

THE

Old and New Testament Student

VOL. XIV.

APRIL, 1892.

No. 4.

THAT portion of the Old Testament which has been the subject of Sunday School study during the past few months is one of the most important in the entire field of Old Testament literature. It covers an historical period about which very little has been known hitherto by the mass of Bible students. It has been regarded by many as a most uninteresting period. This time of the Exile and after has been supposed to be a time of darkness, decay and death, out of which the Jewish nation arose to a weak and beggarly existence devoid of insight and power. Following hard on an era of unexampled glory, both in material things and in spiritual, it is an awful descent from the green heights of Lebanon and the clear mountain torrents of the Judean hills, to the wide plains of Babylon threaded with slow-flowing canals. Life, literature and religion come to a sudden stop and never again recover their strength. On the one side the splendors of the Davidic court and the later mighty outburst of prophetic activity under Isaiah, and on the other the pathetic but monotonous Lamentations and the somewhat musty records of Ezra and Nehemiah, which narrate as dreary a history. No wonder that some, in anticipation of this six months' study, have breathed a sigh at the prospect—a prospect enlivened, perhaps, only by the expectation of enjoying, along with the study of much dark, mysterious and apparently unprofitable material, a season of invigorating and delightful work with that wonderful record of the life and thoughts of the prophet Daniel, so unique and so stimulating.

THERE is real ground for this feeling of depression in view of a study of this later period of Hebrew history. This was

a seed-time, a forming-time in the people's life. In the growth of a fruit-bearing plant there are two seasons which interest us, the time of the flowering and the time of the fruitage. The flower and the fruit—these are what we enjoy. But there is a time between, the most important, but apparently the most unattractive time. The flower has withered and fallen. The fruit has not yet appeared. All seems barren and dead. But there where the flower has fallen away lies the germ, the kernel of the coming fruit. The blossom must die that the fruitage may come; the one is but a stage in the other's formation, and, as the latter begins to take shape, it is so small, so feeble, that one passes it by without regard. Such is the case with this forming-time of the new Hebrew life, which was after all to be greater than the older, splendid, but now perished flower, for it was the beginning of the end toward which God had been leading the Hebrew history from the beginning. But however essentially important this period is, what has been already said indicates how it may appear most uninteresting.

MORE than that, we have been taught to think that it was a barren season in the literature of the nation. Israel was come down from her mountain valleys into the current of the world's history, and was not yet able to control her course and master her position. Babylon, Persia, Greece, in turn bring their influence to bear upon her life and thought. She was under foreign domination in political, intellectual and religious matters. The past seemed so far off and so unreal, and the present was so dark, the future so uncertain. All these things constrained men to be silent, and those who sang or spoke must needs employ a new and strange tongue and utter thoughts which they themselves only half understood. Thus literature had no decided form or outlook, as the undoubted works of that time only too clearly prove. Men had thrown away hope and lost enthusiasm, and their books reveal the absence of both these qualities. Their records are fragmentary; much of the history of the time is unknown; they seem to have lost that old historic sense and

care no more to record their doings, which now indeed are only sufferings. Such is the general impression that comes to the student who has been accustomed to walk in the old ways in the study of the Exilic and Post-exilic eras. There is much that is true in this impression.

BUT this impression was not the whole truth, and recent investigations have proved that it was less than half. If there has been any one field of Old Testament study where historical criticism has worked in the interests of a fuller and higher view, it is in the Exilic and Post-exilic periods. It has thrown upon them new light. It has interpreted with much brilliancy these obscure epochs. One might almost say that it has added a new page to Old Testament history. No doubt many biblical scholars have gone too far in their radical reconstructions here, as in other fields. They have arbitrarily transferred to these periods much literature which sober science will not permit to be placed in them. But in spite of extravagancies, real advance has been made; something is done here which has truth in it and will abide. Let the student read over with care the articles on the "Post-exilic History of Israel," published some time ago in the *STUDENT* from the hand of that cautious and yet most honest and competent scholar, Professor Willis J. Beecher, or that book of brilliant but not in all respects so trustworthy delineations of these times by Hunter, entitled, "After the Exile," and a realization of what our modern scholars are doing in this hitherto dim and dusty region will dawn upon him. The teacher in the Sunday School who follows the competent guidance of progressive and reverent modern students in these periods will say no more about their dullness and dreariness. Anticipatory sighs at the unattractive prospect will give way to exclamations of wonder and emphatic expressions of interest as the real meaning of these times begins to reveal itself.

WHAT are some of the achievements of historical criticism in the Exile period? In general terms, its work has been

most fruitful in the correlation of literature and life. It has sought to pierce the secret of the inner life of the Hebrew of the Exile, and with this clew has sought the expression of this life in Hebrew literature. Hand in hand with linguistic science it has labored to discover a literary product of the Exile, and to organize and interpret such literature. The attempt has succeeded, and the interpretation lays bare one of the most fascinating historical pictures in all the Old Testament life. Profound changes are seen going on. Waves of doubt are passing over the heads of the faithful. They are righteous and yet persecuted. They are overwhelmed by trouble and yet cling to God, and in their clinging are stricken. But they appeal from God to God. They realize and bring to light the supreme truth of the Old Testament, the vicariousness of their suffering. These experiences are enshrined in literature. The Book of Job, perhaps written long before, and now acquiring new, enlarged meaning, or even produced at this time, is one of its monuments. In the second part of Isaiah the great prophet of this era voices the deepest heart of his stricken nation. The history of the past is recalled, recorded and pondered. Purified and humbled, the nation is led by Ezekiel to a new development, in a new line, the realization of sanctity and the ideal of a holy worship and temple. Great men are thus raised up in this dark time, and the whole period is seen to be full of throbbing, intense life. Periods of growth can be distinguished in it, tendencies of thought, as represented in the names of Jeremiah, Ezekiel, the authors of Job and the Second Isaiah.

AFTER the exile, if such a phrase is accurate enough to describe that strange state of things which began with the first Return, the seeming semi-death and dreary monotony of the subject city-state, Jerusalem, affords a similar example of the work of historical exegesis and criticism. The especial light has come at this point from tracing and unearthing the connections between the course of general history and the experiences of Jerusalem. The ups and downs in the Hebrew commonwealth are seen to be closely connected with the

events of Persian, Syrian and Greek history. Haggai and Zechariah appear in this light in the rôle of prophetic statesmen, and their sermons are as veritable political messages as those of Isaiah. The tangled skein of narrative in the Books of Ezra and Nehemiah has been patiently unravelled and made usable. In religion the relation of this age to the past is explained. The ideal of Ezekiel and the ideal of the Second Isaiah stand face to face. The new epoch reveals the old struggle of prophet and priest, of freedom and legislation, but this time the priest triumphs, the prophet finds no sphere for his statesmanship and no sympathy for his independence of religious thinking. He disappears and leaves the Law to develop itself into that tremendous system which reveals itself in the New Testament times. In the sphere of religious feeling a new world is opened. The era of law has seemed to choke out all religious emotion. But if modern scholarship is right in assigning many Psalms to this period, how very different the situation. We get far under the surface and behold the heart of the time indeed, if such songs as Psalms 103 and 104 come from the time of Nehemiah, as many hold. It reveals a life and energy of religion hitherto unsuspected. We are not convinced that all which historical criticism has sought to do and claimed to accomplish, in this or in other fields of Old Testament study, will stand the test of further investigation and criticism. But enough has been done which is established in these two; once dark and unattractive, regions of Exilic and Post-exilic life to justify the methods of this line of study, and to claim the gratitude of all earnest students and lovers of the Scriptures.

CHEYNE'S BAMPTON LECTURES ON THE
PSALTER.

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These are notable lectures.* The author evidently so regards them. He seems, for the sake of corrections and the addition of notes and appendices, to have delayed their publication nearly two years after their delivery. He has also prepared an elaborate introduction, explaining their origin and critical basis, and illustrating some of their features. This introduction is most interesting, for it is really the author's *apologia pro vita sua*. It shows how the pupil of Ewald has become substantially in accord with Kuenen. It reveals also the fine spirit of Dr. Cheyne, his sensitiveness to the effect of his critical views upon religious faith, and his ardent desire that criticism should be hallowed by the love of Christ.

The lectures fall into two distinct groups. The first group, Nos. I-V, forms an introduction to the Psalter, both as a whole and also to each psalm. The second group, Nos. VI-VIII, gives a sketch of the origin of the leading religious ideas of the Psalter. It is with the first group that this review has particularly to do.

The aim of the entire work is to confirm the views respecting the Old Testament of the school of criticism represented by Robertson Smith, Wellhausen, Kuenen and others, with whom Dr. Cheyne is in substantial agreement. We thus recognize at once the importance to the author of these lectures, and the reason for their extended introduction and the very full notes with which they are elaborated, for the testimony of the Psalter is needed to substantiate his critical

*The Origin and Religious contents of the Psalter in the light of Old Testament criticism and the History of Religions, with an Introduction and Appendices. Eight Lectures preached before the University of Oxford, in the year 1889, on the foundation of the late Rev. John Bampton, M. A., Canon of Salisbury, by Thomas Kelly Cheyne, M. A., D. D., Oriel Professor of the Interpretation of Holy Scripture, Canon of Rochester. New York: Thomas Whittaker. Bible House, 1891.

opinions. Without it they can hardly be maintained. This is freely admitted. "If the Law" says Dr. Cheyne, "as a whole were pre-exilic, the Psalter, at any rate a considerable part of it, should be pre-exilic too, unless indeed we go so far as to conjecture a pre-exilic Psalter akin to, though not so fine as our Psalter, which has been lost." (p. xxx.) The conclusion, then, of course holds true, that if the Psalter is not pre-exilic, it is neither a witness for a pre-exilic law nor any pre-exilic religious development, and such a fact would tend greatly to confirm the radical view of Israel's history and religion. Such a result Dr. Cheyne reaches, through the investigations presented in this volume. He finds, putting aside Psalm 18, and possibly lines or verses embedded here and there in later Psalms, that *the entire Psalter is post-exilic.*

The following is the line of argument. Attention is first called to the fact that the Psalter contains different groups of Psalms, represented partially by its books; and from the date of the latest of these, Books IV and V, the endeavor is made, by going backward, to fix the date of the earlier Psalms. In the examination of Books IV and V, the question is asked whether any Psalm requires a Maccabean date for its explanation. Such a one is found in Ps. 118. The historical background of this is regarded singularly clear and definite. Its occasion is held to have been the reconstruction and purification of the temple in 165 B. C. To the same period are assigned the other Hallelujah Psalms, Ps. 113-117, by the canon of criticism that "when certain Psalms, all of which agree in some leading feature and positively disagree in none, have come to us from ancient times in one group, we are bound to assign them to the same period, though it is only from one instance that we can from internal evidence speak positively as to the date." (p. 18.) By the application of this canon of criticism the conclusion is reached that Books IV and V received their present form soon after 142 B. C., edited by Simon the Maccabee. "We have no ancient record of it" it is said, "and yet perhaps it is more deserving of credence than the story of the completion of the library of the national records by Judas in the untrustworthy second book of Maccabees (II. 14)" (p. 11.)

The entire Psalter is thus examined in detail and the Psalms, either singly or in groups, are shown to be post-exilic.

With the general method of Dr. Cheyne's investigation we have no complaint. It is fair. The results of radical criticism are no where assumed, and the comparative method in the study of the Psalter is the true one. We cannot allow much weight to Jewish tradition, although it must not be entirely ignored or ruthlessly set aside. In the use of the comparative method, however, great care should be taken lest certain phenomena be denied their proper force, and subjective considerations become after all the more influential in the argument. Dr. Cheyne's work does not seem to us entirely free from this fault, or a perfectly clear and candid literary and historical investigation, but rather a brilliant adjustment of the phenomena of the Psalter in order that they may give desired results. He seems pressed forward into his views of the dates of the Psalms by his radicalism on other points, being guilty, though in the opposite way, of that with which he charges Dillmann "who" he says, speaking of his views of Isaiah, "is kept back by his *conservatism* on other points."

The starting point of our author's investigation is badly chosen. A period should have been taken upon which both radical and conservative critics could agree as epoch-making in the history of the Psalter. Such a one is that of the building and consecration of the second temple, of which the Psalter is the hymn-book. All critics allow that temple singers were among the exiles who returned from Babylon, and all agree that some of their songs are in the Psalter. One of these should have been made the starting point. From a psalm of this pivotal time the critic should begin his work of seeking for those of the same or an earlier or a later date. Instead of making such a selection, Dr. Cheyne has taken a Psalm, as the basis of his entire investigation, of a period of which tradition is silent in respect to its importance in the compilation of the Psalter. He appears also to have totally misapprehended the spirit of Ezra's age, for he says: "The re-organization of the people in Ezra's time was too

complete to allow any considerable influence to archaic liturgical formulæ." (p. 194.) We interpret the history of Ezra's time in another way. If ever archaic liturgical formulæ had influence, they had then, when the Mosaic law was greatly revered, and men wept at the thought of the glory of the first temple. And if any species of literature would have been preserved during the exile, it would have been songs of supplication unto Jehovah, and likewise those of faith with bright outlooks for the future. These would have been chanted by the rivers of Babylon and cherished on the return home. Yet according to Dr. Cheyne, so complete and novel was the reconstruction under Ezra and his associates, that these old hymns with one single exception were completely swept aside, or at least later editors weeded them out. Why then did not these literary revisers cast out also from the canon the pre-exilic prose writings such as the prophecies of Amos, Hosea, Zephaniah, Isaiah and Jeremiah, which, our radical friends allow are monuments of that period? Or were the hymns so much inferior in religious sentiment and feeling to the sermons? In short, the presumption is very strong in favor of a goodly number of pre-exilic Psalms being in the Psalter.

Let us look for example at Ps. 46, which is generally thought to commemorate the overthrow of Sennacherib's host. Of this Dr. Cheyne says, "The Jewish church in Isaiah's time was far too germinal to have sung these impressions of daring monotheism and impassioned love of the temple." (p. 164.) But when we turn to Isaiah's prophecies, we find the same daring monotheism and impassioned love. The Psalm in fact is a very echo of the thought, with the use likewise of the same figures and catch words which are found in Is. 8: 5-10, and might well have been composed by one of Isaiah's disciples, among whom had been sealed the prophet's teaching. Is. 2: 2, 3 shows that the prophet had profound regard for the temple. With this Psalm is to be associated Ps. 47 and perhaps 48.

The Psalms also which allude to a king are presumably pre-exilic. Dr. Cheyne is hard pressed to find subjects for these. Ptolemy Philadelphus is given as the subject of Psalms

45 and 72. This is very improbable. Only one committed to the necessity of making the Psalms post-exilic, we think, could have made such a supposition. Ps. 45 may well refer to the marriage of Joram and Athaliah, and a comparison of Ps. 72 with Isa. 11 suggests that Hezekiah may have been its subject, if we cannot carry it back to an earlier date. Simon the Maccabee is made, by Dr. Cheyne, the subject of Psalms 21, 61, 73, and 110. But Simon Maccabee was never a king. How then are we to explain the title? and how also that Psalms composed immediately, that is within a very few years, before the final editing and close of the Psalter by this same Simon, for this our author's views require, should be ascribed to David as all of these are? The "king," we are told, is used because "any other expression for a legal Jewish prince would have been intolerable in a Psalm framed on the Davidic model." "Rightly or wrongly, it was believed that a portion of the Psalms came from David or his age,"—hence the imitation. These Psalms were ascribed to David, as likewise Ps. 90 to Moses, "as a mark of distinction and to ensure for them the respect of future generations." We cannot accept these explanations and hold that the Psalms are of this untrustworthy, artificial nature, or that either composers or compilers resorted to such petty, if not fraudulent, contrivances to give honor and fame either to their own hymns or those of their contemporaries. We do not believe that they departed from actual history in following ancient models, or that David and Moses were given as the authors, however erroneously, except in good faith.

Dr. Cheyne allows that David is the author of the Laments over Jonathan and Abner, 2 Sam. 1: 19-27; 3: 33, 34. He grants that songs in praise of Jehovah might have been composed by him. "Only," he says, "that as critics we cannot consistently suppose that the religious songs of David (if there were any) were as much above the spiritual capacities of the people as the Psalms which, I will not say the later Jews, but which Ewald or Hitzig or Delitzsch would assign him." (p. 192.) From the point of view of the history of religion, "the supposition that we have Davidic Psalms, presents insuperable difficulties."

This, then, is the position taken. The Old Testament religion emerged from such rude and primitive ideas of God that the faith and devotion, and the religions, of any of the Psalms would be anachronisms in the time of David. We cannot accept this conclusion. Dr. Cheyne can present no historic proof of his view. It rests on an assumed law of religious development. With writers like Kuenen, our author apparently holds "that the rudimentary, initial stage in a process of religious development cannot possibly anticipate the features of a more advanced stage, but must necessarily present the religious element in human nature under its rudest forms." We do not believe this. Some of the purest and noblest of religious ideas are the oldest, as is seen, for example, in the Accadian Psalms. In rudimentary periods certain conceptions may be given which, like mountain peaks, rise apparently far above those of the ages which follow, or whose level is only reached after many years. Is it not so, for example, with Paul's description of charity or John's conception of God? May not the first thoughts of men on religion be better than their second, and their last and best thoughts in a sense be a return to their first? We believe that the histories of religions in many instances show this to have been the case.

David's character also was no mere fancy of later ages. However much he was idealized, his noble generosity and deep devotion to Jehovah, as well as his military and organizing ability, were real. In these qualities he certainly surpassed his contemporaries and many of his successors. Thus, likewise, he may have uttered religious thoughts which seem to antedate his time, and to which as a whole the people did not for a long period attain. Dr. Cheyne assumes, apparently, in this connection (although elsewhere he allows it) that a psalmist must speak not as an individual, but only as a reflector of the common thought of the church. Speaking of Psalms 3 and 4, he says, "Search the story of David's life from end to end, and you will find no situation which corresponds to these psalms and for the very good reason that the Jewish church, in whose name the psalmist speaks, did not exist." (p. 236.) But these two psalms fit beauti-

fully into the circumstances of David's flight from Absalom, as we are justified in imagining them. Of the Guest-psalms, viz., 15, 24: 1-6, 27: 1-6, and 23, he says, "Why is forgiven Israel so joyful? Because it is delivered from earthly trouble? Yes, but chiefly because it can once more fearlessly enter Jehovah's house. Most who have followed me thus far will readily admit that they imply the existence of the second temple." (p. 236.) Not at all. This joy could just as well have arisen at the time when the ark, which had so long been sequestered, was taken with joyful melody to Jerusalem, and a new sanctuary of Jehovah was established in the place of the ruined one of Shiloh. How natural also for David, the founder of this new sanctuary and the proposer of the temple, to have emphasized the guestship of the worshippers of Jehovah.*

In short, Dr. Cheyne's argument to bring the Psalter as a whole down to the post-exilic period, while exceedingly ingenious, thorough and very suggestive, is unconvincing. It involves literary difficulties twice as great as those from which he endeavors to escape, for it either renders entirely valueless all the traditions which the editors have embodied in the inscriptions, or else it makes the inscriptions petty artifices adopted by editors to enhance the value of the sacred hymns. Pre-exilic Psalms there must have been, as we have said, and it is inconceivable how they all could have been lost or deemed unworthy of a place in the temple hymn-book.

The difficulties also presented by the Septuagint, Dr. Cheyne does not remove. We give his attempts. He says, "It is asked, (1) How are we to account for the fact that none of the Psalms are ascribed in this version to the age of

*In Dr. Cheyne's Commentary on the Psalms, in reference to Ps. 15:1, he says, "Social customs are one great source of religious imagery, and so it is not surprising that we find a Hebrew worshiper describing himself as a guest of Jehovah, and Phœnician inscriptions containing the names Gersacun ('guest of Sacun'), Germelkart ('guest of Melkart'), Gerastart ('guest of Astarte'), and even Gerhecal ('guest of the temple'). The prominent idea in all these names is not so much participation in the sacrificial feasts, as Renan would have it, but the enjoyment of divine protection; compare the Arabic phrase for an inhabitant of Mecca, *jar-ullah*, 'God-protected one.' The faithful worshiper has as it were 'taken sanctuary,' whether he lives near his god's shrine or not." If this comment is correct, there is certainly no need of referring Guest-Psalms to the second Temple.

the Maccabees? But of course the Egyptian-Jewish community received no information on the subject of Maccabean Psalms. It was not for the interest of the Jerusalem editors to publish a recent origin of a portion of the Psalms. The title of Ps. 110, for instance, shows that the Psalm was regarded as worthy of having been written in the Davidic age. (2) Another Septuagint difficulty is this, How comes it that the Alexandrine translator misunderstands both headings of phrases in several of those Psalms which (according to the hypothesis) belong to the Greek age? Instances of the former case occur in Psalms 16 and 56-60, and of the latter in Ps. 110. Similar objections may be raised to any historical hypothesis, however probable, and thoroughly decisive answers must be wanting until some private journal of the actors of history is discovered. I do not myself feel the objections to be important. "As for the titles, the Jewish scribes may have forgotten their meaning at the time when the temple music was reorganized and the Psalter re-edited by Simon. And as for the mistaken sense of some passages, how hard it must have been to read Hebrew with accuracy before the square character became general." These answers do not remove the difficulties. The first implies too much ignorance upon the part of the Egyptian Jews, and too much guileful craft on the part of the scribes of Jerusalem. The second reply is far from convincing when we remember that, according to Dr. Cheyne, Books IV and V of the Psalter received their present form soon after 142 B. C., and scholars are generally agreed that the Septuagint version cannot be much later than 130 B. C. Surely the Alexandrine Jews must have been in hot haste for a translation.

CHARACTERISTICS OF THE JEWISH RACE.

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The Jews are the most wonderful people upon the earth. In all ages they have lived apart as strangers in a strange land, persecuted, afflicted, tormented, and yet by some inherent force they have always outlived their persecutors, and always given fresh proofs of the gifts God has bestowed on their race. The Egyptians held them in bondage, but the Egyptians have long ceased to be the rulers of the world, yet the Jews still live and rule. Their masters of finance are the bondholders of Egyptian loans, and the poor fellahin are to-day toiling hard for the descendants of Pharaoh's slaves. The Babylonians took them captive, but Babylon has fallen, and its land to-day is a howling wilderness, yet some Jewish Daniel is working his way into the favor of emperors and kings, and making himself a blessing unto his co-religionists, in a way that will embalm his memory for ever in their annals. The Romans conquered them, and scattered them throughout the world. They blotted out their nation from the map of the earth, but they could not kill this invulnerable race. A legend says that a Jew saved the copy of the Sacred Scriptures that was kept in the temple of Jerusalem. When the temple was set on fire by the soldiers of Titus, he rushed in, seized the sacred treasure, and escaped with it to foreign lands. From that day the Jews became The People of the Book. Their country was gone, their temple was gone, but the Book was still theirs.

When we review the history of the Jews from the call of Abraham to the persecutions in Russia, we can truly say, God hath not dealt so with any nation. (Ps. 147:20.) There must be something very enduring that can keep them alive through five thousand years, in the midst of such vicissitudes. The Empires of Asia, such as the Chinese and the Hindoo, may be as old, but properly speaking they have no history. There seems to be no progress, only for millenniums stag-

nation in the same social and religious state. But the Jews have always been in the van of progress. They have been able, also, to adapt themselves to all times and to all climes. They multiply in Egypt and Babylon under taskmasters and a burning sun, and they can now live and thrive in the midst of Siberian snows. This power of endurance, and this power of adaptation to changing circumstances, have not been given to all. They belong to the favored people. The English race can live and thrive in many parts of the earth, but it is doubtful whether they will ever become permanent settlers outside the temperate zone. The Queen of England is also Empress of India, but India will not remain an English possession for ever. Children are born to Englishmen in India, but these children cannot be brought up in that torrid clime. They must be sent home to England or they will die. This of itself means, that the English cannot permanently remain there. But the Jew is an Oriental, and he thrives well in Eastern lands.

As to antiquity, the Anglo-Saxon race cannot compare with the Jew. The history of the former goes back for a few centuries, and is lost in the dim light of the middle ages. But the Jew for thousands of years has a history in the clear light of the living world. During all those ages he has been the heart of mankind, and the eyes of all peoples have been turned upon him. Now there is something worthy of veneration in all this. We look with reverence on an old tree that for unnumbered years has withstood the battle and the breeze. Its gnarled trunk and its broken branches are a book, in which we can read its long and eventful history. How much more worthy of veneration are a people, whose ancestors were in the height of civilization while our own forefathers were naked savages; a people, too, who are not degenerated, but are refined and civilized to-day. Our nobility are very proud of a pedigree going back for a few hundred years. The oldest Scotch peer (Earl of Balcarres) can trace his descent to the twelfth century. But this is nothing for a Jew. The priests in the temple could trace their's back to Abraham. There is a certain toughness in the character of the Jew, that withstands the vicissitudes of time.

In conforming to the law of Moses, he is no doubt prolonging his own life and the life of his race, by being always on the side of God. The Law of Moses is eminently adapted to promote long life and prosperity. Many of its rules and much of its spirit are being borrowed by medical science today, in the department of the public health. The cry *sanitas sanitatum omnia sanitas*, is a Jewish cry. The washing of pots and cups is not a bad thing, when kept in its own place. It would be well for Christians if the spirit of the Mosaic legislation as to the care of the body in health and disease should enter into our practice. The need of cleanliness, the avoidance of unsuitable food, the observance of a day of rest, are as useful for a Christian as they are for a Jew, and as likely to make him live a long and happy life.

Another point in which they have no equal is the persecution they have endured. We all know what they suffered in Egypt and in Babylon. Josephus tells us what they suffered at the destruction of Jerusalem. But they were persecuted by the Roman Emperors, they were persecuted in England and in France, they were expelled from Spain, they were persecuted lately in Germany, and they are now being expelled from Russia. In England they purchased a few privileges for enormous exactions. But in spite of this they were considered rich. At a Parliament held at Northampton, while the assessment of the English people was £70,000, the assessment of a handful of Jews was £60,000. Again and again they were plundered. At last they were driven from the country. A ship captain, whom they had hired to convey their persons and their goods to the continent, as soon as he had loaded his ship with their valuable merchandise, sailed away without them. They called after him, but he replied in bitter mockery that as Moses had led their forefathers through the Red Sea, they could get him to lead them through the English Channel. In Spain they hid their treasures and feigned poverty. But the Inquisition was not to be deceived. Various methods of torture were invented, and among the rest a very cruel one to make them reveal their hidden gold. When a Jew was suspected to be rich and to have hidden his treasure, he was put in prison

and a dentist was sent every morning to extract a tooth until he revealed the place where the treasure was to be found. We read of a Jew submitting to have seven teeth taken out in this way before he was made to confess. In France they were subjected to the same persecutions. A band of shepherds rose up and scoured the land from one end to the other, murdering the Jews in every city and plundering their homes. In our own day these outrages of the middle ages have returned. The brutalities of the Russian mob, and the edicts of expulsion by the Czar, equal any that the bloodiest page of the past has to tell. Even Germany, the mother of ideas, the land of the Reformation, is every now and then inflamed with hatred of the Jewish race.

But there is one class of Jews that has been more kindly dealt with than the others. They correspond among Jews to the Protestants among Christians. A legend says they took no part in the death of Jesus. Their leaders were hated by the Scribes and the Pharisees, and were out of Jerusalem at the time of the crucifixion. These Jews, called Karaites, live mostly in the Crimea and have escaped persecution. It is said that the Russians, even in their wildest fury, pass over them, as the destroying angel passed over the houses of the Israelites in Egypt.

There are causes for these centuries of persecution. One of these causes is the hatred of the Christians towards the murderers of Christ. Abominable stories were spread abroad against the Jews. They were said to sacrifice children at their Passover feast. They chose the children of Christians and they used their blood in sacrifice. These stories were circulated by the Roman Catholic Church, and are not forgotten at the present time. In a book called "Lives of the Saints," by F. P. B., approved by Mgr. the Archbishop of Tours, and published there by Mame and Son in 1873, the following appears under date 24 March:

"Saint Simon, young child, martyr. The Jews of Trent, being assembled in their synagogue the Tuesday of Holy Week in the year 1472, to make preparations for their Passover which fell on the Thursday following, resolved, in order to satisfy their hatred against Jesus Christ and his disciples, to murder a Christian child on the day after their feast, being Good Friday. A physician among them undertook to furnish the victim, and chose Wednesday night to

carry out his horrible project, a time when the Christians were in darkness. Having at last found at the door of a house, a child alone, named Simon, aged about ten years, he coaxed him by caresses and brought him along with him. On Thursday night the principal Jews assembled in a chamber attached to their Synagogue, for their abominable work. Having put a handkerchief over the child's mouth, they made several gashes on his body, and caught in a basin the blood which flowed from the wounds: Some held his legs and others stretched forth his arms in the form of a cross. They then lifted him right upon his feet, although he was almost dead: two of the company supported him, while the others pierced different parts of his body with their awls and bodkins. Then when he had died they sang around him, 'Behold how we have treated Jesus the God of the Christians; would that all our enemies were thus confounded for ever!' God permitted the discovery of a crime so atrocious and the guilty persons fully convicted were condemned to death. The synagogue was destroyed, and a chapel was built on the spot where the child had suffered martyrdom. God glorified that innocent victim by several miracles. Practice: Respect the innocence of children."

This event happened, not in Tours nor even in France, but in Lower Austria in the fifteenth century. Yet it is published in our own time with the approval of the Roman Church, for the instruction of the youth of France. These stories probably originated from the peculiar method of slaughtering animals followed by the Jews. They bleed them to death in a way that drains the last drop of blood from their bodies. About the time of the Passover they kill fowls after this fashion, and so it is not impossible that the killing of a fowl was magnified into the killing of a child, and the mysterious method of slaughter was changed into crucifixion.

But at times the church treated the Jews with great kindness. Indeed the popes of Rome have generally been kinder to them than the temporal kings of the earth. Yet their kindness had a purpose to serve. They desired their conversion. In some places it was necessary for them to attend church so many times a year. It has always seemed a sad thing that the very race of which Christ came according to the flesh should have utterly rejected him. The Church ever looked forward to the time when the veil would be taken off their heart and Israel gathered in. But again and again that hope has been disappointed, and the chagrin of men who have seen their best efforts put forth in vain has vented itself in deeds of hate.

A still more potent cause of persecutions has been the cov-

etousness of the Jews. From the day that Jacob bought Esau's birthright for a mess of pottage, the Jew has always been ready to take advantage of his neighbor in a moment of weakness. He is a supplanter. The strong combination we see in Jacob, of devotion to God, and underhand dealing with his neighbor, is characteristic of the race. Their chief aim is to make money, and they are willing to sacrifice everything to it. In early times they were the great slave traders of Europe. The captives taken in war were sold to some rich Jew, who carried them away to peaceful lands and sold them at great profit. Large fortunes were made, but great hatred was heaped up against the race. In early times, too, the Roman Church passed an edict against usury. No Christian was allowed to lend money upon interest. The result of this was that the Jews became the bankers of the world, and they continue in that position to this day. This also brought them much gain, but, being forbidden by the Church on the pain of damnation, it heaped up against them an equal load of contempt and hatred. In our own time they turn to the more lucrative occupations. In Russia they become money-lenders and tavern-keepers. In Germany the newspaper press is said to be monopolized by them. In England they are bankers, pawnbrokers, and diamond merchants. They were among the first to adopt that division of labor which has so greatly cheapened production, but has also cheapened human life, the sweating system in the clothing trade.

In face of these serious failings, what advantage hath the Jew? Much every way: chiefly because that unto them were committed the oracles of God. The prophets were Jews, the Saviour was a Jew, the Apostles were Jews. The Bible is a Jewish book, and the Creator of the Universe chose to be called the God of Israel. If Mary the mother of our Lord is blessed among women, the Jewish people is blessed among nations. They are a chosen people. Their advantages are great, their gifts are greater, and the benefits they have bestowed on the world are infinitely great. The Christian cannot possibly overlook the nation that has given him a perfect revelation of God, that has given him a Saviour, that has established for him a church, and has supplied the thoughts and words of a religious life to the world.

Some man will say they crucified Christ, and they are still unbelievers. True. St. Paul knew that, and what does he say? "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid."

Nor did the benefits that the Jewish race conferred upon the world come to an end with the destruction of Jerusalem. They were the Bankers of the middle ages. They were also the Physicians. Maimonides, a Spanish Jew, became famous throughout the world for his knowledge of the healing art. Hebrew was an international language that bound the Jews of every country into one great family, and made their thoughts intelligible to each other. Many of them also knew Arabic, and all the treasures of Eastern learning were familiar to them. At a time when other nations were insulated and plunged in ignorance and superstition, the Jews were citizens of the world, and possessors of its highest learning and refinement. In modern times they have benefited us in a way we are beginning to recognize. The power of music, the most spiritual of all the arts, is recognized as a means of elevating and purifying the thoughts of the great mass of the people. But who are the great masters of music? They are Mendelssohn, Meyerbeer, Beethoven. They are Jews. And not only are the composers Jews, but the subject of their highest masterpieces are all Jewish, "Israel in Egypt," "The Messiah," "The Nativity."

The Jews are a chosen people yet—the most enduring, the most patient, the cleverest, and often the most unscrupulous, of men, an example of brilliant genius and wonderful attainment, a warning of the awful degradation and misery which genius can bring upon itself by rejecting the Chosen One of God.

THE EXPEDITION OF THE BABYLONIAN EXPLO-
RATION FUND.

B. ALEPPO TO BAGHDAD.

By ROBERT FRANCIS HARPER, Ph. D.,

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After ten days in Aleppo,* we planned a trip to the South through the so-called Jebel-Semân district. We had made arrangements for a twelve days' ride. On the morning of our departure, the muleteer came with his animals, and demanded full pay before starting. We made a compromise and the loads were finally placed on the mules. At this point, he again demanded money and threatened to throw off the loads, if we did not give it to him. We were very angry at these proceedings and, after arranging with the servants—four in number—they started with the mules. The muleteer was so busy talking that he did not notice that several of the mules had already started. When he did see it, he ran up the street—it was the chief street in Azizieh, the Christian quarter of Aleppo, and near the barracks—and attempted to stop the mules. We and the servants were too strong for him and his helpers; besides we were well armed with whips and these we used to a great advantage over their bare legs. The louder they shouted the more determined were we, and the harder did we ply our whips. When he came to the barracks, he cried to the soldiers, who were standing guard, to come to his aid. Seeing that we were Franks—a general name for Europeans and Americans—they wisely remained where they were. After ten or fifteen minutes of fighting, we finally conquered our muleteers and marched the mules triumphantly out of the city.

This is only one of the numerous tricks of the muleteers. Very often after a contract to carry so much baggage from one city to another has been sealed and they have gone

* Cf. for Aleppo my article in Vol. XIV., No. 3, of OLD TESTAMENT STUDENT.

about half the distance, they stop their mules and threaten to throw off the loads and return unless higher pay is given to them. If your party be a weak one, there is nothing else to do than to accede to their demands. On the other hand, if you are pretty evenly matched, or are stronger, the only proper course is to give the muleteers a sound beating with your whips or gunstocks and to start the mules, leaving them behind. They soon change their minds and proceed meekly on their journey. Sometimes it is even necessary to draw your guns on these good-for-nothing fellows.

After seven hours' ride, we came to Jebel Semân (Mount Simon) and pitched our tents among the ruins. It will be impossible here to enter into any details or to attempt a description of the famous monastery where Simon Stylites played his part. On the next day about 3 P. M., we were arrested in a small village because we were traveling without a soldier-guide, called in the East *sabtiéh*. We refused for a long time to understand the people and would not go back with them. Finding that we could not get away from them, we followed the soldiers, who came to arrest us, to the council-chamber. Here sat the governor and his council. He said that he would keep us over night and then send us back under a soldiers' guard to Aleppo. We objected very strongly, but to no purpose. Finally we acquiesced and demanded an escort at once, saying that we would bring the case before the Foreign Consuls of Aleppo. This made him change his tactics. He said that he would send us on to the next village—the baggage and most of the servants had gone ahead—and that we would be sent back from that place. We left rather abruptly, but no soldiers followed us, nor was anything more heard of his threats. The Turkish law is that all Franks must be provided with *sabtiéhs* on their travels, but up to this time we had not complied with this law. If a Frank takes a firm position on this, or any similar question, he can always have his own way about it.

During this trip we visited all of the Roman and Grecian ruins and tombs in this part of the country. One night was spent at Qald Lûzeh among the Druses. The weather was miserable. It rained almost every day. Our accommoda-

tions were very poor and, as a result, we had a great deal of fever. On Thanksgiving (1888) we rode eight hours through a heavy rain and came to Edlib, a city of about 15,000 people. We had originally intended to go further South, but found that it would be impracticable, since the head-muleteer was delirious with the fever, the servants were also broken down, not having had such good protection from the rain as we had, and finally we were quite willing to return, having suffered greatly from the fever. On the next morning we started back and arrived in Aleppo after two days' hard riding.

Between Dec. 1st and 10th, the rest of our party arrived in Aleppo, and on the 13th our caravan started down the Euphrates valley for Baghdad. To Meskeneh, the site where the caravan route first touches the Euphrates, is a ride of 18 hours—an hour being $2\frac{3}{4}$ to 3 English miles, and 8 hours a good day's ride. The first part of this trip I have taken up at some length in previous numbers of this Journal and hence I will pass over hurriedly the first two or three weeks' ride. The following are the stations where we halted: (1) Dec. 13th at Jebrin, a small domevillage of about 150 houses, two hrs. out of Aleppo; (2) 14th, Dêr Hafr—8hrs.; (3) 15th and 16th (Sunday), Meskeneh—8hrs; (4) 17th, Abû Hariri, 4hrs. from Debsi (which Prof. Peters identifies with the Biblical Tiphseh)— $7\frac{1}{2}$ hrs.; (5) 18th, El-Hammâm—at present, there are neither barracks nor ruins here, but cf. Sachan; (6) 19th, El Sab'ah— $10\frac{3}{4}$ hrs.; (7) 20th, Ma'den—8 hrs.; (8) 21st, Tarif—7 hrs.; (9), 22d, Dêr— $8\frac{3}{4}$ hrs. Dêr or Ed-Dêr is the first city of any importance reached, and is the largest city on the caravan route between Aleppo and Baghdad. It has about 6—7000 people, is progressive, has good bazaars where one can even find German beer and French wines. It is also the best market for Arab horses in the world; cf. Lady Anne Blunt in *The Bedawin of the Euphrates*. There is a small Christian (Greek) church in Dêr. We had the pleasure of occupying the same rooms—on the way down—which Sachan, the great German traveler, used in 1879. Dêr was formerly tributary to the Anazeh Arabs, but it is now a strong government post. The Anazeh occupy

the West or desert side of the Euphrates and number from 3-40,000 warriors. The Shammar have the Mesopotamian side, i. e., the Jezireh, and are only a trifle less powerful than the Anazeh. These tribes are enemies and are continually at war with each other. We remained at Dêr over Sunday (23d) and (10) 24th came to Meyâdin= $9\frac{1}{4}$ hrs.; (11) 25th, Sâlahiyeh= $10\frac{3}{4}$ hrs.; (12) 26th, Abû-Kemal= $6\frac{3}{4}$ hrs.; (13) 27th, El-dâcim= $5\frac{3}{4}$ hrs. Half way between Abû-Kemal and El-dâcim is the boundary line between the districts of Aleppo and Baghdad. Here is also Tel-Jabriyeh, mentioned by Dr. Ward in his *Report on the Wolfe Expedition*. (14) 28th, Nahiyeh= $8\frac{1}{2}$ hrs.; (15) 29th, Anah=9 hrs. Anah—6 days from Dêr—is the next important city on this route. It is a city of date palms. It lies along the bank of the Euphrates and consists of a single street—from 4-6 miles in length—hemmed in between the river and the hills. There is an island in the river just opposite it, which is covered with ruins. This is old Anah, but it has been deserted for the Western bank. It is impossible for me to estimate the number of its inhabitants. (16) 31st—Sunday, the 30th was spent in Anah—Fahêmeh= $8\frac{1}{4}$ hrs.; (17) Jan. 1st, 1889, Hadêtha= $6\frac{1}{4}$ hrs. Here we had poor quarters on the Western bank of the Euphrates. There are a few houses and the ruins of barracks on this side. In the flood of 1887, three hundred houses and the barracks were ruined. The village proper lies on an island in the river. The Mudir visited us and we accompanied him to his island-village, where we were well received. The island is covered with date palms, mulberry and pomegranate trees. The river is very wide and swift at this point. (18) Jan. 2d, Baghdad-ujeh= $9\frac{1}{4}$ hrs. There are neither houses nor barracks here. There are, however, several large caves. While showing my Winchester to some Turkish soldiers who were cutting stone here, it was accidentally discharged and the director's escape was almost miraculous, (19) Jan. 3d, Hit=8hrs. Here are the celebrated bitumen wells which resemble, in many respects, our natural gas wells. Hit is the shipyard of the Euphrates valley—and also of the Tigris. Almost all of the boats used by these rivers are built here. They are made,

for the most part, out of cane somewhat resembling bamboo and are covered within and without with bitumen. (20) Jan. 4th, Ramâdi=11½ hrs. Ramâdi impressed me as being the most wide awake town in the whole Euphrates valley. It has a telegraph office and large government barracks. The bazaars are very large and well filled. We had some difficulty with the soldiers at this place, as they wished to examine the whole of our baggage. As usual we gained our point after a long discussion. On Jan. 5th (21) we crossed the Euphrates and found ourselves in Mesopotamia. On Sunday—the 6th—we visited Anbar, a large mound about one hour's walk from Qalâ'at Feludja, our headquarters. Dr. Ward has attempted to identify this site as one of the biblical Sefhervaim and Dr. Peters in the *Nation* for May 24th (1889) has combated Dr. Ward's views. I do not think that any one is in a position to say anything definite on this subject. It is a question whether Anbar is a Babylonian site at all. If it is Babylonian, the ancient city which this mound represents will never be known until excavations have been made. From Qalâ'at Feludja on the Euphrates to Baghdad on the Tigris is a ride of 12 hrs. We made the journey in two days—Jan 7th and 8th—and after a visit to Aker Kûf, came into sight of Baghdad at 1 P. M., on the 8th. There was great excitement in the party. We had been 27 days on our trip and had suffered numerous privations. The long wished for city was near at hand and every one was childishly anxious to arrive at the place, which was to be our headquarters for so long a time. As we came near to the city, we were met by Bedri Bey, the commissioner attached to the party by the Turkish government. Our arrival was expected as we had dispatched soldiers to our agents there. After passing through the old part of the city on the Western bank of the Tigris, we crossed the bridge and were met by two Sepoy soldiers bearing invitations from the English Consul-general to dine at the residency in the evening. In my next paper I will take up Baghdad and the trip to Niffer, the site of excavations.

SHAKESPEARE AND THE BIBLE. I.

By Rev. GEORGE S. GOODSPEED, Ph. D.,
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Shakespeare and the Bible! These masterpieces of God's work in the realm of literature, one revealing more especially the divine nature, the other photographing human character, illustrate each other.

In showing how Shakespeare corroborates Scripture* it is not intimated that God's Word needs propping by human testimonies; but as men have ever sought illustrative and confirmatory evidences from history, the stars, the rocks, monuments of antiquity, and every field of intellectual exploration, we may well interrogate him who has received unqualified praise from men of all creeds, being described as "the only instance of a perfect intellect," "on whose brow climb the crowns of the world."

He who was accurately acquainted with all the English books of his day drew more from the Sacred Scriptures than from any other source because they more abound in sublime and majestic ideas and forms of expression. So profoundly impressed was one writer with the all-pervading Scriptural utterances of this unconsecrated teacher as to declare that "Shakespeare is a reflection of the Bible and unless Christianity had come first, his plays would never have followed."

It must surely be considered a triumph of Christianity if this idolized genius yields, out of a mind universally considered most true to nature and deep in wisdom, uniform testimony to its doctrines and principles. This triumph becomes complete when he surrenders his eternity to Jesus Christ and deliberately writes these words in his last will and testament: "I commend my soul into the hands of God my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

To write now of the lights cast by Shakespeare on the

* In preparing this study, the writer was permitted to use some manuscript materials of a dear friend now no longer living, who was a lifelong student and lover of both Shakespeare and the Bible.

Sacred page a beginning may be made with his estimate or portraiture of the capabilities of man. His own dramas form a monument to the glory of the human mind. They declare its power, eulogize its cunning architecture, and point upward to the infinite breadth and height of the Creator's intelligence. The creations of his genius reaffirm the verdict of Adam's Maker when he stood in living majesty before Him and God saw that he was very good; and they as emphatically testify to that fall which distorted his beauty, destroyed the harmony and balance of his nature, and evoked the displeasure of the Almighty. He puts into the mouth of one of his characters, Hamlet, whom the late Henry Thomas Buckle pronounces "the greatest production of the greatest man the world has ever possessed," words suggestive of the Psalmist's ejaculation: "What is man that thou art mindful of him, or the son of man that thou visitest him? Thou hast made him a little lower than God and hast crowned him with glory and honor." The echo is this—"What a piece of work is man! How noble in reason, how infinite in faculties, in form and moving how express and admirable! In action how like an angel, in apprehension how like a god!"

The utterer of this description, the Prince of Denmark and of the drama, furnishes a comment upon it by his own exhibition of power. True to nature the artist represents him also, in conformity with Scripture, out of tune, defective, fallen. Grand as are the intellectual developments of the great Danish thinker, strong as are the affections of his soul for everything pure and good, high as are his principles of honor, he yet bears no comparison with that peerless character drawn out by the unskilled New Testament artists. For who could say of our Lord at any moment of His career what Ophelia said of her adored lover, Prince Hamlet:

"Oh what a noble mind is here o'erthrown!
 The courtier's, soldier's, scholar's eye, tongue, sword,
 The expectancy and rose of this fair state,
 The glass of fashion and the mould of form,
 The observed of all observers, quite, quite down,
 And I of ladies most deject and wretched
 That sucked the honey of his music vows
 Now see that noble and most sovereign reason
 Like sweet bells jangled, out of tune and harsh."

Wrong and sorrow wrought increased moral disorder, and he dies at length, an avenger, revealing none of that spirit which even on the cross shone from the thorn-torn brow and spoke from the livid lips of Jesus, when he called heaven's mercy down upon his murderers. The poet has thus unconsciously offered the loftiest homage to the Prince below whom magnanimous Hamlet infinitely falls. He who knew men made his hero all that human nature permitted; and his immortal tragedy reveals the corruption and infirmity of that nature, and lifts the curtain upon that struggle between the world, the flesh and the devil in Mansoul which, finding a tongue in revelation, is fought to the bitterest extremities in the experience of Hamlet.

Turn whither you will along its pages where Lears and Falstaffs mingle with every possible variety of men and women, the mighty poet, true to the realities of the case, has suffered every character to reveal the spots which mar their beauty, the disease that defiles their light, the infirmity which flaws their perfection. How like the sacred penmen! On this foundation is built the necessity of redemption;—a necessity recognized by Shakespeare in various forms, as when one of his characters says, "Consider this, that in the course of justice none of us should see salvation,—we do pray for *mercy*;" and another speaks of "those blessed feet which fourteen hundred years ago were nailed for our advantage to the bitter cross;" and again a sister, pleading for her brother, is told "Your brother is a forfeit of the law and you but waste your words." Smitten but not dismayed she exclaims "Alas! alas! why, all the souls that were, were forfeit once and he that might the vantage best have took, found out the remedy. How would you be, if he who is the top of judgment should but judge you as you are? Oh, think on that, and mercy then will breathe within your lips like man made new." Here we have also the Bible description of the true Christian—"man made new." "Old things have passed away; behold, all things have become new."

After Hamlet's tremendous conflicts as he hung over the edge of self-murder and seemed tortured by doubt as to immortality and retribution, he discovers Ophelia at prayer, and

there reveals his true consciousness in the words "Fair maid, in thy orisons be all my sins remembered." And what sweeter definition of this exercise has fallen from human pen than that which was couched in the wife's pledge to her husband that on every evening at such an hour "I will be in heaven for you"? After Hamlet had seen his father's spirit and learned the dreadful secret of his death, and had been sealed as it were to his mission of revenge, we hear him say to his friends who found him: "Withdraw each man to his business," "but look you, for my own poor part, I will go pray." May not this scene have been suggested by the Lord's address to his disciples in the garden of his agony, "Sit ye here while I go and pray yonder?"

Thus we shall see how religion's most essential, fundamental truths are both recognized and royally illustrated by "the only perfect intellect among men." Divine Providence is enclosed and disclosed in the metaphor "There's a divinity that shapes our ends, rough hew them how we will;" and again "This even-handed Justice commends the ingredients of our poisoned chalice to our own lips." In his delineations of human joys and sorrows, he whom Ben Johnson calls "my gentle Shakespeare" has shown the delicacy and sensitiveness of the nature which God gave us, and justified the compassion and care which animate and constitute his universal Providence. The world of mind and heart, where joys exquisite alternate with excruciating pain, lays greater claim to the concern of divine love than the whole material, unfeeling universe. When we look on these dramatic but lifelike pictures that represent man in scenes of loveliness where enjoyment rules the hour, or in the midst of tragic sorrows harassed by all the consequences of his own deeds or other's crimes, we can hardly conceive that the All-Father would withhold his protection or restraint from a creature powerful for good or evil, susceptible of myriad influences and tremblingly alive to happiness or misery. Whether we look upon one who muses with congenial company beneath "the firmament fretted with golden fire" or turn to the soldier who has spent his life joyously "midst moving accidents" on field and flood, and read his sad story bitter with

passion and deception, or if again we study the development of Macbeth's regicide and its punishment, beholding the grandeur of human passion and the depths of human wickedness and remorse, we are conscious of the vast range of human emotion, and the consequent necessity of interposition by a hand divine to restrain and temper these tremendous forces and shield these susceptibilities to suffering.

While Shakespeare denounces guilt, scorns baseness, loathes rascality and meanness, he nowhere disparages humanity or manifests contempt for man as man. You pity, you shun, you weep over, you laugh at his characters, but feel increased respect or concern for those whose living, breathing virtues and vices, propensities, appetites and passions, sensibilities and powers are mirrored on his magic page. No trace of scoffing infidelity defiles his writings. Where shall we see set forth more clearly and grandly God's existence, attributes and providence? "O, thou eternal mover of the heavens!" "O God, thy arm was here! And not to us but to thy arm alone ascribe we all Take it, God, for it is only thine." When Miranda asks after the shipwreck, "How came we ashore?" Prospero answers "By Providence divine." Who has more decidedly recognized the biblical idea of coming judgment, when the heavens and earth shall pass away and God shall judge the world in righteousness, than our poet where Prospero announces his league with fairies and spirits to be ended, and exclaims:

"These our actors
 Are melted into air, into thin air
 And like the baseless fabric of this vision,
 The cloud-capped towers, the gorgeous palaces,
 The solemn temples, the great globe itself,
 Yea, all which it inherit shall dissolve
 And like this insubstantial pageant faded
 Leave not a rack behind; We are such stuff
 As dreams are made of and our little life
 Is rounded with a sleep."

Luke had said of Stephen, the first Christian martyr, "He fell asleep." Scripture declares "It is appointed unto man once to die and after this the judgment," which Shakespeare

lights up thus vividly: The fratricide and usurper, driven to seek peace by prayer, and baffled, says:

" In the corrupted currents of this world
Offense's gilded hand may often shove by justice
And oft 'tis seen the wicked prize itself
Buys out the law. But 'tis not so above.
There is no shuffling; there the action lies
In his true nature; and we ourselves compelled
Even to the teeth and forehead of our faults
To give in evidence."

"I am for the house of the narrow gate which I take to be too little for pomp to enter; some that humble themselves may; but the many will be too chill and tender; and they will be for the flowery way that leads to the broad gate and the great fire." "I never see thy face but I think on hell-fire and Dives that lived in purple, for there he is in his robes burning, burning." "Is Norfolk dead?" "As sure as I live, my Lord." "Sweet peace conduct his sweet soul to the bosom of good old Abraham." "Comfort's in heaven; we are on the earth." "I every day expect an embassy from my Redeemer to redeem me hence." These are stray specimens of about one thousand passages from Shakespeare which contain the exact words of the Bible, or distinct allusions to its language, facts, personages, precepts and doctrines.

He is charged with impurity. A vitiated taste and a lascivious imagination may find means of toothsome gratification even in Scripture, and it is more often ignorance which has on this account aroused prejudice against Shakespeare. John Ruskin says that one man will see a pool of water in the road and to him it is only a puddle of mud; while another looking into it sees the sky, and the clouds and overhanging trees reflected from its dark circle. The works of a dramatist represent the society of specified eras or periods, and it has been well said that "Shakespeare's great poetry is no more than the rhythmic echo of the life which it depicts." And though we may find looseness and freedom of conversation characteristic of that day, in none of his plays does he manifest sympathy with vice, or rouse respect for the vicious whether low or high. There are indeed passages not suited to a promiscuous circle, and so there are in the Bible; but the final

impression and general tendency of all his plays are thoroughly in harmony with the atmosphere and teaching of Scripture. The authority is unexceptionable for the opinion that "The homage which Shakespeare has everywhere paid to purity in thought, word and deed, and the sanctity which he has uniformly breathed into the souls and manners of his lovers, are among the purest and best influences in literature."

A SERMON OF THE EIGHTH CENTURY BEFORE CHRIST.

By Rev. F. W. C. MEYER,
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The audience is made up of Jerusalemites, princes, priests, public officers and people in festal and fashionable assembly. There is considerable stir among them as to what that young prophet of noble blood is about to say. "He had better tarry at Jericho until his beard be grown," mutters a reputable soothsayer, eyeing the "boy preacher" as he approaches his stand. But while he is yet intimating, to one of the royal scribes before him, that the son of Amoz ought to let his father do the talking, a captivating strain vibrates upon his ear: "Brethren, it shall come to pass, in the future toward which you and I are looking, that the mountain on which rests Yahwé's house shall be preëminent among the mountains, and shall be exalted above the hills, and all nations shall flow unto it." That involuntarily electrifies the congregation. Here and there the lips of priest or elder are moving inaudibly, accompanying the youthful speaker as he recites the rest of the most favorite passage of national parallelism. Its triverbal lines portray the nations of the earth acknowledging Jerusalem as the seat of religious instruction and bureau of arbitration in political difficulties, and with exquisite uniqueness describe the universal reign of peace ensuing.

“Amen! Amen!” all listeners enthusiastically shout. And their look glides wistfully toward Moriah’s temple summit, the jewel in the crown of the world’s prospective capital. But the prophet’s glance is checked by the gay and gaudy attire of the throng before him, more fit to revel at an Assyrian banquet than to worship in Zion’s sanctuary. The enthusiasm with which he set out gives way to pleading tones of pathos; “O house of Jacob, come ye and let us walk in the light of Yahwé! We are in anything but a proper condition at present of realizing the lofty vision.” And his pleading with men turns into prayer before God: “Yahwé, thou hast forsaken thy people, who, unmindful of their holy calling, ape Eastern customs, practise the black arts of the Philistines, and enter into foreign alliances. They spare no pains in the accumulation of wealth, are eager in securing the means of belligerent success and delight in worshipping detestable idols. Although it sink them all into the depths of ruin, they would rather imitate the heathen than follow out thy elevating principles; therefore forgive them not.”

Was the last phrase too harsh? The prayer is followed by impressive summons to enter into the rocks and hide in the dust from before Yahwé’s terrible majesty,—meaning of course that they would do so in the day the Divine Ruler had fixed to humble his subjects now so arrogant and self-conceited in their idolatry and luxury. Upon nature and inanimate objects the curse of being brought down is then pronounced. The lofty cedars of Lebanon, as well as the mighty oaks of Bashan; mountains, the natural strongholds, as well as artificial towers and fortifications; the ships of Tarshish and their desirable merchandise; in a word, all that haughty man delights in shall share in the humiliating process of that day, when Yahwé alone shall be exalted. The idols, very naturally, must utterly vanish. Their worshippers will be glad to leave them, though they be of gold and silver, in the caves and holes, wherein they vainly sought refuge from before the terror of the earth-rending Yahwé.

Nor will that process of humiliation spare the men who rule. Their bread and butter, fame and fortune, are not going to last forever. The political leaders, warriors, judges,

prophets, magicians, elders, captains, noblemen, counsellors, charmers and enchanters, will neither be nor have any source of support in that day. With puerile willfulness inefficient princes rule. The people strive only to oppress one another. Children as little respect their parents as the base know how to behave in presence of the honorable. And in the coming state of anarchy a man may take hold of his own brother and say: "Thou hast good clothing; be thou our kadi, and let the management of affairs be under thy hand." But the candidate shall deny the fact of possessing the necessities of life and decline the proffered magistracy. Another collapse of the Jewish polity must be the issue of words and acts in open rebellion against God. Upon men's faces you can read their sin. In cases that might be pointed out it is as flagrant as that of the Sodomites. Woe unto all who have wrought out evil for themselves. As surely as the righteous are rewarded for their well doing, the wicked shall be recompensed for their evil deeds. "Ah! my people," the prophet sighs, "you are lead into error and ruin by effeminate and incompetent rulers. Jahve will act as your attorney and their judge. The case of the elders and princes will be decided. It is they who are responsible for the injury and iniquity, saith Yahwé Zabaoth."

From the men the bold speaker then turns to the *women*, with revelations equally as startling, and surely anything but pleasing to the fair and fashionable sex. "Since the daughters of Zion are so proud, endeavoring only to attract attention upon the streets by their display of dress and affected demeanour, the Lord will make sore the crown of their head and publicly expose their shame. Then their anklets, fillets, crescents, earrings, bracelets, mufflers, headtires, ankle-chains, sashes, perfumery, amulets, rings, nose jewels, festal robes, mantles, shawls, satchels, hand mirrors, fine linen, turbans and veils, will have lost their attractiveness. Instead of sweet spices there shall be rottenness; the girdle will be displaced by a rope; well set hair by baldness; the wrap by sackcloth; the pitiful garb of a captive will be the substitute for present finery and glitter. Lo! the women's supporters all slain in war. The warriors' widows and cities dolefully

mourning the loss. What an appalling sight it will be! No husbands then, fair ladies, for there shall be so few that seven women lay hold of one man, willing to support themselves, if only he will take away the reproach of childlessness."

"But in contrast to this imminent doom" the sun piercing through the gloomy veil as he resumes, "there follows a period of prosperity and exaltation for the escaped of Israel. Beautiful harvests will adorn the land and agricultural blessings abound. The residents of Jerusalem will be sanctified and purged of all iniquity. Yahwé, who now seems to have withdrawn his presence, will then be present as in the diurnal cloud of smoke and nocturnal flaming fire of old. Ample provision for the security and comfort of the Holy City's inhabitants and temple visitors will be made. They shall be protected against the vicissitudes of the weather in hospitable homes and under spacious canopies. Yea, God shall be present and protecting; the remnant prosperous and holy."

Patient reader, call this an effort to "Japhetize" a Semitic discourse, the authentic and parallelistic account of which please find among the earliest sermons of Isaiah. The unbroken bond between the sacred and secular, at the time of its delivery, allowed no distinction to be made between the true politician's platform and the earnest preacher's pulpit. Both were erected under some shady tree, or at an accessible street corner, or in the temple courts. From some such spot emanated all movements of reform in politics, morals and religion. No period could have been more transfigured and benefited by such reform, than the time in which the youthful Isaiah beheld his visions of the future, never lost sight of surrounding realities, and always confided in the final glorious issue.

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

IN FIFTY STUDIES.

PREPARED BY CLYDE W. VOTAW, CHICAGO, ILLS.

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STUDY VIII.

SEC. 7. APOSTOLIC MIRACLE-WORKING AND CONTINUED JEWISH PERSECUTION.

Acts 5: 12-42.

31-33 A. D.

JERUSALEM.

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FIRST STEP: FACTS.

PARAGRAPH I. *v.* 12a, many apostolic miracle-signs. *v.* 12b, the Christians frequent the temple. *v.* 13, awe and reverence of unbelievers toward them. *v.* 14, unnumbered multitudes of converts. *vv.* 15f, many miraculous cures of the sick by Peter, in and about Jerusalem. *Vv.* 12-16, **MIRACLES AND CONVERSIONS BY THE APOSTLES.**

PAR. 2. *v.* 17, jealousy and hostility of the hierarchy. *v.* 18, arrest of the Christian leaders. *Vv.* 17-18, **IMPRISONMENT OF THE APOSTLES.**

PAR. 3. *v.* 19, supernatural deliverance. *v.* 20, divine command to preach openly. *v.* 21a, which they do at daybreak in the temple. *Vv.* 19-21a, **MIRACULOUS RELEASE AND PREACHING IN THE TEMPLE.**

PAR. 4. *v.* 21b, formal trial instituted by the Sanhedrin. *vv.* 22f, report of the mysterious escape. *v.* 24, great perplexity of the persecutors. *v.* 25, report of the apostles' preaching. *Vv.* 21b-25, **CONSULTATION OF THE SANHEDRIN.**

PAR. 5. *v.* 26a, apostles' voluntary surrender. *v.* 26b, strong sympathy of the people. *v.* 27, the trial. *v.* 28, charge of disobedience, and of alienating the people. *v.* 29, righteous independence of the authorities. *v.* 30, the rulers pronounced guilty. *v.* 31, exaltation and office of Christ. *v.* 32, witnesses to the truth. *Vv.* 26-32, **RE-ARREST, ARRAIGNMENT AND DEFENSE.**

PAR. 6. *v.* 33, murderous hatred of the Sanhedrists. *v.* 34, Gamaliel's intercession. *v.* 35, cautious action enjoined. *vv.* 36f, wisdom of tolerance inculcated by two historical cases. *v.* 38, Christianity, if human, would perish of itself. *v.* 39, if divine, it should be supported. *Vv.* 33-39, **THE COUNSEL OF GAMALIEL.**

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PAR. 7. *v.* 40a, concession to Gamaliel's judgment. *v.* 40b, apostles scourged and dismissed. *v.* 41, their joy in suffering for Christ. *v.* 42, incessant open preaching of the Gospel. *Vv.* 40-42, DISMISSAL WITH SCOURGING.

SECOND STEP: EXPLANATIONS.

PAR. 1. *v.* 12, (a) introduces a generally descriptive paragraph, cf. Sec. 6, Par. 1. (b) "by the hands of"—literally, or Hebraism to express agency, cf. *Josh.* 14:2; *Mk.* 6:5; 16:18. (c) "signs and wonders"—difference, cf. *Acts* 2:43; 6:8. (d) tense implies continued past action. (e) "they"—the people, or the Christians? (f) why was the temple made the general meeting-place of the disciples? *v.* 13, (a) "of the rest"—who are meant, the populace? (b) "join himself"—meaning? (c) "magnified"—meaning? (d) state clearly the meaning of this verse, in connection with *v.* 12, 14. *v.* 14, "multitudes"—count no longer kept, cf. *Acts* 1:15; 2:41; 4:4. *v.* 15, connection in "insomuch"? (b) "they"—who? (c) difference between "beds and couches"? (d) "came by"—cf. *Matt.* 9:21f; *Acts* 19:12. (e) whose faith availed, that of the sick or of their friends? *v.* 16, (a) name five well-known towns about Jerusalem? (b) "vexed . . . spirits"—meaning? (c) why distinguished from the sick? (d) "healed every one"—to be taken literally?

PAR. 2. *v.* 17, (a) "rose up"—meaning, cf. *Acts* 6:9; 23:9; *Lk.* 15:18. (b) beginning of a determined hostility. (c) "high priest"—cf. *Acts* 4:6. (d) "all"—Sanhedrists or not? (e) the opposition now becomes definitely Sadducean, cf. Sec. 5, Topic 4. (f) what the ground of their jealousy? (g) "sect"—meaning, cf. *Acts* 15:5; 24:5, 14; 26:5; 28:22. *v.* 18, (a) "apostles"—all of the twelve, or only the leading ones? (b) imprisoned for punishment, or only for detention?

PAR. 3. *v.* 19, (a) "angel"—cf. *Acts* 12:7-19; 16:26. (b) what was gained by this release? (c) why was no mention made of it in connection with the trial? *v.* 20, (a) how assuring to the apostles? (b) why "in the temple"? (c) "Life"—meaning? (d) is this description literal, or figurative of a providential deliverance and prompting? *v.* 21a, (a) consider their instant obedience. (b) explain "daybreak" customs in the Orient.

PAR. 4. *v.* 21b, (a) supremely important session. (b) "senate . . . Israel"—what is referred to? (c) where did the Sanhedrin meet? *v.* 22f, (a) "officers"—of Sanhedrin or of temple? (b) why were not the keepers punished for the escape of their prisoners, cf. *Acts* 12:18f. *v.* 24, (a) "captain"—cf. *Acts* 4:1. (b) "perplexed"—by what, cf. *Acts* 4:1f? (c) "them"—apostles or words? (d) "whereunto . . . grow"—in its influence upon the populace? *v.* 25, "one"—who?

PAR. 5. *v.* 26, (a) why did not the apostles resist, cf. *Jno.* 18:10f? (b) "they"—who? (c) was their fear well grounded, cf. *Jno.* 10:31f? (d) causes of popular favor for the Christians? (e) was it enduring, cf. *Acts* 6:12; 7:57f? *v.* 27, who makes the accusation, and why? *v.* 28, (a) declaration or question? (b) "straitly charged"—meaning, cf. *Acts* 4:17f? (c) "in this name"—meaning? (d) "filled Jerusalem"—Christian activity. (e) "intend to bring"—discredit upon the religious leaders in the eyes of the people? (f) of guilt before God the apostles had repeatedly accused them, cf. *Acts* 2:36; 3:13f; 4:10; 5:30. *v.* 29, (a) does Peter speak for all? (b) same defense

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as at previous trial, cf. Acts 4:19. (c) if only the apostles were obedient to God, what about the Sanhedrin? v. 30, (a) compare Acts 3:13ff. (b) why is Peter always at pains to refer to the Covenant God of Israel? (c) "hanging . . . tree"—Hebraism meaning what, cf. Deut. 21:22f; Gal. 3:13; 1 Pet. 2:24? (d) with what intent did Peter so repeatedly and emphatically charge bloodguiltiness upon the Sanhedrin, cf. Acts 3:19? v. 31, (a) compare Acts 2:33; 3:15. (b) "with"—observe marg. rdg. (c) "Prince"—meaning? (d) "give repentance"—in what sense? v. 32, (a) "witnesses"—recall previous comments. (b) "and so is"—cf. marg. rdg. (c) in what ways did the Holy Spirit bear witness to the truth in Christ, cf. Jno. 15:26f; Acts 2:33? (d) what was the test of obedience as regarded the Gospel?

PAR. 6. v. 33, (a) "they"—who? (b) at just what was offense taken? (c) was a divine inner voice also crying their condemnation? (d) "cut to the heart"—exact meaning? (e) "minded to slay"—how would they accomplish this? (f) were these the same men who had condemned Jesus to death? (g) on what different ground? (h) how was this second violence thwarted? v. 34, (a) "Pharisee"—why particularly noted? (b) "doctor of the law"—meaning? (c) "had in honor"—why? (d) "commanded"—with what authority? (e) "put . . . forth"—for what purpose, cf. Acts 4:14? v. 35, (a) "take heed"—meaning, cf. Matt. 6:1; et al. (b) "about to do"—what was that? v. 36, (a) "before these days"—how long before? (b) "giving . . . somebody"—what claim did he make for himself? (c) why did Theudas's movement fail? v. 37, (a) see the account in Josephus (Jew. Ant. 18:1:1-6; 20:5:2. Bell. Jud. 2:8:1; 2:17:7.) (b) "enrollment"—cf. Lk. 2:1f, and actual tax came when? (c) why did this tax cause a Jewish insurrection? (d) why were these objectors called "Zealots," cf. Mk. 3:18 marg.? (e) why did Judas's movement fail, cf. Matt. 22:17-21? v. 38, (a) "refrain from"—in what sense? (b) "counsel . . . work"—meaning? (c) "of men"—in what sense? v. 39, (a) "of God"—in what sense? (b) "found . . . fighting against God"—cf. Acts 23:9, did they really think now they were doing God service, cf. Jno. 16:2; Acts 26:9f?

PAR. 7. v. 40, (a) "agreed"—what proportion of calm judgment among the Sadducees and of Pharisaic party power effected this? (b) "beat"—cf. Deut. 25:1ff; Acts 16:37; 22:19; 2 Cor. 11:24. (c) "charged"—cf. Acts 4:18, what might the Sanhedrin expect? v. 41, (a) "rejoicing"—cf. Matt. 5:10ff; 10:16-39; Acts 16:23ff; Rom. 5:3; Gal. 6:14; 2 Cor. 6:8ff. (b) "suffer dishonor"—in what way? (c) "for the Name"—meaning, cf. next verse? v. 42, (a) "every day"—incessant activity of the Christians. (b) "in the temple"—was the Sanhedrin powerless to prohibit it even there; if so, why? (c) evangelical work done from the temple as a centre, training of the disciples "at home," cf. Acts 2:46. (d) what difference between "teaching" and "preaching"? (e) "Jesus as the Christ"—the critical point with the Jews, cf. Acts 17:3.

THIRD STEP: TOPICS.

1. **Apostolic Miracle-Working.** (1) did all of the apostles work miracles, cf. Acts 5:12; 2:43? (2) did others also, cf. Acts 6:8? (3) *make a general list of apostolic miracles, noting their character.* (4) what was the supreme purpose in the working of all of them? (5) compare them with Christ's mir-

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acles, as concerns: (a) frequency, (b) variety, (c) wonderfulness, (d) influence. (6) in whose name did Jesus work miracles, cf. Jno. 11:41; 5:19; Lk. 7:14; Mk. 5:41; et al? (7) in whose name did the apostles work miracles, cf. Acts 3:6; 4:10; 9:40; et al? (8) what is the significance of the difference? (9) *when did the apostles begin to work miracles?* (10) *when did the power of miracle-working cease in the Church, and why?* (11) *sketch a chronological diagram showing the rise, prevalence and cessation of Christian miracles.* (12) is it definitely stated that any sick were actually healed by the shadow of Peter falling upon them? (13) *is there any objection to believing that Peter could heal without using corporeal contact?* (14) state exactly what is to be understood by *vv. 15f* regarding the shadow cures.

2. Activity and Prestige of the Christians. (1) describe the public activities of the Christians at this time. (2) *what relation did the apostles sustain to the body of disciples?* (3) where was the centre of their evangelistic efforts? (4) for what reason was it so? (5) what was the attitude of the populace toward the Christians, and why? (6) what success attended the preaching of the Gospel? (7) explain the fact that the apostles proceeded with their work in the face of all discouragement, difficulty and opposition. (8) in what ways did God show that he was protecting and guiding them? (9) what was the Christian principle on which the apostles could rejoice in their suffering (cf. passages above under *v. 41*, Second Step)? (10) what effect upon them had the punishment and prohibition of the Sanhedrin? (11) describe the internal condition of the Church at this time.

3. The Jewish Sanhedrin. (1) when and under what circumstances did it arise? (2) *what development, if any, did it undergo down to the time of Christ?* (3) *what were the meaning and origin of the name Sanhedrin?* (4) of how many members was it composed? (5) what different classes represented? (6) how were they appointed? (7) what were the duration, qualifications, and duties of office? (8) who presided, and what was the relative strength of the Sadducees and Pharisees in the body at this apostolic time? (9) which party led in the opposition to Christ, and why? (10) which, in the opposition to the apostles, and why? (11) *compare the spirit and measures of the two persecutions.* (12) what were the functions of the Sanhedrin? (13) how was their power at this time curtailed? (14) what were the range, scope and limits of their jurisdiction? (15) *where were their official sessions held, and what were the rules and methods of procedure?* (16) *consider the relation of the Sanhedrin to: (a) John the Baptist. (b) Jesus. (c) Peter. (d) Stephen. (e) Paul.* (17) why was the Sanhedrin the bitterest persecutor of Christianity? (18) *what became of the Sanhedrin after the apostolic era?*

4. Proceedings and Outcome of the Trial. (1) compare this trial carefully in detail with the preceding trial (Acts 4:1-22). (2) who were the leaders in each? (3) state the accusation against the apostles made at each. (4) were the composition and temper of the second council different from those of the first? (5) how was the Sanhedrin influenced by the miraculous release of the apostles? (6) just why did they fear and hate the advocates of the Gospel? (7) explain clearly the meaning of *v. 28c*. (8) state the points made by the apostles in their reply, comparing it with their previous defense? (9) justify them in their disobedience toward the Sanhedrin (cf. Rom. 13:1-7; 1 Pet. 2:13f). (10) what was the real desire of the Sanhedrists concerning the apostles,

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and how thwarted? (11) did Gamaliel exert only an individual influence, or was his attitude that of the whole Pharisaic party? (12) why did the Sadducean party accede to his advice? (13) what judgment was finally rendered against the apostles? (14) why were they scourged? (15) were the hatred and antagonism of the Sanhedrin henceforth dispelled, or only quiescent?

5. The Counsel of Gamaliel. (1) what was Gamaliel's ancestry? (2) what was his position as a teacher (cf. Acts 22:3) and Sanhedrist? (3) *what the peculiarities of his Judaism?* (4) what was his attitude toward Christianity? (5) weigh carefully and determine the relative proportion of these elements in Gamaliel's advice: (a) tolerant spirit, (b) historic wisdom, (c) personal and party opposition to the Sadducees (cf. Acts 23:6-9). (6) *does our record contain more than a synopsis of his speech?* (7) discuss the two historical incidents adduced by Gamaliel in support of his principle. (8) *explain the discrepancy in the first by:* (a) *postulating another Theudas in an earlier revolt than that recorded by Josephus (Jew. Ant. 20:5:1),* (b) *conjecturing a prophetic error in the transmission of our account.* (9) what was the criterion of the divine origin of movements, as presented by Gamaliel? (10) what qualifications would it be necessary to introduce in its application, in order to reach the truth? (11) *compare Nicodemus and Gamaliel.* (12) *are the traditions about Gamaliel trustworthy?*

6. The Temple at Jerusalem. (1) to the Jewish people what was the Temple, in its fullest significance? (2) *describe the origin, characteristics, and fall of the Temple built by Solomon (cf. 1 Kgs. 5:1-8:66; 2 Kgs. 24:11-25:22).* (3) *consider in the same way Zerubbabel's Temple (cf. Ezra 3:1-6:18).* (4) *describe the occasion and the restoration of this Temple by Herod the Great (cf. Jno. 2:20).* (5) make a diagram of the last Temple, showing all its features and arrangements. (6) where and what was the Gate Beautiful (Acts 3:2)? (7) show the position of Solomon's Porch, explaining its adaptations for being the centre of the evangelical work of the Christians? (8) what finally became of this Temple? (9) consider the wisdom of Providence in making no violent rupture between Judaism and Christianity during the first years of the Christian Church, and likewise of effecting this later by the demolition of the Temple.

FOURTH STEP: OBSERVATIONS.

1. Miracles were worked by the apostles as testimonials to their authority and as a summons of attention to their teaching.
2. The Temple was a general meeting-place and center of work for the disciples.
3. The populace regarded the Christians with awe and reverence.
4. Accessions to the Church were constant and very numerous.
5. The Sadducees were the jealous, active enemies of the Christian Church.
6. The apostles, in their newly-commissioned work, were protected and directed by God.
7. This meeting of the Sanhedrin was the largest, most formal, and most impassioned so far held against Christianity.
8. There was the greatest apprehension on their part lest the Gospel should conquer the populace, and cause the rejection of the nation's religious leaders.
9. They were forced to acknowledge that the city was in the power of the Christians.

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10. The meaning of Jesus' life, death and exaltation were plainly preached to the Sanhedrists.

11. Others than Jesus had claimed Messiahship, but they had failed from lack of divine support.

12. Gamaliel seems to give the Sadducees credit for sincerely striving to do God service in their antagonism to the supposed heresy.

13. The Sanhedric injunction against the Gospel was repudiated, and the Christians worked on zealously, fearlessly.

14. The apostles glorified the Gospel and suffered persecution joyfully, for Christ's sake.

FIFTH STEP: SUMMARY.

1. Gather and classify all the information which this Section contains concerning:

- (1) the miracle-working of the apostles.
- (2) the attitude of the apostles toward the Christians.
- (3) the numerical growth of the Church.
- (4) the protection and guidance of God over his Church.
- (5) the attitude of the Sadducees toward Christianity.
- (6) the activity of the Sanhedrin toward exterminating the Church.
- (7) the Gospel as preached by the apostles to the Sanhedrin.
- (8) the decisive measures taken against the Christians.
- (9) the spirit of the apostles under suffering and persecution.
- (10) the evangelical and the teaching work of the disciples.

2. Discuss themes 1-4 from the beginning of the history, naming all the important facts about each.

3. Make a statement of what you understand to be the principle adduced by Gamaliel, and the qualifications with which it may be rightly applied.

SIXTH STEP: TEACHINGS.

1. The life of the true Christian, and of the true Church, will be such as to inspire awe and reverence in all.

2. Times of suffering and trial are times of progress and triumph.

3. Established schools of doctrine are apt to suppress the enlargement of truth by their jealousy lest some new teaching should win favor with the people, and others supersede them as the leaders in religious thought.

4. Candor and tolerance are good, when rightly used, but they become evil when they are made to serve as an excuse for indecision and inaction in the face of imperative evidence and duty.

5. The Kingdom of God will in time prevail, and all which makes toward that consummation will be divinely supported and blessed.

6. The true attitude of the Christian is one of loyalty and faithfulness to the Church, and of cheerfulness to labor and suffer in its service.

STUDY IX.

SEC. 8. INTRODUCTION OF THE DIACONATE, AS AN ADAPTATION OF THE CHURCH ORGANIZATION TO THE NEW CONDITIONS OCCASIONED BY GROWTH.

Acts 6:1-7.

33-34 A. D.

JERUSALEM.

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FIRST STEP: FACTS.

PARAGRAPH 1. *v.* 1a, peaceful prosperity of the Christian community. *v.* 1b, internal dissension between Hellenists and Hebrews, *v.* 1c, due to favoritism toward the latter in alms distribution. *v.* 2a, church meeting called by the apostles, *v.* 2b, who decline longer to administer the church charities. *v.* 3, they recommend the appointment of seven competent church members to perform these duties. *v.* 4, the apostles can then give their whole time to Gospel preaching. *v.* 5a, the Christians approve the proposition, *v.* 5b, and elect the seven men, *v.* 6, who are ordained to the diaconate by the apostles. *Vv.* 1-6, ESTABLISHMENT OF THE DIACONATE IN THE CHURCH.

PAR. 2. *v.* 7a, Christianity permeated the city, attaining great strength. *v.* 7b, large numerical increase of the Church, *v.* 7c, among them many Jewish priests. *V.* 7, GROWTH OF THE CHRISTIAN CHURCH.

THE TRANSCRIPT. The student will make a careful paraphrase of this Section (as called for in Preliminary Suggestions, Topic 4; see also Sec. 3, First Step, Remark; and Sec. 6, First Step, Transcript), somewhat after the following manner:

After the persecution by the Sadducees had ceased, the work of evangelization went on rapidly, and multitudes of converts were taken into the Church. But trouble arose between two elements in the Christian community—the Palestinian and the Hellenistic Jews, because in the daily distribution of the Church's charities the needy among the latter class were neglected. A complaint was entered against the neglect or partiality shown. In order to restore justice and harmony, the apostles called a full meeting of the Church. The facts were presented. The trouble had been largely due to the excessive duties of the apostles, who were unable properly to attend to all of them. They therefore asked to be relieved of this portion of their work, so that they might give themselves wholly to teaching and preaching the Gospel. They recommended that the Church appoint, from its own membership, seven holy and wise men, who should assume the function of overseeing and dispensing the charitable fund of the body of disciples. This proposal was cordially received. Seven men were at once chosen, Stephen the most prominent of

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them, and committed to the apostles for approval. The apostles ordained them to their work, with prayer and the laying on of hands. The internal discord having thus been allayed, the Gospel spread widely and continually grew in strength. Great accessions were all the time being made to the membership of the Church, and notable among these converts were many Jewish priests who had become convinced of Jesus' Messiahship.

SECOND STEP: EXPLANATIONS.

PARAGRAPH 1. *v. 1* (a) "in these days"—at what time, and what were the circumstances of the Church? (b) "multiplying"—*what connection had this fact with the trouble that arose?* (c) "murmuring"—meaning, cf. Ex. 15:24; Deut. 1:27; Lk. 5:30; 15:2; Jno. 6:41, 43, 61; Phil. 2:14? (d) "Grecian Jews"—note the marg. rdg., cf. Jno. 7:35; Jas. 1:1; 1 Pet. 1:1. (e) "Hebrews"—why so called? (f) *what was the numerical ratio of the two classes in the Church at this time?* (g) "widows"—cf. 1 Tim. 5:3-16. (h) "neglected"—how and with what results? (i) "daily ministrations"—to what is the reference? *v. 2*, (a) consider the unity, the activity, and the duties of the Twelve. (b) "multitude"—the whole body of Christian believers? (c) "forsake"—in what sense and to what degree? (d) "serve tables"—give meaning. (e) in the division of labor, which part fell to the apostles, and why? *v. 3*, (a) *consider three qualifications for the office of deacon: of good repute, full of the Spirit, full of wisdom.* (b) "this business"—what? *v. 4*, (a) "but"—observe the adversative force. (b) "continually"—cf. Acts 1:14; 2:42, 46; Rom. 12:12. (c) consider the two elements of their work—worship and preaching. (d) meaning of "the word"? *v. 5*, (a) "pleased . . . chose"—in the appointment of the seven, what part was performed by the Church and what by the apostles, respectively? (b) "Stephen"—call to mind what you know about his career. (c) meaning of "full of faith"? (d) *meaning of "full of the Holy Spirit"?* (e) "proselyte"—what was this? (f) *why particularly mentioned of Nicolas?* (g) *why was his locality noted?* *v. 6*, "set before"—meaning?

PAR. 2. *v. 7*, (a) small paragraph generally descriptive of the condition of the Church, as very often in the earlier portion of Acts, cf. Sec. 6, Explanations on 4:32. (b) "word of God increased"—what is meant, cf. Acts 12:24; 19:20; Matt. 13:31f; et al? (c) "multiplied exceedingly"—cf. Acts 5:28, for what reasons? (d) had the Church as yet extended beyond Jerusalem, cf. Acts 1:8? (e) "*great company*"—*how many, supposably?* (f) "priests"—why is this fact of particular interest? (g) full meaning of "obedient to the faith"—cf. Rom. 1:5; Acts 13:8; 14:22; 16:5; 24:24; et al? (h) *consider the position and career of the priests in the history of Israel, from the Exodus down to apostolic times.* (i) is it probable that the better portion of the priestly class felt now, in the light of the Christian Church, the narrowness, weakness and decay of the old hierarchy, cf. Lk. 1:5, 8ff, 68-79? (j) how did their intimate acquaintance with the Old Testament Scriptures particularly qualify the priests for accepting Christianity?

THIRD STEP: TOPICS.

I. **Grecian Jews versus Hebrews.** (1) what is meant by "the Jews of the Dispersion"? (2) *tell briefly about the three forced dispersions of the Jews (cf. Sec. 4, Topic 3), and also about the voluntary dispersions.* (3) to what (Study IX.)

extent did these Jews in foreign countries preserve their Jewish religion and forms of worship? (4) how far did they participate in, and how much were they affected by, the political, social, moral, and religious life of the pagan peoples among whom they dwelt? (5) when these Jews of the Dispersion returned to dwell in Palestine, and especially in Jerusalem, how were they regarded by the Palestinian Jews (Hebrews)? (6) *what reasons had these latter for despising Jews who would mingle with the Greeks and Romans (consider, for example, the Maccabean struggle against the Greeks, and the then bitter oppression of themselves by the Romans)?* (7) had the Grecian Jews synagogues of their own in Jerusalem; if so, why, and how many? (8) were converts to Christianity drawn from all classes of Jews, in what proportion, and why was it able to do so? (9) what would be the natural result of bringing together these hostile Jewish factions into one Christian community?

2. The Dissension in the Church. (1) *why was the Church at rest from persecution: (a) because the popular favor protected the Christians from the hatred of the Sanhedrin; (b) because the attention of the Sanhedrin was temporarily distracted by other things, perhaps the violent deeds of Pilate?* (2) how did the truth receive verification that persecution compels unity, while peace permits discord? (3) what was the occasion of the dissension which now arose in the Church? (4) was the ground for complaint favoritism or negligence, and on the part of whom? (5) what part of the trouble was due to the ill-feeling which the Hebrews entertained toward the Grecian Jews? (6) what was the daily distribution of charity referred to? (7) *how many in the Christian community were recipients of this charity, and what were the causes of their need?* (8) consider the readiness of the apostles to right the wrong, and the wisdom of their method of doing so. (9) describe briefly the steps taken for restoring harmony. (10) how successful was the new arrangement?

3. Entering of the Wedge between Judaism and Christianity. (1) had the Gospel as yet been preached to the Gentiles, or did the Church at this time contain only Jews? (2) was it, nevertheless, the Gentile associations of the Grecian Jews that the Hebrews objected to? (3) how does this foreshadow the attitude which the Hebrews would take toward the Gentiles when the question of admitting the latter should arise? (4) what, concerning that coming problem, was foreshadowed by the apostles in their provision that all members of the Christian community should have equal attention? (5) may this, then, be regarded as the first step taken in the church toward a universal Gospel? (6) who was the man that now came forward to advocate the broader, spiritual view of Christianity? (7) why was it from the Grecian Jewish synagogues that this doctrine was now preached? (8) state how there appears in this dissension: (a) the line along which division and bitter strife were to form in the early Church; (b) the comprehensive, spiritual character of the Gospel which was to become all-embracing.

4. The Jewish Synagogue. (1) *what was the origin and meaning of the term "synagogue"?* (2) *when in the Jewish history did this institution first appear, and for what reason?* (3) *tell something of the number and location of synagogues in the apostolic time.* (4) *did the Jews of the Dispersion also have them?* (5) describe the organization of the synagogue: (a) the ruler, or president; (b) the elders; (c) the legatees; (d) the sexton (chaz-

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zan); the three almoners, or deacons (gabbaim). (6) describe the synagogue service: (a) the reading of the law and the prophets; (b) the liturgical prayers; (c) the discourse. (7) *recall as fully and distinctly as possible, Jesus' relations to, and activities in, the synagogues.* (8) *how were the synagogues the centers of the Jewish school system?* (9) what were the judicial functions of the synagogue, and how administered? (10) were they particularly charged with the suppression of heretical members, cf. Matt. 10:17; 23:34; Jno. 9:22; 12:42; Acts 22:19; 26:11. (11) *what was the influence of the synagogue upon the national religious life?* (12) *in what ways did it supersede the influence of the temple?* (13) *what has been the history of the Jewish synagogue since the apostolic age?*

5. The Organization of the Christian Church in its Relation to that of the Jewish Synagogue. (1) had there been as yet the event, or even the anticipation, of a break between the old religion and the new, or was Christianity at this time only a Jewish sect? (2) the meeting-places of the first Christians were called synagogues, cf. Jas. 2:2 (RV). (3) what practice in the Jewish synagogue gives rise to Paul's injunction (1 Cor. 6:1) that a church tribunal of justice should be resorted to for a trial of cases between members? (4) was it not natural and appropriate that the Christian Church, which assumed an organized form only as this became necessary to its life and work, should have adopted the synagogue pattern, adapting it to its uses, much as the American colonists transplanted here the English institutions? (5) was the new office of deacon suggested by some similar office in the synagogue? (6) describe the particulars in which the Church organization seems to correspond to that of the synagogue (read especially Neander, Schaff, and Expositor's Bible). (7) consider whether the first thought for the Christian community was entire equality among all, with the Christ-given apostles as leaders; which plan received modification and development as the numbers and activities of the Church increased.

6. The New Office of Deacon. (1) *what were the origin and significance of the term "deacon"?* (2) what circumstances called forth this new step in the development of the Church organization? (3) how had the charities of the Church been administered, up to this time? (4) what change had taken place that made this no longer practicable? (5) whence arose the idea of this new office, and with what wisdom of conception? (6) describe the manner of introducing and establishing this new office. (7) what duties were assigned to it? (8) *were these exclusive of other functions, such as that of teaching?* (9) what qualifications were necessary on the part of the incumbents of the diaconate? (10) how were they inducted into office? (11) *what is the significance of the laying on of hands, cf. Gen. 48:14; Num. 27:18-23; Acts 8:19; 13:3; 19:6; 2 Tim. 1:6; it was used in the synagogues; also by Christ, cf. Mk. 10:16?* (12) was this in reality the diaconate, which of course was subject to subsequent modification (so understood by Lightfoot, Schaff, Fisher, Meyer, Hackett, Howson and Spence)? (13) *what development did it afterward undergo?* (14) *what variations of the diaconate appear in the Christian denominations of to-day?* (15) *what is known about deaconesses in the primitive church, cf. Rom. 16:1 marg., et al., and what particular occasion for them existed then?*

7. The Seven Men Appointed. (1) why were seven chosen: (a) in imitation of the "seven good men of the city" who managed the public business (Study IX.)

in every Jewish town ; (b) because seven was a sacred number ; (c) because it was a convenient, practical number of men for such a purpose? (2) what was the method of election pursued in their appointment, as concerns the parts taken respectively by the Church and by the apostles? (3) in what respects were these men qualified for this office? (4) what was the nationality of these seven : (a) all of them Hellenists (Grecian Jews) ; (b) three Hellenists, three Palestinian Jews (Hebrews), and one Gentile who had become a Jew by adoption (a proselyte of righteousness)? (5) if the latter, what manifest wisdom toward producing harmony between the hostile factions? (6) concerning five of these seven men nothing more is recorded, why? (7) who are the two that appear in the further history, and what about them, cf. Acts 8:4-40; 21:8f; also Acts 6:8-7:60?

FOURTH STEP: OBSERVATIONS.

1. The Grecian Jews were Jews of the Dispersion who had grown up in Greek communities, but were now resident in Jerusalem. The Gospel had not yet been preached to Gentiles as such.

2. The Jews who had never left Palestine considered that only they were the pure Jewish stock, the faithful and consistent Jews before Jehovah, from which elevation they looked down upon the Jews of the Dispersion.

3. This first recorded Church quarrel was easily settled, and yet it was serious and significant as indicating the line along which was to come the most vital, bitter and prolonged strife within the Church.

4. This account of the establishment of the diaconate seems to have been given by the historian primarily as an introduction to the history of Stephen.

5. The daily ministrations to the needy in the Christian community was an important branch of the early Church life.

6. The neglect grew out of the fact that the apostles had more duties than they could well perform, and the discharge of this particular one fell into incompetent or prejudiced hands.

7. The pre-eminent work of the apostles was teaching and preaching the Gospel.

8. The new office of deacon was established by popular vote of the entire assembled Church, upon the recommendation and approval of the apostles, as was also the election of its first incumbents.

9. The seven men chosen seem to have been partly Hebrews and partly Hellenists, with perhaps one Gentile proselyte, a representative set of officers.

10. This provision of a diaconate admirably accomplished the restoration of harmony and justice in the community.

11. A large number of Jewish priests became converted to a belief in Jesus' Messiahship, and joined themselves to the Christians.

12. During this period of peace the Church grew strong numerically and spiritually, in providential preparation for the murderous persecution which was soon to sweep Stephen away and scatter the Christians from Jerusalem.

FIFTH STEP: SUMMARY.

1. State the difference between the Hellenists and the Palestinian Jews, and how it was that this dissension within the Church foreshadowed the great internal strife that was pending.

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2. Describe the establishment of the diaconate—the occasion, the method, the official duties, the first incumbents.

3. Make a written statement, covering all of the material of Acts up to this point, showing the character and the steps in the development of the Church organization.

SIXTH STEP: TEACHINGS.

1. The era of progress in Church life and thought is not generally an era of peace ; persecution compels unity and activity.

2. The care of the Christian poor is the duty of the Church.

3. The overseers and dispensers of the Church's charities need to be the wisest and holiest of Christians.

4. The Christian Church is under obligations to adapt its organization to the needs of the hour ; this should be freely changed with the change of circumstances.

5. It is well to consider the division of labor between the minister and the lay workers ; the first duty of the former is to preach and teach the Gospel, while the minor affairs of the Church should be given to the latter.

Biblical Work and Workers.

An interesting excursion of Sunday school teachers in and about London, was taken last month, with Rome as the objective. The party consisted of eighty ladies and gentlemen, under the management of Messrs. Cook and Son, and at an individual cost of about seventy dollars, besides incidental expenses. The announcement of the excursion awakened enthusiasm. There is much that is of universal interest in Rome, and not a little knowledge and inspiration can be obtained that will be of large and constant value in Sunday school work.

In the year 1890, the number of new books treating of theology and biblical criticism was, in this country 467, in England 555. But during 1891 the proportion was changed, as 528 such books were published in America, while in England there were but 520. The variation was not great, and yet enough to indicate clearly that the United States is taking a lively and a leading interest in the solution of the Biblical problems now so prominently before the public. Doubtless this results in large measure from the activities of Dr. Briggs and other aggressive scholars. It may be casually remarked that peace is good, but there is one thing still better—the acquisition of new truth.

The Morse Lectures of Union Theological Seminary, New York City, will this year be given by Rev. A. M. Fairbairn, D. D., Principal of Mansfield College, Oxford. The subject of the course is *The Place of Christ in Modern Theology*. Following are the successive titles: (1) The Return to the Christ of History; (2) The Law of Development in Theology; (3) The Place of Christ in Universal History; (4) The New Testament Interpretation of Christ; (5) Christ the Interpretation of God; (6) The Father and the Incarnation; (7) Christ and the Church; (8) Christ and the Scriptures. Dr. Fairbairn has chosen a theme of vital and central interest, both in theology and biblical criticism. We may hope that there will be no delay in the issue of these lectures in book form, since they promise to be a contribution of first importance to a subject about which every one is thinking.

A Society of Historical Theology was recently founded in England, composed of men from different religious bodies who are interested in this department of biblical study. It was believed that the principles of historical inquiry were by this time sufficiently understood to serve as a bond of union between those who differed even widely on points of dogmatic theology and ecclesiastical polity. The President of the Society this year is Prof. T. K. Cheyne. An edition of the Hexateuch will be published by the Society, based upon the Revision, with the object of representing the various documentary sources of the material, but by a different method from that adopted by Kautzsch and Socin in their "Book of Genesis." The work is designed for the benefit of students of the literary criticism of the Old Testament, and not to promote any particular views as to the historical character or religious value of the narrative.

The season of the year is at hand when changes are being arranged and announced in the personnel of our theological faculties. At Princeton, the new chair of Biblical Theology is to be occupied by Rev. Gerhardus Vos, D. D., now professor in the Dutch Reformed Theological Seminary of Grand Rapids, Mich.; Rev. Geo. T. Purves, D. D., at present pastor of the First Presbyterian church of New York City, was elected to the chair of New Testament Literature and Exegesis, as successor of Rev. C. W. Hodge, D. D.; the chair recently left vacant by Dr. C. A. Aiken is not yet filled. At Hartford, Prof. E. C. Bissell, D. D., is to leave the Department of Old Testament Literature and Interpretation there, for a similar position in the McCormick Theological Seminary of Chicago.

The death of Lewis French Stearns, D. D., Professor of Systematic Theology in Bangor Theological Seminary, occurred Feb. 9. Dr. Stearns was among the first biblical scholars and teachers of America. He was a thorough student, an independent thinker, broad and progressive at the same time that he was careful and conservative in spirit. He was always stimulating and attractive. Personally he was modest, gentle, transparent, spiritual, a man whom every one admired and loved. In 1890 he delivered the course of "Ely Lectures" before Union Theological Seminary, New York, upon the subject of *The Evidence of Christian Experience*, which have since been published in book form. The theme is a new one, the treatment marked by ability, scholarship and deep spiritual insight. Last year he read a paper before the International Congregational Council upon "The Present Direction of Theological Thought in American Congregationalism," which made a lasting impress by reason of its breadth of view, judicial calmness and lucidity. His last work, which he completed just before his death, was a biography of Dr. Henry B. Smith, prepared for the series entitled "American Religious Leaders." Of this great American teacher, Dr. Stearns was a devoted pupil, and his history of Dr. Smith's life will be a book of unusual interest and value. When Dr. Shedd withdrew from the chair of Systematic Theology in Union Seminary, Dr. Stearns was called to fill the vacancy, the Seminary believing that he was pre-eminently equipped in philosophy, history of doctrine, and exegesis, for teaching systematic theology as it should be taught in these days of advanced and advancing scholarship. The chair was then declined, owing to the strictures which the Presbyterian Confession would lay upon him there. He had also been sought by the trustees of Hartford Seminary. Dr. Stearns was still a young man, being but forty-five years of age, and one who could not well be spared. He was an accepted interpreter and mediator, a peacemaker between controverted doctrines and differing schools of theology. He sympathized fully with the Christian higher criticism, and in the Andover case conceded the liberty of dissent and retention of their places to the professors. Yet he was an old-school theologian concerning future punishment, and held that the eternal destiny of the heathen is settled by the decisions of this life. He believed the great need of the time to be a realization of the value of the Bible as a means of grace.

A happy movement is on foot at Mansfield College, Oxford. A Summer School of Theology for Ministers has been arranged there, with dates July 18th to 30th. Various courses of lectures will be delivered, designed to meet the wants of men who feel that the ordinary work of the ministry has not allowed them to keep abreast of the later inquiries and discussions in the fields of bib-

lical, apologetic and dogmatic theology. A provisional lecture list is given as follows: (1) *Old Testament Theology*. Rev. Canon Driver, D. D., Professor of Hebrew in the University of Oxford, four lectures on The Prophets and their Writings. Rev. Francis Brown, D. D., Professor of Hebrew in Union Seminary, New York, three lectures on The Historical Writings of the Old Testament. (2) *New Testament Theology*. Mr. Jno. Massie, M. A., Professor of New Testament Exegesis in Mansfield College, three lectures on Introduction to the New Testament. Rev. Marcus Dods, D. D. Professor of New Testament Exegesis in New College, Edinburgh, six lectures on The Theology of Jesus. Rev. W. Sanday, D. D., Professor of Exegesis in the University of Oxford, six lectures on The Theology of St. Paul. Rev. T. C. Edwards, D. D., Principal of the Theological College, Bala, three lectures on the Epistle to the Hebrews. (3) *Apologetic Theology*. Rev. A. B. Bruce, D. D., Professor of New Testament Exegesis in the Free Church College, Glasgow, six lectures on The Christian Origins. Rev. A. Cave, D. D., Principal of Hackney College, London, three lectures on The Philosophy of Common Sense and the Reality of the Spiritual World—the Basis of every Theology. (4) *Dogmatic Theology*. Rev. A. M. Fairbairn, D. D., Principal of Mansfield College, six lectures on The Place of Christ in Modern Theology. The special preacher announced for the session is Rev. R. F. Horton, M. A. Those who have the matter in charge state that they hope the entire cost of the session for each attendant will not exceed twenty-five dollars. All who have worked along biblical lines will recognize the names of these scholars from whom lecture courses are promised. It is an uncommon opportunity which is welcomed by all England. In America we have for years had such a Summer School of the Bible, which has been enthusiastically supported and has become widely influential—the Schools of Sacred Literature of the New York Chautauqua, held during July and August. It is by such means that the popular hunger for a larger and more scientific knowledge of the Bible, including Bible truth, can best be satisfied. This is the need, as it is also the Christian work, of the hour.

Contributed Notes.

Repetitions in Jesus' Teaching. One of the evident phenomena in the Gospels is the appearance of the same or similar language in the teaching of Jesus on different occasions. Even whole parables are reproduced and some pregnant sayings appear thrice and more. This peculiarity has caused a good deal of perplexity to students. Critical scholars have sought to use it in forming theories of the origin and constitution of the Gospel narratives. They think that such phenomena point to different traditions, the amalgamation of several collections of sayings into one or the other of the present Gospels. This may be true. But for not a few of these doublets a simpler and quite satisfactory explanation is at hand. Why not allow that Jesus repeated himself? Why may he not be permitted to emphasize a great truth in the same words, or work it over again in the forms of an already employed parabolic story? The student should remember that our Lord was ever moving, meeting new men, making new disciples. At times the narrative permits us to discover special seasons of interest when multitudes joined themselves to him. What more natural thing than the repetition of old teaching in the old words to *new* disciples?

G.

A History of Biblical Prayer. The problems connected with the subject of Prayer are as fascinating as they seem to be insoluble. They call forth an unceasing stream of books, some of which are good, others far from it. Perhaps the most satisfactory recent discussion is that of the Rev. Dr. D. W. Faunce, published by the American Tract Society. One fault cleaves to all of these works. They try to cover too much ground. We need special treatises on the multitudinous special topics that center in this wonderful subject. And one of the first points on which some student should specialize is that mentioned at the head of this paragraph. It is totally new, an unworked mine of untold value. Nothing could be more fascinating, nothing more valuable for the enlightenment of the general theme, than a thoroughgoing treatment of the Historical Development of Prayer in the Bible. One cannot do more than suggest the numerous points, critical, historical, biographical, literary, devotional, theological, that would fall into this discussion. The writer of such a treatise must be a Biblical scholar of thoroughly modern training. He must first arrange his scheme of the Biblical books, order the material chronologically as much as possible, sift the original documents, and give us, so far as the best light of scholarship can, a clear view of the beginnings of biblical prayer, its first motives, objects, language, spirit, etc.; then follow along the centuries down to the end. The great models of special prayers, like those of Moses, David, Solomon, Daniel, Paul, and the unique master of them all, the Lord's Prayer, would receive special treatment. The vow, the curse, the sacrifice in its significance as prayer, are only a few separate topics which may be mentioned. The field is most attractive and rich. It is, as a whole, unoccupied. Who will enter it and furnish us with that desideratum, a discussion of the History of Prayer in the Bible?

G.

The Ideal in Hebrew Legislation. The difficulty of understanding how some of the regulations of the Mosaic Legislation could ever have been literally obeyed has led some scholars to the conclusion that they were never intended to be carried out in practice. They were the expression of an ideal of worship, of social or individual life, of relation to Jehovah. Perhaps the most striking example which these scholars bring forward is that of the Tabernacle. The law of the Tabernacle, they hold, in its various features, shows plainly its practical unreality, and only matter-of-fact people in after ages, who were uncritical and superficial, took the picture for a living thing. It is the priestly Ideal of what a Temple and its worship should be. It existed, to be sure, but only in their devout imaginations or in the hearts of pious worshippers. This is going pretty far, and most of us are inclined to deny this bold theory which solves the problem by destroying it. A remarkable parallel, however, to this "ideal realizing" or "real idealizing" of religious institutions is found in other priestly religious systems. This is notably the case in the Veda, where one of the severest problems relates to the matter of human sacrifices. Definite prescriptions are made there as to the offering of human beings; they are of first importance in the five kinds of animals offered. But scholars are quite generally agreed that these regulations may never have been carried into effect, may have been merely ideals. There are no clear traces of any actual human sacrifices in the Veda. These facts make the likelihood of an ideal element in the Old Testament legislation clearer, whether the extent to which it is admitted by modern scholars is granted or not. The thought casts a geniality over the somewhat dry record of legal details and lends it human interest.

c.

The Septuagint. A glance at all the known facts—they are meagre enough—relating to the origin of this remarkable translation of the Old Testament gives the key to its character and use. It is thought of as a whole, when in fact it was a piece-meal production, made without conscious collaboration on the part of its various translators, in different places and at different times. Alexandria, instead of being the place of the origin of its separate books, is merely the spot where these books were collected, and the legend of its unity fabricated to give it currency and sanctity. It is interesting from this point of view to consider the possibilities in literary and historical criticism which may be able to recreate for us these various authors in their relations of time, place, mental and physical surroundings. This in general can certainly be done, and there is room for much more fine work to which the Germans are setting themselves with patience and ingenuity. The result of this curious phenomenon of translation lies on the surface. The work is very uneven, and the value of one part is no criterion for the worth of any other. At present there is complete ignorance as to the date of particular portions, and perhaps there will always be great uncertainty. Another most striking fact about the Septuagint is that none of it was produced with the conscious purpose of supplying an accurate translation. That is, so far as we can understand, such does not seem to have been the fact. The real aim, the conscious design, was very different, viz.: to recommend Judaism to Greek thinkers,—especially Alexandrian speculative and religious philosophers. There was no hesitancy in altering the text, in paraphrasing a difficult or unpleasant passage. The Septuagint as we have it is a "tendency" document, a "party" writing, in the first place, and only in the second place a translation. It is unique in this

respect among translations and full of the deepest interest apart from the fact that it contains the oldest translation of the ancient Scriptures. But these peculiarities, so interesting in one light, make the task of Biblical Criticism in its use of the Septuagint a very severe one. The nicest tact, the strictest caution, are necessary. That it is of the greatest value in this sphere, the book of Dr. Driver on the Hebrew Text of the Books of Samuel proves beyond doubt, where he employs its contributions in the solution of some puzzling passages, with brilliant effect.

G.

Biblical Notes.

The Sabbath. In answer to a great many inquirers, the *Sunday School Times* speaks in these words of this term: In the light of Bible teaching and of Christian history, "Sabbath" is the name of an institution, and not the name of a day of the week. "Sunday" or "Sonday" is a name popularly given to the first day of the week, as commemorative of the resurrection from the dead of the Son of Man as the Sun of Righteousness. Inasmuch as the original institution of the Sabbath, as a holy rest day, looked to the guarding of the sacredness of one day in seven for holy rest, and not to the making holy of a particular week-day, the spirit of its injunction would seem to be observed when six days of work are followed by one day of holy rest. Thus many a Christian clergyman, who works in the line of his sacred calling on the first day of the week, observes his Sabbath on the second day of the week. There does not seem to have been any formal apostolic transfer of Sabbath observance from the seventh day of the week to the first, although many would infer from the reference to the first day of the week in 1 Cor. 16:2, that the transfer was already practically made in apostolic days. Yet in no view of the case can the term "Sabbath" be counted as synonymous with the first day of the week; and those who would count the term "Sabbath" as identical with a day of the week have the argument in their favor for the observance of the seventh day.

Christ Himself the Great Miracle. Nothing is more characteristic of the present Christian thought than the fondness and firmness with which the argument from miracles for Christ's divinity is concentrated upon Christ himself as the great miracle. In a recent sermon Dr. J. H. McIlvaine calls attention to this fact. In the presence of Jesus Christ, he says, we need no other miracle, since the incarnation is the greatest miracle of history, and the God-man is the living witness to the divine origin of the religion which he came to bring into the world. If all the miracles related in the Gospels were blotted out, and only the story of Christ remained—of his life so simple, so humble, and yet so great; of his teachings, in which there was a wisdom beyond that of all the ancient sages and philosophers—ended by a death such as the earth never witnessed—that were enough. It is at the foot of the cross that we feel all the reality and the power of that great sacrifice.

Relative Helpfulness of the Old and New Testaments. Comparing the two great organic divisions of the Bible as regards their practical value, the following points of usefulness in each are presented by *Zion's Herald*. (1) The Old Testament, directly related to Christianity in describing its historical development, is valuable in practical Christian work by reason of the fact that: (a) it presents the most perfect system of ethics and the most perfect code of morals ever drawn up; (b) it affords instances of high moral development and grandeur and simplicity of religious life; (c) its prophetic and poetical books furnish texts and passages of the most exalted, inspiring and helpful charac-

ter ; (d) the human element, its life-histories, are intensely realistic, genuine, instructive in the lessons which they convey and in the motives which they arouse ; (e) it affords illustrations of great value, such as the significance of the history of the children of Israel as outlining the development of the individual life. (2) The New Testament, however, is the chief source of practical help and inspiration, the book for all time, because : (a) it is distinctively the record of Christ's life and the revelation of him who is the centre and source of Christianity itself ; (b) it contains the teachings of Christ, which are the only sure guide and inspiration of the Christian life ; (c) it alone sets forth the true meaning of life : (d) it contains the most inspired conceptions of life, the wisest counsels, the loftiest and purest ideals, the best life-models which can be presented to mankind.

Generic Fulfillment of Prophecy. By this is meant, says a recent writer, that a given prophecy may have several similar fulfillments. For instance, Isa. 35 : 10, "the ransomed of the Lord shall return, and come with singing unto Zion," found four fulfillments : (1) the return of the Jews from the Babylonian captivity ; (2) figuratively, the gathering of the believing Gentiles into the Christian Church ; (3) the still future return of dispersed Israel to their own land ; (4) the final gathering of all the redeemed into heaven. Thus a text of Scripture has one definite meaning ; but this one meaning, in the case of prophecy, may apply to several future events widely separated. There is no perspective in the prophetic vision. He records the vision as he sees it ; and the course of events shows some objects to be more remote than others. In a certain sense the truth is germinant. It unfolds in ever-widening circles. This is a Scriptural, not an artificial, method of interpretation. Compare Isa. 7 : 10-16 with Matt. 1 : 23 ; Jer. 31 : 15 with Matt. 2 : 17. It also indicates that a prophecy which has been certainly fulfilled may yet have a fuller and higher accomplishment, as Joel 2 : 28-31.

The Real Jesus from the Jewish Standpoint. A work thus entitled has just appeared from one of the best English publishing houses, its author, Mr. Jno. Vickers, an able Jew. It may be presumed to represent the present Jewish view of Jesus Christ. He claims that the testimony upon which the Christian view of Jesus is based rests upon the Gospel narrative alone, which must be critically judged in the light of contemporaneous Jewish history, and much modified. The dominant ideas of Christianity were derived mainly from two forged revelations of the Maccabean times, the Book of Daniel and the Book of Enoch, which were accepted as genuine by Jesus and his associates. Jesus himself was tutored to fulfill the role of Messiah and Martyr, being the victim of a Nazarene conspiracy which arranged all the details of the Transfiguration and of the "Crucifixion drama." The trial before Caiaphas was a fictitious tribunal and judicature, in which the chief priests and rulers had no part. That the Jews of that period had any animosity against Jesus is pronounced as altogether contrary to the probabilities of the case. Had this been true, secret assassination would have been the manner of Jesus' death. That "the Jews killed Jesus" is branded as a senseless charge. It is interesting indeed to know what is the Jewish idea of the history and person of Jesus. Its greatest fault is, that it is unhistorical, a defect generally understood to be fatal.

The Unpardonable Sin. A symposium on this subject is appearing in the *Expository Times*. There seems to be a general harmony of view among the contributors as to what constitutes this sin. It is a sin against knowledge,

which involves much deeper guilt than that which results from blindness or ignorance. But it is still more than a deliberate and persistent sinning against the light, for many do so with uneasiness, shame and self-reproach, longing for and ultimately finding deliverance from the thrall of passion. Men who have sinned against the light with deadness of soul, without remorse, have yet been converted. Hatred of goodness is a still greater depth, and yet even here we do not touch the abyss of guilt over which lies the dreadful shadow of the eternal sin. We reach this only when we come to the open scoff, the spoken blasphemy, the proselyting sneer, which are intended to turn others from the way of life. To reject right and purity and love for one's self, and then to commit one's self to the work of bringing others into such a condition, this marks an adhesion of the heart to evil as its settled, shameless choice, which no appeals of love can ever disturb. It is not that God's mercy is insufficient to forgive such sin, but that the sinning soul willfully and forever persistently spurns it.

"Koinonia" as Used in the New Testament. The word occurs twenty times in the New Testament. Thirteen times it is translated "fellowship," three times "communion," twice "contribution," and once by a verb "to communicate." What about the rule of the Revisers "to translate, as far as possible, the same Greek word by the same English word"? But the term has a history, which reflects the life of those who used it. First of all it meant in a general sense sharing, participation, e. g. Phil. 3:10. Next it was limited to the special designation of that sharing of goods which became so marked a feature of earliest Christianity e. g. Phile. 6; 2 Cor. 9:13; Rom. 15:26; Hebrew 13:26. So in Acts 2:42, it is not fellowship, but the community of goods, that is referred to. Perhaps a third shade of meaning is given the word *koinonia* in Gal. 2:9, where it seems to depart from the former two significations in order to stand for the privileges of the Christian, that which was especially characteristic of those who became the followers of Christ. In this passage we have the record of how the right of Paul and Barnabas to these privileges had been called in question, and how, after their satisfactory self-defense, the "pillars" of the Jerusalem Church approved and confirmed their relations to the Christian community, the pledges of fellowship being renewed.

Synopsis of Important Articles.

The Ark and the Animals.* In a certain scientific circle it has of late been asserted that the story of the ark is positively proved to be a legend by the fact that it would be an absolute impossibility to place two of every known species of land animals in the space of the ark. Now this is simply an arithmetical problem. The biblical statement is that the ark was three hundred cubits long, fifty cubits wide, and thirty cubits high. The length of the cubit has been settled as between nineteen and twenty inches; but if we take it at only eighteen inches, then the surface of one deck of the ark would be thirty-three thousand, seven hundred and fifty square feet. As to the number of species of animals, naturalists differ very largely in their classification, but taking the extremest estimate by a high authority, Wallace (see his "Distribution of Animals") there are two thousand, four hundred and fifteen. In the ark there are said to have been seven each of the ten species of clean animals, and of all other species two each, making four thousand, nine hundred of the land mammalia. It is stated by Prof. Ward, of Rochester, that the average size of each animal would be about that of the common house cat. Allowing, then, five square feet for each animal, there would be room for all the four thousand, nine hundred, and there would still be left nine thousand, two hundred and fifty feet of unoccupied space, on a single deck of the ark. This would be abundant room for two representatives each of all the species of birds, reptiles, lizards and insects. But it is reasonable to suppose, from the biblical description, that the ark had three decks, each of this size named above, or thereabouts, so that there was ample room for all the animals, for food for a year, and for Noah's family. So that at least this argument against the historicity of the ark is proved groundless.

This is mathematical demonstration, and conclusive so far as it goes. But it is only a small fraction of the problem which the deluge of Genesis presents.

Assyrian Aids to Hebrew Chronology.† The dates in Hebrew history that have been fixed beyond controversy by the cuneiform inscriptions of Assyria are few, group themselves together quite closely, and fall within a comparatively late period. They are but seven in number, and cover only the time from 854 B. C. to 701 B. C. No Assyrian inscription has yet been found that makes it possible to determine the exact time of a single event in Hebrew history earlier than the reign of Ahab. Nor can the chronology of the short period indicated be settled definitely even with the assistance of the cuneiform records. Nevertheless, the dates that have been ascertained are of the utmost importance as furnishing starting-points for approximately correct computations. The seven are as follows: (1) 854, Shalmaneser II. defeats Ahab of Israel. (2) 842, Shalmaneser II. receives tribute from Jehu, son of Omri. (3) 738, Tiglath Pileser III. receives tribute from Menahem of Samaria. (4) 734.

* By Prof. Howard Osgood, D. D., in *S. S. Times*, Feb. 6, 1892.

† By Prof. Nathanael Schmidt, in *Hamilton Theological Seminary Journal*, Feb. 1892.

Tiglath Pileser III. invades Israel, takes two districts north of Samaria, causes Pekah to be killed, and establishes Hoseah on the throne, exacting from him a heavy tribute. (5) 722, Sargon captures Samaria and carries away a large portion of the population. (6) 734, Ahaz of Judah pays tribute to Tiglath Pileser III. (7) 701, Sennacherib invades Judah, takes a large number of captives, plunders the land, and receives a heavy tribute from Hezekiah. We may be certain of these dates, because the historic inscriptions on which they are based are originals; they are contemporaneous records; they are not put into a large chronological framework; they only propose to record events, without pragmatism; the events referred to are definitely dated either by the year of the king in whose reign they happened, or by the name of the *limmu*, or archont of the year; the length of each reign can be determined by the *limmi*-lists, which are for this period under consideration complete; they can be verified by the Babylonian records, the synchronistic tablets, and the Canon of Ptolemy. There are also certain dates that are measurably certain: (1) 803, Ramman Nirari III. receives tribute from Israel, when in all probability Jehoahaz was king. (2) 740, Azariah of Judah takes part in the Syrian coalition against Tiglath Pileser III. (3) 711, Azuri of Ashdod incites his neighbors to rebellion, Judah joins the league, and Sargon smites the king of Judah. (4) 675, Manasseh of Judah pays tribute to Esarhaddon. (5) 667, Manasseh of Judah pays tribute to Ashurbanipal. (6) 1400, One of the correspondents of the Assyrian king receives dispatches from his governors in Palestine informing him of the movements of Hebrews in the southern districts of the land. With the data at our command it is not impossible to compute with reasonable accuracy the date of this correspondent. But this is the least sure of all the dates.

All that can be ascertained concerning the Old Testament history through Assyriological study and investigation is of particular interest now. This information concerning comparative dates will be found useful.

The Story of Cain and Abel.* The prophetic narrator, or the compiler, has selected the narrative; he has not attempted to give a complete story, but in extracting and condensing from the tradition has qualified, abbreviated, or omitted, that which did not seem suitable to, or was in actual disagreement with, the revealed religion of Israel. Thus, we are not told the reason why divine preference was accorded to the sacrifice of Abel, nor how that preference was made known. The ancient view that an offering of animals was preferred above an offering of fruits of the earth, or that Abel had more correctly performed the ritual of the offering, are mere guess-work. In the true spirit of Israelite prophecy, he may have wished to emphasize the teaching that it was the spirit of the offerer, and not the mode of the offering, which from the first determined the acceptability of every sacrifice in the sight of God. Nor is the mode recorded by which the divine preference for Abel's sacrifice was indicated. The omission has been fancifully supplied by conjecturing that fire from heaven came down and devoured the offering of Abel. So also we are not informed as to what the sign was which God appointed for Cain. It was not a "mark set" upon him (see Revised Version), for that would have everywhere made him known instead of being a pledge to him of security. We get perhaps some idea of what the sign may have been from the rainbow which was "set" as a token for Noah. The narrator's purpose is to select from the

* By Prof. H. E. Ryle, M. A., in *Expository Times*, Feb. 1892.

early Hebrew traditions just such incidents as will most simply and effectively illustrate the teaching of the Israelite religion respecting the attributes of their God and the nature of man ; such, too, as would exemplify the steps by which primitive man declined from his true calling unto righteousness, and by which the selection of the chosen family and nation came to be ordained as the only means of the ultimate restoration of the human race. The prophet wishes to draw from the story the religious truth that : (1) the propensity to sin is transmitted from one generation to another ; (2) from the first, the opposition has subsisted between the good and the evil, between faith and self-will, between obedience and lawlessness ; (3) the obligations which we are under, one to another ; (4) God is long-suffering toward the sin, as well as compassionate toward the innocent sufferer ; (5) nothing is hid from God's knowledge ; (6) sin is no sooner committed than it comes under judgment ; (7) but the judgment is tempered by mercy.

The right view-point from which to look at the early narratives of Genesis is that of the prophet, the religious teacher, using the stories as apt vehicles of ethical and spiritual truth. This principle is well applied in the above article to the narrative of Cain and Abel.

Book Notices.

The Life of Our Lord.

The Life of Our Lord upon the Earth, considered in its Historical, Chronological and Geographical Relations. By Samuel J. Andrews, D. D. New York: Charles Scribner's Sons. 1891. Pp. xxvii, 651. Price, \$2.50.

This is a new and thoroughly revised edition of a work published some thirty years ago. During the past generation it has ranked as one of the best of the many lives of Christ. The original aim of the author was to deal only with the external circumstances and events of Jesus' earthly career—the history, chronology and geography of the life, leaving undiscussed all questions which relate to authorship, sources and character of the documentary accounts, the relation of the Gospels to each other, archæology, verbal criticism, and the interpretation of the Lord's discourses and parables. This primal plan was carefully retained in the revision, so that the distinctive character of the work has not been altered. But the whole text has been rewritten, and improvements and extensions have been freely made. The knowledge acquired by the past thirty years has been introduced, bringing the work down to the present. Reference is made to nearly eighty new and important works upon the subject which have been issued during the time since the first edition. There are new and good maps, a fair general index, an outline harmony and chronological index of high value, a table of Scripture references, and an appendix which catalogues the miracles of the Gospels. One conspicuous merit of the edition is the throwing of the more detailed and technical discussions into smaller type than the body text, so that the general reader is largely relieved from the disputations which are necessary in such a work. Dr. Andrews has greatly improved the work for present and wide-spread use, which it will surely and deservedly receive.

The Apocalypse.

The Apocalypse: Its Structure and Primary Predictions. By David Brown, D. D. New York: Christian Literature Company. 1891. Pp. xi, 224. Price, \$1.25.

The author presents for his book a claim unnecessarily modest. The work was a growth rather than the product of a carefully projected and elaborated plan, and yet it covers the ground very well. There is quite a lengthy introduction, in which the author is found to be John, the date is placed in the reign of Domitian (quite independently of the fact that the present disposition is toward the early date—68 circ.), and the design of the writing set forth. Dr. Brown's purpose was apparently to oppose the ethical or spiritual view of Revelation, which denies its predictive character as regards detailed reference to future events; he holds it to be predictive, and even points to certain events as fulfilments of these predictions. The Second Advent is regarded as post-millennial (the position taken by the author fifty years ago in a work on that subject), but it is stated that this matter is not distinctly referred to in the strictly prophetic part of the Apocalypse. The artistic structure of the book

is maintained, the author recognizing the part of chorus or song in the arrangement of the material. In the present wide divergence of views and teachings as regards the method of interpretation to be applied to the Revelation, this book sets forth in a plain, forcible style one of the more important of the varying theories, and will doubtless prove influential.

The Writers of the New Testament.

The Writers of the New Testament: Their Style and Characteristics. By the late Rev. Wm. H. Simcox, M. A. New York: Thos. Whittaker. 1891. Pp. viii, 190. Price, 75 cts.

This is the second part of a work on the Language of the New Testament, the first volume of which was issued some little time ago. There the author endeavored to show what the New Testament writers had in common, and how they were as a body marked off from all other classes of writers. But while it is true that they do form a type diverging more or less from the established style of their contemporaries and predecessors, it is yet equally true that each of the New Testament writers has a style, manner and vocabulary of his own. It is the object of this second volume to describe the individual literary characteristics of each New Testament author. This is done with great care and skill, so that the work becomes at once most interesting, suggestive and valuable. Appendices are added with the aim of bringing out something of the affinities of vocabulary between the different groups of writers, and to illustrate a little in detail the differences between New Testament Greek and the literary Greek of the post-Alexandrian period.

Gideon and the Judges, Ezra and Nehemiah.

Gideon and the Judges: a Study, Historical and Practical. [Men of the Bible Series.] By Rev. Jno. Marshall Lang, D. D. New York: A. D. F. Randolph and Co. 1891. Pp. xii, 201. Price, \$1.00.

Ezra and Nehemiah: Their Lives and Times. [Men of the Bible Series.] By Geo. Rawlinson, M. A., F. R. G. S. New York: A. D. F. Randolph and Co. 1891. Pp. x, 182. Price, \$1.00.

This series of biblical biographies has been uniformly very high in scholarship and literary ability. The several volumes are among the best of current commentaries, being well adapted to general use, and yet they are not superficial. The authors are all English scholars of the progressive orthodox school. The acquisitions of critical and archæological study are presented, and yet the main purpose is to reproduce effectively these Bible characters and the times in which they lived and worked. The side lights thrown upon our Old Testament history from that of parallel nations, the records of which are just now being obtained, enable the authors to reconstruct and expand the narrative which the biblical account has only outlined or partially given.

Our Sixty-Six Sacred Books.

Our Sixty-Six Sacred Books: How they came to Us, and What they are. By Edwin W. Rice, D. D. Philadelphia: American S. S. Union. 1891. Pp. 133. Price, 40 cts.

In response to a definite need, this little volume was prepared to tell, in an interesting and generally intelligent manner, about the origin, authorship, preservation, character and divine authority of the Christian Scriptures. The rather unexpected method of beginning at the present and working backward in time, was adopted. The Anglo-American and King James' versions are

first described, then the earlier English and other modern language versions, then the ancient versions, and finally the original Hebrew and Greek texts. Then a discussion of the canonicity of the two Testaments, with brief introductions to the writings, is given. And at the close three chapters are devoted, one each, to the Books of the Law, the Poetical Books, and the Prophetical Books. The purpose was an excellent one, and its achievement a success. For the use of Sunday schools and non-professional Bible students generally, the work is quite the best of any to be had. It seems unfortunate that such a desirable hand-book should be issued in the fancy and impractical binding which was adopted in this case.

Our Lord's Knowledge as Man.

An Inquiry into the Nature of Our Lord's Knowledge as Man. By W. S. Swayne, M. A. London: Longmans, Green and Co. 1891. Pp. xxx, 55.

Any book upon this theme will attract attention at present, and these two conjoined essays are worthy of a careful reading. The question is raised at once, Was our Lord as Man omniscient? The treatment which follows seems to be with reference mainly to Christ's knowledge concerning the literary aspects of Old Testament Scriptures. Then Luke 2:52 and Mark 13:32 are discussed, the argument showing that from the first a real increase in knowledge is to be inferred, while the second shows that a real limitation of Christ's knowledge is not inconsistent with his infallibility. In closing, the *Kenosis* of Christ is discussed, and the conclusion reached that it was a loving self-restraint of the divine nature, which is the fullest expression of divine love.

How to Read Isaiah.

How to Read Isaiah: Being the Prophecies of Isaiah arranged in order of time and subject. By Buchanan Blake, B. D. Edinburgh: T. and T. Clark. 1891. Pp. 184.

The peculiarity which makes the Book of Isaiah difficult of mastery from an historical point of view is, that the material is not arranged in order of time and subject, it comes probably from two or more different authors, and it has been subject to editorial additions and arrangements. The first and most important task, therefore, is to get the text into its true unbroken continuity. After that is done, it is best to allow the prophet himself to speak directly to the reader in his own words. This is the plan adopted by the author. The whole material is divided into parts, and then subdivided into topical paragraphs, in a skillful, attractive way. To the text is added, in the latter half of the book, a number of chapters treating the history in detail, and producing an historical representation of the prophet's views and environments. The whole work is admirably conceived and worked out. The discussion of Isaiah and his time is of the highest excellence and value.

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185. *The Judges and Kings of Israel*. For the young. By A. Fox. London: Simpkin, 1891. 2s. 6d.
186. *Delilah: A Sequel to "Samson."* By S. W. Odell. Cincinnati: Meth. Bk. Conc., 1892. 75c.
187. *Jeremiah: A Character Study*. By W. G. Ballantine. Chicago: F. H. Revell Co. 15c.
188. *Ezekiel: A Literary Study of his Prophecy*. By W. G. Ballantine. Chicago: F. H. Revell Co. 15c.
189. *The Early Religion of Israel, as set forth by Biblical Writers and by Modern Critical Historians*. Baird Lecture for 1891. By Jas. Robertson, D. D. London: Wm. Blackwood and Sons. 10s. 6d.
190. *Old Testament Theology; or the History of the Hebrew Religion, 800 to 640 B. C.* By A. Duff. London: Black. 1891. 10s. 6d.
191. *Prophecy an Evidence of Inspiration*. By M. M. Ben-oliel. Edinburgh: Griffith, Farran and Co. 2s. 6d.
192. *Die Inspiration und Irrthumslosigkeit der heiligen Schrift*. By Prof. A. W. Dieckhoff. Leipzig: Justus Naumann. 2m.
193. *Bible Miracles and Modern Thought*. By Prof. L. T. Townsend, D. D. New York: Meth. Bk. Conc., 1891. 15c.
- Articles and Reviews.**
194. *The Early Narratives of Genesis: V. The Story of Cain and Abel*. By Prof. H. E. Ryle, M. A., in Expository Times, Feb. 1892.
195. *The Ark and the Animals*. By Prof. Howard Osgood, D. D., in S. S. Times, Feb. 6, 1892.
196. *Prophetic Testimony to the Pentateuch*. By Henry Hayman, D. D., in Bibliotheca Sacra, Jan. 1892.
197. *Principal Cave on the Hexateuch*. By Prof. S. R. Driver, D. D., in Contemporary Review, Feb. 1892.
198. *Cheyne's Bampton Lectures on the Psalter*. By Prof. A. R. S. Kennedy, B. D., in The Thinker, Feb. 1892.
199. *The Origin and Religious Contents of the Psalter*. By Prof. W. T. Davison, M. A., in The Thinker, Feb. 1892.
200. *Maccabean Psalms*. By Prof. W. H. Bennett, M. A., in The Thinker, Feb. 1892.
201. *Isaiah 2: 9-21*. By Rev. A. C. G. Rendell, in Expository Times, Feb. 1892.
202. *Studies in the Minor Prophets*. By Rev. J. T. L. Maggs, in The Thinker, Feb. 1892.
203. *The Prayers of the Old Testament*. By Prof. W. S. Pratt, in Hartford Sem. Record, Feb. 1892.
204. *Assyrian Aids to Hebrew Chronology*. By Prof. Nath. Schmidt, in Hamilton Theo. Sem. Journal, Feb. 1892.
205. *Palestine about the year 1400, B. C., according to New Sources*. Condensed translation of an Inaugural Lecture by Dr. H. Zimmer, by Prof. Geo. H. Schodde, Ph. D., in Mag. Chn. Literature, Feb. 1892.
206. *The Historical Geography of the Holy Land*. By Rev. G. A. Smith, M. A., in The Expositor, Feb. 1892.
207. *The Bible and Witchcraft*. Editorial in Expository Times, Feb. 1892.
208. *The Miracles of the Bible*. By Rev. A. Huizinga, Ph. D., in Bibliotheca Sacra, Jan. 1892.
209. *The Credibility of the Supernatural in the Old Testament*. Editorial in Bibliotheca Sacra, Jan. 1892.
210. *Driver's Introduction to the Old Testament Literature*. Reviewed by Prof. T. K. Cheyne, D. D., in The Expositor, Feb. 1892. Also reviewed in Church Q'tly. Review, Jan. 1892.
211. *A Travesty upon Existing Dominant Methods Employed in Old Testament Criticism*. Editorial in Bibliotheca Sacra, Jan. 1892.
212. *Some Notes on the Effect of Biblical Criticism upon the Jewish Religion*. By C. G. Montefiore, in Jewish Q'tly. Rev., Jan. 1892.
213. *Bishop Ellicott on Old Testament Criticism*. Reviewed in Church Q'tly. Review, Jan. 1892.

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214. *The Prayers of Jesus Christ.* By C. J. Vaughan, D. D. London: Macmillan, 1891. 3s. 6d.
215. *Christus Comprobator: or, The Testimony of Christ to the Old Testament.* By Bp. Ellicott. London: S. P. C. K., 1891. 2s.
216. *Eine Vorkanonische Ueberlieferung des Lukas in Evangelium und Apostelgeschichte. Eine Untersuchung.* By P. Feine. Gotha: Perthes, 1891.
217. *The Real Jesus. A Review of his Life, character and Death from a Jewish Standpoint.* By J. Vickers. London: Williams, 1891. 6s.
218. *The Ascension and Heavenly Priesthood of Our Lord.* By W. Milligan. London: Macmillan, 1892. 7s. 6d.
219. *The Beautiful Life of Christ, and Other Studies.* By G. B. Johnson. London: Alexander, 1891.
220. *The Cradle of Christianity. Chapters on Modern Palestine.* By D. M. Ross. London: Hodder and Stoughton, 1891. 5s.
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221. *Drama of the Nativity.* By Austin Bierbower, in *Lutheran Quarterly*, Jan. 1892.
222. *The Greatness of John the Baptist.* By Prin. David Brown, D. D., in *The Thinker*, Feb. 1892.
223. *Lasarus and Dives.* By Geo. Mathe-son, D. D., in *Good Words*, Feb. 1892.
224. *Our Lord's Knowledge as Man.* By Prof. W. F. Adeney, D. D., in *The Thinker*, Feb. 1892.
225. "Life in Himself:" *A Meditation on the Consciousness of Jesus Christ.* By Prof. W. J. Tucker, in *Andover Review*, Feb. 1892.
226. *Discussion and Notes on the "Unpardonable Sin."* Symposium in *Expository Times*, Feb. 1892.
227. *The Miracles of Christ.* By G. A. Chadwick, D. D., in *The Expositor*, Feb. 1892.
228. *Patristic Evidence and the Gospel Chronology.* Review in *Church Qly. Review*, Jan. 1892.
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230. *The Doctrine of the Atonement in the New Testament. II. The Johannan Writings.* By Prof. J. A. Beet, D. D., in *The Expositor*, Feb. 1892.
231. *What Constitutes the Identity of the Resurrection Body?* By J. B. Remensnyder, D. D., in *Homiletic Review*, Mar. 1892.
232. *What is the Resurrection?* By L. R. Fiske, D. D., LL. D., in *Methodist Review*, Mar.-Apr. 1892.
233. *Resurrection and Final Judgment. II.* By E. B. Fairfield, D. D., LL. D., in *Bibliotheca Sacra*, Jan. 1892.
234. *The Koinonia.* Editorial in *Expository Times*, Feb. 1892.
235. *Prof. Alex. Roberts on Gal. 5: 17.* By Prof. John Massie, M. A., in *Expository Times*, Feb. 1892.
236. *The Fulness of God. Eph. 3: 19.* By Rev. Geo. Thompson, in *Expository Times*, Feb. 1892.
237. *Ministering Spirits. Heb. 1: 14.* By Rev. H. W. Jones, in *Expository Times*, Feb. 1892.
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