf. Mk. 16 : 12.) ¶
- 323) 24 : 37. The terror is the occasion for a more thorough and convincing proof of his resurrection. ¶
- 324) 24 : 25, 26, 44. Jesus makes great use of

* And so the very spices the women prepare for the embalming are a silent but a fragrant testimony to the reality of the Resurrection. They show the drift of the disciples' thought. Burton, *Gospel of St. Luke*, p. 401.

† The arranging of them all into a clearly consistent history is, confessedly, a perplexing task, as would be the same in the case of any exciting fact, presenting many phases to many interested persons. *Bliss*, p. 344.

Each, though presenting different details, indicates a movement from doubt to certainty, from fear to hope and joy. These phenomena in the written records effectually dispose of all the theories which seek to set aside the Resurrection of our Lord as a historical fact. Such narratives could not be utter falsehoods; had they been the invention of later times, the divergencies would not have appeared. *Riddle*, p. 351.

To the different narrators, the central point of interest lay in one or the other aspect of the circumstances connected with the Resurrection. Not only St. Matthew, but also St. Luke, so compresses the narrative that the distinction of points of time is almost effaced. St. Luke seems to crowd into the Easter Evening what himself tells us occupied forty days. His is, so to speak, the pre-eminently Jerusalem account of the evidence of the Resurrection; that of St. Matthew, the pre-eminently Galilean account of it. *Ederheim*, II., 621, 622.

‡ The particularity of detail, and the fact that the whole chapter seems to give the impressions of one of the two who walked to Emmaus, have led some to the opinion that Luke was himself the companion of Cleopas. But Luke was probably a Gentile. It is most likely that Luke derived his information from Cleopas or his companion. *Riddle*, p. 356.

§ This taking the bread, and blessing it, and breaking it, and then giving it to them, was no ordinary act of courtesy, or welcome, or friendship, which, from a master, or teacher, might be shown to his disciples. It resembles too closely the great sacramental act in the upper room, when Jesus was alone with his apostles, for us to mistake its solemn sacramental character. *Pulp. Com.*, II., p. 272.

¶ As the two disciples had not been present at the institution of the Lord's Supper, they could not be reminded of that. It was rather in the way of his usual custom of praising God for His goodness, at the beginning of a meal. *Bliss*, p. 350.

¶ It is vain to give any simply natural explanation of the failure of the disciples to recognize Christ. After the Resurrection he was known as he pleased, and not necessarily at once. . . . Till they who gazed on him were placed in something of a spiritual harmony with the Lord, they could not recognize him. Westcott, quoted in *Pulp. Com.*, II., p. 270.

[On 24 : 15, 16.] They were discussing with each other the possible reconciliation of difficulties and clearing up of their perplexity. This absorption in the theme of their discourse might itself have hindered their noticing particularly the man. *Bliss*, p. 348. Natural causes probably aided in preventing the recognition. A quiet, vigorous, dignified traveler, such as He appeared to be, would not be readily recognized as the One so lately languid in death on the cross. *Riddle*, p. 357.

¶ All perceived the resemblance between the object in view and Jesus, but they could not be persuaded of the identity, so utterly unprepared were they for seeing the dead one alive again; and their theory at first was just that of Strauss, that what they saw was a ghost or spectre. And the very fact that they entertained that theory makes it impossible for us to entertain it. Bruce, *Training*, etc., p. 492.

the Old Testament in proving the necessity of his death.*

325) 24 : 50-53. In this Gospel is the most em-

phasis put on the Ascension, and much is omitted relating to the events of these forty days.†

3. Topics for Study.

- 1) **The Resurrection.** [Obs. 311, 313, 315, 316, 318, 321-324] : (1) Investigate and develop the following considerations in their bearing upon the reality of the resurrection, † (a) the death and burial of Jesus, (b) the empty tomb on the first day of the week, (c) the collapse of the disciples after the death of Jesus, their temporary disbelief and the contrast presented in their courage, faith and energy after being persuaded of his resurrection, § (d) the belief of his family after their previous unbelief, || (e) the testimony of St. Paul, 1 Cor. 15 : 1-8, (f) the testimony of the early church, (g) the spirit of the early church. (2) Apply the above considerations to (a) the "deception" theory, (b) the "delusion" theory; (c) the "inward vision" theory. (3) The significance of the resurrection of Jesus, in relation to (a) the gospel history, (b) the apostles, ¶ (c) Jesus himself.
- 2) **The Chronology.** ** [Obs. 310] : (1) Note the common testimony of the Gospels (as well as of tradition) that Jesus rose on the first day of the week (Sunday), cf. Lk. 24 : 1; Mt. 28 : 1; John 20 : 1. (2) From this point trace back the events of (a) Saturday, (Lk. 23 : 56), (b) Friday, Lk. 23 : 44; 22 : 66, (c) Thursday, Lk. 22 : 34, 14, 7, (d) Wednesday, Mk. 14 : 1-11, (e) Tuesday, Lk. 20 : 1, 2, Mk. 11 : 20, 27; (f) Monday, Lk. 19 : 45, 46, Mk. 11 : 12; (g)

* They who consult the teaching of Jesus and his apostles, with respect to the prophecies concerning the Messiah, need not grope in uncertainty, but should, nevertheless, remember that the Lord probably directed the attention of the disciples . . . less to isolated Scriptures than to the whole tenor of the Old Testament, in its typical and symbolical character. *Van O.*, p. 392, cf. also p. 394

[On 24 : 45] This was doubtless the work of repeated interviews. *Riddle*, p. 366.

† He evidently lays great stress upon the importance of this last scene, both as a piece of evidence, and as a theme of teaching; for he not only concludes his Gospel with it, but commences his book of the Acts with the same recital. *Pulp. Com.*, p. 275.

‡ Was it altogether undesigned that our Evangelist, omitting other appearances of the forty days, yet throws such a wealth of interest and of coloring into that first Easter day, filling it up from its early dawn to its late evening? We think not. He is writing to and for the Gentiles, whose Sabbaths are not on the last but on the first day of the week, and he stays to picture for us the first Lord's day, the day chosen by the Lord of the Sabbath for this high consecration. *Burton, Gospel of St. Luke*, p. 415.

§ See a strong but discriminating discussion in Weiss' *Life of Christ*, III. pp. 383 seq.

|| Their despair after their Lord's crucifixion gives great weight to the testimony borne by them to the fact of His resurrection. Men in such a mood were not likely to believe in the latter event except because it could not reasonably be disbelieved. . . . The evangelists have carefully chronicled these doubts that we might have no doubt. Bruce, *Training*, etc. pp. 492, 495. The alleged resurrection of Christ was accompanied by the indisputable resurrection of Christianity, and how is the latter to be accounted for except by the former? . . . As Christ rose from the dead in a transfigured body, so did Christianity. It had put off its carnality. What effected this change? They say it was the resurrection. . . . But their testimony is not proof that He rose. The incontestable proof is the change itself—the fact that suddenly they had become courageous, hopeful, etc. *Stalker, Life of Christ*, p. 148.

¶ This point is impressively brought out in *Stalker, Imago Christi*, pp. 52-54.

** See Bruce, *Kingdom of God*, p. 305.

*** See *Plumptre, Excursus*, p. 414.

Sunday, Mk. 11 : 11. (3) Endeavor to determine on which day the Passover fell, whether (a) Thursday-Friday, or (b) Friday-Saturday.

- 3) **The Risen Jesus.*** [Obs. 322] : (1) Study the Scripture statements as to the life and person of Jesus during this period; cf. Lk. 24 : 15, 16, 30, 31, 36, 37, 39, 43; Mk. 16 : 9, 12, 14; Mt. 28 : 9, 17; John 20 : 15, 17, 19, 27; 21 : 4, 13, 15; Acts 1 : 3. (2) Observe that from Acts 1 : 3 this period is called "the great forty days." (3) Decide, if possible, from the above passages between the following views; (a) Jesus rose with his perfected "resurrection body," in which he manifests himself to the disciples, (b) Jesus rose with his earthly body, which at the time of his ascension was transformed into the "resurrection body," (c) he rose with his earthly body, which was, during this period, gradually being transformed, etc., (d) he adopted an earthly body for these appearances, the glorified body with which he rose being suited only for the heavenly life. (4) Suggest some reasons why Jesus appeared so seldom and to the disciples only. (5) Note some results of this forty days' period, (a) certainty of the resurrection, (b) restoration of Peter, John 21 : 15-17, (c) instruction as to the future, cf. Acts 1 : 3-8, (d) organization of the new community. Mt. 28 : 18-20.
- 4) **The Ascension.** [Obs. 325] : (1) Study the Scripture statements, Lk. 24 : 51; Mk. 16 : 19; Acts 1 : 9. (2) Compare also Lk. 9 : 51; John 14 : 2, 12; 16 : 5, 28; 17 : 11; 20 : 17; Eph. 4 : 10. (3) Note the relation between the resurrection and the ascension.† (4) The bearing of these statements and considerations in (1) (2) (3) upon the objective reality of the ascension. (5) Some reasons why no direct statements are given in Matthew and John. (6) Significance of the ascension, (a) its naturalness in the life of Jesus, (b) as the means to his exaltation, (c) its bearing on the locality of heaven, ‡ (d) in the life of the church and the individual believer. Mk. 16 : 20; John 16 : 7.

4. Religious Teaching.

The important thought to be considered in its religious and practical bearings is, *The Gospel of the Resurrection* : (1) The resurrection of Jesus in its bearing upon the personal life of the believer, (a) the assurance of acceptance with God, Rom. 4 : 24, 25; 8 : 34, (b) the incentive to a new life and the power of attaining it, 2 Cor. 5 : 14, 15; Rom. 5 : 10; 6 : 4, 5; Col. 3 : 1-4; Phil. 3 : 10, etc., (c) the certainty of personal resurrection of the whole man, 1 Cor. 15 : 20; John 6 : 39, 40; 1 Thess. 4 : 14. (2) The resurrection of Jesus in its bearing upon the relations and conditions of the resurrection life and society, (a) "we shall know each other there;" (b) a perfected fellowship with the divine-human Jesus Christ, Phil. 1 : 23.

* A note on the subject is found in *Riddle*, p. 365.

† In trying to show that this was a miracle distinct from that of the resurrection, it is useless to appeal to the apostolic announcement. For even when it evidently speaks of an ascension to heaven (1 Pet. 3 : 22; Eph. 4 : 8-10) it only thinks of the exaltation as being in connection with the Resurrection. As certainly as Jesus rose in the body, i. e. in a glorified body, so certainly was He raised to heaven in that body. . . . In this sense Jesus' corporeal ascension is of course produced by His resurrection and with this it stands or falls. *Weitz*, III, p. 409.

‡ The change which Christ revealed by the ascension was not a change of place but a change of state; not local but spiritual. *Westcott*, *Gospel of the Resurrection*.

STUDIES LI. AND LII.—THE LIFE AND WORK OF JESUS THE CHRIST
IN THE GOSPEL OF LUKE.

- Remarks.** 1. In bringing to a close these studies of Luke's gospel it will be found helpful to review the fifty "studies" somewhat carefully, and to obtain a complete view of the whole Gospel.
2. The aim will be to gain general conceptions, and time should not be spent on particular points, except where the student feels a special deficiency.
3. Such a general view will have its most important benefit in organizing and fixing the results of previous "Studies," and will supply the standpoint from which the interpretation of particular passages can be made. No verse or section can fully be understood apart from this general relation to the whole material.
4. It will be found profitable to read in connection with these "studies" one of the smaller lives of Jesus Christ. Stalker's *Life of Christ** or Vallings' *Jesus Christ the Divine Man* † are excellent for this purpose and either one can be read through in two or three hours. A larger book is the abridged edition of Edersheim's *Life and Times of Jesus the Messiah*. ‡
5. It is believed that the student will recognize the great importance of mastering the material and will give the necessary time and study to accomplish this result.

I. EXAMINATION OF THE MATERIAL.

1. Let the student, with paper and pencil in hand, write down in order and carefully, one under the other the subjects and "contents" of "studies" I.-L. (omitting of course "studies" XIX. and XX.)

REMARK.—This may seem to be a formidable undertaking, but let it be remembered (1) that these headings number in all only about 175 titles, (2) that only by such a complete table can one gain an idea of the contents of Luke as a whole, (3) that writing fixes one's knowledge as nothing else can, (4) that having done this, you have what is practically a "Table of Contents to the Gospel of Luke," (5) that therefore it should be undertaken with fidelity and confidence in the results.

2. With this list completed the student will read the whole Gospel of Luke through at one sitting, comparing the separate headings of the "Table of Contents" and noting as the reading proceeds the progress made in working through the "Table."
3. As a third step the student will again read slowly and thoughtfully the "Table of Contents" which has been prepared, (1) recalling, as best he can, in the course of reading the separate headings, the contents of the passage indicated by each heading (i. e. thinking through the scripture passage), and (2) checking off those headings, the material suggested by which is not familiar or fails to be easily recalled.
4. A second and a third reading of the "Table of Contents" after this fashion will be found increasingly profitable but is not insisted upon.

* New York and Chicago: F. H. Revell, pp. 166, price 60 cts. † New York: Randolph, pp. 226, price \$1.00. ‡ New York: Randolph, pp. 645, price \$2.00.

5. The student is now given the largest freedom in the selection of methods by which to fix the material of the Gospel in the mind. This division of the work should not be given over until there is a reasonable confidence in one's familiarity with the general course and contents of the Gospel.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** An organized outline of the Life of Jesus the Christ as given in Luke is here suggested. It is desired that the student fill in the chapters and verses of the Gospel included under each heading e. g. § 3 *The Forerunner and his Work.* Luke 3 : 1-22.

THE LIFE OF JESUS THE CHRIST.

§ 1. THE INTRODUCTION.

§ 2. THE STORIES OF THE INFANCY AND YOUTH.

§ 3. THE FORERUNNER AND HIS WORK.

§ 4. THE GALILEAN MINISTRY.

- 1) The Introduction.
- 2) The Beginning.
- 3) The Opposition.
- 4) The Central Period of Activity.
- 5) The Close.

§ 5. THE PEREAN MINISTRY.

- 1) The First Stage—Evangelization and Opposition.
- 2) The Second Stage—Condemnation and Extension.
- 3) The Third Stage—The Close.

§ 6. THE JERUSALEM MINISTRY.

- 1) The Opening.
- 2) The Controversies.
- 3) The Work with the Twelve.
- 4) The End.

- 2) **The Summary.** The student may prepare as careful a summary of the whole Gospel of Luke as the time will allow.

2. Topics for Study.

The following "topics for study" are suggested and partially worked out. References to the literature of the subject are added.

- 1) **The Gospel of Luke.*** (1) The author.† (2) The peculiar characteristics, ‡ (a)

* In connection with this general topic the Introductions to the Commentaries may be consulted, e. g. those of *Farrar, Lindsay, Plumpton, Pulpit*, etc.

† The best account is in *Plumpton*.

‡ On this point *Farrar* is the best, and his *Messages of the Books*, pp. 70-93 is full and interesting on all the topics; see *Lindsay*, p. 18.

- style, (b) contents, (c) form, (d) theology.* (3) The purpose.† (4) Those for whom it was written.‡ (5) Relation to other Gospels.§
- 2) **Jesus the Christ, as set forth in this Gospel.** || (1) His life in outline. (2) His personality as revealed (a) in his early years, (b) in the Temptation, (c) in the Galilean ministry, (d) in the Perea ministry, (e) in the Jerusalem ministry, (f) in the last scenes. (3) The argument of the Gospel (a) for his humanity, (b) for his divinity, (c) for the recognition of both elements. (4) Special characteristics of Jesus as brought out in this Gospel.

3. *Religious Teaching.*

The student may turn to Luke 1 : 4 and consider the *Practical purpose of this Gospel*; ¶ (1) the need for the realization of this purpose in the disciple (a) intellectually, (b) spiritually: (2) how this purpose was realized in this Gospel for the disciples to whom it was written: (3) how it may be realized for the disciples of the present day; (4) what has been attained by us in this study.

* See *Pulpit Com.*, Introduction III. "The Especial Teaching of St. Luke," and also Westcott, *Introduction to the Gospels*, pp. 372-381.

† *Westcott*, pp. 189-192. ‡ *Plumptre*, Intro. IV. § *Lindsay*, Intro. p. 16; *Plumptre*, VI.

¶ On this topic and on the general subject, special attention is called to *The Gospel of St. Luke*, by Rev. Henry Burton, New York; Armstrongs. This is a recent issue of the "Expositor's Bible," and well worth reading as a summing up of the whole review.

¶ A most helpful outline with suggestive remarks on these points is found in the *Pulpit Commentary*, *Luke*, vol. I. pp. 27-29.

REPORT OF THE PRINCIPAL OF SCHOOLS
OF THE
AMERICAN INSTITUTE OF SACRED LITERATURE.

[At the annual meeting, held at the Diocesan House, 29 Lafayette Place, New York City, October 25th, 1890.]

TO THE DIRECTORS OF THE AMERICAN INSTITUTE OF SACRED LITERATURE:—

The Principal of Schools herewith submits his first Annual Report. The Report will include (1) a brief statement of the work of the Institute during the year which has closed, and (2) recommendations concerning the work for the future. At the meeting of the organization, held in New York City, October 12th, a work was reorganized which had been in progress nine years. During four of these nine years it had been conducted as a personal undertaking, and during the remaining five under the auspices of the American Institute of Hebrew. By the action of the American Institute of Hebrew, taken at a meeting held in New Haven in May, 1889, the work of the Institute of Hebrew terminated December 1, 1889. The five years' work of the Institute of Hebrew, confined exclusively to Hebrew and the cognate languages, formed, therefore, the basis on which the new work of the Institute of Sacred Literature was to be built. There was really no dividing line between the two. On December 1st, the work, which had before that date been done under the name of one organization, went on without change or interruption under the new organization. Additional departments had, meanwhile, been organized, and were in operation. By a vote of the Institute of Sacred Literature, at its meeting in April, 1890, the Institute agreed to assume the responsibilities of the Institute of Hebrew as soon as the fifth Annual Report of the Institute of Hebrew should have been acted upon. At a meeting held this morning at nine o'clock, the Reports of the Principal of Schools and of the Treasurer were received by a quorum of the old Institute of Hebrew. This action makes the connection between the two organizations complete, and binds them together as one.

The history of the year's work is a most significant and interesting one. More than eight hundred students have been enrolled during the year in its correspondence courses, more than one thousand students received instruction during the summer in the various schools held under its auspices, and a thousand special examiners in every State and many foreign countries are to-day preparing groups of men and women for the special examination which is to be offered by the Institute December 30th on the Life of the Christ. The year beginning October 1, 1889, has not been a complete year. The first prospectus was not ready until late in November. Work in the several departments was not opened until January 1; yet, in spite of delays and difficulties, the work has developed in a manner which is exceedingly gratifying. In the detailed history of the year the Report will consider in order (1) the work of the Correspondence Schools, the Institute Clubs, and the Examination Clubs conducted directly by the Institute itself, (2) the work of the Institute accomplished through its Local Boards, and (3) the work accomplished in connection with outside organizations.

1. THE HEBREW CORRESPONDENCE SCHOOLS.

MEMBERSHIP SEPT. 30, 1890.

Course.	Hebrew.	Greek.	E. N. T. (Luke) 103	E. O. T. (Sam.) 8	Arab.	Total.
I.	296	49			15	
II.	154	12				
III.	82					
IV.	48					
	<u>580</u>	<u>61</u>				<u>767</u>

STATISTICS CONCERNING WORK OF SCHOOLS.

	Hebrew.	Greek.	E. N. T.	E. O. T.	Arab.	Total.
New members enrolled,	194	61	103	8	5	371
Students retired,	96	—	—	—	2	98
Net gain,	98	61	103	8	3	273
Graduated in various courses,	81	—	—	—	1	
Denominations represented, States and countries repr'd :—	31	12				
In United States and Canada,	51					
" other lands,	12					
No. of women,	28	15	44	1		
" " men outside ministry :—						
Teachers,	60					
Students,	35	135	10	34	2	8
Other occupations,	40					

EXAMINATION PAPERS CORRECTED.

Course.	Hebrew.	Greek.	E. N. T.	E. O. T.	Ar.	Total.
I.	1902	226	456	19	48	
II.	1452	12				
III.	809					
IV.	106					
Total,	<u>4269</u>	<u>238</u>				

Letters written with papers and in general work of the School, - 1257

REMARKS UPON THE STATISTICS.

1) During 1886 the number of examination papers corrected in Hebrew was 4,313; during 1887, a year of only eleven months, 3,950; during 1888, 4,504; during 1889, 5,045; during 1890, calculating from October 1, 1889, to October 1, 1890, about 5,300.

2) During the first six years of the School there were completed 219 courses, during the seventh year 79, during the eighth year 79, during the ninth year 107, during the tenth year 81.

3) As has been stated, the arrangements for correspondence work in Greek and the English Bible were not completed until after January 1st; the report of these departments, therefore, covers the period of practically eight months instead of twelve. The number of members, as well as recitations, is rapidly increasing.

4) Not a few members, who had hitherto been working in Hebrew, have been transferred to one of the English or Greek courses. The number of those who have stopped work during the year is about the same as in preceding years. The number of new students is less in proportion, because, during the months October to December, 1889—the best months in the year for receiving students—no aggressive effort was made, and because of uncertainty of the plans which might be adopted by the new Institute.

5) The reasons for discontinuance may be classified as follows: (a) entrance upon seminary studies, (b) failure, (c) death, (d) over-pressure of regular

duties, (e) permanent appointment to some denominational work, (f) discouragement, (g) insufficient education.

Assistants in the Correspondence Work.—In the work of the year the Principal has been assisted by Mr. C. E. Crandall, to whom has been entrusted much of the detail relating to the Hebrew correspondence work. Mr. Crandall has been connected with this work for eight years. His work demands the most painstaking accuracy, as well as a large amount of patience. In both of these qualities he excels. Mr. George S. Goodspeed has taken charge of the papers in the Greek correspondence work, and has assisted in the preparation of the printed lesson-sheets of that department. Mr. F. K. Sanders, besides assisting in the work of correcting Hebrew papers, has prepared the lesson-papers, corrected the examination papers in the English Bible Department, and also assisted in the general aggressive work of the Institute. Mr. Daniel Shepardson, Jr., has, since August 1st, assisted in correcting Hebrew and Arabic papers. The work of the Examination Department has been conducted during the early part of the year by Mr. A. M. Wilson, and during the latter part by Mr. Shepardson and Miss G. L. Chamberlain. Assistance of a most valuable character in all departments has been rendered by the stenographers, Miss H. J. Bassett and Miss J. R. Cobb.

2. INSTITUTE BIBLE CLUBS.

1) *The general attitude toward them.*—There is evidence of a clear and satisfactory nature that *many people* are looking for the work done in this department, viz., a systematic Bible study furnishing definite results. There are scores of inquiries in reference to it. As soon as a feasible scheme has been presented we may confidently expect a ready acceptance.

2) *The work of the year.*—During the past year this part of the work has not received the share of attention which it deserved. There has been some definite correspondence with clubs, and a large number are now ready to begin work. It is not possible, however, to report any considerable amount of work on the part of clubs during the past year. Special mention may be made of the club at New Bedford, Mass., which has done earnest and faithful work throughout the year—work, too, which has shown most marked improvement from week to week. The other departments of the Institute demanded so much attention that little has been done to push the work of this department. The announcements made in the general circular were hardly definite enough, and there was a confusion between corresponding clubs and non-corresponding clubs; and this indefiniteness has prevented our realizing the results otherwise attainable.

3) *New plans.*—As an outcome of the experience of the year, we have been able to formulate a plan which will reduce the burden on the office, and consequently the expense. A pamphlet has been prepared indicating clearly the object, method, courses, cost, etc., of a Bible club. Various Young Peoples' Societies are manifesting a decided interest in Bible study. Advanced classes in Sunday-schools and in Y. M. C. A.'s are ready to take it up. The different factors in the case are now clearly presented, and it is only necessary that we move forward to enroll, at a small calculation, 500-1000 clubs during the coming year. Clubs will be, as heretofore, of two kinds, corresponding and non-corresponding. A corresponding club will choose a secretary and leader, pay a fee of \$5.00, with an additional 50 cents for each member of the club, be enrolled under the name of its leader, with whom correspondence will be

conducted, carry out its work regularly according to a carefully prepared direction-sheet which is sent to each member of the club, report its work every two weeks (at the same time sending in (a) the results of the topical work done on the studies, (b) answers to the questions of an examination-paper furnished for each lesson, (c) questions on the paper which may be asked by members of the class), and receive an examination at the close of its work. The fee of \$5.00 will pay for the correspondence instruction of the leader. This insures the maintenance of a high standard of work, and the proper use by the leader of the material. The leader will keep several weeks ahead of his class. *Non-corresponding clubs* will be enrolled for a fee of 50 cents for each member. Over these clubs the Institute will exercise control in regard to the instructor, reserving the right to reject him. It will furnish to each member of the club a direction-sheet for study, and will give each member of the club an examination at the close.

3. THE EXAMINATION DEPARTMENT.

1) *The plan.*—For the general plan of the proposed examination on the Life of the Christ you are referred to the accompanying circular, which announces the grades of the examination, the required preparation, the time and places, the work of the Special Examiners, the character of the enrollment, method of conducting the examination, the certificates to be granted, and the fee, with specimen examination-papers. In addition to the material contained in this circular, we have granted permission to Special Examiners to use their own discretion in inviting to join their groups in the examination, without charge, those who, through timidity or for other sufficient reason, do not wish to have their papers examined or to try for the certificate of the Institute. If these persons, after trying the examination and finding their knowledge more complete, decide to have their papers examined, they are to be forwarded with other papers of the group, with the examination-fee of 50 cents.

2) *The work which has been done.*—(1) There have been distributed 30,000 announcements and 20,000 direction-sheets, besides a large amount of other printed matter; (2) the plan has been presented at ten summer schools, in both the religious and secular press, especially in *The Sunday-School Times* and *THE OLD AND NEW TESTAMENT STUDENT*; (3) it has been presented and discussed at many Sunday-school conventions and conventions of Young Peoples' Societies; (4) the work, however, has been accomplished chiefly through Special Examiners (5,000 persons, ministers and Christian workers, whose names have been gathered from every possible source, have been solicited to act as Examiners); (5) careful attention has been given to those who have made inquiry for information, and through these many groups for examination have been obtained; (6) in several large cities the plan has been presented at the meetings of ministers' associations.

3) *The present situation.*—There are enrolled as examiners 1,000 names, as is shown by the accompanying lists. In the list are represented 44 States and Territories, 9 Provinces of Canada, Mexico, England, Ireland, Japan, China, Syria and India. From reports received we may be confident that at least 600 of these examiners are conducting Bible-classes of from 5 to 50 members, each of which is studying the Gospel of Luke with a view to this examination. Many examiners, who are Sunday-school superintendents, are presenting the matter to their entire schools, and through an arrangement of different grades of questions, are trying to stimulate the study of the Sunday-school lessons of the entire school by the aid of the examination.

4) *Difficulties.*—In prosecuting the plan many difficulties have presented themselves; as (1) that of securing the attention of the persons addressed. Of the 5,000 people with whom communication have been entered into, 1,000 have accepted and less than 700 have refused. 3,000, however, have given no heed to the request. This is probably due to the fact that printed letters have been sent them. In future, printed letters will be used as little as possible, and personal letters substituted for them. (2) That of securing examiners. Of the 700 who have refused to act, the prevailing reason assigned is lack of time. Ministers with large parishes are too busy. In some cases the work has been delegated to assistants with good results. It would be better to try to reach Sunday-school superintendents and Bible-teachers directly, but there is great difficulty in obtaining the names of such persons. Besides, it is not safe to ask persons of whom we know nothing but the name. There is great danger all the time of appointing the wrong person. There is, therefore, need of extreme caution in this regard, and while some mistakes have been made, it is believed that in general only the best persons have been selected. (3) Experience also is necessary before the work could be properly organized. The novelty of the undertaking has been an obstacle in its way. People are not accustomed to think of the responsibility of preparation in Sunday-school Bible study, nor are they willing to give the time necessary. (4) The majority of people dread an examination upon a subject upon which they should be, but are not, familiar. (5) At the first announcement the expense was too great. It was an experiment. If few took the examination, the few must be charged enough to cover the expense. As soon as it was seen that the plan was an acceptable one, the fee was made 50 cents for every person taking the examination, whether singly or in groups.

5) *The outlook.*—It is clearly evident that the plan has received a most cordial reception wherever it has been presented. Conventions of Young People's Societies are advocating it in many cases, although unsolicited by us. New Hampshire is undergoing systematic canvassing by the Christian Endeavor Society. The same has also been inaugurated in Wisconsin, Iowa and other States. From these States there are reports of enthusiastic clubs. Hundreds of letters received from every quarter asking for information concerning the plan show that there is a field, and need of some such incentive. Scarcely a single letter has been received disapproving of the plan. Many examiners, who have been unable for various reasons to form clubs this year, write that they will take hold next year; and that they have no doubt of their ability to secure groups for the examination in '91, in which case there will be more time for preparation and canvassing of the field. The broadening of the plan by allowing examiners to invite, at their discretion, others to take part who do not wish to send their papers to the Institute, will, without doubt, help to take away the fear of the examination, and will make it possible for it to be taken by a much larger number. With systematic care and proper aggressive work in the lines already inaugurated, it seems practically certain that at least 10,000 people may take the examination this year, and double that number the following year.

4. THE INSTITUTE LOCAL BOARDS.

1) *The Philadelphia Local Board* of the American Institute of Sacred Literature had its first meeting in a meeting held at the Protestant Episcopal Divinity School, June 24, 1889. At that meeting a committee was

appointed to get together, at a later time, a number of gentlemen who would be interested in the proposed organization. That committee was composed of the Rev. Drs. Bartlett, Beckley, Dana, Hilprecht and Trumbull, and the Rev. Mr. Batten. This committee gave a dinner at the Hotel Stratford, October 31, 1889. At that dinner the Principal explained, in detail, the proposed work of the American Institute and of the Local Boards. A Board of Directors, as named below, was selected.

Directors—Rev. Dr. George D. Baker, Rev. L. W. Batten, Rev. Dr. Edward T. Bartlett, Rev. Dr. John T. Beckley, Rev. Dr. C. W. Buoy, Rev. Dr. George Dana Boardman, Mr. George H. Crozer, Rev. Dr. S. W. Dana, Rev. Dr. Charles A. Dickey, Prof. W. R. Harper, Prof. J. Rendel Harris, Mr. Charles C. Harrison, Prof. H. V. Hilprecht, Rev. Dr. Henry E. Jacobs, Major W. H. Lambert, Rev. Dr. W. J. Mann, Rev. Dr. S. D. McConnell, Rev. Dr. W. N. McVickar, Mr. Robert C. Ogden, Hon. Robert E. Pattison, Dr. William Pepper, Rev. Dr. J. DeWolfe Perry, Rev. Dr. Henry G. Weston.

Officers—President, Rev. Dr. S. W. Dana; Treasurer, Major W. H. Lambert; Secretary, Rev. L. W. Batten.

Executive Committee—Rev. Dr. E. T. Bartlett, Rev. Dr. John T. Beckley, Rev. Dr. Henry E. Jacobs, Rev. L. W. Batten, Secretary; Rev. Dr. S. W. Dana.

Finance Committee—Rev. Dr. C. W. Buoy, Mr. George H. Crozer, Major W. H. Lambert, Treas.; Rev. Dr. W. J. Mann, Rev. Dr. W. N. McVickar.

The Constitution of the Society has been filed with the Principal of Schools, and is in accordance with the general Constitution of the Institute of Sacred Literature. Under the direction of the Philadelphia Local Board there have been conducted (1) a winter course of ten lectures on the earlier Old Testament Prophets, with an examination, and (2) a summer school of three weeks (June 12th to July 2d), for the details of which you are referred to the accompanying circulars and the Annual Report of the Philadelphia Local Board. The plans of the Philadelphia Local Board for the coming winter are more comprehensive than those of last winter, it being proposed to offer instruction not only in the Old Testament, but likewise in the New Testament, and, still further, in the biblical languages. The Board is considering the question, and perhaps at this date has decided it, whether it will not be better to conduct a winter school on a larger scale and give up the summer school. The intense heat of Philadelphia, and the early season at which the school is held, prevent a large attendance. On the other hand, the local interest is very great, and no locality presents a more encouraging field for the work of the Institute.

2) *The New Haven Local Board* of the American Institute of Sacred Literature was organized in November, 1889. The following Board of Directors was selected.

Members of the Local Board—L. O. Baird, Charles L. Baldwin, J. B. Baldwin, Lester Bradner, Sr., Rev. Dr. M. B. Chapman, Rev. E. A. Cleveland, Rev. James A. Coote, A. W. Holmes, C. H. Howland, S. C. Johnson, Rev. E. S. Lines, Rev. F. R. Luckey, Rev. W. F. Markwick, Rev. John H. Mason, Rev. Dr. S. McChesney, J. Y. McDermott, Solomon Mead, Rev. D. Means, E. E. Mix, Rev. Dr. T. T. Munger, Rev. H. P. Nichols, Frank W. Pardee, Rev. E. M. Poteat, F. C. Sherman, Rev. Dr. Newman Smyth, W. L. Squires, John W. Townsend, J. B. Underwood, Pierce N. Welch.

The following officers were appointed:—Prof. George B. Stevens, D. D., President; Rev. M. B. Chapman, D. D., Vice-President; Samuel C. Johnson, Secretary; Lester Bradner, Sr., Treasurer; William R. Harper, Principal of Schools.

The Constitution of the Board has been filed with the Principal of Schools, and is in accordance with the Constitution of the Institute. Under the direc-

tion of the Board there have been conducted (1) a Winter School, furnishing instruction in the English Bible—Old and New Testament—and beginning Greek; (2) a Summer School (May 22d to June 11th), for the details of which you are referred to the circulars of announcement and the Report of the New Haven Local Board.

3) *The Chicago Local Board* was organized in January, 1890. The following gentlemen were selected as the officers of the Board:—W. C. Roberts, D. D., LL. D., President; S. I. Curtiss, D. D., Vice-President; Charles Horswell, B. D., Secretary; J. H. Houghteling, Treasurer.

The following were the committees appointed:—

Committee of Instruction—Prof. E. L. Curtis, Rev. W. H. Vibbert, Rev. A. K. Parker, Messrs. A. G. Lane and R. E. Jenkins.

Committee of Finance—Messrs. J. L. Houghteling, J. B. Hobbs, C. F. Gates, O. S. Lyford, and Rev. M. W. Stryker, all of Chicago.

Under the direction of this Board there was conducted a Summer School at Lake Bluff, Ill. (Aug. 14–Sept. 3). Instruction was given in the English Bible, Hebrew, New Testament Greek and Arabic. The School was under the joint management of the Chicago Local Board and the Lake Bluff Assembly, the latter contributing one thousand dollars toward the expenses of the school. For the details of the work you are referred to the circular of announcement and the Report of the Secretary of the Chicago Local Board.

4) *The Boston Local Board* was organized in May, 1890. The following are the officers and directors selected:—

Officers—President, Prof. C. R. Brown, Newton Centre, Mass.; Vice-President, Dean William E. Huntington, 12 Somerset St., Boston; Secretary, Edward H. Chandler, Room 30, Congregational House, Boston; Treasurer, A. G. Lawson, D. D., 41 Temple Place, Boston; Auditor, Hon. E. M. McPherson, 5 Tremont St., Boston; Directors (*ex-officio*), Prof. W. R. Harper, Prof. J. H. Thayer, Prof. C. R. Brown, Prof. M. D. Buell. *Term expires in 1891*—Prof. E. D. Burton, Newton Centre; Rev. Francis E. Clark, Auburndale; Rev. A. J. Gordon, Boston; Rev. J. W. Hamilton, East Boston; Prof. H. S. Nash, Cambridge; Prof. W. H. Ryder, Andover; Rev. J. L. Scott, Jamaica Plain; Mr. F. P. Shumway, Jr., Melrose; Rev. R. Cotton Smith, Boston; Mr. A. R. Weed, Newton. *Term expires in 1892*—Prof. D. W. Abercrombie, Worcester; Rev. D. N. Beach, Cambridge; Mr. J. L. Gordon, Boston; Rev. W. E. Griffis, Boston; Rev. W. I. Haven, Boston; Rev. G. E. Horr, Charlestown; Prof. Max Kellner, Cambridge; Rev. F. H. Knight, Jamaica Plain; Rev. Charles Parkhurst, Boston; Rev. F. W. Ryder, East Boston. *Term expires in 1893*—Mr. Howard A. Bridgman, Boston; Rev. Phillips Brooks, Boston; Mr. Edward H. Chandler, Boston; Mr. M. F. Dickinson, Jr., Boston; Dr. Samuel Eliot, Boston; Dean W. E. Huntington, Boston; Rev. Albert G. Lawson, Roxbury; Hon. E. M. McPherson, Boston; Rev. W. D. Roberts, Boston.

The season was so far advanced that it was decided not to arrange for summer work. An active interest has been shown, and a liberal programme for winter instruction has been prepared, including lecture courses, with examinations, on Old Testament Prophecy of the Assyrian period, the Closing Events of our Lord's Life, and class-room instruction in Hebrew and New Testament Greek both for beginners and advanced students. For the details you are referred to the circular of announcement.

5. WORK IN CONNECTION WITH OUTSIDE ORGANIZATIONS.

1) *Chautauqua Work*.—In accordance with the policy adopted by the Directors, schools were held at Chautauqua, N. Y., under the joint management of the Institute of Sacred Literature and the Chautauqua Assembly. These schools were:—

(1) A Christian Endeavor School of the English Bible (July 5-July 18), with which the authorities of the Y. P. S. C. E. were officially connected. The students who made application for this school numbered about 45. It was found practicable to join the classes of this school with those of the General School of the English Bible conducted at the same time at Chautauqua. Pres. F. E. Clark of the Christian Endeavor was present at the opening of the school and delivered the preliminary address.

(2) College Students' School of the English Bible (July 19-Aug. 1), in the management of which the International Committee of the Y. M. C. A. also shared. Instruction was given in the English Bible—Old and New Testament—by Professors Broadus, Ballantine and Harper. Special lectures on the College Y. M. C. A. work were given by Messrs. C. K. Ober and J. R. Mott, the secretaries of the International Committee. The attendance in this school varied in different classes; the maximum reached in any class was 69.

(3) The Bible Teachers' School of the English Bible (Aug. 2-15), in which instruction was given in the English Bible—Old and New Testament—by Professors Ballantine, Horswell and Harper. The maximum attendance in any one class was 45.

(4) Three General Schools of the English Bible (July 5-Aug. 15), in which instruction was given in the English Bible—Old and New Testament—by Professors Burnham, McClenahan, Horswell, Weidner, Ballantine, Broadus, Batten and Harper. The maximum attendance in any one class was 145.

(5) Two schools of Hebrew, three weeks each, beginning respectively July 5th, July 26th, in which instruction was given in Hebrew, Arabic and Assyrian by Professors McClenahan, Harper, Horswell, Ballantine, Burnham, Batten, and by Dr. Robert F. Harper; the number of students enrolled, 54.

(6) Two schools of New Testament Greek, beginning respectively July 5th, July 26th, in which courses for beginners and more advanced students were provided and instructed by Professors Weidner and Horswell. The work of the school included also special lectures on topics connected with Oriental and Biblical History and Literature, and special Bible studies on the Minor Prophets and Psalms. These lectures were attended by 200-3000 people. In order to show the constituency of the schools, the following statistics may be of interest :—

The following educational institutions were represented by members of faculty, who took work in the School of Sacred Literature :—

Clark University, Ga.; Knoxville College, Tenn.; Cotner University, Neb.; Trinity University, Texas; Columbia Theological Seminary, S. C.; Caldwell University, Ky.; McMaster University, Canada; Bishop Ridley College, Ontario; Danville Theological Seminary, Ky.; Hiram College, Ohio; Washburn College, Kansas; Healdsburg College, California; Bethany College, W. Va.; Indiana University, Indiana; Rio Grande College, Ohio; Fisk University, Tenn.; Chicago Central Bible School; Wheaton College, Ill.; Brethren's Normal College, Pa.; Slavic Bible Readers' School, Ohio; Bucknell University, Pa.; Lehigh University, Pa.; Hillsdale College, Mich.; University of Vermont; Centre College, Ky.; Battle Creek College, Mich.; Oxford Female College, O.; Ohio Wesleyan University; Millersburg Female College, Ky.; Mt. Morris College, Ill.; Oberlin, O.; Gammon Theological Seminary, Ga.

The following educational institutions were represented by students :—

Rollins College, Florida; University of Michigan; Garrett Biblical Institute; Adelbert College; Rochester Theological Seminary; Union College, New York; Chicago Theological Seminary; University of Wooster, O.; Yale; Virginia Theological Seminary; Cornell; Crozer Seminary; Episcopal

Theological Seminary, Mass. ; Harvard ; Amherst ; Westminster, Pa. ; Normal College, Pa. ; Westminster Theological Seminary, Ind. ; Washington and Jefferson, Pa. ; University of Rochester, N. Y. ; Buchtel College, O. ; Hamilton College, N. Y. ; Bucknell University, Pa. ; Oberlin ; Princeton ; De Pauw University, Ind. ; General Theological Seminary, N. Y. ; Alma College, Ont. ; University of Minnesota ; Mt. Holyoke College, Mass. ; Colgate University, N. Y. ; Syracuse University, N. Y. ; Denison University, O. ; Battle Creek College, Mich. ; Swathmore College, Pa. ; Tufts Divinity School, Mass. ; Woman's Medical College, Pa.

States represented by members of School of Sacred Literature : New York 64, Pennsylvania 50, Ohio 50, Illinois 20, Michigan 17, Connecticut 15, Massachusetts 11, Kentucky 10, Georgia 6, New Jersey 6, Iowa 6, Indiana 6, Texas 5, Virginia 5, Minnesota 5, Canada 5, Tennessee 4, Nebraska 3, Rhode Island 3, West Virginia 2, Vermont 2, South Carolina 2, Maryland 2, Missouri 2, Colorado 2, California 2, Florida 1, District of Columbia 1, Mississippi 1, Kansas 1, North Carolina 1, Wisconsin 1, Prince Edward Island 1.

Denominations of students in School of Sacred Literature :—

Presbyterian 84, Methodist Episcopal 64, Congregational 37, Baptist 30, Protestant Episcopal 20, United Presbyterian 18, Seven Day Adventists 8, Disciples 7, Friends 5, German Baptist 5, Cumberland Presbyterian 4, Free Baptist 4, Unitarian 4, Reformed 3, Reformed Presbyterian 2, United Brethren 2, Universalist 2, Lutheran 2, Church of Christ 1, Evangelical Lutheran 1, Dutch Reformed 1, Evangelical Association 1, Methodist Protestant 1, M. E. South 1.

Occupations of students in School of Sacred Literature :—

Ministers 50, college students 44, college professors 27, preparatory school students 21, theological students 20, home duties 19, public school teachers 15, teachers (grade not given) 12, teachers in academy 7, teachers in high schools 5, teachers in theological seminaries 4, Y. M. C. A. secretaries 3, college presidents 2, teachers in seminary 2, teachers in normal schools 2, teachers of music 2, medical missionary 2, superintendent of Sunday-school work 1, lumber dealer 1, carpenter 1, Bible school teacher 1, editor 1, normal college teacher 1, dressmaker 1, dentist 1, travelling salesman 1, evangelist 1, merchant 1, city missionary 1, patent lawyer 1, elocutionist 1, medical student 1, law student 1, miller 1, banker 1, clerk 1, fruit grower 1, builder 1, principal of schools 1.

Degrees received by Members of School of Sacred Literature :—

A. B. 66, A. M. 27, B. S. 8, B. D. 7, B. Ph. 2, Ph. D. 1, D. D. 3, LL. B. 2, M. D. 2, B. Let. 2, M. E. D. 2, B. E. D. 1, M. Ph. 1, C. E. 1, B. P. 1, M. S. 1. Members of C. L. S. C. 75. Members of Correspondence College 19.

2) *Other Assembly work.*—Besides the work done in connection with the Chautauqua Assembly, the following special courses and Assembly work were carried on under the auspices of the Institute :—

(1) The Utah School (July 8-30). The work of this school included Hebrew and the English New Testament, under the charge of Prof. E. L. Curtis, McCormick Theological Seminary, and the Rev. Thomas F. Day. Forty-nine students were in attendance, for the most part ministers and teachers. The work is reported as having been most enthusiastic. Of the 49, 4 carried on the study of Hebrew during the three weeks, 45 made a special study of the Gospel of Luke, devoting to it 30 hours of class-room work in six days.

(2) The Silver Lake School, conducted by Rev. W. C. Wilbor, Ph. D. (July 14-Aug. 7). In this school 12 students made a careful study of the Gospel of Luke in English. No classes in Greek and Hebrew were organized, though instruction in these subjects was offered by Rev. J. A. Smith and the Rev. J. L. Davies.

(3) The Bay View School (July 25-Aug. 15). In this school 57 persons were enrolled, 17 in recitation class and 40 in the lectures, all paying fees. The

instructors were Dr. F. K. Sanders in Hebrew and the Old Testament, Prof. W. J. Phelps in Greek and the New Testament, and Dr. Durvea general lecturer. There were given two hours a day of Hebrew instruction, two of New Testament Greek, two of English Bible, Old Testament History and the Gospel of Luke and one course of lectures. It is of interest to know that 10 correspondence students have already been received from this school.

(4) Saylor Springs School (July 27-Aug. 10). Instruction was offered in Greek, Hebrew and the English Bible. No Greek class was organized, and beginning Hebrew was organized under Prof. Ira M. Price, and the class in the English Bible under Prof. A. A. Kendrick. The interest in the school was not great.

(5) Framingham Assembly (July). No fees were charged at this assembly. Mr. Clyde H. Votaw conducted work under the direction of the Institute in the English New Testament and in New Testament Greek. The success of the work was marked, 65 students being enrolled in the Greek class, and 100 in the course in Luke. This beginning work was so successful as to occasion a request by those in charge of the Assembly for a regularly organized school next summer.

Correspondence is already in progress with a large number of the Assemblies for a union of effort in the work of next season.

6. THE SUMMER SCHOOLS.

1) SCHOOLS—DATES—PLACES.

1. New England School, May 22 (9 a. m.)—June 11 (6 p. m.), Yale Divinity School, New Haven, Conn. 2. Philadelphia School, June 12 (9 a. m.)—July 2 (6 p. m.), University of Pennsylvania, Philadelphia, Pa. 3. First Chautauqua School, July 5 (9 a. m.)—July 25 (6 p. m.), Chautauqua, N. Y. 4. Second Chautauqua School, July 26 (9 a. m.)—Aug. 14 (6 p. m.), Chautauqua, N. Y. 5. Chicago School, Aug. 14 (9 a. m.)—Sept. 3 (6 p. m.), Lake Bluff (near Chicago), Illinois.

2) INSTRUCTORS.

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

3) The membership was as follows:—

New England School.....	251
Philadelphia ".....	101
Chautauqua ".....	334
Chicago ".....	91
Bay View ".....	57
Utah ".....	49
Silver Lake ".....	12
Framingham ".....	165
Total,.....	1060

4) For the details of the work in each school, you are referred to what has already been said in the special reports which accompany this general report.

7. GENERAL AFFILIATION WITH OTHER INSTITUTIONS.

1) *Affiliation with the Theological Union of Victoria College.*—At the annual business meeting of the Theological Union of Victoria College, the Secretary, on behalf of the Committee on Correspondence School, reported a scheme of affiliation with "The American Institute of Sacred Literature," by which the present F. T. L. course of the Theological Union should be supplanted by a course selected from the Correspondence School Department of the A. I. S. L., to be selected from the courses in Biblical Hebrew, New Testament Greek and the English Bible; the reading and examination to be done through the instructors of the Institute, and the degree of "Fellow in Theological Literature" to be granted by the Union when certificates of having passed the studies required by the curriculum are received from the Principal of Institute schools. Revs. N. Burwash, S. T. D.; G. C. Workman, Ph. D.; F. H. Wallace, B. D.; D. G. Sutherland, D. D.; and A. M. Phillips, B. D., were appointed a committee to prepare a curriculum and perfect arrangements with the Institute for the F. T. L. course.

The committee selected *nine courses*, three in Hebrew, three in Greek, and three in the English Bible. The plan of affiliation provides that (1) the regular fee shall be paid, (2) that an allowance of \$1.00 per student be given to the Secretary of the Union, to be employed in advertising and circularizing, (3) to give certificates only to those who do work of a high order of merit. Already many of their ministers have been enrolled in the school, and are taking an active part in the club and examination work of the Institute.

2) *The Christian Endeavor and other societies.*—Besides the action which has been taken by several Christian Endeavor State Conventions, viz., New Hampshire, Iowa, Wisconsin, and others, the President and General Secretary of the Christian Endeavor Society, together with the Board of Trustees, are considering the question of making Bible study an important feature henceforth of that organization. The question has also been asked whether the work of the Society may be conducted through the American Institute of Sacred Literature if the Directors of the Institute will consent to an arrangement looking to that end. It is proposed that in each Christian Endeavor Local Society there shall be appointed a Bible committee, whose business it shall be to organize, so far as possible, Bible work in connection with that Society. Through this Bible committee, and through the combined Bible committees of Christian Endeavor Unions, an effort will be made (1) to induce members of the society to attend the summer schools held under the auspices of the Institute, and, if necessary, to organize in connection with the Institute new summer schools, (2) to organize winter schools and courses of instruction, (3) to induce those capable of so doing to enter the correspondence courses of the Institute, (4) to organize, where possible, corresponding clubs, and (5) where none of the plans may be introduced, to organize clubs for the Institute's examinations. The plan provides that all communications shall be sent to the Institute direct, that all fees shall be paid the Institute, and that the Institute shall assume the responsibility for all instruction. The definite plan is now under consideration. No one can doubt that this is a most significant movement. The only question that suggests itself is, how the Institute can provide for such an enormous increase in its work. But for the thorough organization thus far effected, such an affiliation would be impracticable.

3) *The College Y. M. C. A's.*—One of the most fruitful fields for work is the American college. If there are any men who ought to be induced to study

the Bible, it is college men. The active religious work of the College Y. M. C. A's should be supplemented by the rigorous intellectual study of the Bible. With this end in view, plans are being prepared looking toward an arrangement by which college men shall be induced (1) to attend the summer schools of the Institute; (2) take up individually the correspondence work; (3) to organize Bible Institutes of three and four days' duration; (4) to take examinations on special courses of study. These arrangements have already been completed in several institutions—e. g., Yale, Vassar, Colgate, Wellesley and others. The International Committee is somewhat slow to join hands in the work, but decided progress has been made within the past 60 days.

8. THE WORK IN GENERAL.

1) *The Principal*.—The Principal was employed by the Local Boards in the Summer Schools held at New Haven, Philadelphia, Chautauqua and Chicago. His work in the office has been about the same in amount and character in former years. The labor involved is severe and taxing. But for the valuable aid rendered by assistants, especially Mr. Sanders and Mr. Crandall, it would have been impossible for the work to have been carried through. Mr. Sanders has aided especially in the external or aggressive work, Mr. Crandall in the internal work, that is, the work with those enrolled as students. For the work of the year in connection with the Institute, the Principal desires to receive no salary.

2) *The general aggressive work*.—During the nine months beginning January 1st personal correspondence has been conducted with 191 persons in Hebrew and Cognates, 157 concerning Greek, 569 concerning English Bible, 42 concerning Bible clubs, 170 concerning Summer Schools, 208 concerning matters of a general nature, more than 2,000 concerning examinations. The total number of letters sent out includes 1,327 to inquirers, 284 to names sent in by friends of the work, special letters sent to individuals whose names were in our files 4,999, general letters 7,267, dictated letters 4,350, examination letters (estimated) 9000, total 27,227. This estimate, except in two particulars, is by actual count. About 4,000 General Prospectuses, 15,000 Summer Prospectuses, and 25,000 smaller circulars have been distributed.

3) *Subscriptions*.—Only \$1,631 has been received from subscriptions, over against 5,413 in 1887, 4,881 in '86, 3,356 in 1888, 2,252 in 1889. The fact is that no particular effort was made to secure funds until toward the close of the year. An earlier effort would have been made but for two reasons, (1) a hesitation to solicit funds in quarters in which the solicitation might interfere with the work of Local Boards, (2) a hope that, after all, the receipts might balance the expenditures. The contributions to Local Boards has amounted to about \$560 to the New Haven Board, \$1,100 to the Philadelphia Board, \$1,000 to the Chicago Board, the aggregate being larger than in any previous year of the work.

MEASURES ADOPTED BY THE DIRECTORS AT THE ANNUAL MEETING.

1) *Whereas*, at a meeting of this Institute, held in New York, April 7, 1890, it was voted, "that the Institute of Sacred Literature take the affairs of the Institute of Hebrew, when the latter has, by vote, passed them over to it," and

Whereas, this Institute is now officially informed that the Institute of Hebrew, at a meeting held in New York, October 25, 1890, has passed the following vote, viz., "that the work and assets of the Institute of Hebrew be passed over to the American Institute of Sacred Literature, on condition that said Institute assume the debts and obligations of the Institute of Hebrew, the date of the transfer to be Dec. 1, 1889," therefore,

Resolved, that this Institute does now accept the work and assets of the Institute of Hebrew, and also assumes the debts and obligations of the said Institute of Hebrew, as said work, assets, debts and obligations stood Dec. 1, 1889. And,

Whereas, this Institute has received a request from the Institute of Hebrew, that a statement of the general and financial situation of the Institute of Hebrew, at the date of transfer, and the reasons for this transfer, to be prepared by the Principal of Schools and Treasurer of that Institute, be spread upon the minutes of the American Institute of Sacred Literature, therefore,

Resolved, that the Secretary be instructed to spread such a statement upon the minutes, when a copy of it shall be furnished him by the Principal of Schools and Treasurer of the Institute of Hebrew.

2) That the Secretary be instructed to give notice to the Directors, before the next annual meeting, of the following proposed changes in the constitution, whereby the number of its Directors shall be increased by three, and whereby the time of its annual meeting shall be changed from October to November, viz. :—

(1) to amend Article 5 by striking out the word *fifteen* and substituting the word *eighteen*, and by striking out the word *five*, thrice occurring, and substituting the word *six*;

(2) to amend Article 8 by striking out the word *October* and substituting the word *November*.

3) That the plan submitted by the Principal for state organization be approved, with the understanding that it be limited to Illinois and Kansas, for the present year, and that details be referred to the Executive Committee.

4) That the Institute give special attention to the organization of Local Institutes along the lines of university extension.

5) That a meeting be arranged for, in which papers shall be read upon some important Biblical theme by eminent men, said papers to be subsequently published in book form.

6) That the Institute offer the following special examinations, with prizes, viz. :—

(1) To Seniors and Juniors in College, an examination on some book of the English Bible or some Biblical topic, about the first week in May, 1891;

(2) To Seniors and Juniors in College, an examination in the elements of Hebrew, about the first week in June, 1891;

(3) To men entering the Divinity School, an examination in the elements of Hebrew, about the first week in October, 1891;

(4) To men who have studied Hebrew one year in the Divinity School, an examination, about the first week in October, 1891.

7) That an examination be offered Dec. 31, 1891, on the Life of the Christ, and also one on the Gospel of John.

8) That the Secretary be requested to correspond with Schools, Colleges and Universities in the United States and Canada, with a view to a formulated statement concerning the amount and character of the instruction given in Hebrew, New Testament Greek, and the English Bible.

REPORT OF THE TREASURER
OF THE
AMERICAN INSTITUTE OF SACRED LITERATURE
FOR THE YEAR ENDING OCTOBER 1, 1890.

RECEIPTS.	DISBURSEMENTS.
CORRESPONDENCE SCHOOL.	
Tuition Fees:	
Hebrew department... \$1,074.50	Hebrew Department:
Greek " ... 290.40	Salaries..... \$721.50
English " ... 524.82	Postage..... 187.75
Cognate " ... 89.24	Printing and stationery.. 150.97
	\$1,060.22
Examination..... 99.40	Greek Department:
	Salaries..... 656.00
SUMMER SCHOOLS:	Postage..... 178.29
10 per cent. of receipts..... 162.50	Printing and stationery.. 150.97
Endowments..... 1,631.00	\$985.26
Loans..... 674.72	English Department:
	Salaries..... 639.48
	Postage..... 173.21
	Printing and stationery.. 150.97
	\$963.66
	Cognate Department:
	Salaries..... 205.38
	Postage..... 111.37
	\$316.75
	Examination Department:
	Salaries..... 504.33
	Postage..... 214.50
	Printing and stationery.. 233.01
	\$951.84
	Rent, 1 year..... 81.25
	General office expenses..... 187.60
	\$1,551.88
Total..... \$4,546.58	Total..... \$4,546.58
ASSETS.	
Tuition arrears (estimated)..... \$218.00	LIABILITIES.
Advertising..... 108.00	Accounts payable (printing and stationery)..... \$610.36
Summer Schools' arrears..... 370.00	Salaries..... 231.70
Office furniture..... 70.00	Advertising..... 35.00
Excess of liabilities..... 789.88	Loans..... 674.72
	\$1,551.88
\$1,551.88	\$1,551.88

I have examined the above accounts and found them correct.

October 24, 1890.

GEORGE B. STEVENS, Auditor.

DONORS TO ENDOWMENT FUND.

Charles L. Colby	-	-	-	\$ 10.00
Morris K. Jessup	-	-	-	50.00
S. W. McWilliams	-	-	-	100.00
T. J. Salsman	-	-	-	1.00
J. D. Rockefeller	-	-	-	400.60
F. N. Bartlett	-	-	-	2.00
D. Stuart Dodge	-	-	-	200.00
Miss Olivin Hoadley	-	-	-	20.00
Dr. W. W. Keen	-	-	-	10.00
Rev. Allen Lewis	-	-	-	15.00
W. E. Dodge	-	-	-	100.00
Rev. W. M. Taylor	-	-	-	3.00
E. L. Corthell	-	-	-	100.00
J. B. Thresher	-	-	-	20.00
Rev. A. Brooks	-	-	-	50.00
J. M. Denison	-	-	-	50.00
W. R. Harper	-	-	-	250.00
James McCormick	-	-	-	250.00
				—————\$1,631.00

Biblical Notes.

The Old Testament and Nature. In Watson's vigorous book of exposition on Judges and Ruth is a statement concerning the view of nature which appears in the song of Deborah. The picture which rose before the imagination of the prophetess was that of a great thunder-storm which is an echo of that which resounds through Sinai's peaks. Sinai once flowed down in volcanic glow and rush. The insight of the seer revealed God in these present and past phenomena of the physical world. As Ewald says: "Forbidden to recognize, and, as it were, grasp the God of heaven in any material form, or to adore even in the heavens themselves any constant symbols of His being and His power, yet yearning more in spirit for manifestations of His invisible existence, Israel's mind was ever on the stretch for any hint in nature of the unseen Celestial Being, for any glimpse of His mysterious ways, and its courage rose to a far higher pitch when Divine encouragement and impulse seemed to come from the material world." The origin, causes, and growth of the Hebrew idea of nature is a most interesting topic and one not yet fully worked out.

The Gospel of John. Dr. Watkins in his recent lectures on the relation of modern criticism to the Gospel of John declares that the key of the book lies in "translation, or if this term has acquired too narrow a meaning, transmutation, re-formation, growth; nor need we shrink from the true sense of the terms, development and evolution." He believes that this thought explains all the peculiarities of it as compared with the other New Testament writings. This applies in reference to the changes in language, from Aramaic to Greek; in time, of half a century from youth to age; in place, from Palestine to Ephesus; in outward moulds of thought, from the simplicity of Jewish fishermen or the ritual of Pharisees, to the great meeting ground of sects and creeds in Asia Minor. View this development in the right light and you have swept away the foundations of all the reasonable criticisms of negative thinkers.

The Vocabulary of the Gospel. Hé has an interesting presentation, in the same volume, of the peculiar vocabulary of John. Put it in the light of the age. Men were trying to grasp God. The Gnostics talked of *Arche*, and *Propator*, and *Zoe* and *Monogenes* and *Anthropos* and *Logos*; of *Grace*, and *Glory* and *Truth*, and the rest by which men made successive links to reach from earth to heaven. John spoke to such men with such thoughts and what did he say? "In *Arche* was the *Logos* and the *Logos* was face to face with God, yea, the *Logos* was God. The same was in *Arche* face to face with God. . . . That which hath been made was *Zoe*, in him; and the *Zoe* was the *Phos* of the *Anthropoi*," etc. How reasonable is the conclusion that John could have spoken with power to men with these thoughts in no other way than that in which the Gospel does speak. How attractive and convincing is the view which Watkins styles "translation" or development.

The Site of Lachish. In the *STUDENT* for November, some information was given in regard to the supposed identification of the biblical Lachish in the ruins of Tell Hesi where Mr. Petrie is excavating. In the *Bibliotheca Sacra* of Oct. 1890 appears a note from Prof. J. A. Paine in which he maintains that Tell Hesi is not Lachish for the following reasons among others: (1) It cannot satisfy the conditions which are demanded by the statements of Eusebius and Jerome concerning Lachish, e. g., Lachish was inhabited in the days of these fathers while Tell Hesi ceased to be inhabited seven centuries before; nor is it in the proper position relative to other sites as indicated by them. (2) Lachish, so far as we know, never suffered at the hands of Nebuchadnezzar, but Tell Hesi did. (3) Lachish was besieged by Sennacherib but the pictures of the reign made by the Assyrians themselves do not tally with the conditions present at Tell Hesi. These and some other considerations are insurmountable. Tell Hesi cannot be Lachish. What can it be then? It is a very old site. Prof. Paine suggests Gath and gives a number of arguments in favor of this identification. Students will look with interest on the further discussion of this question which certainly seems to be open to debate in view of the considerations urged by Professor Paine.

The Spirits in Prison: 1 Peter 3: 18-20. Interest in this obscure text and the possible inferences from it seem to be perennial. Rev. Dr. Witherspoon offers in the *Homiletic Review* for Nov. 1890 a new interpretation. The original element in his exegesis he regards as the view taken of the phrases *in flesh* and *in spirit*. The one designates the fleshly organism in which alone Christ could be put to death. What then must the other phrase denote if not that organism which could receive quickening? But the only adequate and satisfactory object of this quickening could be the spiritual body, the human soul entering the transformed body and quickening it to life. Hence the activity which Christ undertook was undertaken after his resurrection when he entered the spiritual body. As to the question of this activity, the work that Jesus did in his "preaching" was proclamation of his victory over sin and death, a proclamation made to the universe and heard to its remotest bounds by those antediluvians who might be supposed on account of their great guilt to inhabit this outer circle of darkness. The purpose of the apostle in the whole passage, which was to encourage the persecuted saints, would be strongly effected by the teaching of these particular verses thus interpreted. The interpretation if correct removes this passage from the realm of teaching regarding probation and brings it into harmony with the context. It is interesting but still not convincing especially in its central idea, the explanation of "in spirit."

Luke 7: 37 and Mary Magdalene. In reply to a question as to the ground for identifying the woman that was a sinner with Mary of Magdala, Professor A. B. Bruce replies, in the *Expository Times* as follows: "Nothing is known. The Fathers of the Western Church who first, hesitatingly, favored the identification (Ambrose, Jerome, Augustine) knew nothing more than we know. The universal currency of the opinion that the two women were one and the same person, during the Middle Ages, was due to the authority of Gregory the Great. The adoption of the view by the translators of the Authorized Version, as shown in the heading of Luke vii., 'Mary Magdalene anointeth Christ's feet,' only exemplifies the tenacity with which opinion holds

its place in the human mind after it has been fairly rooted. The great majority of modern commentators entirely discard it. The chief source of the long prevalent idea is the same as that which has given rise to many other legends, the desire to know as much as possible concerning persons whose names are surrounded with a halo of religious interest. Who was the woman that was a sinner? Who was Mary called Magdalene? Can the two have been one? There is just one fact in the gospel narrative that suggests and gives a slight plausibility to the conjecture. Immediately after relating the story of the anointing in the house of Simon the Pharisee, Luke goes on to tell of certain women who followed Jesus on His itinerant ministry, and ministered unto Him of their substance (Luke viii. 1-3). The first named is 'Mary called Magdalene, out of whom went seven devils.' Evidently there was some link of connection between the two narratives in the Evangelist's mind. What was it? Did he know that the woman that was a sinner was one of the women who followed Jesus—say, the Magdalene? Or was the link of connection simply the general thought: following Jesus and ministering to His wants was the frequent result of benefit received from Him; penitents forgiven, demoniacs healed thus went into peace and found deep rest for their souls? The latter hypothesis sufficiently explains the order of the narrative, but the former attracts by its greater definiteness. It has been regarded as a point in its favor that Mary of Magdala had been possessed of seven devils. The seven devils are interpreted to mean a very sinful life. But the notion that the demoniacs were specially great sinners has no foundation in the gospel history."

Jewish Philosophy. It was the opinion of the late Professor Munk, according to a writer in the *Jewish Messenger*, that the Hebrews did not excel in philosophy. Philosophy, left to itself, must end in pantheism; the religion of Israel bridged the chasm of human reasoning by the assertion of faith. But this opinion has been opposed and the opposite view asserted by Spiegler who has written what he calls the History of Jewish Philosophy. The writer above alluded to does not commend Spiegler's work. He criticizes it both in form and matter, calling it "a medley of undigested reading and bombastic phraseology" "the product of an undisciplined mind" and totally denying its fundamental position that the true philosophy of Judaism is pantheism. Spinoza is Spiegler's hero, "the emancipator of philosophy from the yoke of religion." The historian of Jewish Philosophy who holds that Moses taught pantheistic monotheism in mystic language to an initiated circle, who ignores the biblical material and exalts the Kabbala, has not by any means added largely to our stock of sound learning on this subject. The truth seems to be with Professor Munk. Israel's chief note is religion not philosophy. There is philosophy in the Bible, the philosophy of God but it is in the forms of life, in the language of religion. Wherever Jews have been philosophers they have received the impulse from without, they have yielded to a mode of thought which was not native and therefore have not been great except in their aberrations. Of this course of things Spinoza is the best example.

Contributed Notes.

Philippians III. 7. (1) *The translation*; "But whatever things were gain to me, these I have reckoned as loss by reason of Christ."

(2) *Notes*; (a) "whatever things," i. e., things of such a character as those just named in the verses preceding; (b) "to me," *dativus commodi*; (c) "gain," this is a pecuniary metaphor, signifying wealth in possession, that which had been gained. The "things" just mentioned *were* wealth from the old Jewish standpoint; (d) "I have reckoned," it is a deliberate estimate, made in the past and still firmly held; (e) "loss," the idea here is not of "damage," "detriment." The idea which appeared in the use of the word "gain" is continued here. The word *Zemia* in classical Greek signifies "penalty" or "fine," something with which a man is forced to part. Here the thought is of a "loss," a "deprivation." As if a brick (supposedly) of gold should turn out base metal, Paul's Jewish position ("gain") has turned out to be (not a "damage"—his whole teaching is opposed to this) but *worthless* in respect of salvation, and hence he had suffered (as regards that position) *loss*; (f) "by reason of Christ," i. e., Christ is the cause of this change in valuation. This new "reckoning" is not "for Christ's sake," or "in exchange for Christ"—but "by reason of Christ," because he had seen Christ in His true majesty.

(3) *Thought*; the great thought of the passage therefore, is—*The change in spiritual valuation resulting from the vision of Christ.* F.

Matthew XVI. 18. (1) *The translation.* "Thou art a stone and upon (such stone as) this stone I will build my church."

(2) *Notes*; (a) "a stone" (*Petros*), this must mean "a piece of rock." Never in the New Testament or in classical Greek does it mean "rock" in the generic or abstract sense. Note the word *petros* which means "stony" as applied to soil, not "rocky;" (b) "this stone" (*petra*), this word on the other hand never means a "piece of rock" but is abstract, generic, signifying "rock." Liddell and Scott show clearly that in classical Greek it never can be used for a single stone. Hence in this passage, *petra* is not equivalent to *petros*,—the latter is a single piece or specimen of the former; accordingly, "on this *petra*" must signify "on this sort of stone" i. e., "on this material." To illustrate the distinction which is made here;—I might pick up a bar of iron and say: This is *iron* and on this *iron* depends all the industry and development of modern civilization. Here are the two senses of "iron," the specific and the generic. Civilization does not depend on this (piece of) iron but on this (sort of) iron.

(3) *Conclusion*: The church is built not on Peter's confession, nor on Peter as an individual. It is built on Petrine material, on such material as this petrine specimen. Peter is then *sample* and *part* of the eternal foundation.

F.

Correspondence.

To the Editor of THE OLD AND NEW TESTAMENT STUDENT :

The Rev. Canon Driver in a note to the undersigned writes as follows : " I do not for a moment imagine that Isaiah 53 and 61 : 1-3 refer to Cyrus. In *Isaiah, His Life and Times*, pp. 177-180 I considered them to be fulfilled by Christ. As regards 61 : 1-3 the only question is whether the prophet is to be supposed to be speaking, or the "servant of the Lord;" I prefer the latter alternative. Nor do I suppose that any part of ch. 40 relates to Cyrus. I only suppose Cyrus to be referred to where he is named, or obviously alluded to, as 41 : 2, 25; 44 : 28; 45 : 1-5, 13; 46 : 11.

As this *differs* from what some of his readers supposed to be the actual meaning of the Regius Professor of Hebrew at Oxford and is in itself a contribution to the exegesis of the prophet, I send it at once to the STUDENT; and also because I included the learned Canon among those who interpret "historically" the latter portions of Isaiah. See that chapter in *The Writers of Genesis*, pp. 115-138, and compare the first twenty lines of p. 279 of OLD AND NEW TESTAMENT STUDENT for November, 1890.

E. COWLEY.

New York City.

General Notes and Notices.

One of the most influential and well known scholars in the line of Old Testament work is Professor C. A. Briggs, D. D., of Union Theological Seminary. He has recently been transferred from the chair of Hebrew and Old Testament exegesis to that of Biblical Theology in the same institution. This new department has just been endowed through the liberality of Charles Butler, Esq., and is called in honor of Dr. Edward Robinson, the Robinson Professorship of Biblical Theology. The peculiar gifts of Professor Briggs will have ample scope in this field of investigation where he has already won large success.

Among forthcoming publications of the winter are the following works of interest to the student of the Scriptures : A Concordance to the Septuagint, prepared by the late Dr. E. Hatch ; in the Cambridge Bible for Schools Series, The Psalms by Professor Kirkpatrick, the Epistle to the Galatians by Professor Perowne, the Epistles to the Thessalonians by Professor Findlay, the Epistles to Timothy and Titus by Rev. A. E. Humphreys, the Revelation by the late Mr. Simcox ; the Psalms of the Pharisees, called also the Psalms of Solomon, by Professors Ryle and James of Cambridge ; The Old Testament in Greek, Vol. II, 1 Chronicles to Ecclesiasticus ; the Peshitto Version of the Gospels, by Rev. Mr. Gwilliam ; The Historic Origin and Religious Ideas of the Psalter, the Bampton Lectures of Canon Cheyne ; the volumes on Romans, Proverbs and Ezekiel in the Pulpit Commentary ; The Gospel according to St. Luke, the Greek text of Westcott and Hort, with notes by Rev. John Bond.

Synopsis of Important Articles.

The Historic Origin of the New Testament Scriptures.* The historic origin of the Scriptures is something apart from the question of their inspiration which belongs to their ideal origin. The apostles had at first little thought of writing down their recollections of Jesus' life. They expected Christ to come in their generation. Their constant preaching tended to preserve and keep in a more or less fixed form the tradition of His life. This became one source of our Gospels. But there were written sources too and some have conjectured an original written source on which the three Synoptics built. This was the Hebrew Matthew. Thus the written Gospels we have grew up as naturally and humanly as was the earthly origin and development of the Incarnate Word. There was no thought of their being Sacred Scriptures alongside of the Old Testament Scriptures until a much later period. They were written like the epistles for temporary needs to satisfy the wants of their generation. But whatever difficulties may exist as regards the exact historic facts concerning their authorship, their historic origin cannot be questioned. The difficulty lies in the question of their credibility. Consider four remarks, (1) we must distinguish between the witness to facts and the inferences as to the meaning and ground of these facts. The apostles were certainly competent witnesses to the facts connected with the resurrection. Whether they rightly interpreted the facts is another question. (2) The objection is made that the bias of the apostles in favor of miracles makes their testimony for them of no value. The reply is that their bias was rather against the character that Christ displayed and, as the writings themselves show, they were forced against their prejudices to accept His ideal and character; (3) these disciples were competent to give their own experience growing out of their faith in Christ. This testimony was to the Messiahship and salvation of Jesus Christ. Still this testimony, while strong, is subjective; (4) the strongest objective argument is the merely historical representation of Christ given in the Gospels

An earnest and well-reasoned argument.

The Egypticity of the Pentateuch, an argument for its traditional authorship.† Believing in the Mosaic editorship of the Pentateuch the author seeks to find evidence from Egyptian sources in favor of this view:—(1) The Hebrew designation of Egypt is not "Kham" the monumental term, but "Mizraim" a dual Hebrew form. This use of the dual of an Egyptian word ("Mzaru," fortress, fortified) reveals the presence of an editor who was, like Moses, an Egyptian; for the idea of duality pervades the whole of Egypt's history and literature. The editor must have been familiar with the details of Egyptian thought, since he has described it not as "Kham," but as the two

* By Thos. G. Apple, D. D., LL. D., in *Reformed Quarterly Review*, Oct. 1890, pp. 429-448.

† By Rev. Alfred H. Kellogg, D. D., in *The Presbyterian and Reformed Review*, October, 1890, pp. 533-555.

"M-zars," just as every king was designated "lord of the two lands." (2) The Hebrew and Egyptian traditions as to the origin of the Egyptians and their ethnic and linguistic affinities. It is tested by the latest scientific research. The Egyptians, with the Cushites and Canaanites were descendants of Ham and, as the Pentateuch represents them, lived before dispersion at their home in the cradle of the race in Asia. The Hebrew tradition on this point is strictly Egyptian in its conception and expression and shows an Egyptian editor. (3) The Hebrew cosmogony shows familiarity with Egyptian, rather than with Babylonian sources. The very expression, e. g., "in beginning," "morning and evening" are Egyptian; the "chaos" and the word for God "Elohim" as contrasted with Jehovah Elohim in chap. 2, are suggestive. Ex. 6: 2, 3 is to be taken literally, that "Jehovah" was first used by Moses; but how are we to explain the frequent use of the name "Jehovah" in the book of Genesis, unless as an undesigned coincidence reflecting the editorship of the very man who in reality first used it? The idea of "Jehovah" as the "being" or "becoming," "the self-existent one" pervades all Egyptian literature. The idea is suggested by the "ankh" or cross borne in the hand of every Egyptian God. (4) The story of the Hebrews and their relations with Egypt furnishes the culminating argument for the Mosaic editorship. The editor knew all about Egypt. He made no mistake. His accuracy is seen in the most minute particulars. No Hebrew living after Moses had the degree of familiarity required. In short, "no prophet or scribe of Israel, subsequent to Moses' era, can be mentioned, who, as a Redactor, would have edited the Pentateuch in so Egyptian a way."

Acute, interesting, definite and sturdy; but sometimes also far-fetched, illogical, dogmatic, and assumptive.

John the Forerunner.* John the Baptist and Paul have had scarcely less influence than Jesus upon Christianity. John was properly the founder of the ecclesiastical features of Christianity. He was an agitator but would have had only transitory influence but for the fact that Jesus took up his work. He stirred men to act but Jesus taught and stirred them to think. The word "repent" and the rite of baptism are his contribution to Christianity. He did not prepare the people to receive Jesus or prepare Jesus for his work. He simply aroused men. Hillel was the one who most influenced Jesus and the thought of Christianity. John was one of those prophets so characteristic of the Hebrew nation. What contributed to his success was the political and religious hopes of his nation and time. But his success was greater than he expected. He had roused a revolution. The whole nation was ready for war. He might have been Messiah himself. But he did not see his way ahead and turned the thoughts and expectations of the people to another leader, Jesus. These two leaders kept working together for some time. Each appeared equally the founder of a religion and it may well have been doubted then which was to be greater. But Jesus had ideas and John had not. So the influence of the latter gradually fell off. Jesus aroused the people to think. John's disciples gradually went over to Jesus. By this act Christianity was made a composite religion. The disciples of John demanded baptism and repentance. Thus the simplicity and directness of Christ's religion were

* By Austin Bierbower, in *Unitarian Review*, Oct. 1890, pp. 302-312.

early modified. John has always been held in high esteem by the Orientals. He stands at the head of the Zoroastrian Gnostic system. Several Christian sects took him as their patron saint. It is claimed that our Gospels studiously repress the activity and influence of John. Many believe that John the Baptist instead of Jesus or Buddha is to be the "Light of Asia."

An article which contains much crude theorizing and reveals not a little ignorance. It calls attention, however, in an exaggerated way, to the position and influence of John the Baptist in the beginnings of Christianity. We have too much neglected this inquiry and it demands careful investigation.

Doctrine of Divine Retribution in the Old Testament.* In the Old Testament retribution belongs to Time and not to Eternity. It takes the form of "judgments," appearing in calamities. The responsibility for sin was joint and several and these judgments might fall upon the subject for the sin of the king, on the son for the sin of the father, on the nation for the sin of the individual. When the consciousness of the individual began to be felt, situations arose in which this theory would not hold good and attempts at reconciliation follow. The earlier ideas regarded God as watching over the tribe or nation as a whole and punishing crimes against social morality upon the wrong doer or his family. Later it is sins against himself that he punishes. He is God of the tribe and hence favors Israel against its enemies. He is strictly just in bringing punishment on the community or family for the sin of one but his mercy is shown in letting the consequences of virtue extend through more generations than those of sin. His punishments are purely material. The eighth century prophets hold substantially the same views. Ezekiel first discusses the difficulties of the doctrine of social solidarity. Exiled Jews fancied that they were suffering from their fathers' sins and that there was no escape. Ezekiel himself had told them that they must be punished. But now he tells them that only the guilty shall suffer, the righteous shall live. But this does not turn out to be entirely satisfactory. Hence come the perplexities of Job and Ecclesiastes. Suffering is regarded as disciplinary in the case of the righteous, or the "suffering Servant" endures his ills for the well-being of his people. The historical books filled with the national idea regard the history of Israel as a holy history in which God interferes directly to punish sin by adversity and calamity. But that theory would not apply to the present and hence came difficulty. The thought of the nation clung to the theory that misfortune implied sin and the higher thought of the second part of Isaiah was not accepted. The Psalter reveals the bliss of spiritual communion with God in spite of external circumstances. The law, however, fixed the mind on an ideal of holiness and thus promoted escape from the material theory of retribution, in proclaiming that the love and service of God is its own reward.

An informing article, which, on the basis of the Wellhausen view of the order of the Old Testament books, builds up an interesting theory of the development of this doctrine.

* By C. G. Montefiore, in the *Jewish Quarterly Review*, Oct. 1890, pp. 1-12.

Book Notices.

Judges and Ruth.

Judges and Ruth. By Rev. Robert A. Watson, M. A. "The Expositor's Bible." New York: A. C. Armstrong and Son. Price \$1.50.

This recent issue of the Expositor's Bible Series has many points of interest and merit. In a very marked degree the writer has entered into the spirit of the time and scenes with which he is engaged. His style is clear and vivid. His knowledge of recent works on these books is fairly up to the times. Three points call for special remarks, (1) The conservative attitude is maintained throughout. The mosaic legislation in its completeness is regarded as having preceded this period and the silence of the literature regarding it, as well as the absence of all signs of its observance, is regarded in the light of a lapse. Some original views are offered e. g. the absence of Judah from Gideon's army is explained from the later supremacy of Judah in religious affairs. Such a supremacy demands a long period of preparation. Therefore at this time she was absorbed in ecclesiastical matters, and "while the northern tribes were suffering and fighting, Judah went her own way enjoying peace and organizing worship" (p 167). The book of Ruth is regarded as having been written in Solomon's time. (2) The fertility of the writer in applications of the material of these two Scriptures to modern life is extraordinary. Some of this work is remarkably well done. Much must be regarded as extravagant and false. The "shibboleth" episode furnishes the occasion for a fierce onslaught upon those popular writers of the present day who lead the very elect to say "shibboleth" along with them, and the author promises before long a "new and resolute sifting at the fords." Manoah and his wife are blamed because nothing is said of their ever having instructed the young Samson in righteousness, purity and mercifulness; they "made the mistake of thinking that moral education and discipline would come naturally." The lion experience of Samson seems specially to have caught the expositor's fancy. The fact that Samson, is said to have kept silence about this little feat points the moral that we talk too much about temptations and their awful power. "We encourage moral weakness and unfaithfulness to duty by exaggerating the force of evil influences." But Samson a little later gets some honey out of the same lion and the Bible states that while he distributed the honey he said nothing about the source whence it came. What deep lesson there lies in this silence the expositor fails to tell us. There is no lesson for us in either statement. The application suggested in the first is merely fanciful. Another equally unusual exposition is the lesson drawn from the circumstance that Boaz permitted Ruth to keep gleaning in his fields and did not amply supply her wants. This significant fact rebukes our modern fashion of helping (a) the poor in this world's goods by lavishing on them our benevolence, and (b) those who would study the Scriptures by pouring into them so much information and spiritual food without their working for it. These lessons may all be good and necessary but it is nonsense to find them in this passage. (3) The author is a rigid puritan and, if we read rightly between the lines, an English nonconformist or a low churchman. He enjoys a sly dig at the Established Church and its errors. He believes that charity, amiability and catholicity are good, yes, admirable, of course, but too often truth, the truth for which our fathers fought, is sacri-

ficed to these purely emotional virtues. We must stand for truth, for doctrine and let these others go. Too many are ready nowadays, to yield to the spirit of the times and ally themselves to the Philistines. This is the time for the resolute stroke like that of Samson, that divides party from party. Our age needs a new divider. We are on altogether too good terms with those Philistines. A writer of our day, with these strong, stern conceptions, finds the Book of Judges, in its pictures both of the the apostasies and the crude revivals which characterized the Israelites of the period, a writing after his own heart. He has produced a useful if, in some respects, an overdrawn and slightly hysterical exposition.

Martineau's Authority in Religion.

The Seat of Authority in Religion. By James Martineau, D. D., LL. D., etc. London and New York: Longmans, Green and Co. Price \$4.50.

This book of Dr. Martineau is a disappointment to the most of those who open its pages. Its style is characterized by all of the author's grace and fervor. But its views are either those with which readers of his previous volumes have become familiar, or those which by their negative character as related to Christianity surprise and disturb those who are accustomed to Dr. Martineau's positive attitude toward religious questions. The work is divided into five books, (1) Authority implied in Religion, where the positions of his "Ethical Theory" and "Study of Religion" are practically synoptized; (2) Authority artificially misplaced, where he attacks the trustworthiness of the Scriptures, especially the Gospels; (3) Divine Authority intermixed with Human Theory, where he discusses natural and revealed religion; (4) Severance of undivine Elements from Christendom, in which the evangelical views of Jesus and his word are opposed; (5) The Divine in the Human, a summing up and statement of the sole authority in Religion, the personal realization of God in the human soul.

Unevangelical writers are laughing openly at orthodox thinkers who have been hailing Dr. Martineau as an ally of evangelical Christianity and taking him to their hearts only to find that he was fundamentally hostile to their dearest ideas. Yet these heterodox writers themselves are constrained to allow that in entering on the work of literary criticism of the Gospels, their champion has left the field in which all acknowledge him a master and has not in all respects succeeded in maintaining his reputation there. The judgment of Dr. Sanday upon this feature of the book, given in a recent issue of an English periodical, is worthy of careful consideration. "To sum up briefly my opinion of Dr. Martineau's book. From the critical side, from which alone I have dealt with it, I honestly do not think it an important book. It is not a book that need be read. To speak quite frankly, it is in my opinion a book which is better left unread. It is what I should call a dangerous book—not at all in the sense that it contains heretical doctrine, for that one is, of course, prepared—but because the attractiveness of its style is out of all proportion to the solidity of its substructure. Dr. Martineau is not only a very skillful writer, but he is also a very confident one; and confidence is apt to be catching. To the student who brings with him a large grain of salt, and who will test each proposition as it arises, and ask what is the ground for the dogmatic assertions which are made so repeatedly as to what is, and what is not, an anachronism at any given time, the book will do no harm: the criticism of it may, in fact, be a good intellectual exercise; though, so far as positive results are concerned, I suspect that he would be much better employed in reading *Types of Ethical Theory* or *A Study of Religion*. But the general reader, who

comes to the book with only a smattering of knowledge, and has not the time or the opportunity to test what is put before him, will be apt to be carried away by the glow and enthusiasm of an eloquent pen into positions at which he would never arrive by sound and circumspect reasoning."

The Pulpit Commentary: Isaiah.

The Book of the Prophet Isaiah. Exposition and Homiletics by Rev. George Rawlinson, M. A. Homilies by various authors. New York: A. D. F. Randolph and Co. 2 volumes.

In taking up a new Commentary on the Book of Isaiah we naturally inquire what is the position assumed by the writer, whether he treats the book as a unit or as a composite structure, whether he has availed himself of the material furnished by the Inscriptions, whether he has attempted to give the historical setting of the separate prophecies, and what his views are in regard to the Messianic idea.

As to the position of the author of this Commentary there is no doubt. To him the book is a unit and the "Great Unknown" is nothing else than an imaginary personage. The literature of the Monuments has been made to contribute its part to the elucidation of the text. Thus the historical conditions have been recognized to some extent. The Messianic expectations are regarded as centering in a personal Redeemer, who was no other than Jesus Christ.

The Introduction tells us that the first thirty-five chapters are prophetic, the word prophetic being here used in the sense of didactic, admonitory and hortatory in contradistinction to narrative. The next four chapters (36-39) are historical, containing a plain and simple narrative of certain events that took place in the reign of Hezekiah. In the rest of the book (40-66) Isaiah throws himself into the period of the captivity with a faith, a fervor, and a power of realization which are all his own, and aims to comfort the people in their affliction.

The general arrangement of these three main divisions is chronological, but there are indications of a lack of chronological order in the make up of the first, and possibly the last of these divisions.

This is natural, since the prophecies were not committed to writing before, or as soon as, they were delivered. In their earliest written form they were a number of separate documents. These documents were put together from time to time. The compiler grouped together the prophecies that were similar in character without any regard to chronological order. Rawlinson, however, does not tell us whether the gradual accretion of the book is to be ascribed to the action of the prophet himself or to that of later editors. According to the author the vision recorded in chap. 6, does not constitute the original call of Isaiah. It was a new designation to introduce more solemnly a general declaration of God's dispensations in regard to his people and the fates of the nations. In a supplementary note to chap. 7, the different views of the Immanuel prophecy are presented. The view adopted sees in it a double bearing and a double fulfilment. It is held to be so worded as to have a further meaning than the obvious and literal, a meaning which was even the original design and principal intention of the prophet, viz., the Messianic one.

The expository portion is worthy of attention on the part of those who aim to understand the Book of Isaiah, but the Homiletic material furnished by Canon Rawlinson's associates in the work, is not of such a character as to advance the real value of the Commentary.

THE EXAMINATION ON LUKE
OF THE AMERICAN INSTITUTE OF SACRED
LITERATURE.

The Time for the Examination on Luke is rapidly approaching and reports from all parts of the world are coming in.

A class of special interest writes from Guntur, India. It is composed of three missionaries, one sub-pastor, one school-mistress, and three Brahmans, one of whom is a school-master, one a writer.

A number of examiners have been added to the list since the last issue of the STUDENT. Their names appear below.

An Interesting Feature of the reports from groups for the examination on Luke is the formation of preparatory classes taught by the special examiners.

Many wide-awake Bible classes have sprung into existence, we hope, to stay. An Institution which aims to promote Bible Study must be ready to adjust its methods to every need, accordingly a plan has been devised for meeting the future want of these new Bible classes and for young peoples' societies, church classes, Christian Associations, and all organizations for Bible study.

This plan is given in detail in a pamphlet issued by the Institute, which will be sent to any one on application.

By this method the most careful and systematic study of the Bible may be pursued under competent leaders, and it will soon become an established fact that an interesting method of work is all that is needed to make Bible study as popular and as thorough as that of any other subject.

SPECIAL EXAMINERS ENROLLED SINCE OCT. 18.

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| <p>Rev. E. A. Stone, Champaign, Ill.
 Rev. J. B. Fleming, Rochelle, Ill.
 Rev. R. L. Fleming, Batavia, Ill.
 Rev. W. S. Hooper, Mattoon, Ill.
 Mr. R. H. Harper, Chicago, Ill.
 Mr. W. S. Roney, Terre Haute, Ind.
 Rev. J. H. Hackley, Knoxville, Iowa.
 Rev. W. F. Matthews, Cottonwood Falls, Kan.
 Mr. Joseph F. Pielden, Winchester, Mass.
 Rev. Harvey S. Jordan, Lansing, Mich.
 Rev. E. R. Pope, Rochester, Minn.
 Rev. F. M. Rule, Mankato, Minn.
 Mr. A. W. Shaw, Lincoln, Neb.
 Mr. H. P. Dewey, Concord, N. H.
 Rev. Herbert S. Brown, Lockport, N. Y.
 Rev. Arthur Thompson, Warwick, N. Y.</p> | <p>Rev. W. L. Burdett, Adamsville, Ohio.
 Mr. C. R. Marsh, Eugene, Oregon.
 Rev. C. C. Paling, Lafayette, Oregon.
 Rev. Geo. W. Black, Grant's Pass, Oregon.
 Mr. C. D. Fay, Portland, Oregon.
 Rev. R. S. Jones, Scranton, Pa.
 Rev. Chas. Wood, D.D., Germantown, Pa.
 Rev. John Barry, Richmond, Ark.
 Rev. Chas. Winbigler, Riverside, Cal.
 Rev. H. A. Davenport, Bridgeport, Conn.
 Rev. Azel W. Hazen, Middletown, Conn.
 Rev. G. R. White, Yarmouth, N. S.
 Rev. John Springer, Montreal, Canada.
 Rev. C. A. Bowker, Dallas, Oregon.
 Rev. Walter Scott, Suffield, Conn.</p> |
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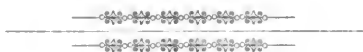
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261. *Recherches Bibliques.* By J. Halévy, 10 fasc. Versailles; imp. Cerf et fils.
262. *Les Livres saints et la critique rationaliste. Histoire et refutation des objections des incrédules contre les saintes Écritures.* By F. Vigouroux. Paris: Roger et Chernoviz.
263. *Das mosaisch-talmudisch Erbrecht.* By M. Block. Budapest. 2—.
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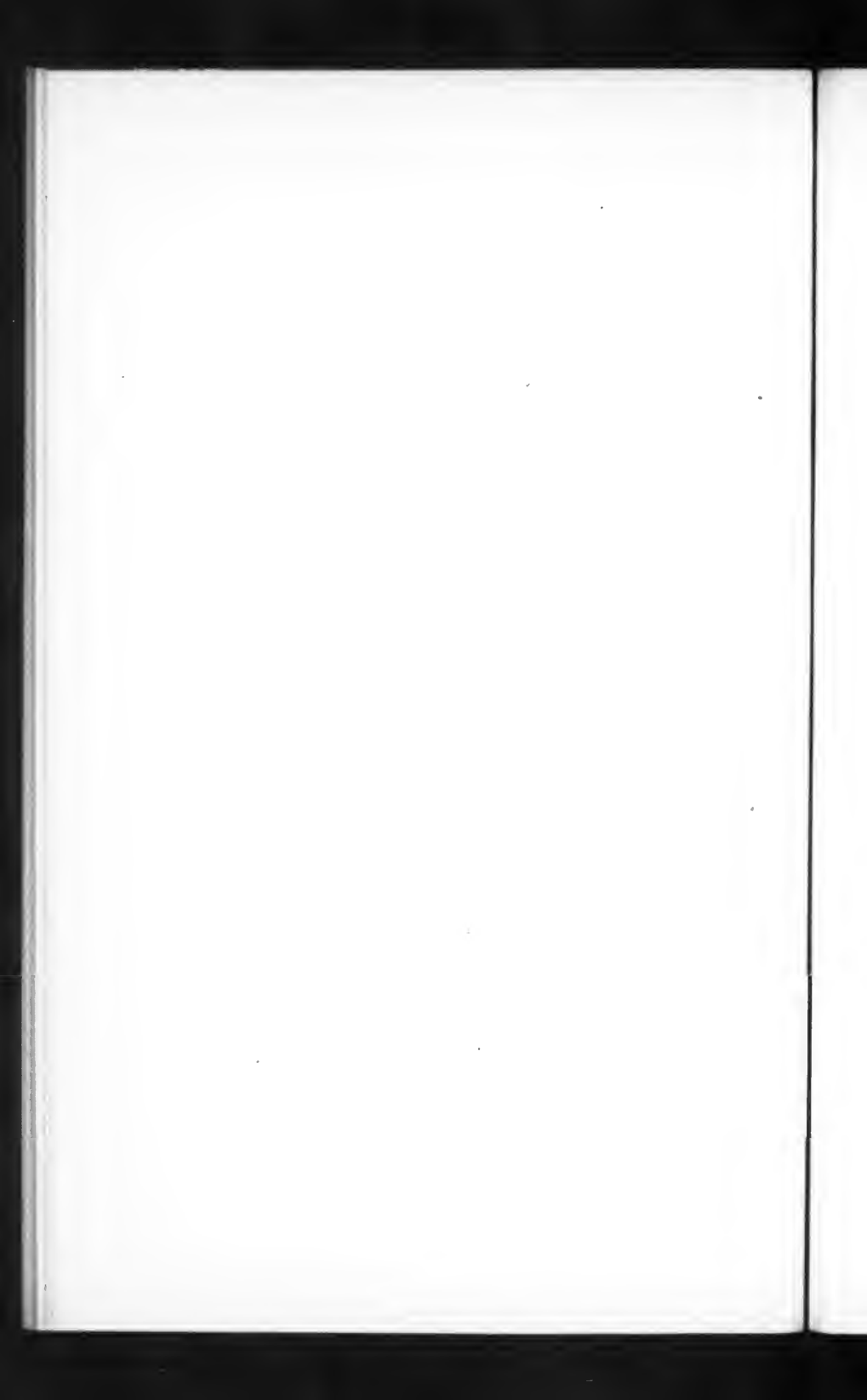
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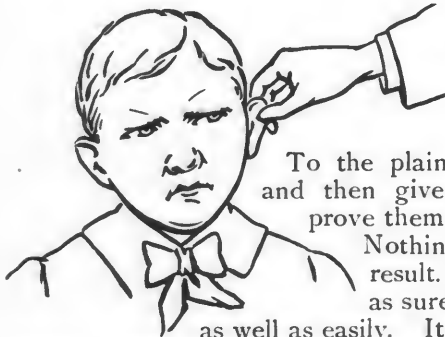
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Springfield, Rev. Gerald Lee.
Springfield, Rev. W. E. Waterbury.

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 Amsterdam, Rev. F. P. Stoddard.
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 Franklinville, Rev. E. C. Swartz.
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 New York City, Mr. Paul N. Bremer.
 New York City, Rev. Horace W. Byrnes.
 New York City, Mr. Frank Dickerson.
 New York City (Riverdale), Rev. Ira S. Dodd.
 New York City, Rev. W. H. P. Faunce.
 New York City, Rev. Geo. A. Hall.
 New York City, Rev. W. H. Lawrence.
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 Seneca Falls, Rev. H. M. Denslow.
 Shushan, Rev. D. G. McKay, D. D.
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 Stamford, Rev. G. Hearn.
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 Syracuse, Mr. C. C. Sherman.
 Syracuse, Dr. G. B. Spaulding.
 Tottenville, Rev. S. V. Robinson.
 Troy, Rev. H. O. Hiscocx.
 Utica, Rev. Adalis Albro.
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 Utica, Rev. E. A. Taylor, D. D.
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 Wellsville, Rev. D. H. Patterson.
 West Hebron, Rev. W. S. McEachron.
 West Troy, Rev. Walter Laidlaw.
 Wolcott, Rev. Chas. Eddy.
 Yonkers, Rev. A. S. Hobart.

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 Davidson College, Prof. C. R. Harding.
 Elmwood, Rev. T. J. Allison.
 King's Mountain, Rev. S. B. Tarrentino.
 Mooresville, Rev. J. M. Wharey.
 Raleigh, Prof. James Dinwiddie.
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North Dakota.

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 Minot, Rev. F. A. Hawke.

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 Dayton, Rev. Chas. L. Loos, Jr.
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 East Liverpool, Rev. B. C. Black.
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 Gambler, Rev. Jacob Strlibert.
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 Hudson, Mr. R. E. Miller.
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 Marietta, Rev. N. J. Morrison.
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 Toledo, Mr. Geo. B. Brown.
 Toledo, Rev. E. H. Hunt.
 Toledo, Rev. J. A. P. McGaw.
 Toledo, Rev. Wm. H. Sloan.
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 Wellsville, Rev. H. W. Lowry.
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 Wilmington, Rev. N. E. Bennett.
 Wooster, Prof. E. E. Compton.
 Wyoming, Rev. Jno. L. Taylor.
 Youngstown, Rev. H. W. Reed.

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 Chester, Rev. G. R. Bliss, D. D.
 Danville, Rev. G. Murray Kippert.
 Du Bois, Rev. E. H. Hovey.
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 Lewisburg, Prof. C. F. Castle.
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 Manayunk, Rev. Chas. F. Burns.
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 Scranton, Mr. W. I. Stearns.
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 Shippensburg, Rev. Wm. A. McCarrell.
 Susquehanna, Rev. C. M. Surdam.
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Tacoma, Mr. B. F. Mafferty.
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