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TO MORALIZE a little—the assumed province of religious editors and biblical students—over certain phenomena of the theological world, how interesting it is to hear certain scholars who, while a new view was struggling for recognition, frowned on it, now, when it has established itself, cry loudly, “We have always thought so!” “This is our view precisely!” There are others whose preferred method is, when the victory for the new view has been gained through a conflict in which they leaned to the opposite side, to come forward with a full and favorable exposition of the view in a religious review or weekly, as much as to say, “See what we have worked out! This is *our* view!” There is, to be sure, such a thing as honest hesitation, or the deliberate choice of a position of doubt and criticism respecting a new view, which is highly commendable. “Prove all things!” Any opinion which is revolutionary or even a modification of what is generally accepted, should, in a sense, be compelled to justify itself before the thinking world. But honesty in declaring one’s conversion to the new view is as desirable as honesty in objecting to it in the beginning. An example of a mind which disclosed such honesty in both respects was that of Bishop Lightfoot. Every patristic scholar knows how he evinced it in the matter of the Ignatian Epistles. Examples of the other kind of mind are not wanting among us. They are not to be recommended as models for imitation.

A KNOWLEDGE of the laws of perspective is essential to success in landscape painting or drawing. The art of the ancient Egyptians, with all its brilliancy of coloring and

variety in portraiture, is often unpleasant and even ludicrous, because of the artist's ignorance of these important laws. We are often reminded of similar errors in the biblical sphere on the part of well-meaning interpreters. The Bible is also a great landscape with its lights and shades, its deeps and heights, its prominent features and its background. The laws of biblical perspective are an essential part of the knowledge necessary to him who would reproduce with pen and paper some of the manifold beauties of this wonderful country. The interpreter who works from the "Egyptian standpoint" with the Bible produces as erroneous and often as ludicrous results as stand on the walls of Theban tombs. In the Bible some things are first, others are second; some are primary, others are secondary. To learn this, to discover some of the elements of biblical perspective, is an indispensable demand upon the student and the teacher.

THE Egyptian artist sought to compensate for his faulty treatment of nature and the scenes of human society which he would reproduce. On the flat plane along which he distributed the objects or persons to be delineated, he distinguished between the important and the less important by magnifying the size of the former in comparison with the latter. A noble, for example, is made a head taller than other men who are by his side. A king stands like a colossus among his puny subjects. The effect of this can hardly be said to be artistic. Much less is it true to fact. The Egyptian kings were no greater in stature than ordinary men. Their nobles were no giants. The artist has not solved his problem but only falsified reality. Biblical interpretation often accepts this element of Egyptian art in its representation of biblical life. The superhuman, the materially miraculous, the wonderful and the startling, are magnified. Bible men are estimated according to the greatness of their "wonders." The impression is given that the possession of strange hidden might over nature and man is what makes these men great. Or, again, they are set forth as somehow different from common, ordinary flesh and blood, as of

another race than ours. The Jewish history is that of a nation let down into the world but not of it. It is not the elevation of character, the power of holiness, the might of spiritual forces that these "Egyptian" interpreters emphasize and delineate. It is that their biblical heroes do bigger things. Such portraitures reveal all too clearly that our friends, like their masters in old Memphis and Thebes, are trying to make up for their ignorance of Biblical Perspective.

MANY good causes have received more injury from the arguments advanced in their behalf than from anything which has been urged against them. This is certainly the case with Christianity. Why is it that good men find it so difficult to conduct a well-reasoned discussion on behalf of the Truth? Why is it that in these discussions so much of the personal, the trivial, the unsound, is introduced, that the impression made upon the unbiased mind is one averse to the plea, if not to the cause itself? Is it that the tremendous importance of the subject, or the deep personal interest of the advocate therein, renders him incapable of remaining on the plane of reason, and justifies him in leaving it for the possibly higher ranges of feeling? We cannot answer. One may regret, however, the fact, that reasonable, sensible argumentation, especially on biblical subjects, is so hard to find at the present day. The lack is evident in every direction, in so-called liberal circles as well as in the conservative lines. It appears in sermons, in newspaper leaders, in review articles, in popular addresses, in theological seminaries, everywhere. It is natural that conservative writers and speakers are tempted to this sort of thing more than are so-called progressive scholars. They, the former, can always count on having the majority with them,—a majority who have the power and who can be moved by appeals to deep, and, in their place, worthy, personal feelings, more easily than by the details of a careful argument. The progressives, however, can hope for life, not to speak of success, only when they can convince people that they have the truth on their side. Personal appeals and fiery invectives are not effective weapons

with them. Yet they too are often guilty of substituting something else—usually, in their case, clever, perhaps sophisticated, special pleading—for downright fair reasoning from good premises to sound conclusions.

Attention may be called to some very common manifestations of false argumentation. One favorite method is the exaggeration of extremes. By this is meant the setting up against each other of two extreme cases, or the isolation of two elements each of which represents but half the truth, then the endeavor to show the folly of one or the other extreme or element, and finally the conclusion that this "representative case" is enough to prove that the other side is all wrong. For example, in *Biblical Exegesis*, Piety is set up against Scholarship. The former is not only important, not merely indispensable. It is everything. "Piety is the great commentator; devoutness of spirit is the true parent of insight and the great interpreter." "It is the saintly men who have best understood the Bible." "The most excellent methods, and principles will never make a Bible student of anyone who does not absolutely prostrate his intellect before the Book." On the other hand a profound religious interest in the Book is deprecated as being "detrimental to the best use of the critical intellect." Both extremes are pure nonsense. Two things are separated that God had intended to be one. The whole subject is befogged.

A second substitute for common-sense and logic is to deal in figurative language, to dabble in metaphor and simile. A would-be warrior in the biblical arena plays with the phrase "Higher Criticism," declaims against its "high" pretensions, and crushes it at last with the "highest" criticism of our Lord. Another draws the parallel between the Bible and his mother's portrait—both dear to him as life itself. Would he stand before this painting and begin to find fault with it, criticize the color of the hair or eyes, call attention to the faults of the portraiture and thus disgrace the mother who bore him? No more will he submit to that treatment of the Bible, which finds faults in this and that part, pulls it to pieces and exposes it to ridicule in the eyes of men. The case is closed. But the other side now takes up the parable.

“The picture of your mother is faded. We would restore it. It has suffered from neglect, or from mistaken handling of ignorant persons. We would give you back a more beautiful, because a more real, original, lifelike, portrait of her whom you love. So with our criticism of the Bible” etc., etc. What is either parable worth? Of what account is such discussion? Nothing was ever enlightened, nothing solved, by word-wranglings like these. A fair field, where honest arguments appear and the best arguments win—it will be a happy day for Biblical Science and Christian Knowledge when lovers of God’s Word and Truth meet for the discussion of these great questions here and here alone.

THE NEW GERMAN REVISED BIBLE.

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The present year has witnessed a significant event in the publication of the Revised Text of the German Translation of the Bible by Martin Luther. That the work of revision in Germany has been carried through is something remarkable, in view of the storm of opposition which has been raised against it. And from the other side, it is noteworthy that, in the face of so great temptation to make a thorough transformation of the old translation, the revision committee has shown such conservatism and soberness in its alterations. The objections which the Revision of the English Bible had to meet are as nothing in comparison with the difficulties which our German friends faced. The extremes in Germany are greater and more pronounced between the advanced scholars, who seem to have cut loose from relations to the past, and the retrograde scholastic theologians, to whom the past, right or wrong, is venerable, and its monuments—however moss-grown—to be sacredly maintained.

The edition which now appears is entitled "The Bible, or The Entire Holy Scriptures of the Old and New Testaments according to the German Translation of Dr. Martin Luther. Revised Edition under the direction of the German Evangelical Church Conference. First Impression. Halle: Press of Canstein Bible House. 1892." The German Bible is not a little thicker than our ordinary English Bibles, as it embraces the Apocrypha. This edition has an excellent engraving of Luther as a frontispiece, and contains a preface which communicates some interesting items respecting the history and methods of the work of revision. Then follow "August Hermann Francke's brief Directions how to read the Holy Scripture to one's true Edification"—some very helpful suggestions from that devout Pietist from whose city this new edition of the Bible comes. The Scriptures themselves fol-

low, the only differences from our Bible being the presence of the Apocryphal Books and the peculiar order of the Epistles—after the Pauline Epistles come, in order, the Petrine, the Johannine Epistles, then Hebrews, James and Jude. At the end of the book are placed the lists, (1) of selections to be read on Sundays and Festivals, (2) of passages suitable for special occasions or on special subjects, as Harvest, King's Birthday, Means of Grace, Prayer, etc., and (3) a brief Bible Dictionary. The whole book contains 1444 pages.

The preface, embracing the account of the work of revision in a clear though somewhat condensed statement, gives the reader a good understanding of the point of view from which the translation is to be judged, as well as an impression of the care and pains which were bestowed upon it. Those who may wish to know more fully the methods and principles of the revision committee are referred to a "Companion Volume" which appears simultaneously with this Bible translation, and gives full communications on these points. But the general reader will find the chief things worth knowing about the whole work in this Preface, from which the following interesting facts are gained.

The Revision is a work of twenty-six years. The honor of having made the first suggestion looking toward a church work of revision in Germany, belongs to Dr. Mönckeberg of Hamburg, who, in 1855 wrote an essay on Bible Translation, in which he called the attention of evangelical Christians to the danger of allowing everybody to put out new translations of the Bible or make alterations in the Luther Translation, on all sorts of principles or on no principles at all, and invited the Eisenach Conference to move in the direction of a united effort to produce an authorized revision. A conference of friends of the movement was held some two years later, and as a result of it a revision of the Luther Bible was undertaken privately by the Canstein Bible House. From this first movement the methods and principles were established which ruled in the whole subsequent revision work. A division was made between what was called "theological-critical revision" and "literary" or "language" revision, and each part assigned to a separate body of men. The rules on which

the revision was to proceed were drawn up and submitted to representatives of German Bible Societies, and the whole published in 1861-2. The next advance step taken turned this private movement into a church undertaking. This was done by the formal acceptance, in 1863, of the work so far advanced, by the Eisenach Conference, which is formed of representatives of the different German evangelical church governing bodies meeting every two years in Eisenach. The general directions given by the Conference were in substance these: (1) the text of the Canstein Bible is to be taken as the basis with special reference to Luther's last edition of his translation, yet without returning to antiquated forms of speech therein contained; (2) among all the German readings the best is to be selected, and in case of doubt the original shall decide; (2) when change is undoubtedly necessary the aim shall be to translate honestly and accurately from the original text, using the vocabulary of the Luther Bible. The principles laid down by which possible changes were to be judged were: (1) such changes should be avoided where the only purpose may be to translate more literally than Luther translated; (2) in case of changes, one must be sure both that Luther was wrong and that the proposed change is correct; (3) passages which are in common use in the church, or are dear to the people, should be either left unchanged or subjected to as slight change as possible; (4) if changes are necessary to be made, let them be made with thoroughness and consistency, though thereby many passages be involved; (5) let all changes be so worded that they will fit into the "ground speech" of the Luther Bible, and usually be put into the words that his translation uses.

On these bases the revision proceeded. The different parts of the New Testament first, and then of the Old Testament, were divided up among sub-committees. The meeting of the full committee, which was held twice yearly, considered and passed on the work. The New Testament Committee and sub-committees consisted of Drs. Nitzsch, Twesten (writings of John), Beyschlag, Riehm (Synoptic Gospels), Ahlfeld, Brückner (Romans and Corinthians), Meyer, Niemann (lesser Pauline Epistles), Fronmüller, Schröder (the re-

maining portions), and Dr. Frommann was given charge of the linguistic or literary revision. For the latter work it was suggested, (1) the religious needs demand that the understanding of the Bible be not made unnecessarily difficult. (2) The essence of the original text is not to be destroyed thereby, since the strength and beauty of the language of the Luther Bible gives it its inestimable value for church and school.

This activity resulted in a "proof edition" of the New Testament in 1867, which was subjected to a third reading in a large conference of official and private persons, and its results were accepted by the Eisenach Conference in 1868. This revised New Testament was then recommended to all Bible Societies as the authorized revision.

The next movement was in the direction of Old Testament revision. A committee was officially appointed meeting in April, 1871, and consisting of Drs. Tholuck, Schlottman, Riehm, Dillmann, Kleinert, Bertheau, Düsterdiek, Kamphausen, Delitzsch, Thenius, Knobel, and others. The work took the same course as in the revision of the New Testament. The committee met, in all, eighteen times; as a rule, twice a year, each time for eleven days. The last meeting in 1881, at which representatives from the Bible societies were present, completed the work, which was issued in 1883 in the so-called *Proof Bible*, (*Probe Bibel*), containing both Old and New Testaments. After two years, during which this Proof Bible had been subjected to the freest criticism from all sides, the final revision was undertaken, first for the Old Testament and then for the New. Those of the former committees who still remained (alas! death had sadly thinned their ranks) with others, carried on the work. Then the New Testament, which needed additional revision from the point of view of its relation to the newly revised Old Testament, and the multitude of new suggestions and criticisms that had been made since its appearance, was taken in hand again. Both from the theological-critical and from the literary sides the revision again went actively forward.

Finally at a general great final conference at Halle, in January, 1890, in which representatives from the revision

committees, the Bible societies, the Eisenach Conference and other governing bodies, were present, the proper Revision work was brought to completion, and regulations for its printing and publication established. The printing of the new Bible was begun in the spring of 1890, and through various difficulties was pushed forward slowly until its present appearance in the spring of 1892.

The work as it now stands is different in many respects from the "Proof Bible" of 1883, in that many changes there made have been given up and many new ones introduced. Advance has been made over that former edition, especially in the removal of many of the numerous archaisms which provoked so much criticism. The preface goes on to say, however, that the "venerable rust" of the Luther Bible is far preferable to the "polish" of the modern literary German which some would substitute—to the destruction of the majesty of the Luther Bible and to the injury of the contents of the present speech and the German language itself.

In judgment of the work the student must bear in mind the frank statement of the revisers themselves, here expressed: "The whole is a work of the mean between opposing extremes," they declare. "On the one hand the demand is made, 'Abstain from all changes on the Luther Bible.' On the other, men say 'Let us pass over from a scrimping revision to a fundamental transformation of the Luther Bible.'" The present revision claims to be both a Luther Bible and yet not a Luther Bible: it has gone away from Luther, and yet also has come back to him. Between theological necessities and literary necessities, between the old speech and the new works, between school grammar and popular usage, it has sought to strike an average. To bring the old Luther word, with God's Word standing above it, the venerable strength of the old Luther speech, into harmony with the speech of the present, to let the old Luther Bible remain as a common good of the Evangelical church in school and congregation, among the people and in the church—this has been the earnest endeavor of all the participants in this work of more than a quarter of a century. And thus, with a prayer for the blessing of God upon the work which in its

course "He has plainly owned as His," the preface concludes. That such a revision will be acceptable to the leaders and the laity cannot be predicted in advance. But in view of the patience and caution with which it has been prosecuted, the noble names of those who have been concerned in it, and the spirit which has animated them, as revealed in this preface, every one will join with them in the prayer that the divine favor may attend the circulation of this Revised Luther Bible.

THE SOCIALISTIC IDEAS OF AMOS.

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In a study of the Hebrew legal system, one is continually impressed by the large humanitarian and philanthropic element which appears in and stands side by side with the more formal judicial and religious laws. The brotherhood of man, the mutual responsibility of classes, and the rights of the poor, are but a few of the doctrines which here, and in the wisdom and prophetic literature, first find expression, and which finally exhibit their full development in the Gospel of the New Testament. As soon as man came in close contact with man, socialistic questions at once arose, and the biblical writers as practical teachers could not overlook them. As society became more complicated, these continually demanded more attention until, in the latter days of the Northern and Southern kingdoms, they almost overshadowed all others.

The social status in Northern Israel at this time is to be determined largely from the writings of the two prophets of the decline, Amos and Hosea; but also by the light of history it is possible to study certain forces which were active in inducing these conditions. Under the united monarchy all men were on nearly the same level, and the ruling classes associated freely with the lowest. But the simplicity of this early period had quite disappeared under the influence of new tendencies, and the life, which the prophets endeavored to preserve in the Northern kingdom by the bold act of disruption, was again threatened. With peace and alliances came a strong temptation, unknown in times of war, to imitate and adopt the life and customs of the surrounding nations. The reign of Ahab is the period in which this influence was strongest. Not only did this affect the form of the religion, but also the very nature of the political organization. The striving of the king for despotic power found its plainest expression in the injustice which appears in the story of Naboth's vineyard. Rightly is this regarded as the consum-

mation of a long series of encroachments upon the traditional, individual rights, the memory of which, after smouldering, finally like a spark kindled the revolution which overthrew the house of Ahab. But this change of feeling and aim was not confined to the rulers—it affected the commonwealth as a whole. The thirst for power and wealth was shared by those next in authority, and thus by a most natural process spread through all ranks. Under this influence also, a commercial spirit seized the nation which ever after clung to it. In this struggle for wealth the old ideas of brotherhood were being forgotten.

Later from another quarter came a different influence, but tending in the same direction. As a result of the long series of foreign wars a military class had arisen which demanded support and royal favor. Military services and wealth gradually gave rise to a noble class that repeatedly proved itself strong enough, not only to threaten, but to actually overthrow the reigning house. With this came a weakening of the authority of the central power, which ever means a defective administration of justice, under which the weaker party suffers. The growth of a nobility meant, further, a wide differentiation of classes. This was accentuated by the indirect results of the wars. As in the case of every protracted, intense struggle, such as the war with Syria, the burden of the contest falls upon the middle and lower classes. Ground down by the war tax, or unable, because of active services, to provide for themselves and families, their inheritances were consumed, and they went to swell the ranks of the abject poor. The rich in turn were able to buy their land and accept them as dependents. As the tide of battle turned and the wealth of conquest poured in, this wealth found its resting place in the royal treasury and the coffers of the nobles, but rarely did it return to the needy lower classes. Further, the principle of Lev. 25: 8-24, which enjoins the restoration of landed property every fifty years to its original owner, if in existence, was evidently a dead letter. Thus the chasm between the classes became ever wider and wider. This was greatly increased as the rich and nobles began to live in palaces in the cities. Thus removed from their dependents,

they lost that knowledge which comes only from actual contact, and which does so much to bridge over this dangerous gulf. Mutual misunderstanding and lack of sympathies did their work, until the lower classes hated the higher and the latter in turn forgot their duties and gave themselves up to the struggle for power and wealth. Mingled with this and neutralizing the influences of the true religion, which was the only hope of the times, were the corrupting practices of the false Jehovah and Baal worship. On purely *a priori*, historical grounds, therefore, the conditions which Amos and Hosea describe were to be expected. Unlike most of the men of their day, by virtue of their spiritual enlightenment they were able to interpret these facts correctly.

To understand the attitude of Amos towards the questions of his times it is necessary clearly to appreciate his standpoint. This is illustrated by his artistic introduction, chapters 1 and 2. He is broad and international in his outlook. Beginning by denouncing in turn the sins of her foes, he leads up by an irresistible logic to the condemnation of Israel herself. It is by the divine standard of right and wrong, not by the prevalent conceptions, that he measures acts. Amos' God is a God of justice. Hence He will punish cruelty and wrong wherever it be found. The Phœnicians (1 : 9), for example, have been cruel and uncompassionate. Even though the victims of their hatred were their enemies, they have transgressed beyond the bounds of forgiveness. Thus in his introduction, Amos lays down those universal laws of justice and philanthropy, which his hearers concede as binding upon their enemies, and which he at once proceeds to apply to the social conditions of Northern Israel.

The specific charges of the preliminary indictment (2 : 6-8) are: (1) Inhuman enslavement of the poorer classes by the richer. (2) An insatiable spirit of greed for land which led them to begrudge the very dust which the suppliants, in their grief, cast upon their heads. (3) A licentiousness in their idolatrous feasts which defied all the fundamental laws of morality. (4) A brutal lack of pity on the part of creditors which led them not only unjustly but cruelly to wrong their poor debtors. (5) The sin of the rulers, and especially the

priests, in drinking the wine which they have secured by their unjust fines.

Certain specific and prominent evils are selected as types of the whole. They are all breaches of the same general law of humanity; and what is equally significant, the sins which are cited as those of the nation are peculiarly those of the wealthy and ruling classes. The sins of the masses are not noticed, unless touched upon in the third charge. Thus, in his introduction, Amos leaves no question as to his standpoint and the object of his denunciation.

After removing the delusive belief of the people that, as the nation chosen by Jehovah, they were exempt from these universal laws, and after vindicating his prophetic calling (3: 1-8), he develops in the remainder of his book the formal terms of the arraignment. Necessarily he touches upon the religion of the land. Chapter 5: 26 contains an obscure reference to star worship, and ch. 8: 4 speaks of the sin of Samaria, which in the light of II Kings 13: 6 appears to have been the retention of the Asherah. But these two incidental allusions are all that he says about that idolatry which Hosea a few years later so bitterly attacks. Of the national religion he speaks more fully. In 5: 21-23 he refers to the uselessness of their elaborate formal worship. His terms are strong. Jehovah is represented as saying: "I hate, I despise your feasts and take no delight in your solemn assemblies." Why? Not necessarily because, in Amos' mind, they are wrong in themselves, but because in the light of the public sins they are mere hypocritical mockery. Genuine righteousness (v. 24) is what Jehovah desires. In 4: 4, 5 Amos sarcastically tells the people to persist in their empty religious practices in which they find so much pleasure. "Come to Bethel and transgress, and to Gilgal and multiply transgressions." From his standpoint the form itself of the religion is unimportant. He looks at its fruits, and since he finds them evil, he naturally infers that the former is not only useless but corrupting in its influence. In this his teaching stands in direct antithesis to that of Hosea. The chief object of attack with the latter is the religion, whether this be pure idolatry or the degenerate

Jehovah worship. The public sins are noticed only incidentally, since he sees in them merely the result of the great national apostasy. Amos, evidently from another class of society and without the deep personal experience of Hosea, regards the sins of the nation as they appear on the outside. As in his introduction, it is the infringement of the moral law which he attacks. There is nothing general or indefinite in his charges. In his opening address (2 : 12), it is true, he charges the nation with rejecting the prophets and corrupting the Nazirites, but from the context it is clear that it was the evil leaders to whom he was speaking. So also in 9 : 8 he proclaims the destruction of the sinful kingdom, but in the same sentence he hastens to say that not all the nation is to be condemned, but the sinners of the people, those classes which he so clearly designated. They will suffer while the others will be preserved. Amos is ever concrete. He occupies a position midway between that early conception which only regarded the nation as a unit, and the New Testament idea of the individual. He distinguished distinct classes within the nation. The objects of his attack are: (1) The rich, voluptuous women of the capital. Their cruel selfishness has made them, instead of angels of mercy, the very ones who destroy the last hope of the needy, as they incite their husbands to deeds of oppression that they may be supplied with the means of gratifying their low appetites. (2) The rich classes. All the present prosperity (8 : 2-6) is to be turned into a desolation in which death shall reign supreme. Against you is this woe directed, you capitalists and merchants, who rob and oppress the poor and helpless, longing that each feast may speedily be over that you may be free to practice your deceitful trades. Deliberately you sell your poor brethren for money because they are unable to pay you their slight indebtedness. (3) The nobility and ruling classes. The hated enemies of Israel, the Phœnicians and Egyptians (3 : 9, 10), are called in to witness the scenes of anarchy and oppression in Samaria, the chief city of that people who call themselves Jehovah's. Those who dwell in palaces, the leaders of the nation, have completely forgotten how to do right. Their rule is mere violence and robbery. Jehovah

is well aware of the magnitude of your transgressions (5: 12, 13), you unjust judges, who persecute an honest man, who do not hesitate to take a bribe when you are exercising judgment, who refuse to give the needy justice. A wise man suffers in silence. So completely is the power in the hands of unjust rulers that a plea for redress would but bring greater oppression. Chapter 6 is one bitter declaration of woe against the leaders of the nation. Woe unto you nobles, in your false feeling of security. Fain would you dispel all thoughts of coming retribution. Reclining upon ivory beds and luxurious couches, your senses pampered with song and music, you eat the finest dainties which the world can produce and drink the richest wines, giving yourselves over to the merely sensuous gratification of self, without a thought of the afflictions of your toiling, suffering brothers. With a supreme disregard of their duty the leaders use their power and wealth only to satisfy their own desires. Therefore upon them first shall dire punishment fall. In v. 13 he sums up the charge in a sentence, "Ye have turned judgment into gall and the fruit of righteousness into wormwood." (4) The upper classes as a whole. Upon the classes which now roll in luxury (3: 12-15), the Lord shall send a destruction so complete that only the merest remnant shall survive. All their magnificent summer and winter palaces shall be utterly consumed, since the injustice and extortion which they represent is an offence in the sight of God. An honest man (5: 10, 11) who reproves them by declaring the truth is thoroughly hated. Yes, you have crushed the poor who were helpless against your exactions, and by means of tyrannical robbery you have built expensive houses and planted pleasant vineyards. The injustice has been done, but you shall never enjoy what you have thus obtained.

It was a grim charge which Amos brought against Northern Israel, but unfortunately it was just. The surprising fact is that nowhere does he attack the sins of the lower classes. In every case, as this inductive study reveals, it is the sins of the wealthy and ruling classes which he condemns. In his teaching we have glimpses of God's love, but it was reserved for Hosea to develop this. Denunciation is the key-note of Amos' prophecy.

The essence of his teaching is before us and we are now ready to compare it with that of modern socialism. The latter takes so many different forms in different lands, and in the mind of each individual according to the type with which he has come in contact, that the exact content of the word is variously defined. In general it is the effort to improve the social condition of humanity—more especially, that of the laboring classes. All of its forms have certain characteristics in common which will be made the basis of the present comparison. To avoid indefiniteness, the type which now appears in Germany, as the most clearly defined and best known, will be taken as the standard. In justice to modern socialism, as thus exemplified, we must be careful not to make the common mistake of confounding it with the anarchistic movement. The two in ideas and methods are radically different. The one seeks lawful ends by lawful means, the other is thoroughly destructive. Now that they have formally parted company, socialism gains much by the separation. Much of the repulsion which many feel towards anything socialistic is the result of its former partial affiliation with anarchism. And further, on *a priori* principles, any ideas coming from the lower classes gain but slowly a favorable reception among the higher. To some, the mere idea that anything socialistic is found in the Bible will be at first distasteful. But let it be remembered every great movement has its good as well as evil characteristics. Certain phases of socialism are surely foreign to the spirit of the Bible, but on the other hand it contains many of those broad principles which must ever obtain because they are founded upon truth. Bearing these facts in mind, we will proceed to the comparison, noting first, points of similarity.

1. Complaint comes from the lower classes. It is the struggle of the lower classes to secure what they feel to be their rights that gives rise to the socialistic movement. It is therefore a suggestive fact in the development of the present study that Amos himself comes from the lower classes—that is, lower merely in respect of material prosperity, for in mental acumen he stands among the first men of his age. According to 1: 1 he was a herdsman (as the original indi-

cates, one who watched sheep and goats) of the little town of Tekoa south of Bethlehem. In 7: 14 he indignantly disclaims any connection with the prosperous but hypocritical class of professional prophets which then flourished in Northern Israel. He declares that he was a shepherd, one who pierced the green figs of the sycamore trees, that their ripening might be accelerated. From other sources we learn that this unpalatable fruit was only eaten by the very poorest. Amos' occupation was therefore one of the humblest.

(2) Presents the cause of the lower classes. As we have seen, it is the injustice, the oppression of the poor and needy, which Amos continually holds up as the great crime of the nation. The religious sins, the text of other prophets, he passes over to dwell upon evils to his mind more flagrant. He is at all times the champion of the lower classes. It is their wrongs which appeal to heaven for vengeance. But, unlike Hosea and Isaiah, he nowhere attacks their iniquities. From his point of view, like that of the socialist of to-day, the mass of wrong which they endure is so great that in comparison their faults were not worthy of mention.

(3) Charges directed against the ruling and wealthy classes. The stern arraignment of the nation was but a rehearsal of the iniquities of those who, having the power and wealth, have totally misused them. Violence, oppression, bribery, injustice, robbery and luxury, secured at the cost of the life blood of the dependent and laboring classes! No socialist to-day could paint the picture of his woes in stronger or more lurid colors! The times were undoubtedly in many ways darker than at present. Now, even in socialistic circles, such a sweeping denunciation would hardly receive acceptance. It is also significant that the sins of the upper classes, which are attacked, are those, and only those which react most disastrously upon the lower ranks of society—oppression, bribery, luxury which leads to extortion. Their other faults, later portrayed by Hosea, are not touched upon because foreign to his subject.

(4) Basis of the complaint—the breach of the universal law of justice and humanity. The socialist unites with Amos in demanding that the principle of the mutual right and brother-

hood of man be acknowledged and acted upon. When this is disregarded, they both call for justice. The latter may add certain unreasonable claims, but the principle from which both start is the same.

(5) Recognizes the responsibility of the upper classes. Amos does not stop with a condemnation of the outward sins of those in positions of influence, but goes much deeper and finds in wealth and power a corresponding responsibility. Why does he hold up the luxury and splendor of the upper classes to the scorn of his hearers, and declare that they are the object of Jehovah's wrath? Because he was thoroughly imbued with the idea that with the possession of these come corresponding duties which, if neglected, will call down heaven's displeasure. In 6: 8 he states this point very clearly. It is because of the selfish luxury of the upper classes that this dread destruction is coming upon the entire state. Socialism bitterly echoes this sentiment. Are they wholly wrong in throwing the responsibility and blame on the leaders in society? The words of the noted Prof. Wagner of Berlin University in a recent address are worthy of consideration. "Look at the corruption of the upper classes and you have the secret of the troubles in the social system."

(6) That the feeling of security on the part of the ruling classes is entirely without foundation. Chapter 6: 1-3, "Woe to them that are at ease in Zion, that feel secure, that put off the evil day." One of the chief aims of Amos' preaching was to destroy this feeling of security which so commonly prevailed among the higher ranks during the reign of Jeroboam II. That same confidence, in general, characterizes the attitude of the upper classes to-day. The socialists on the contrary, from the most intelligent to the poor laborer who feels what he is unable to think, declare that this is not warranted by the actual state of affairs.

(7) The present conditions cannot continue, a great social upheaval is the only solution. Amos studied the situation, noting the existing evils and the attitude of those in power, and with his prophetic insight declared plainly and repeatedly that destruction must and would inevitably overtake the state. It was to come from without—the Assyrians—and

was to completely overthrow the present regime; a prediction which history verified. The socialist, looking at many of the same evils and himself experiencing the wrongs of the existing system, makes the same declaration with one difference. He looks for no outside foe. According to his belief society will work out its own destruction.

(8) A glorious future for the now oppressed classes, a survival of the deserving. The picture of the present, and the immediate future as well, is dark. Amos has given up the hope of earlier prophets. He wished to set up no new king. But he looked forward to a time when the nation should be sifted and the evil elements—the object of his attack, the present ruling classes—would be eliminated, and the deserving remnant—the poor and needy, the men of his own class—should at last receive their rights and that in multiple measure. On the ruins of the present would be built up a kingdom in which the principles that he advocated would be acknowledged by all. With Amos it was the Messianic times, with modern socialism it is the indefinite future in which society will be reorganized after the great upheaval, and the laboring classes will enjoy the rights they claim.

Such, then, are the striking points of resemblance between the teachings of the plebeian prophet Amos and the tenets of modern socialism. He grapples with the same social problems. Modern socialism presents but few new features. What seems so new is really very old.

The reception of his teaching is also most suggestive. The ruling classes listen, at first perhaps with supreme indifference, later with rage and appreciation, while he lays bare their sins. The truth of his words and their general character afford no opportunity for interference, until finally in 7: 9 he proclaims judgment upon the house of Jeroboam. The officials are not slow to employ this pretext to silence the socialistic agitator. For, as Amaziah, the priest of Bethel, says in his charge (7: 10), "The land is not able to bear all his words." The common people will be incited by these burning statements, directed against the corrupt rulers of the land, to deeds of violence. Their effect upon the masses must have been manifest, for Amaziah hastens to send word to the

king that "Amos hath conspired against thee in the midst of the house of Israel," and even perverts Amos' words (7: 11) that the king may be influenced to take immediate action. So threatening is the danger that Amaziah himself, apparently without waiting for the royal order, silences the prophet, and commands him to flee to Judah, and never again to dare deliver such seditious prophecy in the royal city. Like a true tribune of the people, Amos is unabashed by the show of power. He boldly completes his address with a dire threat of divine vengeance to fall upon Amaziah, who represented that class which he came to denounce. Thus was this socialist silenced by official interference while he was addressing the people on their wrongs at the hands of the upper classes. It is an interesting question whether our possession of Amos' prophecy to-day is not due to the fact that, being forbidden to speak in public, he endeavors still to promulgate his teachings by written tract, and thus set the example which was followed by later prophets. The case of Jeremiah, whose written prophecies were burnt by the king, presents a striking analogy. If this conjecture is true, the parallelism with modern socialism obtains to the very end.

These points of similarity are surely very striking, but that the comparison may be complete certain important differences, which do not appear prominently on the surface, are worthy of consideration.

(1) Difference in fundamental principles. Within the ranks of socialism itself there is a great divergence in the principles from which its advocates start in deducing their conclusions. The so-called christian socialist follows Amos, practically in every detail. The great rank and file, however, recognize no higher reasons, as the basis of their claims, than their own personal rights. In defining these rights they undoubtedly often claim more than, in justice to society as a whole, can be granted. Amos adopted the same fundamental laws of right and wrong, but found back of these a God who gave them force and content. In other words, he is thoroughly theistic, while much of socialism is materialistic or atheistic. The difference is more than a difference of terminology. It modifies his entire teaching.

The sins of the rulers was not only a sin against their brothers, but also against Jehovah. The suffering classes had no part to play in the bringing about of the great catastrophe which was to destroy the oppressor and vindicate the oppressed, because Jehovah, by virtue of his character, would accomplish this. Hence the actual conflict of classes was unknown to Amos' socialistic system. The great consummation which the socialist expects as a result of his view of the nature of the present social conditions, and which the anarchist strives to attain by force, Amos, because of his concept of divine justice, calmly awaited as inevitable.

(2) Possibilities of reform under the present system. Modern socialism has but one solution for the social problems, the complete destruction of the existing social relations. Any attempt to reform the present order is useless, and only delays the inevitable catastrophe. Amos, with his prophetic insight, realized that, in view of the deadly internal decay of the nation, destruction was certain. At the same time he did not make the mistake of to-day, and say that there was no possible remedy. There was one way of escape. O men of Israel, (5:4) seek ye me and ye shall live. Again in 5:6 he repeats the same thought. A thorough inward reform is the hope. Seek good (5:14) and not evil, that ye may live. This plain conditional element runs through his entire prophecy. Any one who works righteousness shall be saved. His principles admit of a faithful remnant among the rich as well as the poor. In this he shows the wisdom of his conclusions. All classes would do well to consider his teaching, for the light which it throws upon present conditions. There is a real danger against which there is but one safeguard. That is a seeking of God and the principles which He represents. A thorough reform in all classes which will bear fruit in attitude and actions. When this is realized, socialism, as representing the claims of one class in society, would speedily die a natural death, since the cause of its existence would be removed.

(3) Individual responsibility. Socialism fixes its gaze on classes and overlooks the individual. Amos had not reached the New Testament position, but he was looking that way.

When classe proved unfaithful, he found hope in the remnant, which in reality was the individual. In him, fully awake to his duties, he found the hope of deliverance.

(4) The future not to be that complete overturning of society, for which socialism longs, but a thorough reform. Like the socialist, Amos presented no definite plan of reorganization. His vision did not extend far beyond the great time of sifting when the evil elements of the nation were to be entirely eliminated. According to his teaching, this means the almost total annihilation of the upper classes. But in his picture of the 'restored Zion there is no indication of the abolition of the present social organization. Amos' one aim is thorough reform. In this he is the forerunner of the reforms which were realized under Hezekian and Josiah, and the advocate of those divinely inspired principles which, if heeded, would have solved the threatening questions of his times, and which alone meet the same socialistic problems to-day. In view of the social conditions under which he labored, and in fidelity to his fundamental principles, Amos could be nothing other than a socialist, but, by virtue of his God-enlightened intelligence, he was able to avoid errors, to appreciate things at their true value, and to take that position which makes his teachings ever worthy of the designation—practical.

OLD TESTAMENT STUDY IN SWITZERLAND.

II. GERMAN SWITZERLAND.

BY Rev. NATHANIEL I. RUBINKAM, PH. D.,

Basel, Switzerland.

Although the language used in the universities, churches and schools of German Switzerland is pure High German, that of the street and the home is a dialect as different from High German as Highland Scotch is from English. This may account for the fact that one rarely meets an American student here. Unless one has first learned High German, and has a household of his own with help who speak the same, it would be difficult to avoid this *mundart* of which the native Baselters are so proud.

The best Hebrew and Old Testament work which I have seen done in any continental University is done by the Swiss students of Basel. The test of Old Testament work in a German University is the seminar, where the professor meets once a week with the students who volunteer to do special work. In the first place, the seminar attracts only those students who are willing to devote extra time to Hebrew study. The number in attendance upon the seminar at Basel, with its ninety-nine theological students, is greater than at Berlin with its six hundred. The seminar here is conducted in alternate years by Professors Dulun and von Orelli. The critical position and method of these two professors are very different, but they are equally popular with the students, and their geniality and courtesy in the seminar are in great contrast to the denunciations for ignorance which the students in Berlin seminar meekly accept from Dr. Dillmann.

Another reason for the interest in Old Testament work here is the thorough preparatory instruction in Hebrew which the students receive. Prof. Dulun is also the instructor of Hebrew at the Gymnasium (College), so that when the student enters upon his theological course at the University he has

already had a year and a half of training in Hebrew. The same regulation obtains here as in Germany, mentioned in a former article. The theological student, upon entering the University, must present his certificate from the Gymnasium, of proficiency in Hebrew, or he must make up the deficiency and pass an examination. With all this strictness of regulation, both here and in Germany, the student who has little love and no talent for Hebrew manages to "get through," providing he is sufficiently proficient in other branches. But this system fosters Hebrew and Old Testament study, also the few who pursue it with love for it have the best of opportunity, and from among the fewer still who volunteer to do original work in the seminar are to be expected the Old Testament scholars of the future. By this method also the professor has the pleasure of having at least some students who can appreciate his best critical work in the lecture room.

Basel probably offers more theological instruction than any other city of its size on the continent. Besides the institutions outside of the University, of which I will make mention later, the University itself is doubly manned, owing to the zeal of the monied conservatism of Basel to maintain professors both for the Old and New Testament who shall offset the advanced critical teaching of the professors appointed and maintained by the State. The occupant of the official Old Testament chair is Professor B. Dulun. He was established here in 1888, as successor to Smend, who went to Göttingen. It is an important post, with the memories of the Buxtorfs, and has been occupied by the ablest Semitic and Old Testament scholars. Prof. Dulun is a critic of the most advanced type, or "ganz links" as he was designated to me by a Berlin professor. He claims, however, complete independence in criticism. "I do not belong to the positive school nor to the negative school—I seek simply the truth," is one of his lecture-room remarks. Though one may differ from his conclusions, it is interesting to listen to one who is conscious of no existing restraint upon precisely the results to which his investigations lead him. His method is also unique. Absolutely free from any trace of affectation of learning, there is a very ready command of the necessary critical apparatus.

In all of his lectures he speaks conversationally and free from his manuscript. Holding in his hand a pocket edition of the Hebrew Bible, he makes constant excursions from the passage he may be treating, not in the way I have observed in some lecture rooms, so that the student loses interest in the main question, but in a way to show its connection with the whole development of Old Testament literature. A single excursion may consume most of the hour and one marvels at the quick flight of the time. He is an experienced detective of Deuteronomic and priestly or otherwise incorporated elements in the earlier literature, and whether they consist of a passage, a line or a word, he never fails to single them out and exhibit their incongruity with their surroundings. His favorite study is the prophetic literature. Many of the positions of his "Theologie der Propheten" which he published as Privat Docent in Göttingen in 1875, his later studies have caused him to abandon. He is just now putting through the press his commentary on Isaiah, or Isaiahs it will be, as, according to his analysis, not two, but a much larger number of writers are represented in the book of Isaiah. This work will be interesting as the favorite theme of an indefatigable scholar. To friend and opponent it will be valuable in its method, as it will contain also an original translation in different sized type so that one can see at a glance the portions which the author regards as Isaianic, and the portions assigned to various other hands.

In greatest contrast, both in personality and method, from Prof. Dulun is Prof. von Orelli, well known to English readers through the English edition of his "Messianic Prophecy." He prepared, also, the commentaries on Isaiah, Jeremiah, Ezekiel and the twelve minor prophets in the "Kurzgefasster Kommentar" of Strack and Zöckler. Prof. von Orelli is employed by an evangelical society in Basel, above alluded to, whose purpose is to promote a more conservative type of teaching. Being thus maintained he receives from the University the courtesy of Professor in regular standing, and is during the present year Rector of the University. Though Prof. von Orelli is here regarded as conservative, in America he would be considered advanced, as he holds, for example, to the

various sources of the Pentateuch and the diverse authorship of Isaiah. If he did not he would be a unique figure in a continental university. His difference from the more advanced critics is one of degree and method rather than of kind. In his lectures he combats what he considers extravagances in criticism, seeking always to conserve all possible positive religious elements in Old Testament teaching, and seeking the spiritual welfare of the students. As Prof. Dulun treats the Old Testament from the standpoint of the historian and literary critic, Prof. von Orelli approaches it more as a churchman. In the lecture-room he is dignified, guarded in his statements, reading closely and very deliberately from his manuscript. He is active in the church, belongs to the evangelical wing of the National church,* but here also is moderate and guarded. He preaches about once a year in the Münster. He is co-editor of a church paper, the *Kirchenfreund*, in connection with Prof. Oettli of Berne, and Pastor Pestalozzi. The other Old Testament lecturer in the University is Privat Docent Lic. K. Marti who combines University work with the pastorate of the village church of MuttENZ. Pastor Marti belongs to the Rietschel school in Theology, and to the advanced school of critics, sharing, in general, the critical positions of Prof. Dulun, though differing in details. He has published a brochure upon Jeremiah † and one recently upon Zechariah, chapters 1-8. ‡ He has also an article in the current number of the "Studien und Kritiken" on "Des Ursprung des Satans," and another in the "Zeitschrift für Theologie und Kirche" on "Das Erste Officielle Bekenntniss." He is also one of the translators of the new translation of the Old Testament which is being edited by Prof. Kautzsch of Halle.

There are two other institutions in Basel with full theological faculties. One is the Prediger Schule, whose object is to train for the ministry men who have not had the fullest early

* The established church, though outwardly a unit, contains two well defined and directly opposed parties, viz: The Reformers, who are Unitarians; and the Positives, who are evangelical. Between these two extremes are the Vermittler i. e., Mediators, Reconcilers.

† Der Prophet Jeremia von Anotot. pp. 66. Basel, 1889.

‡ Der Prophet Zacharja der Zeitgenosse Serubbabels.

training, and perhaps lack in regular certificates of preparatory work. The graduates of this theological school, if they desire to enter the pulpits of the National church, must submit to the state examinations. The training is supposed to be more conservative and strictly evangelical than that of the University. The other is the famous Basel Mission Haus, where students are trained with special reference to the foreign mission field. In both of these institutions, I am told, good Old Testament work is done. Missions-Inspector Oehler, Director of the Mission House, has just issued a new (third) edition of the *Theology of the Old Testament*, by his late father, Dr. G. F. Oehler. The first edition is known to English readers through the translation in Clark's Theological Library. Among Basel's institutions for theological training must be numbered also the Pilger Mission auf St. Chrischona. It is controlled by a committee in Basel, and situated on a hill of the Jura, overlooking the town. This is a unique institution, such as one might look for in our colonial period on an American frontier. It takes men from the plow, the anvil and the cobbler's bench, gives them four years of training, and sends them out as home missionaries in city and country, each year also sending its graduates as missionaries to the Germans in America, also to Africa and other distant parts. It does not wean the pupils from their former pursuits, but they must perform the manual labor connected with the St. Chrischona farm, and they go from the hayfield, the baking trough and the washhouse, into the theological lecture room. On Saturday afternoons one may see there a group of young men discussing theology while paring potatoes for the Sunday dinner. They are taught New Testament Greek, but the exegesis of the Old Testament is given without the Hebrew.

This glimpse at these various institutions of Basel suggests many questions in theological training for reflection, but the limits of this sketch are already passed. It remains to mention Berne and Zurich which have no theological Faculties outside of the Universities. The Old Testament Professor at Berne is Prof. Samuel Oettli, mentioned above. He is the author of the Commentaries on Canticles and Lamentations

in the "Kurzgefasster Kommentar," of Strack and Zöckler. He is of similar spirit and critical position with von Orelli. He is also a preacher and lecturer, a short time ago having given us in Basel a delightful lecture on his recent visit to Palestine. The Professor of Old Testament in Zurich is Prof. Victor Ryssel, the author of a critical Commentary on the Book of Micah;* also of the commentaries on Ezra, Nehemiah and Esther in the "Kurzgefasstes Exegetisches Handbuch zum Alten Testament."

* Untersuchung über die Textgestalt und die Echtheit des Buches Micah. Ein Krit. Commentar Zu Micah. Leipzig, 1887.

PETER'S EARLY TEACHINGS.

By Rev. OWEN JAMES,

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When Jesus died, the Christian Religion had no outward form or organization. During his life He taught new truths, set up new ideals, awakened new aspirations and established new hopes; but he did not organize his followers into a Society separate and distinct from Judaism. After the Resurrection, during the forty days, He continued his instruction on points bearing especially on the nature of the Heavenly Kingdom.

The process of giving an external organization to Christianity may be said to have begun on the day of Pentecost. This process was a gradual one—was indeed a growth. In this growth we can easily distinguish five phases: (1) a doctrinal growth, i. e., a growth in the Apostles' understanding of Christianity; (2) a numerical growth, i. e., an increase in the number of those who held Christian beliefs; (3) a separative growth, i. e., a process by which the Christians were expelled from the Jewish body and organized into a new and distinct body; (4) a structural growth, i. e., a process by which this new Christian body developed within itself its own functions and its own organs; (5) a dispersive growth, i. e., a process by which the Christian society not only came into existence, but also reproduced itself in every part of the Roman Empire.

Thus there was a growth in the individual; from one individual to another; a separation of these individuals into a class; structural growth within the class; a multiplication of the class throughout the world. These processes were, of course, interdependent, and each was in part the effect and in part the cause of all the others.

The doctrinal growth was from Peter, through Stephen to Paul and John. It has thus its four stages; Petrine, Stephanic, Pauline and Johannine. This paper will treat of the Petrine stage so far as recorded in the Book of Acts.

Peter was a Jew. He shared in the Jewish hopes and prejudices, conformed to the Jewish ritual and lived a Jewish life. But he came under the influence and teaching of Jesus of Nazareth, became persuaded of his Messiahship, and looked for the immediate establishment of the Messianic Kingdom. In character, this Kingdom was to be, first of all, holy, based on repentance, on ceasing to do evil and learning to do good. In form, this Kingdom was to be earthly and Jewish. Its capital and throne were to be in Jerusalem, and Jesus was to be its King. It was to be conducted according to the principles taught by Jesus in his discourses, his parables and his life. Its fruitage to the Jews would be liberty, peace, prosperity. It would elicit the homage of all the nations of the earth, and confer upon them the benefits of its own excellence.

The crucifixion dispersed all these expectations of Peter, and overwhelmed him with despair. He resolved to resume his old work of fishing. But the resurrection, the intercourses and meditations of the forty days, the ascension, and the outpouring of the Spirit on the Day of Pentecost, were events whose logic reset his views. This is evident from the speech that he makes on the Day of Pentecost which in substance was as follows: "This phenomena is not drunkenness, but the fulfilment of Joel's prophecy. The Messianic Days have come. The Spirit is poured out on all flesh, on all classes of Jewish people, young and old, men and women, bond and free, and not on a few individuals as heretofore. But the Messianic Days bring not only inspiration, they bring destruction also. Catastrophies in heaven and on earth will follow, blood and fire and vapor of smoke, the sun shall be turned into darkness and the moon into blood before the day of the Lord come." What do these words mean? Has Peter in mind the destruction of Jerusalem? or the destruction of the Jewish State and Nation? It was not possible for him at this time to think of such a thing. The prophecy of Joel is quoted in full because it contains the prediction that the Messiah at his coming will confer blessings on those prepared to receive him, and will send destruction on those who refuse to receive him. The meaning is the same as that of John the

Baptist when he says: "He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand thoroughly to cleanse his threshing floor, and to gather the wheat into his garner, but the chaff he will burn up with unquenchable fire." The Messiah, however, has appeared. This was Jesus of Nazareth, whom God approved by mighty works. The nation slew him. But God raised him from the dead and caused him to ascend to His right hand in heaven. All this was according to the counsel and foreknowledge of God, was predicted by the Psalmist David and witnessed by the Apostles themselves. The dire conclusion is that the Jewish nation has crucified, in the person of Jesus, its Lord and Messiah.

Peter has not ceased to be a Jew. But he is a Jew who believes that the Messiah has already come; that the Nation, not being prepared for Him, killed Him, and that for this reason He has, for the present, gone back to heaven. This announcement caused the wildest consternation. The multitudes cried: "Brethren, what shall we do?" That is: How shall we avert the consequences of our unpreparedness for the Messiah and our consequent rejection and crucifixion of Him? How shall we as a nation escape the catastrophies predicted in Joel's prophecy just quoted?

They are commanded to do two things: (1) repent ye, and (2) be baptized every one of you into the name of Jesus, the Messiah. Peter does not use the word repentance in the modern metaphysico-theological sense. He has not learned to resolve moral character into its constituent elements and to find that its quality depends on some one thing such as the intent or purpose of the soul. He cannot therefore mean to tell these people to change their purpose, their intent, their mind in life. Repentance to Peter means much the same as it did to John the Baptist. And John, in the specific instructions given to the people, the tax gatherers and the soldiers, has given us a clear conception of what he meant by repentance. It is a resolution looking toward reformation of conduct in the outward life. John baptized "unto repentance," i. e., with a view to reformation of outward behavior. Peter's meaning is the same. He tells the Jews that they must resolve to cease from their wicked doings and to give scrupulous

obedience to the law, as faithful Jews. That was one thing they must do. Then they were to be baptized into the name of Jesus, upon the basis of their conviction and avowal that He was the Messiah. He requires, therefore, the acceptance of Jesus as Messiah, and a formal expression of this acceptance by baptism.

The repentance, the naming of Jesus as Messiah, and the baptism into this name, were with a view to two objects, the remission of sins and the bestowal of the Holy Spirit. Remission of sins is here used in its objective and not in its subjective sense. Peter is not thinking of that divine act in which God acquits man of sin. He is thinking rather of averting the calamitous consequences of sinning, and he has a special series of calamities in his mind. He is not thinking of the deterioration of character consequent upon sinning, or of eternal punishment in the world beyond. He has in mind the second part of Joel's prophecy which he has just quoted. He is referring to the fearful destruction with which the Messiah will destroy that part of the Jewish nation which will be unprepared for Him at his coming. It is in view of these calamities that they had asked the question. It is in part in order to avert these that he replies.

The other consequence of repentance, faith and baptism will be the bestowal of the Holy Ghost, that is, the fulfilment of the first part of Joel's prophecy. He confirms this statement by reminding them that the promise belongs to them as a nation, and to their descendants, whether they still live in the land of promise or have been scattered afar off.

Shortly after this, Peter addresses the multitude that had assembled in Solomon's Porch upon the healing of the lame man. The meaning of this address is similar to that of the address made on the Day of Pentecost. It has in it, however, one passage that is new, viz.: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord and that he may send the Messiah who hath been appointed for you, even Jesus, whom the Heaven must receive until the times of restoration of all things." Repentance, turning again, blotting out of sin, are prerequisite and

upon them is conditioned the coming of the seasons of refreshing. These seasons of refreshing are described as those in which God will have sent again the Messiah, even Jesus. But the Messiah cannot be sent before the restoration of all things. It is indeed necessary for the Heaven to receive Him until that time. Restoration of all things means repentance, turning again and blotting out of sin. In this consists the force of Peter's appeal. You crucified the Messiah because of your sins. The Messiah went back to Heaven after the resurrection because of your sins. His reception in Heaven must continue while you are in your sins. He would come again immediately were it not for your sins: Repent ye therefore and turn again, that your sins may be blotted out that so the Messiah may come back to earth, bringing seasons of refreshing from the presence of the Lord.

It will be noticed that the exhortations of the second address are given from a point of view different from that of the exhortations of the first address. In the first address the main object in view is to avert the destruction which the Messiah will inflict on those unprepared for Him. In the second address, the main object in view is to secure the speedy return of the Messiah. This accounts for the different ways in which sins are spoken of in the two addresses. In the first it is "remission of sins." In the second it is "sins blotted out." In one it is deliverance from the penalty of sin, in the other it is obliterating the sin itself.

On the following day Peter addresses the Sanhedrin, and makes use of the following expression: "And in none other is there salvation; for neither is there any other name under Heaven that is given among men wherein we must be saved." "We" here refers to the Jewish people, and "salvation" and "saved" mean the Messianic deliverance which the Jews as a nation hoped for. The import of this address is that Jesus of Nazareth, whom the Sanhedrin had crucified, was the true Messiah, the only Messiah which the Nation would ever have, that God had raised Him from the dead and that in his name the lame man was healed.

Sometime afterwards Peter again addresses the Sanhedrin and says in closing: "Him as Prince and Saviour did God

exalt at his right hand to give repentance to Israel and remission of sins." That is, God raised Jesus, who was a Prince and Saviour, unto his right hand in order to give to Israel time and opportunity for repentance and forgiveness. Rather than destroy the Nation at once because of its rejection of the Messiah, God had raised the Messiah unto his right hand in order that the Nation might be brought to repentance and through repentance to the forgiveness of sins.

Recapitulating the four addresses of Peter recorded in the first part of the Acts, we learn, according to the above exposition :

1. That Peter was a true and faithful Jew.
2. That in his mind the Messianic Kingdom was earthly and political, but based on pure morality and fervent piety. The benefits of the Kingdom were to be in part worldly and in part spiritual. The Holy Spirit was to be poured out on all classes of Jews. On the other hand, the Messiah was to destroy with a terrible destruction the immoral, the impious and the hostile to himself among the nation.
3. The Messiah had already come, in the person of Jesus of Nazareth.
4. The Nation, not being prepared for Him, had crucified Him.
5. God had raised Him from the dead and had exalted Him to a place at his right hand in Heaven.
6. The crucifixion, death and resurrection of the Messiah had for their efficient cause the sins of the people; for their formal cause the determinate counsel and foreknowledge of God; but as for their final cause, Peter is silent. That is, Peter mentions no purpose that God had in his counsel that the Messiah should be a suffering one.
7. The Messiah had been exalted to Heaven not only because the people were unprepared for Him, but also in order to give the Nation time and opportunity to become prepared for Him.
8. When the Nation should be sufficiently prepared, the Messiah would again appear, to establish the Kingdom and destroy the unprepared remnant.
9. Preparedness for the Messiah produced an individual

and a national result: (a) For the nation it accelerated the setting up of the Messianic Kingdom with all its national blessings. (b) For the individual it effected a removal from a hostile class to a friendly class, from a class that was to be destroyed to a class that was to be blessed; it averted the destruction and secured the salvation which the coming of the Messiah brought. In other words, preparedness for the Messiah resulted to the individual in the forgiveness of sins and the bestowal of the Holy Spirit.

10. This preparedness consisted in reformation of moral and religious conduct (repentance); in naming Jesus as Messiah (faith); and in being baptized into this name. The import of this baptism was threefold; it expressed acceptance of Jesus as Messiah, it was a formal committal of self to Jesus as Messiah, and it changed the class of the baptized. It was a confession, it was a pledge, and it identified the confessing and pledging one with the disciples. He became a disciple by this very act. This was the mark that classified him outwardly.

11. This preparedness was to be produced by the disciples through their testimony and preaching, and through the confirming of their testimony by the Holy Spirit.

Such seem to have been the beliefs of the Christians during the early Petrine period.

Founding of the Christian Church, 30-100 A. D.

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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SECOND DIVISION.

PERIOD OF GOSPEL EXPANSION.

Time: Seventeen Years, 35-52 A. D. Leaders: Peter, James and Paul. Material: Acts 8: 1-15: 35.

CHARACTERIZATION.—During the first five years of the Church, the thousands of converts who joined the original body of Christians in Jerusalem were Jews either by descent or by adoption. But the preaching of Stephen brought on a murderous persecution of the Christians, in consequence of which they were dispersed throughout Palestine and Syria. Everywhere they at once began to evangelize the communities into which they came. By this means it was no long time until all classes, both of Jews and of Gentiles, were seeking admission to the Christian Churches. Naturally the question arose: must the Gentiles become Jews (i. e., conform to the Jewish ritual, particularly the rite of circumcision) before they could become Christians? or, in other words, was Christianity the religion of a Jewish sect or a universal, spiritual religion for all men and all time? The latter was the conception of the Gospel as Christ presented it, but much courage, wisdom and strength were needed to affect its realization. The pressure toward this catholicity came upon the Church through three distinct avenues of experience: (1) Peter's divine vision, by which he was led to receive Cornelius and his family, who were pure Gentiles, as such into the Christian Church; (2) the efforts of the Gospel missionaries in Antioch, where the same policy of Gentile admission was adopted; (3) Paul's first evangelizing tour through Asia Minor, where he found it his Christian duty to admit the Gentiles to the Church on the same plane with the Jews. In view of these practical experiences, therefore, the Gospel idea underwent a rapid and significant expansion during these seventeen years. Antioch became the Gentile mother-church, and represented the universal conception of Christianity. The mother-church at Jerusalem was still Jewish in composition and temper, but it had recognized the divine leading of Peter in the case of Cornelius, and was disposed toward an official consideration of the question. The leaders of the Church therefore met in Jerusalem, treated the problem in a general conference, and formally recognized the Gospel to be a universal religion, to which the Gentiles had an equal right with the Jews. The characteristics of this Period were, then, the extension of the Christian Church through Palestine, Syria and Asia Minor; the preparation of men, such as Paul and Barnabas, who were fit to lead in this work; and the agitation, discussion and settlement of this Gentile problem, which determined the scope of Christianity. But time was required for putting this doctrine into practical effect, and for making the adjustments necessary in view of it. This was to be the achievement of the subsequent Period III.

SYNOPSIS.—Violent persecution of the Church. Paul prominent. The Christians forced to leave Jerusalem. They disperse themselves throughout Palestine and Syria. Consequent spread of organized Christianity. Attitude of the Jerusalem Church toward Gospel work in Samaria. Preparation for a larger conception of the Gospel. Induction of Paul into his appointed office. His early efforts for Christianity. Peter's missionary tour through Palestine. Divine light on the Gentile problem in the case of Peter and Cornelius. Preliminary consideration of the problem by the Jerusalem Church. Acquiescence in the new departure. Evangelization of Cilicia by Paul. Rise of the Gentile mother-church at Antioch. Paul summoned thither. Martyrdom of James the Apostle. Miraculous deliverance of Peter. Paul's first evangelizing tour in Asia Minor. His ascendancy over Barnabas. Paul's preaching. Churches established. Agitation, in Antioch, of the Gentile problem. A general conference of the Christian leaders determined upon. Proceedings of the Conference at Jerusalem. Satisfactory solution of the problem. The universal, spiritual Gospel sanctioned. The ground of harmony fixed. The work of evangelization divided ethnographically between the original Apostles and Paul.

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SEC. 10. FIRST EXTENSION OF ORGANIZED CHRISTIANITY BEYOND JERUSALEM.

Acts 8:1-40.

35 A. D.

SAMARIA AND ELSEWHERE.

NOTE.—The material intended exclusively for advanced students will in this and succeeding Studies be enclosed in brackets [], instead of being printed in italics, as in the Studies of the first Division.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 95-108; (2) Gloag's Comty. on Acts, I: 270-312. (3) Meyer's Comty. on Acts, pp. 164-180. (4) Expositor's Bible on Acts, I: 346-419. [(5) Neander's Planting and Training of the Christian Church, I: 57-66.] (6) Bible Dictionary, arts. Ethiopia, Evangelist, Philip, Samaria, Samaritans, Simon Magus, Sorcery. [(7) Vaughan's Church of the First Days, pp. 157-188.] [(8) Conybeare and Howson's Life of Paul, pp. 63-66.] [(9) Peloubet's Notes, 1892, in loc.] [(10) S. S. Times, Mar. 17 and 24, 1887.]

FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 1a, Saul approves the execution of Stephen. *v.* 1b, violent persecution of the Church. *v.* 1c, Christians dispersed throughout Palestine. *v.* 2, Stephen buried and lamented. *v.* 3, Saul the chief inquisitor. *Vv.* 1-3, VIOLENT PERSECUTION AND GENERAL DISPERSION OF THE CHRISTIANS.

PAR. 2. *v.* 4, the Christians as missionaries. *v.* 5, Philip preaches in Samaria. *v.* 6, general acceptance of the Gospel. *v.* 7, testimony of miraculous cures. *v.* 8, rejoicing in the Gospel. *Vv.* 4-8, PHILIP'S MINISTRY IN SAMARIA.

PAR. 3. *v.* 9, Simon the sorcerer. *v.* 10, his prestige in Samaria. *v.* 11, his achievements. *v.* 12, the people become Christian converts, *v.* 13, Simon among them. *Vv.* 9-13, OSTENSIBLE CONVERSION OF SIMON MAGUS.

PAR. 4. *v.* 14a, word of Philip's success reaches Jerusalem. *v.* 14b, Peter and John sent to advise and assist Philip. *vv.* 15f, prayer for spirit baptism, not yet received. *v.* 17, now received in the imposition of hands. *vv.* 18f, Simon's wish to purchase this power. *vv.* 20f, Peter rebukes his sinful presumption, *vv.* 22f, and bids him pray for forgiveness. *v.* 24, Simon begs Peter's intercession. *v.* 25, apostles return to Jerusalem, preaching by the way. *Vv.* 14-25, WORK OF THE APOSTOLIC DEPUTATION IN SAMARIA.

PAR. 5. *v.* 26, Philip inspired to journey towards Gaza. *v.* 27, meets a devout Ethiopian official, *v.* 28, engaged in reading Isaiah. *v.* 29, Philip prompted to approach him. *v.* 30, questions him concerning the Scripture. *v.* 31, Philip invited to give an exposition of the text. *vv.* 32f, the prophetic description of the humiliation and death of the Messiah. *v.* 34, the Ethiopian inquires as to the reference of this prophecy. *v.* 35, Philip preaches its fulfillment in Jesus. *vv.* 36ff, Ethiopian converted and baptized. *v.* 39a, Philip's withdrawal. *v.* 39b, joy of the new convert. *v.* 40, Philip's evangelizing journey from Azotus to Caesarea. *Vv.* 26-40, PHILIP AND THE ETHIOPIAN OFFICIAL.

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SECOND STEP: EXPLANATIONS.

PARAGRAPH 1. *v.* 1, [(a) does the first clause belong here, or at end of ch. 7, and why?] (b) "arose . . . day"—comp. AV, is this to be taken exactly, or as a general note of time, cf. Jno. 14:20; 16:23, 26. (c) give a brief description of the Jerusalem church. (d) state reasons for this reign of terror. (e) "all scattered"—literally or hyperbolically, cf. Matt. 3:5; Mk. 1:33; et al. (f) cf. Jno. 10:13. (g) "regions"—cf. Acts 1:8; 11:19-21. *v.* 2, "devout men"—Christians, or unavowed sympathizers, cf. Jno. 19:38-42. *v.* 3, [(a) "laid waste"—comp. AV.] (b) "haling"—meaning, cf. same Greek word in Acts 14:19; 17:6; [why did not the Revisers give a modern English word?] (c) "women"—cf. Acts 9:2; 22:4, noting their prominence in the Christian community. (d) "committed"—for what purpose?

PAR. 2. *v.* 4, (a) "therefore"—connection? (b) "went about"—comp. AV. (c) "preaching the word"—in what did this consist? (d) a particular instance of this preaching subjoined. *v.* 5, (a) "Philip"—recall all previously learned about him, cf. Acts 6:5, et al. [(b) "city of Samaria"—was this the city by that name?] (c) "proclaimed . . . Christ"—cf. Matt. 3:1; 4:17. (d) were the Samaritans expecting a Messiah, cf. Jno. 4:25? *v.* 6, (a) "multitudes"—cf. Jno. 4:35, 42. (b) "gave heed"—meaning? (c) "heard"—what, the preaching, or accounts of the signs? (d) "signs"—what were they? (e) why worked? *v.* 7, why was Philip, not an apostle, given the power to work miracles, cf. Acts 6:8. *v.* 8, "much joy"—what reason for it?

PAR. 3. *v.* 9, [(a) "Simon"—often called Magus, why?] (b) "beforetime"—when? (c) "amazed"—cf. AV. (d) in what city? (e) "giving out . . . great one"—just what did Simon claim for himself? *v.* 10, (a) "all gave heed"—why, and to what extent? (b) "this man . . . Great"—cf. AV, and explain the change. [(c) is an incarnation or emanation from God meant, or only the possession of superhuman power?] *v.* 11, "because"—long established prestige. *v.* 12, (a) "good tidings"—cf. AV. [(b) "kingdom of God"—is this a new element introduced into the Gospel preaching, cf. Acts 1:3, and explain significance.] *v.* 13, (a) "Simon . . . believed"—in what, and why? (b) why was he baptized? (c) meaning of "continued with Philip"? (d) "he was amazed"—as people had been amazed at his sorcery?

PAR. 4. *v.* 14, (a) "the apostles"—all twelve, together constituting the official body of the Church? (b) why were they at Jerusalem? [(c) was communication maintained between the home church and the scattered Christians?] *v.* 15f, "prayed for them"—whom? *v.* 17, (a) "laid . . . hands"—is this the same rite as that mentioned in Acts 6:6 q. v.? (b) describe and explain the rite. *v.* 18f, (a) did Simon receive the Spirit baptism? (b) what besides that did he wish? *v.* 20, was this an imprecation, or only an expression of abhorrence? *v.* 21, [(a) "part . . . this matter"—in the gift of the Holy Spirit, or in the Gospel in general?] (b) what was wrong in Simon's attitude? *v.* 22, (a) does Peter think forgiveness improbable in Simon's case? [(b) "pray the Lord"—cf. AV, is Christ referred to here; if so, why?] (c) "thought . . . heart"—explain the full meaning. *v.* 23, [explain these two similes, and their application to Simon's condition, cf. Deut. 29:18; Heb. 12:15; Isa. 58:6.] *v.* 24, (a) why did Simon request the Apostles to pray for him? (b) cf. Num. 21:7. (c) was Simon's attitude here one of sincere penitence? *v.* 25, (a) "testified"—to the Gospel, or to Philip's work and worth? (b) "preached . . . villages"—what does this show

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as regards their activity, and their attitude toward the Samaritans? [(c) why have we no account of their report to the Jerusalem church, and its effect?]

PAR. 5. *v.* 26, (a) "angel . . . spake"—to be understood literally or figuratively? (b) where did Philip receive the message? (c) "toward . . . south"—notice marg. rdg. (d) locate Gaza on map, and describe it. (e) "desert"—one of the two roads to Gaza thus designated. *v.* 27, (a) "went"—implicit obedience. (b) "Ethiopia"—locate on map, and describe. (c) "great authority"—royal treasurer? (d) "Candace"—title of a line of queens? (e) "Jerusalem . . . to worship"—as a true Jew, or as a devout proselyte? *v.* 28, (a) "reading"—oriental custom? (b) was he studying up the Messianic prophecies because he had heard in Jerusalem of Jesus and his claims? [(c) why was he reading Isaiah?] [(d) had he the original Hebrew, or the Septuagint translation?] *v.* 29, (a) "Spirit said"—not an angel this time? (b) was the word a divine impulse? (c) "join thyself"—in what way? *v.* 30, (a) "heard"—audible reading customary? (b) mark the skill of Philip's approach. *v.* 31, (a) consider the modesty of the Ethiopian. (b) cf. Jno. 16:13. (c) note the invitation and its significance. *vv.* 32f. (a) cf. Isa. 53:7f, according to the Septuagint. (b) criticise this statement of the two verses: he submitted meekly to abuse and injustice until they culminated in his death, and no one cared that he was gone. [(c) make a paraphrase giving exact meaning.] *v.* 34, (a) consider the meaning, fairness and significance of this question. [(b) what different views are held regarding it, according to your judgment which is the best, and why?] *v.* 35, "preached . . . Jesus"—as Jesus had himself done for the apostles, cf. Lk. 24:25ff. *v.* 36, (a) "certain water"—is it known where? [(b) was the Ethiopian qualified for baptism?] *v.* 37, explain the omission of this verse from RV. *v.* 38, [(a) what mode of baptism used?] (b) what were the meaning and scope of this baptism by Philip? *v.* 39, (a) "caught away"—a miraculous removal, or a hasty departure under divine impulse? (b) "rejoicing"—why, cf. Acts 16:34. *v.* 40, (a) "was found"—is a miracle implied? (b) "Azotus"—locate and describe. (c) "preached . . . cities"—a missionary tour? (d) "Cæsarea"—cf. Acts 21:8.

THIRD STEP: TOPICS.

1. **The Great Persecution and Dispersion.** [(1) consider the former recorded persecutions of the Christian Church, stating the circumstances, causes, leaders, results of trials, and final outcome of the persecutions.] (2) explain why Pharisees, Sadducees and common people were now united in hostility toward the Christians. [(3) describe the career of Stephen, showing how this was the occasion of their hatred and violence.] (4) how thorough did they intend this persecution to be? (5) whither, and to what extent, were the Jerusalem Christians dispersed? (6) how came it that the apostles were allowed to remain in Jerusalem? (7) why did they wish to do so? (8) to what extent did the Jerusalem Church remain thus scattered? (9) consider the Providential aspect of this persecution and dispersion.

2. **Saul as Chief Inquisitor.** (1) recall all that has been previously ascertained concerning him. (2) what was the reason for and significance of the part he took in Stephen's death? [(3) exact meaning of "consenting" in Acts 8:1, cf. also Acts 22:20.] [(4) exact meaning of "gave my vote against them" in Acts 26:10.] (5) consider his own description of his persecution of the Christians, Acts 22:4, 19f; 26:9ff; Gal. 1:13. (6) was he sincere in his persecution, cf. Acts 26:9; 1 Tim. 1:13? (7) what was his purpose, cf. Gal.

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1:14, Jno. 16:2? (8) how did he justify his action, cf. Deut. 13:6-10; 17:2-7; Lev. 24:10-16; (9) give a careful statement concerning Saul's religious position at this time, as regards both belief and practice. [(10) is it to be supposed that he had at this time any misgivings about the righteousness of his persecution?] [(11) consider the history of religious persecution in the Christian Church, justifying if possible, if not, then accounting for, its presence.]

3. The Office of Evangelist. (1) see the reference to this office in Eph. 4:11. (2) was it properly an order, or a function? (3) what were the characteristics of the evangelist and his work? [(4) compare it with the work of the apostle on the one hand and that of the pastor on the other.] (5) is it probable that the office arose in the exigencies of this great dispersion? (6) is this Philip of ch. 8 the apostle, or the deacon? [(7) why was the persecution directed against Stephen and his colleagues rather than against the Church as such?] (8) consider Philip's itinerant preaching, Acts 8:5, 40. (9) observe that he is called an evangelist, Acts 21:8. [(10) what is the particular sphere of the evangelist to-day?] [(11) is it desirable to perpetuate the order; if so, to what extent, and under what limitations?]

4. Samaria and the Samaritans. (1) locate Samaria on the map, with its chief cities, stating its general dimensions and geographical features. (2) give a description of the work done by Jesus and his disciples in Samaria, cf. Jno. 4:1-42; Lk. 9:51-56; 17:11-19; et al. [(3) consider carefully the rise of the Samaritans, cf. 2 Kgs. 17:1-41; Josephus's Ant. 10:9:7; 9:14:3.] [(4) consider their relations to the Judean Jews after the Babylonian Exile, cf. Ezra 4:1-24; Nehemiah passim.] [(5) how largely Jewish were the Samaritans in Christ's time?] (6) what was their relation to the Judean Jews, cf. Jno. 4:9; 8:48; Josephus's Ant. 20:6:1; 9:14:3. (7) what portion of the Old Testament Scriptures did they adhere to, and why? (8) what were the characteristics and peculiarities of their religious belief and practice? (9) were they better prepared to receive the Gospel than were the strict Jews; if so, why?

5. Simon the Sorcerer. (1) compare carefully the similar incident narrated in Acts 13:6-12. (2) what was Simon's position in Samaria, how attained, the popular estimate of him, and reason therefor? [(3) what is the origin and meaning of the term "sorcery"?] (4) in what did the sorcery of that time consist? (5) why did it just then have such a great influence over the people (see Neander)? [(6) compare with it present day sorcery and its influence.] (7) what was the relation of Philip's miracles to the general acceptance of the Gospel by the Samaritans (cf. Ex. 7:8-8:19, the contest before Pharaoh between Moses and the Egyptian magicians)? (8) what was the ground for, and the character of, Simon's conversion? (9) exactly what constituted Simon's sin? [(10) compare 2 Kgs. 5:1-27.] (11) compare his sin with that of Ananias, showing how it was relatively harmless and pardonable. (12) may we regard Simon as having become a true Christian? [(13) what is the tradition concerning him, and of what value is it?] (14) what is the meaning of the term "simony" (derived from this incident) as used regarding ecclesiastical affairs? [(15) tell something about the character and prevalence of simony in the history of the Christian Church.]

6. The Apostolic Deputation—Another Step toward a Universal Gospel. (1) what especial interest and significance would the report of Philip's success in Samaria have for the Jerusalem Church? (2) what was the purpose of the
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apostles in sending representatives thither: (a) because through the national distrust of the Samaritans, the report was doubted; (b) lack of confidence in Philip's ability to do the work well; (c) jealousy of the success which the Hellenist Philip was having; (d) to extend fellowship to the new converts, and affiliate them with the Jerusalem Church; (e) to bestow the special gifts of the Spirit. [(3) why were Peter and John chosen for the mission, cf. Lk. 9:54; Acts 3:1; et al.?] (4) what did they do on arrival? [(5) was their presence and function necessary for the establishment of a Christian Church in Samaria?] (6) what was the attitude, in view of this visit, of the apostles and the Jerusalem Church, toward the Samaritan Christians? (7) how had they been partially prepared for this advance by the preaching of Stephen? (8) consider this evangelizing of Samaria as a natural step in the universalizing of the Gospel, thus: Judean Jews, then Hellenists, then Samaritans, then entire Gentiles.

7. Holy Spirit Baptism. (1) what were the limits and peculiarities of baptism as administered by Philip? (2) was it sufficient to constitute his converts Christians and a Christian Church? (3) why was a further apostolic baptism necessary? [(4) did all of the Samaritan converts receive the second baptism?] (5) In what did the Holy Spirit baptism consist: (a) the impartation of the sanctifying influences of the Spirit; (b) miraculous gifts, as at Pentecost, tongue-speaking, prophecy, etc. (6) could others than apostles transmit these gifts, cf. Acts 9:17; 10:44? (7) what was the manner of transmission? [(8) describe the distinction between the Philippine and the apostolic baptism, and compare with it the distinction between the Johannine and the Christian baptism (cf. Acts 19:1-7).] [(9) did this special spirit baptism cease with the Primitive Church?]

8. Conversion of the Ethiopian Official. (1) describe this Ethiopian as to his character, official position, and the circumstances of this narrative. (2) explain his interest in the Messianic prophecy, and Philip's ministry to him. [(3) is there anything known of his life after conversion?] (4) was he a Jew or a Gentile? [(5) why were so much space and attention given to this incident?] (6) how is it connected with the development of the universal Gospel? (7) does the actual question of receiving Gentiles as such into the Church arise before ch. 10, the case of Cornelius?

FOURTH STEP: OBSERVATIONS.

1. A great crisis in the career of the Church is brought about by the combined and violent hostility of the entire Jewish nation.

2. Saul rises to prominence as a leader among the most zealous and cruel of the persecutors. He becomes thus early in the narrative the chief figure in Primitive Church history.

3. During the preceding years the organized Christian Church had assumed a stable and definite character; the dispersion which now comes is providentially the means of spreading organized Christianity throughout Palestine.

4. Philip became one of the most earnest and successful workers in introducing the Gospel everywhere; he received either now or later the title of Evangelist, and that office may have arisen at this time.

5. Among Philip's converts in Samaria was one Simon, a sorcerer, who desired admission to Christian fellowship for its commercial, rather than its spiritual, value.

6. The apostles remained at Jerusalem, keeping up communication with the dispersed Christians, and maintaining authority over all the activities of the Church.

7. A deputation was sent by them to inspect the work done by Philip in Samaria, to approve and affiliate the new converts, and to communicate to them the peculiar blessings and power of the Holy Spirit.

8. By this recognition and adoption of the Samaritan Christians, the Church took another long and significant step toward universalizing the Gospel.

9. The Holy Spirit was with the Christians in their work, to direct them and give them wisdom.

10. The Ethiopian official, probably a devout Jew, was divinely guided into a knowledge of the truth concerning Christ, and was received into Christian fellowship by Philip.

11. Philip made an evangelizing tour northward along the west coast of Palestine, till he reached Cæsarea, which later became his home.

FIFTH STEP: SUMMARY.

1. Discuss Saul and his relation to the Church at this time.
2. Describe the effects of this persecution and dispersion upon the Christian Church.
3. State what advance was made by the Church, under these trying experiences, toward a universal and spiritual conception and realization of the Gospel.
4. Gather and classify the information afforded by this Section concerning :
 - (1) the duties and activities of the apostles.
 - (2) the evangelizing efforts of the Christians.
 - (3) the spread of organized Christianity.
 - (4) the character and work of Saul.
 - (5) miracle-working in the Primitive Church.
 - (6) the attitude of the Samaritans toward the Gospel.
 - (7) prayer as used by the Christians.
 - (8) two kinds of baptism, general and special.
 - (9) Jewish and Christian conceptions of the Messianic prophecies.

SIXTH STEP: TEACHINGS.

1. God in his providence makes all things work together for good to the upbuilding of his kingdom.
2. Religious persecution in its grosser form has passed away ; in its refined form it still prevails.
3. To be a Christian is something more and other than being numbered among the members of the Church, *Matt. 7:21*.
4. Any commercial traffic in sacred things is simony, and there is much of it still practised. It is a sin and reproach to the Church of Christ.
5. There is joy, guidance, wisdom, success for those who are faithful in Christian service.
6. Reading the Scriptures is not enough—they must be understood, and an understanding will be gained only by earnest search and a docile spirit toward those fitted to teach concerning them.

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STUDY XIII.

SEC. 11. THE CONVERSION OF SAUL FROM JUDAISM TO CHRISTIANITY.

Acts 9:1-19a; cf. 22:4-16; 26:9-18.

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DAMASCUS AND VICINITY.

BIBLIOGRAPHY.—(1) Cambridge Bible on Acts, pp. 108-116, also on the parallel passages, in loc. (2) Gloag's Comty. on Acts, I:313-330, etc. (3) Meyer's Comty. on Acts, pp. 181-190, etc. (4) Neander's Planting and Training of the Christian Church, I:77-90; II:88-94. (5) Bible Dictionary, arts. Ananias, Damascus, Paul. [(6) Vaughan's Church of the First Days, pp. 191-201.] [(7) Peloubet's Notes, 1892, in loc.] [(8) S. S. Times, Mar. 31, 1883.] (9) Schaff's History of the Christian Church, I:281-316. [(10) Fisher's Essays on the Supernatural Origin of Christianity, pp. 459-470; Grounds of Theistic and Christian Belief, pp. 306-313.] (11) Stalker's Life of Paul, pp. 11-42. [(12) Farrar's Life of Paul, pp. 95-115.] (13) Conybeare and Howson's Life of Paul, pp. 66-79; also pp. 1-62 preliminary. [(14) Baur's Life of Paul, I:61-89.] [(15) Weiss's Introduction to the New Testament, I:149-161.] (16) Encyclopedia Britannica, 9th ed., art. Paul, by Dr. Edw. Hatch; and art. Paul, by Prof. M. B. Riddle, in the Amer. Supplement to the Encyc. Brit. (17) There are many general works on Paul and Paulinism, of the highest value: Prof. Geo. B. Steven's Pauline Theology, Matheson's Spiritual Development of St. Paul, Sabatier's The Apostle Paul, Pfeleiderer's Urchristenthum, Weizsäcker's Die Apostolische Zeitalter, and others. These all treat of the Conversion, but will otherwise be of more service in the later study of the Epistles.

FIRST STEP: FACTS.

1. The basis of this study is ch. 9:1-19a; let the verse synopses of this passage be worked out as usual. The paragraph divisions of this material, with their respective headings, are:

PAR. 1. *Vv.* 1-2, PERSECUTION OF THE CHRISTIANS IN SYRIA.

PAR. 2. *Vv.* 3-9, THE REVELATION OF JESUS TO SAUL.

PAR. 3. *Vv.* 10-19a, THE COMMISSION THROUGH ANANIAS.

2. Of the incidents attending the conversion of Saul, we have three distinct narratives: (1) Acts 9:1-19a. (2) Acts 22:4-16. (3) Acts 26:9-18. To arrive at the exact facts, therefore, it is necessary to make a careful comparative study of all three accounts. This the student is expected to do, working out of all three the harmonized details of the event, and noting the conjunctions and the divergences among the separate narratives. The most satisfactory method of producing such a harmony is to write out the three accounts in parallel columns (or cut them out and paste them so). Then the comparison of them will be practicable and very interesting.

[3. From the three different narratives thus brought into parallel relation, the student will write out a single harmonized narrative, which shall combine the details of all three in their proper consecution. Let each item of the account be marked as to which narrative or narratives it is drawn from—(1) (2) (3), and where the different narratives conflict let the conflicting detail be inserted in parenthesis in the proper place. Such a harmony will require time and pains, but it is well worth the doing.]

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SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 1, (a) "but"—explain connection. (b) "yet"—explain relation to Acts 8:3. (c) "breathing"—what is the figure? [(d) "slaughter"—had other Christians than Stephen been put to death?] (e) who was high priest at this time? (f) why apply to him for letters from the Sanhedrin? *v.* 2, (a) what prompted this movement on Saul's part? (b) why was the commission given to *him*? (c) "the Way"—explain, cf. Acts 19:9; 22:4; 24:14, 22; also 16:17; 18:25. (d) "women"—notice their prominence in the Christian community.

PAR. 2. *v.* 3, (a) "journeyed"—how far was Damascus from Jerusalem? [(b) indicate on the map the route he probably took, and imagine as you may the details of the journey.] (c) "light . . . heaven"—cf. Ex. 33:9; Ps. 99:7; Deut. 4:11; Matt. 17:2; Jno. 8:12. *v.* 4, (a) "persecutest"—cf. Acts 26:4; Isa. 63:9; Zech. 2:8; Lk. 10:16. (b) "me"—whom? *vv.* 5f, (a) "Jesus"—further designation in Acts 22:10. (b) cf. AV, noting and explaining omission of 5b, 6a. (c) "must do"—cf. Acts 22:10, and explain. *vv.* 7f, (a) "speechless"—why? (b) "hearing . . . voice"—cf. marg. rdg. and Acts 22:9; did the men understand what was said? (c) cf. 1 Kgs. 19:12; Matt. 3:17; 17:5; Jno. 12:28. (d) "beholding"—did any one besides Saul receive the revelation of Jesus; if not, why not? (e) "they led him"—who did? *v.* 9, (a) these facts recorded only in this account. (b) compare the experience of Christ in the wilderness temptation. [(c) is this entire event the one referred to in 2 Cor. 12:1-4?] [(d) explain the meaning of Gal. 1:16.]

PAR. 3. *v.* 10, (a) "disciple"—explain. (b) "Ananias"—is anything more known concerning him? [(c) "Lord"—God, or Jesus, cf. Acts 9:17.] (d) "vision"—what was the nature of this communication? (e) "behold"—cf. 1 Sam. 3:1-10; Gen. 22:1. *v.* 11, (a) "arise and go"—cf. Acts 8:26. [(b) "street . . . Straight"—can it now be located in the city?] (c) "inquire . . . Judas"—Saul was still with his Pharisaic associates. (d) "one . . . Saul"—with whom the Damascus Christians were acquainted only by his reputation. (e) "prayeth"—what relation had this to Ananias's visit? *v.* 12, (a) "he hath seen"—cf. AV, a divine communication to Saul also. [(b) "laying . . . hands"—commonness and significance of this custom.] (c) "sight"—now providentially obscured. *v.* 13, (a) "heard . . . many"—Saul was a notorious persecutor, feared by the Christians. (b) "evil"—what and how? (c) "saints"—is this its first use as applied to Christians? (d) what does it mean and signify? (e) does it refer to a prescribed standard, or to a realized one, cf. 1 Cor. 1:2; 3:2; 11:21; et al.? *v.* 14, [(a) "here . . . authority"—how had the Christians learned of Saul's errand to Damascus?] (b) "chief priests"—cf. Acts 9:1f. (c) "call . . . name"—explain. *v.* 15, [(a) "go . . . for"—the reason is given to the hesitating disciple.] (b) "chosen vessel"—cf. marg. rdg., also Rom. 9:21f, and state meaning. (c) "bear my name"—explain. (d) "Gentiles . . . kings . . . Israel"—is there a significance in this order? (e) give instances in which Saul afterward did these things. *v.* 16, [(a) "I will show"—reveal to him now, or in the course of his career cause him to learn?] (b) cf. 2 Cor. 6:4f; 11:23-28; Phil. 1:12; et al. *v.* 17, (a) consider Ananias's obedience. (b) "brother"—what did this mean, and why was it used by Ananias? (c) what was the two-fold ministry of Ananias to Saul? *v.* 18, (a) "fell . . . scales"—actually or only seemingly so? [(b) consider whether

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his "thorn in the flesh" was a weakness of the eyes, perhaps due to, and serving as a constant reminder of, this critical experience.] (c) "baptized"—into his new life and work? *v.* 19a, "strengthened"—physically or spiritually?

THIRD STEP: TOPICS.

1. The Three Distinct Accounts. (1) who is the narrator of the account in ch. 9, and what was his source of the history? (2) who is the narrator of the accounts in chs. 22 and 26, and how were the reported addresses obtained? (3) which one of the three accounts seems to be the most precise and trustworthy in historic detail? [(4) explain and if possible justify the freedom of narration which Paul has allowed himself in his two accounts.] (5) consider, and harmonize or explain, the five most obvious and important divergences between the three accounts: (a) two questions by Saul, or only one; (b) Jesus's words, "it is hard for thee," etc.; (c) relation of Saul's companions to the phenomena; (d) commission given by Ananias or by Jesus; (e) three days' blindness and fasting. [(16) what do these striking variations suggest as to the manner in which minor historic details were regarded by the early Christian teachers and writers?] [(7) how do such confictions in the narrative affect the trustworthiness of the history?] [(8) what bearing do they have upon a theory of so-called verbal inspiration?]

2. The Mission to Damascus. (1) locate Damascus on the map, [and give a general description of the city as it was in the Apostolic time.] (2) how came Christians to be there, and in what numbers? (3) to what territory was Damascus the gateway, that made it the particular point to be guarded by the Pharisaic persecutors? [(4) what was the number and character of the synagogues in Damascus?] (5) what relation did the Sanhedrin at Jerusalem sustain to these foreign synagogues? (6) what was the purport of the Sanhedric letters given Saul, and with what authority did they invest him? (7) what was the responsibility of the individual synagogue regarding the suppression of heresy among its members? (8) what, however, was to be done with the heretics in this instance? (9) why did the Sanhedrin prefer to conduct this prosecution of Christians itself?

3. Phenomena of the Revelation. (1) they were as follows: (a) vicinity of Damascus; (b) at midday; (c) a shekinah, (d) in which Jesus actually appeared to Saul; (e) stunning blindness; (f) a voice from heaven; (g) Jesus's question in Aramaic, "Saul, Saul," etc.; (h) Jesus's word, "It is hard," etc.; (i) Saul's question in reply, "Who art thou, Lord?" (j) Jesus's answer, "I am," etc.; (k) Saul's second question, "What wilt," etc.; (l) command to go into the city and receive his commission; (m) continued blindness; (n) three days' fast. [(2) why was it desirable that the revelation to Saul should have been attended by such striking circumstances?] (3) consider the shekinah and the voice from heaven, in their significance, and in their relation to former manifestations of a like kind in Jewish history. (4) what is the meaning of Jesus's saying, "It is hard for thee to kick against the goad"? (5) what did Saul mean by his question, "Who art thou, Lord?" (6) what was the divine purpose of the blindness with which Saul was stricken? (7) what reason for the long fast?

4. Saul's Preparation for this Crisis. (1) is it prejudicial to the miraculous element involved in this event to understand that Saul was naturally and

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providentially prepared for it? (2) can the change be regarded as intelligible or explicable except upon the basis of a spiritual and psychological preparation? (3) is there anything to be gained by postulating no preparation on Saul's part? (4) distinguishing carefully between preparation and anticipation, is there anything in the account to indicate that there was no preparation? (5) what evidence that there *was* preparation? (6) consider six ways in which he was specially prepared for this revelation of Jesus: (a) by his natural temperament—humane, sincere, loyal to religious truth; (b) by birth and education—a Hellenistic Jew, trained in the liberal school of Gamaliel, and associated with Hellenists; (c) by his contact with Christian truth—in the Christian preaching, especially of Stephen, which as a deep thinker and a mentally trained man, he must have profoundly considered; (d) by his contact with the Christians themselves—witnessing their fine courage, joy, forgiveness, faith, traits nobler than his own religion produced; (e) by his own spiritual unrest—he had kept the law blamelessly, but was not at peace, cf. Rom. 7; (f) by his present inhuman inquisition—his religion had led him into brutal bloodshed and persecution, which he knew was ungodlike and wrong; he was therefore searching for the new right, especially during his long period of meditation upon his experiences as he journeyed to Damascus.

5. Two Uses of the Term "Conversion." (1) cf. the Century Dictionary, word Conversion, definitions 3 and 4. (2) the word is commonly used in religious discussion in both these senses: (a) to denote a change of will, a reversal of moral choice, a turning from sin to righteousness; (b) to denote a change of mind, a reversal of religious belief, consequent upon the gaining of new knowledge. (3) consider whether any change of will—of supreme purpose—is involved in the second form of conversion. (4) is it accurate to say that the first definition signifies a change of character, from bad to good; the second definition signifies a change of doctrine, for instance from Judaism to Christianity, involving of course the necessary adjustments thereto? (5) in which sense do we mean the word when we speak of the "conversion" of Saul?

6. The Substance of the Conversion of Saul. (1) what was Saul's character previous to his conversion, cf. Phil. 3:6; Acts 23:1; 1 Tim. 1:13; Acts 26:9; Gal. 1:14; Jno. 16:2f? (2) was his essential character changed in the critical experience? (3) was his purpose to do God's will equally sincere both before and after conversion? (4) the one thing Saul lacked before conversion was the evidence which would convince him of the Messiahship of Jesus; give reasons why he lacked this; how far was he to blame for the lack? (5) was he as slow to believe as were the immediate disciples of Jesus? (6) did the miracle *cause*, or did it only *influence*, Saul's conversion? (7) show how, under the first definition of conversion, the miracle could not have *caused* it, as that would violate man's free agency. (8) show how, under the second definition, the miracle *did cause* the conversion, since it gave the knowledge which turned Saul from Judaism to Christianity. (9) state, then, exactly what was the substance of the conversion of Saul.

7. The Ministry of Ananias. (1) what was the purpose in having the commission delivered to Saul by a disciple Ananias? (2) consider the divine communications to both, in preparation for this meeting. [(3) compare the similar circumstance in the case of Peter and Cornelius, Acts 10:1-23.] (4) consider Ananias's timidity regarding Saul, and the divine removal

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of it. (5) was he by Ananias received into the Christian brotherhood? (6) consider Ananias's two-fold ministry to Saul. (7) consider that the Holy Spirit baptism was administered to Saul by a common disciple, instead of by the Apostles (cf. Acts 8:14-17). [(8) why was Saul to be called and commissioned entirely apart from the Twelve (Gal. 1:16)?]

8. The Divine Commission to Paul. (1) compare this commission as recorded in the three different accounts (9:15ff; 22:14f; 26:16ff), noting and explaining the important variations. (2) was Saul's commission at the first a distinctive and exclusive appointment to the Gentile work, or did it come to be that afterward by force of circumstances, cf. Acts 9:22-25; 22:17-21; Gal. 1:16; Rom. 11:13; Eph. 3:8; Rom. 15:16; Gal. 2:2, 7ff; 1 Tim. 2:7; 2 Tim. 1:11. [(3) why was the commission given so many years before the Gentile work fully began?] (4) what were Saul's particular qualifications for this work? [(5) why had no one of the original apostles been developed into fitness for this service, so that there had been no need to call in another to perform it?] (6) what differences were there between the work among Jews and that among Gentiles? (7) state how the conversion of Saul marks a great and significant advance toward the universalizing and spiritualizing of the Gospel, which is the main theme of the Acts history.

FOURTH STEP: OBSERVATIONS.

1. The persecution of the Christians was prosecuted even to Damascus, which was the gateway to the East, and through which Christianity might be carried to the dispersed Jews in that region.

2. The Sanhedrin at Jerusalem had authority over all foreign synagogues, and now purposed to have all Christians tried by itself.

3. In many natural and providential ways Saul had been prepared for the revelation of Jesus now accorded him.

4. The revelation was attended by many striking circumstances which would impress Saul and his companions with its supernaturalness and significance.

5. Saul had an actual physical vision of Jesus, before he was blinded by the light. 1 Cor. 9:1; 15:8.

6. He was given days in which to meditate upon, and adjust himself to, his new experience.

7. He was left among his Pharisaic associates until in prayer he chose to join the Christians.

8. The only thing he had lacked was convincing evidence that Jesus was the Messiah, and this evidence was given him by the revelation.

9. His conversion was not a change of heart and purpose, but a change of belief and action; not from badness to goodness, but from Judaism to Christianity.

10. The revelation of Jesus to Saul *caused* his conversion.

11. The agency of Ananias served to affiliate Saul with the Damascus Christians.

12. Saul was a chosen servant of Providence for the spread of the Gospel, especially among the Gentiles.

13. He received the spirit baptism without the mediation of the Apostles.

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14. The variations of narration in the three accounts are many and important, but do not invalidate the main features of the history.

15. The conversion of Saul was a most important step toward a universal and spiritual conception and realization of Christianity.

FIFTH STEP: SUMMARY.

State fully and distinctly what you understand to have been the facts regarding the following items:

- (1) Saul's preparation for the revelation of Jesus which was accorded him.
- (2) the meaning of the word "conversion," as applied to Saul, with reasons therefor.
- (3) the occasion for this revelation to Saul, and its evidential value, as compared with Jesus's revelation of himself to his immediate disciples.
- (4) the specific commission given Saul at this time.
- (5) the providential aspect of this event, as regarded Saul, and also the Christian Church.

SIXTH STEP: TEACHINGS.

1. God provides that the person who wills to do his will shall know of the doctrine (Jno. 7:17), shall be informed as to what the divine will is.

2. The knowledge which Saul was given concerning Jesus's Messiahship was not so complete and convincing as that which any one may now find in the Bible.

3. Careful, prayerful meditation upon Christian truth and experience is the avenue to a right belief and a right life.

4. The agency of all disciples is used by Christ in the fulfillment of his purposes and the establishment of his kingdom.

5. The events of history, and the events of sincere men's lives, are ordered of God according to his wisdom, power and love.

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Biblical Work and Workers.

Edinburgh University has appointed Professor Otto Pfeleiderer, of Berlin, to be the next Gifford lecturer. He is one of the ablest and most popular scholars in Germany. His contributions to philosophy and theology are everywhere known and studied, and his work under this appointment will be awaited with high anticipation.

The venerable New Haven publication, entitled the "New Englander and Yale Review," is to cease its appearance as a monthly, and will be succeeded by a quarterly magazine bearing the last half of the name, the "Yale Review." The new editors are Yale men, Professors Fisher, Adams, Hadley, Farnham and Dr. Schwab. Ginn and Company are the publishers, and the first number of the new periodical will appear in May.

Rev. Lewis B. Paton, of East Orange, N. J., who is a graduate of Princeton College and Seminary, and has been for two years in Germany making a special study of Hebrew and the Cognates, has been called to the chair of Old Testament Languages and Literature in Hartford Theological Seminary, recently occupied by Prof. E. C. Bissell, who goes to McCormick Theological Seminary, Chicago. At Oberlin Seminary, Prof. E. I. Bosworth has been transferred from the chair of the English Bible to that of the New Testament Language and Literature.

Miss Amelia B. Edwards, who was known and honored in the biblical world by reason of her unequalled contributions on Egyptology, died April 16th, in London. Since 1880 she had devoted herself to the study of Egypt. She was an active promoter and an officer of the "Egypt Exploring Fund." She wrote much, one of her valuable contributions, aside from her books and lectures, being the article on "Recent Archæological Discoveries in Egypt," in the American supplement to the *Encyclopædia Britannica*. Her work has been of the first importance and excellence, and her influence as an Egyptologist will continue.

The fourth of the present series of British Museum lectures, by Mr. W. St. Chad Boscawen, was upon "The Semites in Babylonia." The lecturer said that one of the great surprises of the discovery of cuneiform literature had been that much of it was the work of a people speaking a language of the Semitic family. The curious and cumbrous writing, so contrary to the usual simplicity of Semitic minds, seemed totally at variance with such an idea; but the result of discoveries of the last few years has been to show that the Semites had been present in the country for many centuries, in fact from the earliest days of Chaldean civilization.

New books of interest and importance, soon to appear, are: "The Faith and Life of the Early Church," by Prof. W. F. Slater, M. A. (Hodder and Stoughton); two more volumes of Prof. Lightfoot's works, one of which will contain the various essays scattered through his commentaries on the epistles (Macmillans); "The Christian Doctrine of Immortality," being Dr. Salmund's

Cunningham Lectures (T. and T. Clark); the fifth and last volume of Renan's "Histoire du Peuple d'Israel," covering the period from the return after the Babylonian Captivity to the time of Christ, and forming the connection with his Life of Jesus, which was published thirty years ago.

Principal John Cairns, D. D., LL. D., who but a few weeks since resigned his duties as head of the United Presbyterian Hall, Edinburgh, because of failing health, died of heart-disease March 12th, at the age of seventy-four. For years he had been the most distinguished and influential member of the Scotch Presbyterian church, and beloved of every one. He was a preacher of remarkable tenderness and power. In metaphysics, theology and apologetics he was profound, able, wise, the staff of orthodox belief, and the example of a true Christian life. A few hours before his death he spoke words which gave the key to his life: "The great thing for every man is to forget himself absolutely in the service of God."

The faculty of Yale Divinity School has been increased by two new instructors: Rev. Arthur Fairbanks, Ph. D., on Social Ethics and the Philosophy of Religion; and Samuel S. Curry, B. D., Ph. D., in Elocution. Rev. R. F. Horton, M. A., of London, is to deliver the next Lyman Beecher course of lectures, considering "The Preacher's Message as a Communication to him from God and through him to the People." The curriculum has been improved, and optional studies added. To graduate students are offered the following biblical studies: A critical reading of Delitzsch's Hebrew New Testament; testimonies of the early ecclesiastical writers relating to the Gospels; Weiss's Life of Jesus, compared with other authors; Orelli's O. T. Prophecy, with references to Briggs, Riehm, Delitzsch, et al.; Wendt's Content of the Teaching of Jesus; the Gospel of John with reference to the question of its relation to Paulinism and to Alexandrianism. The Hebrew department, under this year's new Professor, Dr. E. L. Curtis, has been attractive and successful, as was at the outset anticipated.

With March began the publication of a quarterly magazine called the "New World," edited by Professors Everett and Toy of Harvard University, Pres. Cone of Buchtel College, and Rev. N. P. Gilman, of Boston: Houghton, Mifflin and Co., are the publishers. The purpose is to "discuss the great problems of Religion, Ethics and Theology in a liberal and progressive spirit. The New World which its editors have in mind is that which is developing under the light of modern science, philosophy, criticism and philanthropy,—all of which, rightly viewed, are the friends and helpers of enduring religious faith. To positive and constructive statements of such an order of things, as distinguished from the old world of sectarianism, obscurantism and dogmatism, the 'New World' is pledged." So reads the prospectus. The first number indicates quite clearly what the position and tone of the magazine are to be. Without a statement to that effect, it would seem to become the exponent of modern Unitarianism, advanced Biblical criticism, and a theology still newer and freer than the New. The contributors to the March issue are Lyman Abbott, Prof. Everett, Prof. J. G. Schurman, Prof. Toy, and other names indicating the tone of the articles, which are brilliant, earnest, able, fresh and strong. However one may feel toward the positions taken by the authors, there is certainly stimulus and a wider view of truth to be gained from such reading. The "New World" takes place at once in the front rank of American religious journals, and its influence will not be slight or circumscribed.

Biblical Notes.

The Historic Relation of the Gospel. A recent writing by Rev. J. J. Halcombe on this subject undertakes to re-establish the theory of Tertullian regarding the origin of the four Gospels. It is an entire reversal of the prevailing conception. The main points of the theory are thus given in the *Expository Times*: (1) it repudiates the antithesis commonly made between the Synoptic Gospels and John. (2) It contends that the so-called Fourth Gospel was actually the first, and was composed at a very early date. (3) St. Matthew wrote to supplement or expand the history recorded by his brother apostle, and St. Mark added new details to the two previous records. (4) St. Luke closed the Gospel canon by rearranging the incidents which his predecessors had committed to writing, as his preface states. (5) The inter-relation of the four narratives is the result of an affixed principle that there shall be no repetition except for a purpose, and then the later writer shall use the exact words of the earlier as far as the purpose of repetition admits. The author endeavors to support this hypothesis by historic evidence, of which there is very little; and by internal evidence, the phenomena of the Gospels themselves, which he believes much more explicable on the basis of this theory. It is quite doubtful, however, whether the relation of the Gospels advocated by Mr. Halcombe can be made out; and also whether, if it could, it would lend any real aid in the solution of Gospel problems. It would seem that the present conception of the inter-relation, which is the result of the most scholarly investigation and reflection, is the best which the evidence available can be made to produce.

The Synoptic Gospels and John. In a discussion of the chronology of the Synoptic Gospels compared with that of John, especially on the date of the Crucifixion, Professor Sanday argued in a paper in the *Expositor*, Jan. 1892, that the expressions in John such as "eat the Passover," "preparation" etc., could be interpreted so as to harmonize with the statements in the other Gospel. But in the March number of the same journal he prints a letter from Dr. Hort, the great New Testament textual critic, presenting a different view. Dr. Hort concludes from studies in Talmudic antiquities that the explanations of these phrases in John given by Edersheim, whom Sanday follows, are not tenable. Dr. Hort adds, and his words carry weight and are of the greatest interest to New Testament students; "I feel sure that St. John meant to place the Crucifixion on Nisan 14 and that he may safely be trusted here, more especially as this chronology is supported by often-noticed details in the Synoptic accounts. But I am by no means so confident as to the interpretation of the Synoptic chronology. The most obvious, and perhaps the most probable, view is that St. John is tacitly but deliberately correcting an error of the Synoptics. But the greatness of the supposed error is very perplexing if any of the Twelve had any part in the redaction of any one of the three Gospels. . . . I think there is real force in what Westcott urges (*Introd.* p. 344) against treating the Synoptic language as due to mere blunder or fiction, though I cannot be as hopeful as he seems to be that fuller knowledge would justify it in all particulars." And Dr. Sanday adds, "I would gladly express

my adhesion to this judgment, with perhaps some emphasis on the point contended for by Dr. Westcott. It was really this which put me upon attempting the reconciliation which I now believe to have failed." This last statement of Professor Sanday is very significant.

The Shephelah. By the term Shephelah, or hilly country, is indicated the second of those parallel zones into which Geo. Adam Smith finds Palestine to be divided geographically. In his second article on the Historical Geography of the Holy Land, *Expositor*, March, 1892, he devotes himself to this region. It lies between the sea coast plain and the mountain range. There is a sense in which these hills, or "downs," extend as far north as Esdraelon, but the name Shephelah does not seem to have been applied to them north of Lydda and the Vale of Ajalon. Smith calls attention to an important physical fact that north of this point the low hills are joined to the central mountain range, affording an easy entrance from below onto the central plateau above, i. e., Samaria. But south of it, that is, the Shephelah proper, they are separated from the central range by a series of valleys and hence the way up to the plateau from that point is difficult. These facts are used to interpret some phenomena of history. (1) They explain some of the differences in the history of Samaria and Judah. The former was easy of access from the plain; the latter was hard to reach, secluded. (2) They explain the importance of the Shephelah in the history. It stood by itself and was a debatable land, for which opposing armies fought. Across the Shephelah from the sea to the mountains run five great valleys which are continued through the mountains by narrow defiles into the very heart of Judah, near by which stands an important city and at the other ends, the coast, stands in each case one of the five cities of the Philistines. To realize these valleys is to understand the wars that have been fought on the western water-shed of Palestine from Joshua, to David, to Sennacherib, to Judas Maccabaeus, to Saladin. Every invader who would reach Jerusalem must strike through one of them.

Is Samson a Sun Myth? In describing the Vale of Sorek, the second of the five Shephelah valleys, Mr. Smith has occasion to note its connection with Samson. Here was his home, "as fair a nursery for boyhood as you will find in all the land—a hillside facing south against the strong sunshine, with corn, grass and olives, scattered boulders and winter brooks, the broad valley below with the pebbly stream and screens of oleanders, the southwest wind from the sea blowing over all . . . we see at one sweep of the eye all the course in which this unregulated strength, tumbling and sporting at first with laughter like one of its native brooks, like them also ran to the flats and the mud, and being darkened and befouled, was used by men to turn their mills." This leads him to remark upon the theory held by some cities that the story of Samson is a sun-myth, edited for the sacred record by an orthodox Israelite. He denies this theory on the ground of the geographical elements in the story. "None who study the story of Samson along with its geography, can fail to feel the reality that is in it. Unlike the exploits of the impersonation of the Solar Fire in Aryan and Semitic mythologies, those of Samson are confined to a very limited region. If any nature-myth is here, Smith would rather see a water myth, the impersonation of a mountain stream. But he adds that it is all far-fetched. As Hitzig emphasizes, it is not a nature-force but a character that we have to deal with here, and above all, the religious element in the story, so far from being a later flavor imparted to the original material, is the very life of the whole."

Which—Debts or Trespasses? A discussion as to which of these two terms should be used in the Lord's Prayer has been presented in the *Homiletic Review*, with a manifest victory for the former. The conclusion reached is: (1) that the words "debts" and "debtors" are the exact and required translation of the Greek terms in the fourth petition of the Prayer. (2) That the word "trespasses" is inadequate to the office of translating the original, as it utterly fails to suggest or include *sins of omission*, included in the generic comprehensive Greek term, so that it translates only half of the real meaning. (3) That the succeeding use of the word "trespasses" by Christ is not to be understood as a substitution for the word "debts" used earlier, but as an application of the principle of forgiveness to inter-human relations. (4) That "trespasses" is not only philologically indefensible, but it is so from the point of view of homiletics and catechetics, all of which demand the accurate and complete translation into "debts." This term, therefore, should be adopted and exclusively used in this connection.

Synopsis of Important Articles.

Digging up the Bible.* The Bible has not been dug up,—it has never been buried. What has been dug up is an immense amount of lost history illustrating the Bible. It is the distinctive mark of the Bible, which accounts for its having been given by the inspiration of God, that it is profitable and authoritative for religious purposes, cf. 2 Tim. 3 : 16. The history which has been discovered tells us something we did not know before about people mentioned in the Bible ; or something which the Bible has already told us is told us again. All this is important and very interesting, but it does not make the Bible one whit more profitable for doctrine, for reproof, for correction, for instruction in righteousness. It only illustrates the Bible in its historical and non-vital part, not in that part which is its living soul. The gain which we, as lovers of the Bible, get from these remarkable discoveries in the ruins of old and buried cities is simply a further and clearer understanding of the history in which the Bible is set. Many doubts and objections that have been raised against Bible history have by discovery been answered. Do the "finds" always confirm the historical statements of the Bible? Generally they do, but they sometimes raise new, chiefly chronological, difficulties ; and occasionally on some unimportant matter they seem to contradict the Scriptural statement. My purpose is to warn against giving them too much weight. Confirmatory or contradictory, they can add no positive argument for inspiration, much less revelation. It is the religious teaching, not the statements of history or chronology, or science, or philosophy, which is the essential and valuable instruction of the Bible.

This warning is timely, as many who are not in a position to know the amount or to estimate the exact value and bearing of the information secured by archæological investigation, have gained an exaggerated idea of what it is. It has the highest importance as proving that the Bible is genuine, essential history, which few persons ever doubted, but in details it is only interesting, not important.

Character and Contents of the Book of Revelation.† Jewish apocalyptic literature arose from two factors, oppression and the Messianic hope. Pre-Christian apocalypses were a complaint of the persecution of Israel, coupled with an assurance of deliverance by the advent of the Messiah. Christian apocalypses complained of the oppression of the Church by hostile Jews and Romans, with exhortations to courage and hope in view of the destruction which would be visited upon their enemies by the second advent of the Messiah, which they regarded as imminent. The Apocalypse, or Revelation, of John is the noblest example of such Christian writings. The aim of the book was distinctly practical ; it was written primarily for its own time, and must have had a powerful effect in promoting Christian courage and hope during the bitter persecutions which the Church then sustained. The book is

* By Rev. Wm. H. Ward, D. D., LL. D., in *Zion's Herald*, Apr. 1892.

† Two articles by Prof. Geo. B. Stevens, D. D., in *Sunday School Times*, Apr. 2 and 9, 1892.

obscure because it deals with obscure themes,—the programme of the future and Christ's return to judgment. Also because, being strongly political in its bearings, clearness would have been dangerous; it was a proclamation of the curse of heaven on the Roman power. And lastly, because the language of concealment (which the initiated would be able to interpret correctly) consists of Oriental symbols, largely derived from books like Ezekiel and Daniel, which are necessarily more or less enigmatic to the Western and modern mind. The contents are briefly as follows: Chs. 1-3 are introductory, containing the messages of the ascended Lord to the seven churches. Ch. 4 begins the apocalypse proper, which consists in a series of visions. It presents in striking imagery a description of the glory of God, and the homage of the universe to him. Ch. 5 describes the sealed book containing the mysteries of the future, which Jesus only can unlock, and his praise is sung. Ch. 6 records the breaking of six seals, revealing the calamities and judgments which are to come upon those who spurn Christ and persecute his followers. Ch. 7 introduces a pause before the breaking of the last—the seventh, seal, and gives a picture of the host of the redeemed. Chs. 8-9 see the seventh seal broken, and there come forth seven angels with trumpets to proclaim the revelation of the final mysteries. Six in turn announce signs and portents of the coming judgment which will witness Messiah's enemies destroyed and saints glorified. Chs. 10-11:14 record a pause before the seventh angel's proclamation, and represents the coming joy and sorrow, the overthrow of Jerusalem, the faithful testimony of the Christians and the cruelty of their foes. Chs. 11:15-19, the proclamation of the seventh angel. Chs. 12-13 present under various figures the opposition of the Roman power to the Church. Ch. 14 pictures the certain triumph of Christ. Chs. 15-16 record the outpouring of the seven vials of wrath and destruction. Chs. 17-18 witness the complete overthrow of the Church's arch-enemy, Rome. Ch. 19 celebrates in angelic chorus the victory of Christ. Ch. 20:1-10 records the binding and final subjection of Satan. Ch. 20:11-15, the final judgment. Chs. 21-22 present the consummation of the Kingdom of God, the culmination of the great drama of conflict and judgment in a scene of eternal peace and joy.

The practical purpose of the Apocalypse, in its relation to its own time and circumstances, is well emphasized by the writer; and the sensible view taken of the symbolic language one fully sympathizes with. When one gets the right conception of the book, and Prof. Stevens has here shown us what that is, its true character and worth appear in a most impressive manner.

Apostolic Origin or Sanction the Ultimate Test of Canonicity.* There are those who hold that the principle upon which the early Church determined the right of a book to a place in the Canon was fitness to edify. Of this fitness, experience was the test, and the Church the judge. But the real test of canonicity was quite other and simpler than this, namely, authoritativeness. And a writing could possess this quality only by having proceeded from some authorized exponent of the divine authority. Such exponents were the apostles. The apostolic (in its strict technical sense, as expressing the official action of the apostles) writings of apostles, or the writings of others which had received apostolic sanction, were authoritative. This distinctive claim is made for the apostles because (1) of their official character and position—their number was

* By Prof. Wm. M. McPheeters, D. D., in *Presbyterian and Reformed Review*, April, 1892.

limited; they were appointed directly by Christ; their relations to the Church, their functions, and their authority, were absolutely unique; they were without associates or successors. (2) They acted and spoke under the special guidance of the Holy Spirit, in a manner no one since has assumed. (3) The ultimate foundation of the claim is the miracles wrought by them. This was the divine seal by which their deliverances were ratified and authenticated to the Church. To produce a conviction of the canonicity of a writing, the natural and proper way, if not indeed the most satisfactory way, is to adduce suitable historical evidence that it proceeded from or was sanctioned by the Apostles as a rule of faith and life. Natural, because rules are only valid when they are the deliverance of those authorized to formulate them. It is the method suggested, if not appointed, in the Scriptures themselves (cf. Gal. 6:16; 2 Thess. 3:17). It was the method adopted by the early Church in forming the Canon as we now have it, in spite of many authorities who deny it. There is no book in our New Testament to-day which has not from the earliest times rightly or wrongly been connected with an Apostle, either as its author or sponsor; and every book coming down from the first century which can make out a reasonable or even passable claim to apostolic origin or sanction, is to-day in our New Testament. The temporary canonization and later removal of certain unapostolic writings confirm the position here taken. It is a method which secures to reason its rights in the matter of religion, and so provides religion with a safeguard against the encroachments of fanaticism. And it brings the unregenerate man into rational relation to the authority of Scripture, leaving him without excuse if he refuse to submit to this authority.

The test of canonicity here proposed is unfortunately formulated, as it comprises and tries to unite two very different tests. The first test is that of apostolic authorship, the second test is that of "apostolic sanction," so-called. No one questions that apostolic authorship is a valid and complete passport to the Canon, but what proportion of the sixty-six sacred books did the apostles write? None of the Old Testament books, and not all of the New. So a second test has to be introduced, in order to protect these unapostolic writings in the Canon: they received the "apostolic sanction," says our author. But this is a very uncertain characteristic. What constitutes "apostolic sanction?" He does not explain. It would be desirable to go through the list of Old Testament books and the unapostolic New Testament books and hear from him just how, in each case, the apostles had stood "sponsor" for the book. But this element, on which the value of the writer's article depends, is left indefinite and illusive, and the argument remains weak and profitless. Let it now be asked, what is in fact the test which unapostolic writings, two-thirds of the Bible, were able to sustain, in virtue of which they gained admission to the Canon?

Book Notices.

The Old Testament Canon.

The Canon and Text of the Old Testament. By Dr. Franz Buhl. English translation by Rev. John Macpherson, M. A. Edinburgh: T. and T. Clark. 1892. Imported by Chas. Scribner's Sons, New York. Pp. viii. 259. Price, _____.

The Canon of the Old Testament: An Essay on the Gradual Growth and Formation of the Hebrew Canon of Scripture. By Prof. H. E. Ryle, B. D. New York: Macmillan and Co. 1892. Pp. xi. 304. Price, \$1.75.

The history of the Old Testament Canon is a matter about which at present little is commonly known. While the question of canonicity as concerns the New Testament books has been prominent in theological discussion, leading to a wide-spread knowledge of the historical facts involved, the canon of the Old Testament has not, for obvious reasons, received the same consideration. Nevertheless, it is an important study as well as an interesting one. The thorough investigation of the Old Testament, which is now prevalent, has included this problem also, and the two works above entitled present the results at which fair-minded, scholarly, conservative critics have arrived concerning the rise, growth and formation of "the divine library of the Old Testament," as it has been aptly called. Of the two, the first work is for critical use, in form and spirit adapted to the use of scholars; while the second is more readable and popular in form and apologetic in spirit, though lacking nothing of accuracy, learning or skill. They are both volumes of capital value and importance.

Dr. Buhl's work was first issued in Danish in 1885; he now issues it in German from his professorial chair at Leipzig. Perhaps this accounts for the fact that very important books upon the subject which have appeared within the last few years do not receive recognition by him. The method he adopts in presentation is an excellent one from a scientific and scholarly point of view: in each section he states in a clear, concise manner his own conclusions and opinions, with references to authorities; and then he adjoins quotations in detail from the various authors referred to. This permits one to see all sides of the problem, and thus to form an individual estimate,—a style of treatment which ought to be more generally adopted. It is desirable to know what one scholar thinks on a given subject, it is infinitely more desirable to know what the consensus of opinion among scholars on that subject is. Dr. Buhl's work is in two parts, the first treating of the Canon, the second of the Text. The discussion of the Canon is the more interesting; the discussion of the Text is the more exhaustive, covering two-thirds of the volume, and treating of manuscripts, printed editions, the Massorah, styles of writing, translations, vocalization, and kindred matters. The subject of the Canon is considered in three sections, the Canon of the Palestinian Jews, that of the Alexandrian Jews, and that of the Christian Church, the first of which forms the topic of largest interest. The author's general conclusions are as follows: the formation of the entire Canon of the Old Testament began with Ezra, 444 B. C.

(Neh. 8-10), when the Law was publicly canonized. The prophetic writings were not canonized until after the disappearance of prophecy (on the evidence of Ecclus. 44-49), which was not later than the beginning of the second century B. C., and may have been earlier. The Hagiographa found a place in the Canon before the time of Christ, how long before it does not seem possible to determine. Dr. Buhl regrets, as others regret with him, that the arrangement of the Old Testament books in our English Bible does not follow the Hebrew order, which in itself preserves something of the canonical history.

Prof. Ryle's work is introduced by an apologetic preface, in which he deprecates the ignorance or the disinclination of those who do not "distinguish between the work of Christian scholars and that of avowed antagonists to religion." He says: "the Church is demanding a courageous restatement of those facts upon which modern historical criticism has thrown light. If, in the attempt to meet this demand, the Christian scholarship of the present generation should err through rashness, love of change, or inaccuracy of observation, the Christian scholarship of another generation will repair the error. Progress toward the truth must be made." In this study of the Canon "criticism enables us to recognize the operation of the Divine Love in the traces of that gradual growth by which the limits of the inspired collection were expanded to meet the actual needs of the Chosen People. . . . The history of the Canon, like the teaching of its inspired contents, leads us into the very presence of Him in whom alone we have the fulfilment and the interpretation of the Old Testament, and the one perfect sanction of its use." Prof. Ryle treats only of the Canon of the Old Testament. His chapters concern the Preparation for a Canon, the Beginnings of the Canon, The Completion of the First Canon—The Law, The Second Canon—Law and Prophets, The Third Canon—Law, Prophets and Writings, After the Conclusion of the Canon, The Hebrew Canon in the Christian Church, and the Arrangement of the Books. The position at which the author arrives concerning the three steps in the formation of the Canon does not differ materially from that of Dr. Buhl. There is coincidence as regards the time of the canonization of the Law, and of the Prophets, one would judge. As for the canonization of the "Writings," or Hagiographa, Prof. Ryle prefers an earlier, or at least a more definite date, between 160 and 105 B. C. The author's presentation of the subject is interesting—unusually interesting, reading. Many matters of minor importance are discussed incidentally. The table of contents, bibliography and indices are well prepared. One may heartily recommend the book as the latest and best treatment of the subject for the general reader.

A Text-Book on the Bible.

The Temple Opened: A Guide to the Book. By Rev. W. H. Gill, A. M. Philadelphia: J. B. Lippincott Co. 1891. Pp. 563. Price, —.

The purpose of the author was to provide a book for general use which would set forth the various facts, peculiarities and teachings of the Bible in such a clear, impressive way as to be attractive, interesting and helpful in the present tide of biblical study, and would secure the Christian from the harmful influence of skeptical and anti-biblical literature and talk. His plan has been to liken the Bible to a temple, through which he as guide conducts the student pilgrim, acquainting him with the history of the Sacred Structure and the nature of its contents. The Sixty-Six apartments are visited, and their hidden

beauty and rich treasures are disclosed. And so on. The instruction proceeds by question and answer throughout the book. In the course of the treatment a host of subjects are discussed: religion, reason, revelation, other sacred books, authorship of the biblical books, their literary features, versions, inspiration, canon, apocrypha, texts, lower and higher criticism, chronology, geography, Palestine; then the books are treated in groups seriatim, with interspersed discussions of the biblical history. An appendix contains a quantity of biblical facts for the student to memorize. The author claims that the material is in accord with the latest and best results of scholarly discussion and investigation, is carefully conservative of the prevailing belief of the Church regarding the Bible, and is free from any sectarian bias or allusions. The book is well adapted for use in the home, prayer-meeting, Sunday-school, Bible class, anywhere where Christian people, and especially the young, are trying to get a better and more comprehensive view of the Sacred Scriptures.

Leading Ideas of the Gospels.

The Leading Ideas of the Gospels. A new edition, revised and greatly enlarged. By William Alexander, D. D., D. C. L. New York: Macmillan and Co. 1892. Pp. xxxi., 330. Price, \$1.75.

The first edition of this book, a collection of sermons, was issued twenty years ago, and passed out of print. But the demand for its republication induced the author to prepare the original material for a new edition, which he has done, thoroughly revising the entire work, replacing the hortatory, sermonic tone by the calmer, didactic style, and making important additions, especially in the treatment accorded Luke's Gospel, and the elucidation of the four accounts of the Passion. The work is made more available by an excellent synopsis of contents and an index. The leading ideas of each Gospel are considered by themselves and in contrast with others, and then they are given a practical application. Dr. Alexander looks upon the Gospels as selections from a vast treasury of recollections, arranged, according to the evangelist's own method, around certain Leading Ideas. To discover these Ideas, and to show the relation in each case of the Gospel material to them, is the task set and admirably accomplished. The book is charming in style, very suggestive and fresh, and should receive careful attention in a study of the Gospels.

"In the Fulness of Time."

A History of the Preparation of the World for Christ. By Rev. David R. Breed, D. D. Chicago: Young Men's Era Publishing Co. 1891. Pp. viii., 338. Price, —.

"The story of Redemption is invested with a deeper meaning, and conveys a much more impressive lesson, when one has first obtained an intelligent apprehension of the nature of mankind's departure from God, and of the method employed to lead it back to himself. . . . The one thus instructed will understand not only the connection between the Old Testament and the New, but the relation of the times before Christ to those since Christ; he will behold in history the progressive outworking of a great and gracious plan." In order that sincere people may see this divine plan in history, and history in the light of this divine plan, Dr. Breed has written, with spiritual insight, knowledge and skill. The work is in four parts. The first discusses the chosen land, in

all its aspects, and the chosen people in their peculiar characteristics. The second treats of the period from the going into Egypt until the division of the Kingdom, discussing the schooling, the adoption, and the hope of Israel. The third part treats of the overthrow of Israel, the intellectual life of Greece, the Hellenizing of the nations, the transformation of the Jew, and the unification of the world. Part four presents the despair of heathenism, the world lying in wickedness, "the fulness of time," and the advent of Jesus and the Gospel. To see world history as our author sees it is of the highest value and importance. One cannot understand and appreciate Christianity and the Christian Church until one has grasped its historical antecedents, and the character of the mass which it availed to leaven. For such inspiring and enlightening information this book will be found the source. The typography and appearance of the volume are elegant, and excellent charts, maps and illustrations give additional attractiveness and usefulness.

Rise of the Christian Liturgy.

The Lord's Supper and the Passover Ritual: Being a Translation of the Substance of Professor Bickell's work termed "Messe und Pascha." By Wm. F. Skene, D. C. L. With an Introduction by the Translator on the Connection of the Early Christian Church with the Jewish Church. Edinburgh: T. and T. Clark. 1891. Imported by Chas. Scribner's Sons, New York. Pp. xii., 219. Price, \$2.00.

This is a study in liturgies. How the primitive Christian liturgy arose and developed is a matter of large historic, and to some branches of the Church, practical, interest. The English people have accepted the results of Dr. Palmer's investigation, in which he decided that there were but four primitive liturgies, and assigned the greatest antiquity to that which passed under the name of St. James the first Bishop of Jerusalem. The German liturgical school, however, take a different view of the matter. Dr. F. Probst, its founder, demonstrated that the oldest form of the liturgical service is that contained in the eighth book of the Apostolic Constitutions, and usually called the Clementine. Prof. Bickell undertook to establish this by starting with "the proposition that any liturgy formed in apostolic times must have been derived, to a great extent, in its form and expression, from the synagogue service of the Jews and the ritual of the Passover Supper;" and he proceeds to demonstrate that of all the ancient liturgies, this one defended by Dr. Probst—the Clementine—has the largest correspondence with the Jewish forms; in consequence of which it is to be considered the apostolic liturgy from which all others have been derived. In the course of the discussion it is shown that we can fix the outlines of the Jewish Passover ritual as it existed in Christ's time, and the resemblance of the Clementine liturgy to this is exhibited in parallel columns.

The translator's introduction of sixty-three pages traces the elements in the Christian organization which were appropriated or adapted from the Jewish synagogue. The essay is worthy of consideration, though there are better presentations of the same subject, and certain points made one might regard as unsatisfactory.

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309. *Har-Moad, or the Mountain of the Assembly. A Series of Archaeological Studies, Chiefly from the Standpoint of the Cuneiform Inscriptions*. By Rev. O. D. Miller, D. D. North Adams, Mass.: S. M. Whipple. 1892.
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312. *Bible Difficulties and How to Meet Them*. A Symposium, edited by F. A. Atkins. New York and Chicago: Revell Co. 1892. 50c.
313. *The Highest Critics versus the Higher Critics*. By Rev. L. W. Munhall. New York: Revell Co. \$1.00.
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GENERAL INDEX.

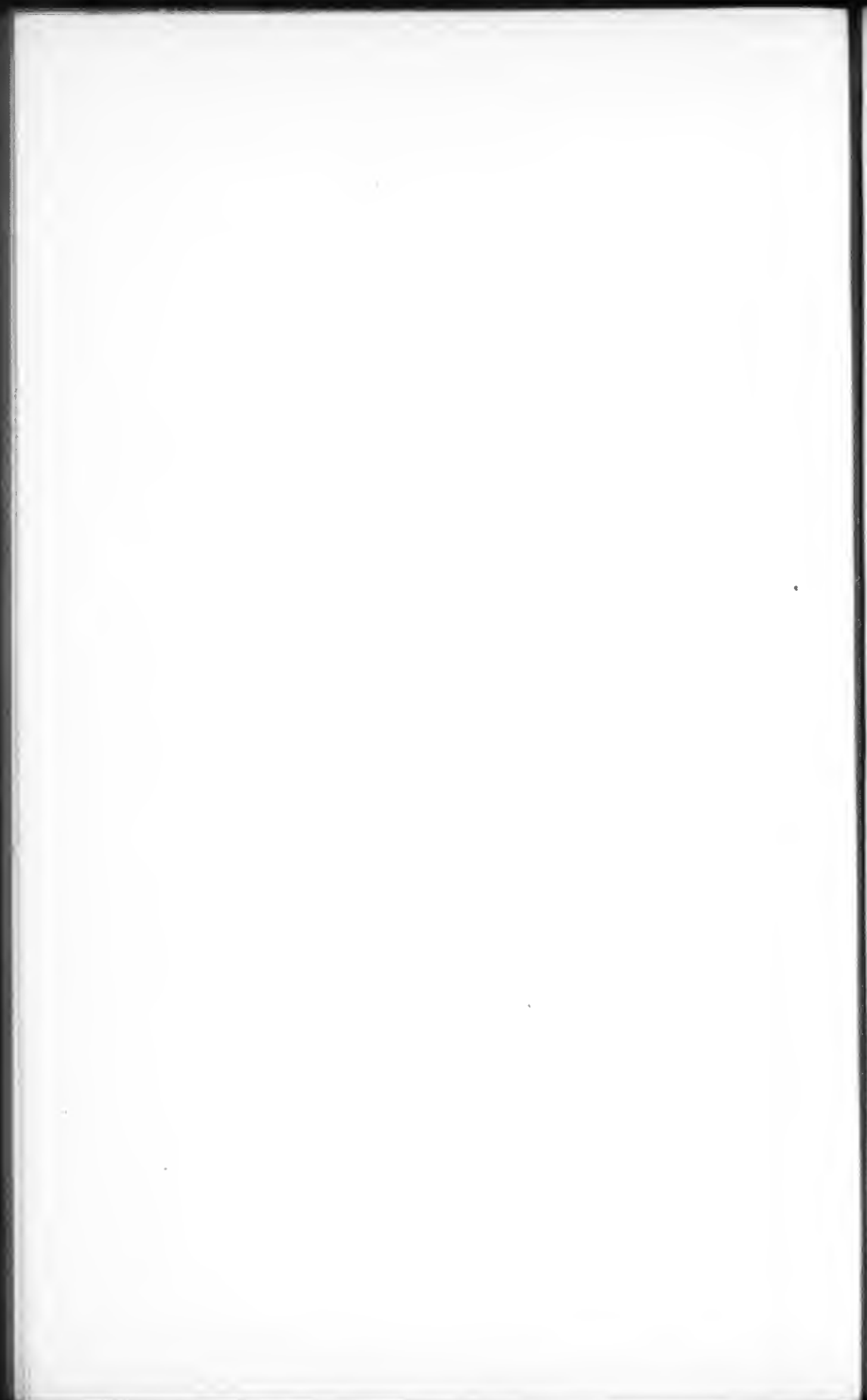
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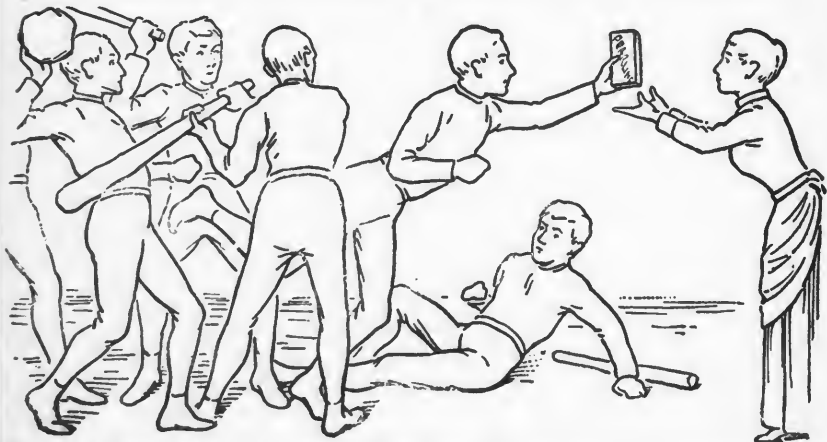
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“ “ Claims paid in 1891.....	13,267
Whole number Accident Claims paid.....	228,196
Amount Accident Claims paid in 1891.....	\$986,453.09
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