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A QUESTION which if not openly asked, waits for an answer in the mind of many a man, is this: Are religious teachers, including preachers, always strictly *candid* in their presentation of truth? Does the average college student, for example, who is led by his instructor to face the facts pertaining to the subjects which he considers, find in the religious teacher, under whom he, from time to time, places himself, the same direct openness of statement, the same sturdy grappling with difficulties which characterizes his college instructor? The question is asked, because, there is a prevailing feeling, whether right or wrong, among college men that in this particular a great difference lies between secular and religious instruction. The evil effects of such a sentiment, though it be an entirely erroneous one, will be, indeed already are, many and serious. College men, who are indifferent to religious influences,—how sad a commentary it is on the work of our college-system that this number is so large—do not, we are persuaded, doubt the sincerity of the speaker's motive; they feel, however, a lack of confidence in the man who presents only one side of a question, or who perhaps presents the other side, but in so half-hearted, and unfair a way as to indicate at once a purpose so to state it that the very statement will prevent acceptance; or who covers up certain facts, a knowledge of which is essential to a proper understanding of the question, or who in the case of difficulties either denies their existence, or makes an effort to explain them away by a process which shows conclusively that he is simply trifling with his subject. The average college man is keensighted. If he were not so, his education would have been a failure. He is cold and judicious; you cannot carry him

away by mere enthusiasm. He is alert and independent; you cannot drive him to a conclusion. He will listen respectfully; but the ordinary devices of the exhorter, the common claptrap method which characterizes too many of our good people who seek to catch him, will accomplish nothing. Approach him squarely, candidly, honestly; and he is the most susceptible man in the world, for he can be led to see the truth, the facts as they are, with half the effort and within half the time it requires to place the same facts before one who has not had the same discipline of mind. And, best of all, when he is once convinced, he stands; for his foundation is sure. It was not emotion, nor enthusiasm, nor false method of any kind which touched him; it was a bare statement of truth. Why, then, do so many college men stand aloof from the great truth presented in our sacred Scriptures? Because this truth has never been properly presented to them. Either this is true, or that truth of which we boast so much, is very weak. Is there not here at least a suggestion for religious teachers and preachers?

THE METHOD of presenting truth is the question of all questions. It is not a fact of experience that truth, *however* presented, will prevail: but it is certain that error well presented will invariably supplant a poorly presented truth.

(1) Shall the teacher decide for himself what, in a given case, is the truth, suppress everything that in the slightest degree deviates from his conception of it, use every possible means to present that particular conception to the mind of his pupil, and leave his pupil in densest ignorance of other conceptions, closely or loosely related, and, *necessarily*, of facts which were not taken up in the instructor's conception? Is it the instructor's business to insert into a certain cavity in his pupil's mind, a wooden plug—which will remain always a wooden plug until it rots, there being a possibility too that the plug is of a kind of wood which will soon rot?

(2) Shall this teacher lay before his pupil an unclassified list of all the opinions which have been entertained concerning a given subject, give him no idea of the principles in accordance with which these opinions were formed, allow him

to wander aimlessly from one to the other until finally he is lost in a wilderness of numerous details, with no idea of the subject he has set out to grasp, or of the deplorable darkness into which unconsciously he has come? Is it the instructor's business to sow in the mind of the student an endless variety of seed, with a sufficiency of no one kind to produce anything; seed of a kind, too, which, if allowed to grow up separately might have been very fruitful, but which growing together is mutually destructive?

(3) Shall not the instructor arrange before his pupil all the facts a consideration of which is necessary to reach a conclusion; point out how by grouping or interpreting these facts in accordance with one principle or set of principles, one conclusion is obtained, with another set of principles, another conclusion is arrived at; emphasize the great importance of having certain general principles, and yet the danger of accepting *any* principles of work until *all* the facts have been examined; impartially indicate the defect or the value of this or that principle, the certainty or the uncertainty of this or that fact; gradually lead the student to decide for himself the particular conclusion which he shall accept. Shall not the teacher sow the seed, whether for science, literature, philosophy, or theology, viz., *facts*, cultivate and nourish it in the pupil's mind, guide and care for the living thing that is now growing, and be careful neither to stunt nor to warp?

SHALL the teacher not declare or teach his own opinions? Much might be said in answer to this question. Let us, however, confine ourselves to two phases of it.

(1) The true scholar *knows* that his opinions are liable to modification, if he continues to grow. He *knows* that, if he teaches his pupil only or even largely his own opinions the pupil will have nothing very solid on which to stand, and moreover will soon need the teaching of another set, or a modified set of opinions. It is only the narrow and ignorant pretender to knowledge who is confident that he, however dark the whole world may be, is possessed of light. Dogmatism, in any realm of thought, is the daughter of superstition and of death. It springs from a mind envel-

oped in a mist which it fancies to be light; from a mind which is barren, though still having a semblance of life. The teacher, therefore, who is also a scholar and at the same time conscientious, will be slow to *teach* his own opinion. This same conscientiousness, however, will lead him to indicate his opinion, for it is altogether probable that in arranging facts and stating principles, his work has been unconsciously colored by these opinions. The student, therefore, is entitled to know the opinions, in order that knowing them, he may make proper allowance for such influence, and may thus be better able to estimate the facts and principles at their true worth. Opinions, so far as they are established are to be indicated not *taught*. It by no means follows from this that the man with fewest opinions is the best teacher. Let men have many and strong opinions, but let us remember that they are after all the opinions of *one* man, of a man, not the opinions of many men, or of a god.

(2) A portion of any class or audience will accept as true and final a statement of opinion on the part of the teacher or speaker, solely because he is the teacher or speaker, and has uttered it; another portion, smaller, will reject the opinion just because it has been uttered; a third portion, still smaller, will weigh the statement, study it, and, after fair consideration, accept or reject as the case may be. Is this not true? If so, the statement of an opinion on the part of an instructor is likely to be prejudicial to the interests of true education, for in the majority of cases it is either accepted blindly or blindly rejected, and the mind, in all these cases is closed. A prudent instructor will never give his pupil the opportunity either to accept or reject a truth merely because it is an opinion which he, the instructor, entertains. It is only with great caution, and under proper circumstances, that the ideal instructor, whether in the class-room or in the pulpit will state his opinions. He will never ask, either directly or indirectly that the opinions be taken because he holds and utters them. There is an important use to be made of one's opinions; it is not wrong to say, however, that opinions are more frequently abused than used.

SHALL we go a step further? A common direction given young preachers by wise homiletical professors is this: Never take your processes into the pulpit, carry only the results;—a piece of advice as *false* as it has been universally given, and as *injurious* as it has been universally followed. What the people desire, what certainly they need, is processes, *not* results. The soul is not to be ministered unto as is the body, The physician may prescribe for the patient and tell him, "take this or die;" but the preacher may not propound or compound a certain dogma however simple and easy to swallow, and say to his hearers, "believe or be damned." In reaching a certain conception of a great truth, the preacher has passed from one phase to another, and gradually has prepared himself for the conclusion which was the inevitable outcome of his line of thought. But now, following the advice of the sage professor, he enters the pulpit and presents in thundering tone (for he must show that it is a conviction), or, perchance, with persuasive voice (for he would cajole the people into accepting the oracle about to be uttered) the subject of his thought. It is uttered, but it falls upon minds which have not been prepared for it; they do not see it in its entirety; they see only a result. He may present reasons; but the common mind does not work that way. Why, in the name of conscience, should not the preacher present his truth in the very way in which he got it? Let him begin far back, farther back indeed than he himself began, and gradually lead the minds of those whom he addresses, step by step, thought by thought, to the end. *Then*, when minds are awake, and hearts are warm by the exercise of both mind and heart through which they have just been led, he may *apply* the truth, as in no other circumstances it may be applied. His thought will be his people's thought. He has led them to accept his opinion, by an honest and legitimate method. In any such work, he has been honest, and candid; for he has opened up the whole working of his mind; and dishonesty, if any existed, would not easily be concealed. There is a loud, none too loud, hue and cry about "Inductive teaching." Let us raise the cry, and keep it raised, for *Inductive Preaching*.

MESSIANIC PROPHECY.

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Messianic Prophecy may be defined to be all prophecy that refers, whether more or less distinctly, to the coming of Christ, to his work of salvation, or to the growth and consummation of his kingdom.

Broadly viewed, the whole Old Testament is Messianic; as the whole history of the Hebrew people was but a preparation for the incarnation. The Old Testament is the product of the prophetic spirit; and "the testimony of Jesus is the spirit of prophecy."

Hebrew history was not naturally evolved from the inherent promise and potency of the Semitic genius. The Jews as a nation always resisted the Holy Ghost. Nevertheless their history was so shaped by divine patience that every portion of it was pedagogic and designed to lead to Christ. From Genesis to Malachi the single aim of the Old Testament was to impress upon the national mind the need and the nature of the Saviour and the certainty of his coming. Genesis, after the briefest possible account of the creation of the world and man, hastens to the theme of sin and promised salvation; Malachi closes with the same burden—the curse for wickedness and the Sun of righteousness. Between the two nothing is included but what has some relevance to man's ruin and the unfolding of God's purposes of grace. The unity of the Old Testament is in Christ. He is the fulfilment of its longings, the solution of its enigmas, the goal of its struggles.

This view was that of Christ and his apostles. They assumed from the start, not that the Old Testament contained *some* things predictive of him, but that he was the theme of all. "We have found," said Philip to Nathanael, "HIM of whom Moses in the law, and the prophets did write, Jesus of

Nazareth, the Son of Joseph." Jesus said to the Jews, "If ye believed Moses ye would believe me; for he wrote of me." On the way to Emmaus "beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself." And later, on the same evening, to the assembled apostles he said, "These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and the Psalms, concerning me." Then opened he their mind to understand the Scriptures; and he said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

In accordance with this we find the New Testament abounding in Messianic applications of passages in the Old. In many instances these passages have so little to suggest a Messianic reference where found *in situ*, that a large number of critics are startled into the admission that the application shows rather the ignorance, than the insight of the New Testament writer. But Hebrew history has no significance except as a preparation for Christ. All its persons, incidents and utterances are in a sense Messianic. Every brave leader, like Joshua, became a type of the great "Captain of our salvation;" every prophet a type of the "Teacher come from God;" every sufferer, like Job or Jeremiah, a type of "the Man of sorrows" every victorious king, like David, a type of "the King of glory." Whatever was sublime in pain or in triumph was immortalized in literature only that it might be ready to interpret the life of Immanuel.

Admitting all this, we yet often find it convenient to use the name Messianic Prophecy in a more restricted sense as indicating those passages which more particularly and distinctly refer to Jesus Christ.* Such predictions may be classified as (1) typical or (2) univocal.

*A useful table showing the Messianic use of the Old Testament in the New may be found on one large folded sheet in Stanton's "Jewish and Christian Messiah."

1. In a typical prediction the inspired speaker seems to begin to speak in view of his local situation and temporary environment; but as he proceeds his imagination advances from the near small and imperfect reality to the distant sublime and perfect ideal. The language takes on a corresponding grandeur. It is like a dissolving view where one picture fades while a similar but unspeakably nobler one starts into distinctness. We were looking just now at David or at Zerubbabel or at personified Israel, but here is a figure superhuman in proportions and divine in its beauty. In such passages it is easy for a superficial acuteness to prove by the ordinary rules of interpretation that only David or Zerubbabel or Israel was ever meant. Nevertheless the impression of the heavenly vision remains on the sympathetic and receptive mind uneffaced.

The twenty-second Psalm illustrates this class. Doubtless it is the genuine cry of some pious sufferer among the ancient Jews. "But," as Perowne has said, "we must not narrow the application of the Psalm to the circumstances of the original sufferer. It has evidently a far higher reference. It looks forward to Christ. . . . He who thus suffered and prayed and hoped in the land of his captivity might have seen by the eye of faith that another, far mightier than he, must also suffer, and be set at naught of the heathen and rejected of men, that through him salvation might come to the Gentiles. . . . Thus the history of Israel was fashioned to be typical of the history of redemption, as well as that of the individual Israelite to be typical of Christ."

2. In the univocal Messianic Prophecies there never was but one reference. By a more complete illumination the prophet was enabled to see the future in its unique and unexampled distinctness; or by a more completely overmastering afflatus spoke words of enigmatic import which remained to be interpreted only in the light of history. The sixteenth and one hundred and tenth Psalms afford striking examples. Of the former we have the inspired interpretations of Peter in his sermon at Jerusalem on the day of Pentecost, and of Paul in his sermon at Antioch in Pisidia. According to these apostles, David did not refer to himself at

all when he said, "Thou wilt not suffer thine holy one to see corruption." It was not true of him that "his flesh saw no corruption;" the reverse was true. The passage was not typically Messianic but univocally so. David, "being a prophet," and "foreseeing," "spake of the resurrection of the Christ."

The one hundred and tenth Psalm is professedly an oracle—a communication from Jehovah to David's Lord. No Hebrew king was ever in any sense David's lord or a priest after the order of Melchisedek. The reference is to Jesus primarily and only.

We are inclined to place here that most mysterious of all the Messianic prophecies, the prediction of Immanuel in the seventh of Isaiah. King Ahaz in his stupid and incurious unbelief stands as the representative of gross-hearted Israel in all time. He refuses to ask a sign. At this the prophet forgetting the insignificant personality of the king, sweeps into the vast of history and points to the one supreme sign of the ages—the incarnation. The only point of contact retained with the fortunes of Ahaz is the measure of length afforded by the space between the child's birth and intelligence.

The Old Testament throbs with hope; its expectant eyes watch for the sunrise. But still all is in "divers portions and in divers manners." Nowhere is a key furnished or a suggestion made whereby to unify the apparently incompatible and mutually exclusive elements. Of the more prominent expectations we may mention the following:—

1. Undefined Promises of Future Blessing. Here belongs the first of all—the so-called Protevangelium—the promise in Eden (Gen. 3: 15).

2. The coming Prophet (Deut. 18: 15, 18). This is doubtless general and refers to the whole prophetic order. Yet Jesus alone perfectly fulfils the ideal of a prophet.

3. The Davidic King. There are many such passages. Psalm 110 has been already referred to. This king is to be the especially anointed of Jehovah, and is to sit at his right hand. His dominion is to be universal and everlasting. Righteousness characterizes him, peace attends him, he triumphs even over death.

4. The Royal Priest. Upon this we have already remarked.

5. The Suffering Servant. In the last twenty-seven chapters of the book of Isaiah we have a continuous prophecy which furnishes, as no other portion of the Old Testament, a complete system of theology. It is to the Old Testament what the epistle to the Romans is to the New. Salvation is here foretold through a "Servant of Jehovah" who is to bear the sins of men, pour out his soul unto death, and make his grave with the wicked.

6. "One like a Son of Man, coming in the clouds of heaven." (Dan. 7: 13, 14).

7. The Advent of Jehovah. We quote from Prof. E. L. Curtis (Pres. Rev. Oct. 1885): "This line of prophecy runs parallel to that of the human redeemer. They have this in common, that the Messiah is often presented as an instrument of Jehovah in future redemption. But they never merge in the Old Testament. If one then would find an argument from prophecy for the deity of Christ, let him study that line which proclaims future redemption through Jehovah. Let him see, to borrow a beautiful figure from Delitzsch, how in the night of the Old Testament there arise in opposite directions two stars of promise; the one descending from above downward, the promise of Jehovah who is about to come; the other ascending from below upward, resting in the seed of David, the promise of his son. These two stars meet at last so as to form only one; the bright and the morning star Jesus Christ, Jehovah and David's son in one person—Son of Man and Son of God."

No effort of human imagination could combine, before the advent, these contrarieties into one harmonious picture. But now reading the simple story of the Evangelists we see them all united so simply, beautifully and indeed necessarily, that with Nathanael we adoringly exclaim: "Rabbi, thou art the Son of God; thou art the King of Israel,"

BIBLE STUDY IN THE SCOTCH CHURCHES.

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An examination into the character of the religious instruction given to the youth in Scotland presents many points of contrast with the German system, which is perhaps more generally known among us. In two points the differences are characteristic of the former nation. There is no one universal system, but a large variety of systems, having different ends in view and varied scope. Secondly, the work done is more practical, more ethical in spirit, and we think, on the whole, more likely to affect the character of students, though here we find the leaders are wisely cautious about estimating numerical results. The two systems most inviting attention in Scotland are those of the Free and the Established Churches, and the public schools or Board Schools, as they are known in Great Britain. We wish at this time to deal only with the former.

The work of the Free Church is the most striking. It is known as the "Welfare of Youth Scheme," and is under the charge of a Special Committee appointed by the General Assembly of the Free Church. Rev. Alexander Whyte, D. D., of Edinburgh, and Prof. S. D. F. Salmond, D. D., of Aberdeen, are the clerical members, and James Simson, Esq., a lawyer, endowed with great ability for arranging and systematizing the details, is the secretary. A plan of study is laid out by the Committee for each year, and announced with a brief list of suggested text-books in the early spring, an examination being held the following February or March. As soon as the announcement is made, classes are formed in the various churches, the best leader available is secured, and work is begun immediately.

There are two main divisions—a biblical and doctrinal—the latter devoting itself wholly to the study of a certain number of prescribed questions from the Westminster Catechism.

Prof. Salmond has prepared a Primer and Dr. Whyte a Handbook on the Catechism which are accepted commentaries. The choice of either or both courses is open to the students. The biblical division draws the larger number, but the fluctuations are noteworthy. For the last year fully thirty thousand took up one or both of these courses. Of this number many did not finish and others did not enter for the examination. Accurate statistics are only obtained regarding those who did try the examinations, and the result is certainly a tribute to the management. The comparative statement of the number of candidates during the past few years is interesting. The gradation of ages is as follows: Junior, 12 to 15 years of age, inclusive; middle, 16 to 19, inclusive; and senior, 20 to 24 years, inclusive. The middle section has been added within the last three years. The statistics are as follows:—

Year of Registration for Examination.	BIBLICAL DIVISION.				DOCTRINAL DIVISION.				Grand Total Bible'l and Doc- trinal.
	Senior Sec- tion.	Middle Sec- tion.	Junior Sec- tion.	Total Bib- lical.	Senior Sec- tion.	Middle Sec- tion.	Junior Sec- tion.	Total Doc- trinal.	
1884-85, . .	345	..	1881	2226	125	..	631	756	2982
1885-86, . .	273	..	1943	2216	129	..	730	859	3075
1886-87, . .	655	..	1864	2519	302	..	965	1267	3786
1887-88, . .	317	1036	1122	2474	152	698	851	1701	4176
1888-89, . .	245	764	1154	2163	104	443	560	1107	3270
1889-90, . .	243	966	1507	2716	86	300	464	850	3566

From this it appears that in 1887-1888, the year of the largest grand total, there was also the largest proportion of students of doctrine. This was perhaps owing to the publication at that time of the new and superior handbooks above mentioned. Regarding the subsequent decrease, the Committee suggests as an explanation the growing distaste for committing the proofs of the Shorter Catechism to memory. The decrease of the dogmatic spirit in the Scotch pulpit has perhaps tended to the same result.

The biblical section takes its subjects indifferently from the Old or New Testament. Last year the theme was the life of

David, and this year it will be the life of Abraham. The Handbooks for Bible-classes and Bible Primer Series are recommended, some of these having been written specially for this work. The classes generally meet once a week and study the text and the text-book. The method of conducting this work will naturally vary with different leaders, but with all the aim is to secure thorough study and mastery of the various phases of the subject.

While the doctrinal and biblical questions tend to keep the student within a close circle of study to complete the system, a subject for an essay is given to each division where wide reading and investigation are encouraged. For the juniors the subject of the essay is the biblical topic, but with the seniors it is different and frequently not biblical. Milton and Luther have both been treated. The theme for the present year is the Westminster Abbey.

The examinations are held everywhere at the same date, and are conducted on the same principles as ordinary school work. The papers are sent to each leader, who becomes the conductor of the examination, and the sealed packet is opened by him only at the time of the examination. Two hours and a half are allowed for each portion of the work. In each division and each section there are eight main questions. These are, however, sometimes sub-divided. The questions are historical and geographical. The pupil's knowledge of the character of the subject in question is thoroughly determined. In the paper for 1888 there are several practical questions, inquiring the lessons contained in the passage, but in that for 1890 we note that such questions are wholly wanting. Perhaps it would be said that they were suggested indirectly in the points to which attention is called, but certainly the direct turning of the question is absent. There is also an absence of the critical, apologetical and theological elements. The last is perhaps most noticeable. We might have expected regarding David, for example, some reference to his divinely-ordained position in the history of the kingdom of God, his influence in the theocratic government, or his relations to the sacramental worship. But the questions have wholly a bearing on personal character and history.

After the examination the papers are sent to the various examiners. Each one has all of the answers on a certain question that the marking may be perfectly even. The names of the pupils of course are not attached but each has a number opposite to which his name is recorded at the central office, where the papers are all sent finally and the results of the various examiners compiled and added. Last year over a thousand dollars was expended in prizes and \$200 was given for the certificates granted to each one passing the examination. The highest prize in the various courses was \$25 while the first prize for the essays amounted to \$45. A large number of the prizes were in books. In addition to this many of the presbyteries offered prizes for work by pupils in their own district. The wide extent of the work is evinced by the fact that the candidates entered from 398 congregations, including 70 of the 74 presbyteries of the church. There were six or more candidates in each of 202 congregations and when it is remembered that this number represents not more than one-fifth of those who began the courses and probably does not include all who went through the entire work, the extent of the system becomes evident. As a voluntary church system we know nothing to equal it in the number of attendants, the thoroughness and general strength of the work done by the pupils, the excellence of the organization of the whole scheme and the evident care and interest manifested by the examiners. It gives a comprehensive scheme tending to produce intelligent, thoughtful and well rounded Christian men and women.

In the Established Presbyterian Church the courses of study laid out on the same plan substantially have not been so generally adopted. This is probably because, while in the Free Church the "Welfare of Youth Scheme" exists simply for religious education and the whole energy of the church is directed towards this end, in the established church this is only a part of the work of the Young Men's Guild of the Church which has also literary and home and foreign missionary departments as well as a series of Guild Bible-readings for promoting systematic reading of the Word of God and uniting the members in intercessory prayer for each other. The Guild has a membership of 20,000 but the num-

ber of those presenting themselves for the "Guild Competitions" was but 156 as compared with 175 of the previous year and 129 in 1888.

The course of study is somewhat broader than that of the Free Church. For the last three years it has been as follows: 1888, Life of Christ, Life of David, Norris, Key to the Gospels, The Shorter Catechism; 1889, Life of Moses, Life of St. Paul, The Shorter Catechism, correspondence classes in Hebrew; 1890, Old Testament History and New Testament History for senior grade, and Life and Reign of King Solomon for the Junior Grade, and for the essays several subjects are given from which the candidates may make a choice. New Testament Greek has been added to Hebrew for correspondence classes. As in the Free Church prizes and certificates are awarded. While including a much smaller number as is evident, these various classes set the standard for other work and give dignity and strength to Bible study which would otherwise be lacking.

Considering these two systems critically there is but one point we wish to notice, which is common to both, namely, the lack of consecutive order in the work. The periods chosen have certainly all been local points, but they are placed like so many stepping-stones, at irregular distances and the pupil, if he continues the work for more than one year, is kept jumping backwards and forwards. In the Free Church it was proposed two years ago to remedy this weakness by giving different work for the different divisions graded according to ages, but the proposition was rejected on the ground of the extra expense involved. The same end, however, might easily be accomplished by making a well rounded course complete in five or seven years. The former would be preferable for it would enable the Committee to consider the needs of children at various ages, but the latter would certainly be better than the present arrangement. But in quality of work done, in the completeness of its organization and adaptation to the needs of the youth, the system cannot but arouse admiration and we could wish it might give an added impulse to our own movement in the direction of more intelligent study of the essentials and history of the Christian faith.

ABRAHAM, MOSES, JESUS AND GABRIEL IN THE
QURAN.

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It is purposed in this article to present some summary statements embodying the material furnished by the Quran concerning the Bible characters, Abraham, Moses, Jesus and Gabriel.

ABRAHAM.

Abraham was one of the six great prophets to whom God delivered special laws. He was not an idolater notwithstanding the fact that the cultus of the district in which he was brought up consisted in the worship of the heavenly bodies. His investigation of the nature and properties of these, led him to abandon Sabianism, and to labor for its overthrow. He began his work at home by trying to convert his father. His pleading was in vain. His father grew angry and threatened to stone him. The threat did not alienate his feelings, for he continued praying in behalf of his father until it was revealed to him that his intercession would not avail. His hostile attitude against the gods and the established religion was inconceivable to his acquaintances, and they doubted whether he was in earnest. They were not kept long in doubt. Going to their temple he demolished the images with the exception of the biggest, which he purposely spared. The offender, when he was found out, was called to give an account of his audacious deed. With remarkable sagacity he laid the blame on the surviving god. This answer silenced them for the moment. In a short time, however, their vindictive feelings were incited, and they determined to burn him. Their revengeful purpose was thwarted by the interposition of God. This incident seems to have its origin in a misunderstanding of the word *Ur*. So the expression, *Out of Ur of the Chaldees*, was rendered, *Out of the fire of the Chaldees*.

At the direction of his Lord, Abraham left the place of his nativity and went to a place that was appointed for him. His relation to God was peculiar. He was notified of the doom of the wicked people of Lot. When he noticed that the messengers did not touch the roasted calf which was prepared for them he grew suspicious. Thereupon they disclosed their errand. Sarah laughed at the announcement, but the compassionate Abraham began to plead in behalf of the doomed people. The sentence, however, was irrevocable. The time of their destruction had come. The visitors had another message to communicate to their host, viz., the promise of a son. By reason of the advanced age of her lord and herself, the promise was almost incredible to Sarah. The promise in due time was fulfilled, the son was born. When he had attained to years of discretion the command was given to his father to sacrifice him. Submitting to the will of God he said to his father, "Do what thou art commanded."

The necessary preparations having been made, the obedient son was laid upon the altar. Nothing more was needed. Abraham had stood the test. He had shown his readiness to fulfil the most extreme command, so God interposed, substituted a noble victim for the youth, and set his seal of approval on the devout deed.

When the Kaabah was appointed a place of resort for mankind, a spot in it where Abraham's footprint might be seen, was selected as a place of prayer. Together with Ishmael he was commissioned to purify the House from the idols that were within and around it. Abraham had once a controversy with an unbeliever. The dispute turned on God's unique power. The unbeliever who claimed equal power with God was foiled. Notwithstanding his strong faith, Abraham had at least one moment of weakness, viz., the moment when he requested God to give him a proof of the resurrection. No blame, however, is attributed to him for making such a request. His character was so worthy in God's sight that he was constituted a model unto mankind, and the lifework of Mohammed consisted in calling the people back to the ancient religion, the religion of Abraham.

MOSES.

Moses was born at the time when the command of Pharaoh to slay the male children of the Israelites was in force. His mother was directed by God to cast him into the river, with the assurance that he should be restored, since he was destined to play the important role of an apostle. She placed the child in an ark and obeyed the direction given her. The life of the child, who in some mysterious way had reached the presence of Pharaoh, was spared at the suggestion of the Queen. He refused to suck the Egyptian nurses, so the proposal of his sister Miriam, who had kept close watch from a distance, was accepted. In this providential way he came again under the cherishing care of his mother. After a while, we are not told how long, he was taken into the court. When he had grown into manhood he was one day in the city and witnessed a fight between an Egyptian and a Hebrew. In compliance with the Hebrew's request for help he killed the Egyptian. Reflecting on what he had done he saw the doing of Satan in the affair, asked God for forgiveness, and was forgiven. On the morrow the Hebrew was again in difficulty and seeing Moses he appealed for help. Instead of giving help Moses reprimanded him. This refusal aroused his anger and he brought the charge of murder against his rebuker in the form of a question, Dost thou intend to kill me as thou killedst a man yesterday? By this time the occurrence of the previous day had reached the ears of the magistrates. Fearful of the consequences of his deed, Moses left the country and fled in the direction of Midian, praying as he went, for deliverance from the unjust people and for direction in the right way. On his journey he came to a well where a company of shepherds were watering their flocks. Two maidens who waited close by drew his attention. On learning the reason of their waiting he undertook to water their flocks. When the task was over, the maidens returned home. Before long, however, one of them brought an invitation to the stranger from her father. He accepted it and went with her. The adventures of his guest won the sympathy of Shu'aib, and his daughter's affection, so that the

guest became a son-in-law. Nothing is said of Moses after this until he was about to leave Midian. As he was one day with his family in the sacred valley of Tuwa he noticed fire and drew near unto it. A voice informing him of the sacredness of the spot on which he stood enjoined him to put off his shoes. It was there and then that he received the commission to emancipate Israel.

Being directed to cast his rod to the ground he obeyed, and it moved as if it were a serpent. Then he was told to put his hand into his bosom, and doing so, it became white. Notwithstanding these special signs he was unwilling to undertake the appointed task. He was afraid that the Egyptians would accuse him of falsehood, he suspected that the slaying of the Egyptian would bring him to trouble, he supposed that his lack of eloquence rendered success in such a work impossible. God refused to accept his excuses, so finally he yielded on condition that his brother should go with him. In company with Aaron he went to Egypt, appeared before Pharaoh and commanded him to set the Israelites free. To prove his right to make such a demand he wrought the signs furnished to him by God as credentials. Hereupon the chiefs of Pharaoh declared him to be an expert magician, and intimated that back of the demand was a scheme to dispossess the king. Hence they advised that he should be put off with fair promises so as to give time to bring together the skilful magicians of Egypt. On the appointed day the magicians made their rods run about like serpents. Moses was dismayed at this feat, but after receiving the divine assurance of victory he also cast down his rod, and, lo! it swallowed the rods which had been apparently changed into serpents. Though Pharaoh and his magicians were thus defeated, they were not yet prepared to let the Israelites go. As a result they were punished with flood, locusts, lice, frogs and blood. At length the time which God had granted them for repentance expired, and Moses was directed to lead the nation out of Egypt by night, to strike the waters of the Red Sea with his rod, so as to make a dry path for them. Thus under the leadership of Moses they crossed in safety but their pursuers were drowned. When

they arrived at Mount Sinai, Moses was called to the mountain to meet God. At God's appearance the mountain was reduced to dust. Tablets written with the divine finger were delivered to Moses with the following remark, "Receive this with reverence, and command thy people to live according to its excellent precepts." On his return to the camp he got angry at the people for making a golden calf in his absence, dashed the tablets to the ground, and dragged Aaron by the hair. He caused the calf to be reduced to dust and to be scattered in the sea. Having thus destroyed the image he pressed the people to show their abhorrence of the idolatrous deed by putting the transgressors to death. The man who could utter such a command must have occupied an exalted position in the estimation of the people.

JESUS.

Several titles are applied to Jesus, viz., The Messiah, The word of God, The word of truth, A spirit from God, The messenger of God, The servant of God, The prophet of God. His birth was miraculous. It was foretold to his mother Mary, who was a daughter of Imran and a sister of Aaron. At the time of his birth his mother was under a palm-tree in a distant place, whither she had retired for privacy. When she returned with the child unto her people, they began to remonstrate with her for what appeared to them a violation of chastity. The charge was at once repelled by the child. He was endowed with the power of performing miracles, which he utilized even in his childhood. A form of a bird which he had made out of clay was animated by his breath. He gave sight to the blind, healed the leper, and raised the dead. These deeds, wonderful as they were, were regarded as sorcery by the Jews. Thus he failed in the object of his mission which was threefold, viz., (1) the confirmation of the Scriptures, (2) the modification of some of the requirements of the law, and (3) the recalling of the Jewish nation to the true service of God. In the execution of his mission he was supported by his apostles, who of their own accord had answered to his call for helpers.

The fierce opposition to Jesus on the part of the Jews de-

veloped into a plot for his life. They went successfully through the process of crucifying him as they supposed. But God frustrated their plot, so that the person whom they crucified was one who resembled Jesus in appearance. God had taken Jesus to himself. Notwithstanding the distinction conferred by God upon Jesus he was not divine, and those who associate him with God are unbelievers who are to be sorely punished for their impious assertions. He was only an apostle, strengthened, it is true, with the Holy Spirit, favored with the gift of prophecy, and appointed for an example unto the children of Israel. He made no higher claim than this, and he is represented as saying in the last day that he is free from assailing the doctrine of God's unity.

GABRIEL.

The part which Gabriel plays in the *Quran* is very important. It was through him that Mohammed received his revelations. When the charge was brought against him of forming revelations to suit his own purpose he was not slow to assert that each revelation was genuine, brought down from the Lord by the Holy Spirit. The Holy Spirit referred to was Gabriel, who appeared twice to the prophet in a natural form. One of these occasions was the famous "Night Journey;" the other at the lote-tree beyond which there is no passing, when Mohammed was told, "Read in the name of thy Lord, who created man from congealed blood. Read, for thy Lord is most gracious, who taught the pen, taught man what he did not know."

There was a virtue in that with which Gabriel came in contact. The calf-worshiper Samiree when questioned by the incensed Moses as to the motive which led him to make the calf made the following reply, "I beheld what they beheld not, and I grasped a handful from the footprint of the messenger and cast it." This seemed to him a satisfactory reason, for was he not thereby acting in accord with an inspired suggestion?

It was Gabriel that announced to Zechariah the promise of John and to Mary the glad tidings of a Word from God, whose name should be Messiah Jesus.

OUTLINE OF AN INDUCTIVE AND HISTORICAL
STUDY OF *METANOEO* AND *METAMELOMAI*.

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The purpose of the study which is here outlined is to determine historically the meaning in the New Testament of the two words named. Passages containing these two words being none too frequent in Greek literature, the basis of induction is broadened by including the instances of certain cognate words. No attempt is made to indicate the results of the study. The present article limits itself to pointing out the material for the study, outlining the plan of work, and furnishing a few hints by which the student may be introduced more directly to his task. It is to be regarded as an illustration in outline of the method described in the March number of *THE STUDENT*, and is intended, as was the former article, for beginners in lexicographical investigations.

In the lists of passages those which are known to be incomplete have the sign † at the end; those which are supposed to be complete have * at the end. In the case of the Old Testament and New Testament lists the signs apply to each list as a whole. Elsewhere they refer only to the author whose name immediately precedes.

ETYMOLOGY.

It is scarcely practicable to make this portion of the investigation strictly and independently inductive. We cannot go so far back but that in the end we must stand on the shoulders of our predecessors.

Metanoëō.

- Curtius, *Greek Etymology*, § 135.
 Vanicek, *Griechisch-Lateinisches Etymologisches Wörterbuch*, pp. 196, 197.
 Liddell and Scott, *Greek-English Lexicon*, *noëō*; also *meta*, G (in composition).

Metamelomai.

- Curtius, *ib.* § 466.
 Fick, *Etymologisches Wörterbuch*, 3rd ed., vol. I., pp. 254, 836, vol. II., p. 197.
 Vanicek, *ib.* p. 202.
 Liddell and Scott, *ib.* *melō*; also *meta*, G (in composition).

USAGE.

From this point on the investigation should be independently inductive so far as the words under examination are concerned. The student should examine in the original each passage in the following lists, reading as much of the context as is necessary to give the connection of thought, and then determining, in view of the etymology (or, as we proceed to the later instances, of the past history of the word) and of the context, as accurately as possible what the word in question signifies in the particular passage. The results of the examination of successive passages should be summed up as the group representing each author or each period is completed.

For the words *metanoë* and *metamelomai* and their cognates the following are suggested as test-questions which may aid in the elucidation of the meaning of the word under consideration in any given passage:—

1. Does the word denote regret for a past act, (a) one's own act, (b) another's act?
2. Does it denote afterthought, reflection?
3. Does it denote a change of opinion?
4. Does it denote change of a purpose formed but unexecuted?
5. Does it denote change of a purpose hitherto governing action?
6. Does it involve recognition of the deed regretted or purpose changed as morally wrong?
7. Is that to which it looks back a single deed, or the whole preceding life?
8. Does the word combine in its meaning any two or more of the above ideas, either by directly including more than one or by expressing one and implying or suggesting another?

I. *Classical Usage.*

The authors cited under each word are arranged in approximate chronological order. The method of citation is conformed to that of Liddell and Scott's Lexicon.

Metanocô.

Epicharmus 131, in Ahrens, <i>De Dialecto Dorica.</i>	
Antipho,	120.28
"	140.17
Xenophon, Cyr.,	1.1.3
" Hell.,	1.7.19
Plato, Euthyd.,	279 C.

Metamelei.

Herodotus,	1.130
"	3.36
"	3.140
"	4.203
"	6.63
"	7.54
"	9.1
"	9.89
Euripides, Fr.,	1065
Antipho,	140.18
"	140.33
Aristophanes, Nub.,	1114]
" Plut.,	358
" Pax,	1315
*	
Thucydides,	2.61.2
"	3. 4.4
*	
Lysias,	186.12
Xenophon, Hell.,	1.7.35
" Cyr.,	5.1.22
" "	5.3.6
" "	8.3.32
" Equestr.,	6.13
Plato, Phædr.,	231 A.
" Apol.,	38 E.
" Prot.,	356 D.
" Phæd.,	113 E.
" Georg.,	471 B.
" Ep. II.,	314 B.
" Demod.,	382 D.
Isocrates,	87 A.
"	382 C.
"	383 B.
"	385 B.

Metamelomai.

Thucydides,	4.27.2
"	5.14.2
"	5.35.4
"	7.50.3
"	8.92.10
*	
Xenophon, Cyr.,	4.6.5
" Mem.,	2.6.23
Plato, Demod.,	382 D.
Aristotle, Eth.,	3.1.13

<i>Metanoia.</i>		<i>Metameleia.</i>	
Antipho,	120.29	Thucydides,	1.34.3
Thucydides,	3.36.4	"	3.37.1
*		*	
Philemon, Fragm.,	105	Xenophon, Cyr.,	5.3.7
Menander, Gnom. Monost.	91	Plato, Legg.,	727 C.
		" "	866 E.
		" Pol.,	577 E.
		Aristotle, Eth.,	3.1.13
		" "	3.1.19
		Menander, Incert. Fab.,	153

II. Hellenic Usage, down to about 100 A. D.

The references are conformed to Liddell and Scott's method of citation except that the passages in Plutarch are cited more definitely. The second number in the references to the Lives indicates the sub-section as given in the edition of Bekker. The references given without title are to the Morals, which are contained in Xylander's second volume, and the number after the letter in each case refers to the line-numbers given in connection with the number indicating Xylander's pages at the top of the page of Reiske's edition, volumes VI-X of which contain the Morals.

<i>Metanocō.</i>		<i>Metamelei.</i>	
Diodorus Siculus,	1.67.5	Plutarch, Aristid.,	4.3
Plutarch, Camill.,	12.3	" Cato. Min.,	7.1
" "	29.3	" Artax.,	18.5
" Crass.,	11.2	" II.,	125 D. 31
" Eumen.,	2.3		
" Phoc.,	14.3		
" Agis,	19.5 (bis.)	<i>Metamelomai.</i>	
" Demet.,	52.4	Polybius,	4.50.6
" Artax.,	24.4	"	25.5.11
" Galb.,	6.4	Diodorus Siculus,	15.9.4
" II.,	10 F. 53	" "	19.75.2
" II.,	26 D. 34	" "	19.102.7
" II.,	27 A. 5	Plutarch, Coriol.,	13.4
" II.,	37 E. 36	" "	20.5
" II.,	74 C. 28	" Com. Alc. cum Coriol.,	2.4
" II.,	163 F. 57	" " " "	4.6
" II.,	205 C. 29	" Timol.,	6.4
" II.,	1128 D. 22	" Cat. Maj.,	9.6
" II.,	1128 E. 40	" Nic.,	7.1
Epictetus,	II., 22.35	" Alex.,	30.1
		" Cat. Min.,	7.1

Plutarch, Demosth.,	21.3
“ Cic.,	38.2
“ Artax.,	17.6
“ II.,	5 A. 9
“ II.,	55 C. 26
“ II.,	62 A. 8
“ II.,	178 E. 49
“ II.,	196 C. 30
“ II.,	549 C. 23
“ II.,	1101 D. 33

Metanoia.

Plutarch, Camill.,	38.4
“ Pericl.,	10.2
“ Timol.,	6.2
“ Com. Tim. cum Paul. Em.,	2.6
“ Mar.,	10.4
“ “	39.3
“ Alex.,	11.4
“ M. Anton.,	24.6
“ II.,	56 A. 6
“ II.,	68 F. 54
“ II.,	105 C. 30
“ II.,	712 C. 26
“ II.,	961 D. 37
“ II.,	1092 E. 43

Metameleia.

Plutarch, Cat. Maj.,	9.6
“ Cim.,	17.5
“ II.,	77 D. 34
“ II.,	592 B. 16

III. *The Hebrew verb Naham.*

We are led to the examination of this verb by observing that *metanocō* and *metamelomai* occur in the Septuagint almost exclusively as translations of the forms of the Niphal Conjugation of this verb.

1. Etymology. Consult Hebrew Lexicons.

2. Usage of the Niphal Conjugation, *Niham*. Examine the passages in the following list. An approximately correct result may be obtained by the use of the Revised Version. On a crucial passage, however, such as Jer. 8: 6, the student of Hebrew has a decided advantage. For the elucidation of that passage he should examine all the passages in which the preposition 'al is used after the verb. The context of each passage must of course be carefully examined.

Genesis	6:6	Job	42:6	Jeremiah	26:19
"	6:7	Psalms	77:2	"	31:15
"	24:67	"	90:13	"	31:19
"	38:12	"	106:45	"	42:10
Exodus	13:17	"	110:4	Ezekiel	14:22
"	32:12	Isaiah	1:24	"	24:14
"	32:14	"	57:6	"	31:16
Judges	2:18	Jeremiah	4:28	"	32:31
"	21:6	"	8:6	Joel	2:13
"	21:15	"	15:6	"	2:14
1 Samuel	15:11	"	18:8	Amos	7:3
"	15:29(bis)	"	18:10	"	7:6
2 Samuel	13:39	"	20:16	Jonah	3:9
"	24:16	"	26:3	"	3:10
1 Chronicles	21:15	"	26:13	"	4:2
				Zechariah	8:14
				*	

IV. Septuagint Usage, Canonical Books.

The passages marked with † are the only ones in which the Greek verb *metanoë* or *metamelomai* does not represent the Hebrew *niham*. The figures in parenthesis show the notation of the English version where it differs from that of the Greek. We must guard against the error of assuming that the Greek verb bears in each case the same meaning which the Hebrew bore. This would be to assume that the Greek translators always used precisely the same Hebrew text which we now have and always translated it with entire correctness, an assumption contradicted by scores of instances. A comparison of the Hebrew and Greek of Jer. 8:6 and 31:19 will illustrate the necessity of this caution.

Metanoë.

1 Samuel	15:29 (bis)
† Proverbs	20:25
† "	24:32
Jeremiah	4:28
"	8:6
"	18:8
"	18:10
"	31:19
Joel	2:13
"	2:14
Amos	7:3
"	7:6
Jonah	3:9

Metamelomai.

Exodus	13:17
1 Chronicles	21:15
Psalms	105 (106):45
"	109 (110):4
† Proverbs	5:11
† "	25:8
Jeremiah	20:16
Ezekiel	14:22
† Zechariah	11:5
	*

Jonah	3 : 10
"	4 : 2
Zechariah	8 : 14
*	

Metanoia.

Proverbs	14 : 15
*	

Metameleia.

Hosea	11 : 8
*	

For comparison and contrast examine the following passages, in which the Hebrew has *shubh* and the Greek *epistrephō* or *apostrephō*:—

1 Kings	8 : 47	Ezekiel	14 : 6
"	13 : 33	"	18 : 27, 28, 30
2 Chronicles	30 : 9	Joel	2 : 12, 13
Jeremiah	3 : 12	Jonah	3 : 8, 9, 10
"	18 : 8	†	

Query: Which verb in the Old Testament, *niham* or *shubh*, approaches most nearly to the idea of a turning away of the heart from sin?

V. Usage in the Old Testament Apocrypha and other Jewish Writings down to about 100 A. D.

The references to the Apocrypha are adapted to the Greek text of Tischendorf. As given in parenthesis, they designate the same passages according to the titles and notation of the ordinary English version. The references to Philo are to the volumes and pages of Mangey's edition, which are repeated on the margins of some other editions. The figures in parenthesis show the sections as given in the edition published by Tauchnitz and in that edited by Richter.

Metanoō.

Sophia (Wisd.),	5 : 3
Sirach (Ecclus.),	17 : 24
"	48 : 15
(Pr. Manas.,	7, 13)
Philo.,	I., 77 (16)
"	I., 129 (75)
"	I., 139 (1)
"	II., 405, 406 (passim)
†	
Josephus, Ant.,	2.14.5
"	2.15.1

Metamelomai.

Sophia (Wisd.),	19 : 2
Sirach,	30 : 28 (Ecclus., 33 : 19)
"	35 : 19 (" 32 : 19)
1 Maccabees,	11 : 10
Josephus, Ant.,	6.7.4

Josephus, Ant.,	2.15.3 (bis)
" "	4.6.10
" "	4.8.3
" "	5.1.26
" "	5.2.9
" "	7.7.3
" "	7.11.2
" "	9.8.3
" "	10.4.2
" "	10.7.5
†	

Metanoia.

Sophia (Wisd.),	11 : 24
" "	12 : 10
" "	12 : 19
Sirach (Ecclus.),	44 : 16
(Pr. Manas,	7)
" "	8)
Philo, I.,	80 (19)
" "	108 (34)
" "	129 (75)
" "	277 (7)
" "	283 (15)
" II.,	3 (3)
" "	405, 406 (passim)
" "	410 (3 and 4)
†	

Josephus, Ant.,	2.6.4
" "	2.6.9
" "	3.1.5
" "	4.6.10
" "	4.8.2
" "	7.2.2
" "	9.8.5
" Bell.,	5.9.2
" Con. Ap.,	1.29.5
†	

† Oracula Sib., 4.163 (167)

Metameleia.

Philo, II., 66 (29)

Metamelos.

Josephus, Ant., 2.6.4

VI. New Testament Usage.

In the examination of the New Testament passages notice what preposition is used with the noun respecting which the *metanoia* takes place. The following passages are specially worthy of note:—Matt. 12 : 41 (*cf.* Jonah 3 : 5-8); Luke 15 : 7, 10; Acts 26 : 20; 2 Cor. 12 : 21; Luke 3 : 8 (*cf.* follow-

† Found also Oracula Sib. 1.129; 1.168; 2.312; 8.357 (†), but these passages are supposed to be of later date.

ing context); 2 Cor. 7: 9, 10. Is sorrow for sin an element of repentance or an antecedent of it? Is reform of life an element of repentance or a consequence and evidence of it?

Metanoō.

Matthew	3 : 2
"	4 : 17
"	11 : 20
"	11 : 21
"	12 : 41
Mark	1 : 15
"	6 : 12
Luke	10 : 13
"	11 : 32
"	13 : 3
"	13 : 5
"	15 : 7
"	15 : 10
"	16 : 30
"	17 : 3
"	17 : 4
Acts	2 : 38
"	3 : 19
"	8 : 22
"	17 : 30
"	26 : 20
2 Corinthians	12 : 21
Revelation	2 : 5 (bis)
"	2 : 16
"	2 : 21 (bis)
"	2 : 22
"	3 : 3
"	3 : 19
"	9 : 20
"	9 : 21
"	16 : 9
"	16 : 11
*	

Metanoia.

Matthew	3 : 8
"	3 : 11
Mark	1 : 4
"	2 : 17
Luke	3 : 3
"	3 : 8
"	5 : 32
"	15 : 7
"	24 : 47

Metamelomai.

Matthew	21 : 29
"	21 : 32
"	27 : 3
2 Corinthians	7 : 8
Hebrews	7 : 21
*	

Ametamelōtos.

Romans	11 : 29
2 Corinthians	7 : 10
*	

Acts	5 : 31
"	11 : 18
"	13 : 24
"	19 : 4
"	20 : 21
"	26 : 20
Romans	2 : 4
2 Corinthians	7 : 9
"	7 : 10
2 Timothy	2 : 25
Hebrews	6 : 1
"	6 : 6
"	12 : 17
2 Peter	3 : 9
*	

VII. Usage subsequent to New Testament Times.

1. Secular writers of the second century A. D.

References are conformed to Liddell and Scott's method of citation.

<i>Metanoö.</i>		<i>Metamelei.</i>	
Lucian, Dial. Mort.,	10.1	Aelian, Var. Hist.,	2.11
" Saltat.,	84	Lucian, Scyth.,	3
" Ver. Hist.,	2.35	" Herm.,	21
" Dem. Enc.,	31	" Necyom.,	14
" Amor.,	36	" Jup. Conf.,	9
Dio Cassius,	38.29	" Philops.	20
" "	40.37	†	
" "	41.35		
" "	53.10		
" "	55.21		
" "	61.2		
" "	65.10		
" "	71.25		
" "	78.39		

Metanoia.

Lucian, Calumn,	5
" Merc. Cond.,	42
" Cronos,	15
†	
Artemidorus, p. 36, init. (Rigalt)	
" p. 173, med. "	
Dio Cassius,	53.11

Metamelomai.

Dio Cassius,	37.50
" "	39.39

2. The Apostolic Fathers.

Metanoëō.

Clemens Romanus,	1 Cor. 7.7
" "	" 8.3
Ignatius, Philad.,	3.2
" "	8.1
" Smyrn.,	4.1
" "	5.3
" "	9.1
[" Martyr. Polyc.,	7.2
" " "	9.2
" " "	11.1f]
Hermas, Vis.,	1.1.9
" "	1.3.2
" "	2.2.4
" "	3.3.2
" "	3.7.2
†	

Metanoia.

Clemens Romanus,	1 Cor. 7.4ff.
" "	" 8.1ff.
" "	" 57.1
" "	" 62.2
Ignatius, Ephes.,	10.1
Barnabas, Ep.,	16.9
Hermas, Vis.,	2.2.5
" "	3.7.5
" "	4.1.3
" "	5.7
" Mand.,	2.7
†	

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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§ 3. Chapter 6 : 25-40.

REMARK.—Great interest is shown by the people. They will not give Jesus up. This is well. But on what terms will they take him as their leader? Is it He or his favors that they are seeking?

I. The Scripture Material :

- 1) V. 25. They find Jesus and say, "Teacher, when did you come here?"
- 2) v. 26. He replies, "I tell you truly, It is the food I gave and not the 'signs,' that made you seek me."
- 3) v. 27. "Work not for perishable but for eternal food given by the Son of Man, whom the Father has authorized."
- 4) vs. 28, 29. When they ask, "What work does God want us to do?" he says, "One work, to believe on his messenger."
- 5) vs. 30, 31. They reply, "What sign have you to convince us, like the food from heaven that Moses gave our fathers?"
- 6) vs. 32, 33. "Be assured," said he, "that the real bread from heaven was not from Moses, but comes from the Father giving life to the world."
- 7) vs. 34, 35. When they ask for such bread, he replies, "I am the bread of life; they who believe on me shall not hunger or thirst."
- 8) vs. 36, 37. "But though you are unbelieving, yet what the Father gives to me shall surely be mine, and I will not reject whoever comes."
- 9) vs. 38-40. "I seek to do His will, which is that all whom He has given me to believe on me, I shall keep forever, and raise up at the last day."

2. Colloquy with the People ; the Real Bread : When the people find Jesus, they ask when he came there. He replies, "You seek me merely because you want your earthly desires and plans gratified. Strive for that which will truly satisfy you forever. It is this which God has commissioned me to give." They ask, "What does God want us to do to get this?" "Only

one thing," he answers, "trust yourselves to me whom He sends." "Yes, but prove your claim," they say, "by some heavenly sign, like that of the manna Moses gave for food. Then we will believe you." "You forget," said he, "that it was not Moses but my Father who gave the manna, and it was not such food as that which He is giving you from heaven—the real food that will give men life. Do you ask for this? I am that food which gives life. He who trusts himself to me shall be forever satisfied. . . . You do not believe. But the Father is giving me those who do trust themselves to me. I willingly receive them. I came from heaven to do His will. His will concerning them is this: I am to lose none of them. I am to raise them up at the last day. I am to keep them forever."

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Not because*, etc. (v. 26), (a) cf. v. 14, (b) i. e. "not because you saw in the 'sign' any deeper spiritual meaning."
- 2) *meat which perisheth* (v. 27), (a) that which satisfies only for a time, (b) Messianic purposes which are merely temporal (cf. v. 14).
- 3) *work the works of God* (v. 28), (a) the works which God would have them do, (b) especially—enter into God's plan for the Christ and his work.
- 4) *believe on him*, etc. (v. 29), (a) trust yourselves to his guidance, (b) especially in his Messianic activity.
- 5) *I said* (v. 36), when? cf. v. 26.

2. Connections of Thought :

- 1) *Jesus answered* (v. 26), (a) an indirect answer to their state of mind which was, (b) will you not after all join with us in our Messianic plan of revolt? (c) this insight into their state of mind runs through the whole colloquy.
- 2) *they said therefore* (v. 28), because they looked favorably on his exhortation to work for the permanent Divine food, they *therefore* said, etc.
- 3) *they said therefore* (v. 30), because he demanded their self-surrender to him, they *therefore* said, etc.
- 4) *but I said*, etc. (v. 36), (a) a break in the thought, (b) i. e. they that believe on me shall be satisfied, *but* you do not believe.
- 5) vs. 37-40, (a) another break in the thought, (b) i. e. though you do not believe, yet those who do believe are by the Father's will blessed.
- 6) *for*, etc. (v. 38), (a) I will not reject him that cometh according to the Father's will, (b) *for* I am here to do His will.

3. Manners and Customs :

God hath sealed (v. 27), (a) note here the custom of the baker to stamp the loaves with his private seal to authenticate their genuineness, (b) observe the application to *Jesus* as sealed by the Father.

4. Historical Points :

Manna in the wilderness (v. 31), (1) compare Ex. ch. 16, (2) the same sign was expected from the Messiah.

5. Review :

The student, if he has made a careful study of these points, may now proceed to review the material of 1 and 2 in the light of them.

4. Religious Teaching : *We live, and want to live, to some purpose, and with some result. Only that which holds forth a*

prospect of permanent blessedness of the highest sort can really claim our hearts. Jesus offers himself as this satisfying object of our lives. He is the Father's gift to us for this very thing. We are to entrust ourselves to Him, and He will make our lives completely and enduringly blessed. How can we hope for any permanent satisfaction apart from Him—in that which shall have an end, which is bound to perish?

§ 4. Chapter 6 : 41-59.

REMARK.—There are those present who are quick to detect and challenge the new teaching and the strange claims of Jesus. Their objections serve to call forth his most striking statement of the loftiness and the lowliness of his person and work.

1. The Scripture Material :

- 1) Vs. 41, 42. Then the "Jews" object to his calling himself the bread from heaven, and say, "How can this Jesus, whose parents we know, be the bread from heaven?"
- 2) vs. 43, 44. Jesus says, "Do not raise objections. Only those whom the Father draws can come to me and be raised up.
- 3) vs. 45, 46. The prophets tell of all being taught of God. Those who have thus learned come to me, not indeed having seen the Father for the one from Him has alone seen Him.
- 4) vs. 47, 48. Be assured that whoever believes on me, who am the bread of life, has eternal life.
- 5) vs. 49, 50. Your fathers ate manna and died; but whoever eats this bread from heaven, does not die.
- 6) v. 51. I am the living bread from heaven, eating this one lives forever—yes, my flesh I give as bread for the world's life."
- 7) vs. 52, 53. When the Jews dispute as to his giving his flesh to eat, he says, "Life comes to you only as you eat the son of man's flesh, and drink his blood.
- 8) vs. 54, 55. My flesh and blood are true food; they who partake of them have eternal life.
- 9) vs. 56, 57. He who partakes of them, abides in me, and I in him. He lives because of me as I live because of the living Father who sent me.
- 10) vs. 58, 59. This is the food from heaven; they who eat of it die not, as did the fathers, but live forever." Thus he teaches in Capernaum's synagogue.

2. Colloquies with the "Jews"; Eating the Flesh and Blood : The "Jews" are disturbed that a man whose parents they know should claim to come from heaven. But Jesus replies, "No one can receive me unless the Father inclines his heart to do it. The prophets look forward to the time when all shall receive God's teaching (not seeing God directly, indeed, for I only have seen Him), and yet only those who learn from His teaching receive me. Be assured of this, which I repeat,—I am the food which gives life. Manna could not keep your fathers alive. I,

the living food from heaven, give eternal life to those who eat—my flesh." "Eat his flesh!" This excites the "Jews" yet more. Jesus proceeds, "Be assured that my flesh and my blood are the true food and drink, which will give a man life in himself. By partaking of them, one abides in me and lives because of me, as I live because of the living Father. Such is the real food from heaven which keeps one alive forever."

Thus he taught in the synagogue at Capernaum.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *No man can come*, etc. (v. 44), is this an excuse for their murmuring?
- 2) *draw him*, is this special, supernatural influence, or is it explained by v. 45?
- 3) *hath learned* (v. 45), (a) the learning lies within each one's grasp, (b) to what teaching does this refer—the lessons of providence, history, conscience, Scripture, etc.?
- 4) *which came* (v. 51), cf. vs. 33, 50,—refers to a definite time.
- 5) *my flesh*, i. e. my humanity.
- 6) *for the life*, either (a) to support and sustain, or (b) to atone for "the life."
- 7) *flesh . . . blood* (v. 53), (a) an enlargement of the idea of v. 51, (b) equivalent to "humanity," (c) bore upon their ideas of a lordly, regal majesty in the Christ, (d) is this a reference to the cross? to the Lord's supper?

2. Connections of Thought:

- 1) Vs. 44, 45, what is the relation between these verses? (a) the divine side—the Father must first draw you, (b) the human side—you must learn from the Father's teaching, (c) before you can believe in me.
- 2) vs. 53, 54, antithetic parallelism, expressing the same thought.
- 3) *this is*, etc. (v. 58), conclusion and summing up of the whole.

3. Historical Points:

- 1) *Son of Joseph* (v. 42), cf. 1: 45; 2: 1, 12, (a) the circumstances of the supernatural birth unknown to them, (b) was the writer ignorant of them, (c) if not, why did he not refer to it here?

4. Comparison of Material:

- 1) *The Jews* (vs. 41, 52), note the reference to their presence in Mk. 7: 1, which relates to this season.
- 2) *in the prophets*, etc. (v. 45), (a) note the reference Isa. 54: 13, (b) consider its bearing in the connection, (c) its application here.

5. Manners and Customs:

The Synagogue (v. 59), (a) the Jewish "meeting house," (b) note the kind of address given in it, and the bearing of the audience, (c) cf. Lk. 7: 1-5 for a possible reference to this synagogue.

6. Review:

The student may gather up the material just collected, and use it in a review and criticism of points 1 and 2.

4. **Religious Teaching:** *Jesus overthrew the Jewish dream of the Christ as a majestic temporal conqueror by presenting himself as Son of Man, whose humility and lowliness were prominent. They must trust themselves to him in his humiliation. It is the acceptance, not of our idea of the Christ, but of the Christ as He offers Himself for our acceptance, that obtains for us eternal life.*

§ 5. Chapter 6 : 60-71.

REMARK.—Such teaching bring matters to a climax with all his hearers; even his disciples being severely tested. Will they endure the test? The crisis has come.

1. The Scripture Material :

- 1) V. 60. Many of his disciples say therefore, "This is hard to accept."
- 2) vs. 61, 62. Jesus, aware of their objections, says, "If this makes you stumble, what will you say to seeing the Son of Man returning home?"
- 3) vs. 63, 64a. The spirit, not the flesh, avails; what I say is spirit and life, yet some are unbelieving."
- 4) vs. 64b, 65. For he knew from the first who were faithless and who would be the traitor, and so said, "On this account I told you that only as given by the Father, could one come to me."
- 5) vs. 66, 67. Thereupon many disciples leave him, and he says to the twelve, "Do you want to go?"
- 6) vs. 68, 69. Peter replies, "No one else can teach us eternal life as you do. We are persuaded that you are God's Holy One."
- 7) vs. 70, 71. Jesus answers, "I chose you twelve, and yet one is a devil"—speaking of Judas Iscariot, one of them, who was to betray him.

2. The Dark Issue and the Gleam of Light : Many of his disciples are puzzled at what they term this repulsive teaching. Jesus knows their thoughts and says, "If you object to these words now, what will they mean to you, if you should see me returning to heaven whence I came? The material ideas and the temporal hopes that you cherish will not avail you. It is the spiritual and living realities which my teaching holds forth that give life. But some of you do not believe"—and knowing from the first the unbelief and treachery of some, he added—"and therefore I said that the Father must move upon the heart before one can believe on me."

Thereupon many desert him. He asks the twelve what they propose to do, and Peter replies, "We have come to know that you are the Christ. Your teaching brings to us eternal life. Who shall give us clearer guidance?" And Jesus answers, knowing that Judas Iscariot, one of them, was to betray him, "I chose you to be the twelve apostles, did I not, and yet one of you is a devil."

3. Re-examination of the Material :

I. Words and Phrases :

- 1) *Hard* (v. 60), not merely difficult, but unpleasant.
- 2) *knowing in himself* (v. 61), favorite phrase of the writer.
- 3) *the spirit* (v. 63), either (a) the spiritual element as distinguished from the material "flesh," or (b) the Holy Spirit.

- 4) *are spirit and are life*, (a) i. e. mean, or, have to do with, spiritual and living forces, (b) as distinguished from the deeds of temporal magnificence that you desire from me.
 - 5) *from the beginning* (v. 64), of what? (a) of his life, (b) of his ministry, (c) of his association with them, (d) of their cherishing such thoughts.
 - 6) *went back* (v. 65), to their ordinary occupations.
 - 7) *Holy One of God* (v. 69), equivalent to a confession of the Christ.
 - 8) *Iscariot* (v. 71), (a) i. e. man of Kerieth in Judah, (b) significance in this.
2. Connections of Thought:
- 1) *Many therefore*, etc. (v. 60), i. e. (a) Jesus spoke of the eating of his flesh and the drinking of his blood as the way to eternal life, and (b) "therefore many disciples said," etc.
 - 2) *what then if*, etc. (v. 62), i. e. either (a) If you stumble at the teaching while I am with you in the flesh, what will you make out of it when I ascend on high and am with you only in the spirit? or (b) If you object to this picture of my humiliation (vs. 53, 54), what will you think of the worse humiliation of my crucifixion to be followed by my ascension to heaven—what will become of your temporal Messiah then?
 - 3) *being one*, etc. (v. 71), i. e. *though* he was one of the twelve.
3. Manners and Customs:
- Walked no more*, etc. (v. 66), shows the custom of disciples to follow with the teacher as he went from place to place teaching.
4. Comparison of Material:
- 1) Compare the situation and language of vs. 66-71 with that of Mt. 16: 13-20.
 - 2) Consider the possibility of their being different reports of the same occurrence, (a) v. 66 denotes a gradual process, (b) the question of v. 67 is practically equivalent to that of Mt. 16: 15, (c) the place of John's narrative not fixed.
 - 3) Objections to this view?
 - 4) On any view, note the harmony between the Synoptical and the Johannine account of "the Galilean crisis."
5. Historical Points:
- The Galilean crisis:*
- 1) The issue of the feeding of the multitude.
 - 2) How Jesus met the popular demand.
 - 3) His colloquies and their meaning.
 - 4) The outcome of it all, (a) the falling away of popular support in Galilee, (b) the defection of disciples, (c) the beginning of Judas' treachery, (d) the glad confession of Peter, (e) the way opened for the "Jews" to destroy Jesus.
6. Literary Data:
- 1) Note familiar phrases.
 - 2) Observe the use of the term *the twelve* (v. 67), as though the word was well known, what is the bearing of this on the authorship of the Gospel?
7. Review:
- If the student has worked through these points, he is in a position to review with profit the material of 1 and 2.

4. Religious Teaching: "To whom shall we go?" This question must be considered by all who would turn away from Jesus Christ. If you reject him, to what teacher or friend who is greater or better able to guide to eternal life will you go?

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

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 § 5. 6: 60-71. The Dark Issue and the Gleam of Light.

Division III. 7: 1-8: 59. Clearer Light and Sharper Conflict at Jerusalem.

REMARK.—The crisis in Galilee is passed. The darkness and the light in the north have both become manifest. The scene changes to Jerusalem, where the final message is to be delivered, the final appeal made, the great manifestation given, the conflict brought to a last issue. Light and darkness are intensified as the new ministry proceeds.

§ 1. Chapter 7: 1-13.

REMARK.—Is Jesus to go to Jerusalem where the greatest opposition is to be met? He will not go till the word is spoken from above. Meanwhile what are the people saying?

1. The Scripture Material:

- 1) V. 1. After this Jesus stays in Galilee, because in Judea the Jews seek to kill him.
- 2) vs. 2-5. As the feast of tabernacles is nigh, his brothers, who believe not on him, urge him to go into Judea and manifest himself by his works openly.
- 3) vs. 6-8. Jesus replies, "I am not ready to go yet; you may go at any time, for the world does not hate you as it does me who testify to its evil deeds."
- 4) vs. 9, 10. He remains in Galilee until they have gone, and then goes up as though in secret.
- 5) vs. 11-13. The "Jews" at the feast wonder where he is, and the multitude, fearing the "Jews," secretly discuss him, some saying, "He is good," others, "He deceives the people."

2. The Situation at the Feast of Tabernacles: For some time after, Jesus remains in Galilee to avoid the murderous hate of the "Jews." His brothers, who do not really believe in him,

urge him to go up to the Feast of Tabernacles, which is near, and do in the face of the world the works which would make him known as the Christ. He replies, "The world does not hate you as it hates me for testifying to its sins. You may go up at any time. The time for me to go has not yet come." But after they have gone, then very quietly, he too goes up to the feast. There the "Jews" have been looking for him; and the people, restrained from open discussion for fear of the "Jews," whisper their varying opinions about him.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *My time* (v. 6), (a) cf. 2: 4, (b) i. e. the time which has been appointed to me by my Father.
- 2) *not publicly* (v. 10), i. e. not with the great companies of Galilean pilgrims that went up, cf. Lk. 2: 44.
- 3) *Jews* (v. 11), i. e. the religious leaders, hostile to Jesus.
- 4) *multitude* (v. 12), (a) i. e. the pilgrims who came from all parts, (b) note the two views held by them, (c) the comparative weakness of the statement favoring him.

2. Connections of Thought:

- 1) *His brethren therefore said* (v. 3), i. e. because the feast was near and the opportunity then was the best possible for his manifestation, *therefore* they said.
- 2) *for even his brethren*, etc. (v. 5), i. e. they urged him to take the matter into his own hands and show himself for what he was, *because* they did not have that firm faith in him that was willing to hide *his* time.
- 3) *howbeit no man*, etc. (v. 13), i. e. they were full of question and discussion about him, still it was all done in secret, because each was afraid that the "Jews" would be displeased.

3. Manners and Customs:

- The feast of tabernacles* (v. 2), (1) note its origin and twofold character, cf. Ex. 23: 16; Lev. 23: 39-43.
- 2) the time and manner of its observance.
 - 3) the general spirit and customs connected with its observance.

4. Historical Points:

- 1) *Jesus walked in Galilee* (v. 1), note the accordance of this statement with the Synoptical gospels which relate a continued work in Galilee, cf. Mt. chs. 15-18; Mk. 7-9; Lk. 9: 18-50.
- 2) *that thy disciples also*, etc. (v. 3), note the accordance with the Synoptics here, a ministry only semi-public being described by them, cf. Mk. 7: 24, 36; 8: 27, etc.; 9: 30.
- 3) *then went he also up* (v. 10), this journey probably corresponds with that of Lk. 9: 51.
- 4) Note, then, the probable length of time intervening—Passover (April) to Tabernacles (October).

5. Literary Data:

- 1) *Feast of the Jews* (v. 2), cf. 2: 13; 5: 1; 6: 4, and consider the significance of this phrase, (a) indicates that the gospel was written after the Jews had ceased to be a nation, or (b) that the spirit of the religious leaders ("Jews") toward Jesus was such as to make the feasts no longer national but local and sectional.
- 2) Observe familiar words, e. g. *world*, *my time*, *works*, etc.

6. Review:

The material furnished by the study of these points may be used by the student in a careful review of the statements of 1 and 2.

4. Religious Teaching: *The self-restraint of Jesus is as much of an example to us as is the energy he displayed in his work. What he did not do has its teaching as well as what he did. His brethren had the freedom of the "world." His was the bondage of duty, the self-assumed submission to the Father's will. Which is better—the liberty of one who conforms to the "world's" life, or the bondage of him who seeks the Father's will and testifies to the evil deeds of this "world?" Are you God's bondmen or sin's freemen?*

§ 2. Chapter 7: 14-30.

REMARK.—The presence of Jesus precipitates all action. The latent enthusiasm appears. The disguised opposition makes itself felt. Jesus himself meets all shades of opinion with the strong and settled assertion of his divine mission.

1. The Scripture Material:

- 1) vs. 14, 15. When Jesus comes into the temple, teaching, in the midst of the feast, the Jews wonder how, without special training, he knows so much.
- 2) vs. 16-18. He replies, "What I teach is God's, who sent me, as you may know, by submitting to His will, and by observing that I seek not my own but His glory, and am therefore true.
- 3) v. 19. "Though Moses gave you the law, none of you keep it—why try to kill me?"
- 4) v. 20. The people reply, "You are mad; who wants to kill you?"
- 5) vs. 21-24. He answers, "I made you wonder at what I did; Moses received circumcision from the fathers and gave it to you, and you keep the law by circumcising even on the Sabbath—be just, then, to me who on the Sabbath wholly cure a man."
- 6) vs. 25-27. Some of Jerusalem say, "This man whom they try to kill is free to say what he will. Perhaps the rulers know him to be the Christ. But we know all about him and the Christ we will not know."
- 7) vs. 28, 29. He replies, "Yes, you know all about me. And yet you do not know him who is true, from whom I am and who sent me."
- 8) v. 30. Then they try to take him, but his time has not come.

2. "I teach and come from God:" About the middle of the feast Jesus teaches in the temple. The "Jews" express surprise that one untrained in their schools shows such knowledge of the Sacred Books. In reply he says, "I teach what I receive from God who sent me. Because I seek His glory, I give a true report of what He says. You may know that this is God's truth beyond all question, by giving yourselves up to Him. Yet you will not submit to His will as Moses gave it you—why do you try to kill me?" (The people say, "You are mad to suppose anybody wants to kill you.") "My action on the Sabbath, with

which you found fault, was on the same principle as that law of circumcision that Moses gave you from the fathers, when you circumcise a man even on the Sabbath, and believe you are doing God's will. Judge righteously and tell me then, whether it is not according to God's will to make a man whole on the Sabbath."

Some citizens hereupon suggest that "this man whom the 'Jews' want to kill is talking pretty freely. Perhaps they know that he is the Christ. But we know him too well, for the Christ will come all unknown." Jesus replies, "You know all about me, indeed. But really you do not know Him, the true God who sent me. I know Him, for I am come from His side."

They would have seized him, but could not, before his time.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Letters* (v. 15), (a) "literary culture," (b) among the Jews, "knowledge of the Scriptures," their great and only literature worth studying.
- 2) *never learned*, i. e. taken special training in the rabbinic schools.
- 3) *willeth to do* (v. 17), i. e. purposes, gives himself up to the doing, etc.
- 4) *from myself*, i. e. out of my own impulse and insight.
- 5) *multitude answered*, etc. (v. 20), (a) they were ignorant of the designs of the "Jews," (b) they could ascribe Jesus' accusation only to his being "possessed by a demon."
- 6) *one work* (v. 21), cf. John 5: 1-10.
- 7) *them of Jerusalem* (v. 25), (a) i. e. citizens, (b) in sympathy with the "rulers," (c) distinct from the "multitude" (v. 20).
- 8) *can it be*, etc. (v. 26), is this ironical?

2. Connections of Thought:

- 1) *The Jews therefore*, etc. (v. 15), i. e. he showed great ability in handling the Scriptures in his teaching, and *therefore*, etc.
- 2) vs. 16-18, (a) v. 16 gives the general statement, My teaching is from God, (b) v. 17 gives one proof—If you are willing to do God's will, you can know that it is, (c) v. 18 gives a second proof—You see that I am exalting not myself, but God, in what I do, therefore I am faithfully reporting what He would have me say.
- 3) *why seek ye*, etc. (v. 19), proof of the preceding part of the verse, put in the form of an accusing question, i. e. you are not keeping Moses' law, or you would not be trying to kill me.
- 4) *answered* (v. 21), hardly the multitude but his own question of v. 19, and continues his proof.
- 5) *for this cause* (v. 22), i. e. to show you the true principle in the case, viz. that the Sabbath law must give way to an older and higher law.
- 6) *and I am not come*, etc. (v. 28), i. e. you know me, and *yet* I am not come, etc., you do not really know me.

3. Manners and Customs:

- 1) Observe the different classes of people referred to, (a) the "Jews," religious leaders, (b) the multitude, people who made up the host of worshippers and pilgrims, (c) the citizens of Jerusalem, most of whom were under the power of the "Jews."
- 2) *on the Sabbath ye circumcise*, etc. (v. 22), i. e. if it is the eighth day, Lev. 12: 3.

4. Literary Data:

- 1) Observe the "circumstantial" character of the narrative, not discourse but colloquy.
- 2) *taught* (v. 14), (a) note that the teaching is not given, but the effect of it is narrated, (b) probability that the teaching was such as is given in the Synoptic Gospels, (c) such

teaching is presupposed here, and points which are not there given are here detailed, (d) light thrown on the different aim of this Gospel as compared with those?

5. Review ;

The work of the student in reviewing the points 1 and 2 is now to be undertaken carefully.

4. Religious Teaching: *Jesus declares that one way at least of knowing that he and his teaching are Divine, is to submit one's self to what one already knows to be God's will. Unless we are purposing to obey God in what we recognize as His will, the Divineness of Jesus and His Word cannot become clear to us. But the principle has yet wider application. Would you know more of God and His truth in any sphere? Yield yourself to God wholly and be ready to do what duty lies nearest you. Knowledge of God depends not only upon the head but upon the heart. "Can I know?" Yes, but will you do?*

§ 3. Chapter 7 : 31-52.

REMARK.—The results of such an attitude on his part intensify all elements of the struggle. In the midst of all the turmoil, will Jesus remain master of the situation?

1. The Scripture Material :

- 1) Vs. 31, 32. When many of the people believe on him, saying, "Will the Christ do more signs than he?" the Pharisees hear them, and with the chief priests they send officers to arrest him.
- 2) vs. 33, 34. Jesus says, "Before long I shall go to Him who sent me, and you shall seek me in vain."
- 3) vs. 35, 36. The Jews say, "Where is he going? to teach the Greeks? What does he mean by saying, 'Ye shall seek me in vain?'"
- 4) vs. 37, 38. On the last great feast day, Jesus cries, "Come to me and drink, ye who thirst. Believing on me, your belly, as the Scripture says, shall overflow with living water."
- 5) v. 39. By this he meant the gift of the Spirit, to come after he was glorified.
- 6) vs. 40-42. Thereupon some say, "This is surely the prophet;" others say, "the Christ;" others object that "the Christ comes not from Galilee, but from David's seed at Bethlehem, according to Scripture."
- 7) vs. 43, 44. Thus they are divided, but though some wish to take him, none touch him.
- 8) vs. 45, 46. When the officers return to the Pharisees and priests, and are asked why they failed to take him, they say, "Never man so spoke."
- 9) vs. 47-49. They reply, "Are you deceived? No leaders believe on him. As for the ignorant rabble, they are accursed."
- 10) vs. 50-52. When Nicodemus—who visited him before—objects to such illegal action, they answer, "Are you of Galilee? You will find no prophet coming from there!"

2. The Attempt to arrest him, and its Failure: Still, many of the people believe on him. They suggest that he does

as many signs as a Christ to come will do. At such words as these, the authorities send officers to arrest him. Jesus says, "I shall soon go to Him who sent me, where you cannot come." They ask, with apparent wonder, whether he is going away to teach the heathen.

The last day of the feast comes, and Jesus cries, "Come to me, and, believing on me, be satisfied, ye who thirst. From your inmost being shall pour forth floods of living water. You shall be a blessing to others." (He referred to the spiritual power which his followers would receive after his death and resurrection.) Such words arouse varying thoughts among the people. Some even call him the Christ, but it is said, "The Christ will come from David's line in Bethlehem, not from Galilee."

The officers return to the authorities without him, confessing that no one ever spoke like him. They reply, "Do not be deceived. This accursed know-nothing rabble may believe on him; people like us do not." Nicodemus, one of the number, inquires whether it is legal to proceed against Jesus without examining him. They answer, "If you are inclined to this Galilean, you would better take notice that prophets do not come from Galilee."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *When the Christ shall come*, etc. (v. 31), (a) almost equivalent to saying, "this must be the Christ," (b) a stronger utterance than in v. 12.
- 2) *teach the Greeks* (v. 35), a contemptuous fling.
- 3) *as the Scripture*, etc. (v. 38), what Scripture? cf. Ezek. 47: 1, 12, etc.
- 4) *shall flow*, etc., (a) an advance on 4: 14, (b) they shall be sources of blessing to others.
- 5) *the prophet* (v. 41), cf. 1: 21.
- 6) *this is the Christ*, a bolder stand than in v. 31.

2. Connections of Thought:

- 1) *Jesus therefore said* (v. 33), in view of the fact that the officers were sent to take him, and perhaps in their presence Jesus *therefore* said, "I shall soon go whither you cannot reach me."
- 2) *multitude therefore* (v. 40), Jesus' words of invitation were so spoken that they aroused the people to thought and *therefore* they said.
- 3) *the officers therefore*, etc. (v. 45), i. e. because they were not able to lay hold on him, *therefore* they came.
- 4) *officers answered*, etc. (v. 46), the argument in the answer was "he spoke with such power that our hands were tied."
- 5) *but this multitude*, etc. (v. 49), i. e. we who know the law do not believe, *but* they, since they are ignorant of it, are under a curse, and are fit subjects for such deception as he practices on them.

3. Manners and Customs:

- 1) *Chief priests and pharisees* (v. 32), (a) two of the three orders of the Sanhedrim, (b) the chief priests, probably Sadducees, (c) the Sanhedrim had cognizance of such claims as Jesus made, and such actions as he performed.
- 2) *the Dispersion* (v. 35), Jews were scattered in all parts of the known world, cf. James 1: 1; 1 Peter 1: 1.

- 3) *the Greeks*, Jewish name for heathen.
- 4) *officers* (v. 32, 45), agents or servants of the Sanhedrim.
- 5) *last day, the great day* (v. 37), either (a) the seventh day, or (b) the eighth day, a Sabbath, Lev. 23 : 36, (c) note the customs connected with the eighth day.

4. Historical Points:

- 1) The position of the Sanhedrim toward Jesus, (a) up to this time no action had been taken, (b) enmity had arisen by reason of his actions and words in the Galilean ministry, cf. Lk. 5 : 17, 21, 30 ; 6 : 1-11, and because of the deed of John 5 : 1-10, (c) now formal action is attempted, (d) the Sanhedrim could not meet till after the feast, v. 45, (cf. v. 37), (e) their effort on this occasion was a failure.
- 2) the outcome of these discussions, (a) note the various parties, (b) note the various views, the gradually rising tide in favor of Jesus, (c) the angry tone of failure in vs. 47-52.

5. Review :

Let the student as before apply the material here gathered in a careful review of the statements of 1 and 2.

4. Religious Teaching : *Jesus intends that they who are his followers shall be not only blessed with the satisfaction of their highest selves, but the source of blessing to others. Have you realized both elements in this Christian life? Have you so received the spirit of Christ as to make others' lives more happy, and bring into your circle something of the blessedness that Christ himself would bring?*

[§ 4. Chapter 7: 53-8 : 11.]

REMARK.—A strange and unexpected turn is given to the scene by a little incident which affords him another opportunity to cover his malicious enemies with shame.

1. The Scripture Material :

- 1) Ch. 7, v. 53 ; 8, v. 1. Each man went home ; Jesus to the Mount of Olives.
- 2) Ch. 8, v. 2. Next morning he teaches the people in the temple.
- 3) v. 3. Scribes and Pharisees bring before him an adulteress.
- 4) vs. 4, 5. Saying, "Sir, shall this woman, caught in adultery, be stoned as Moses commanded?"
- 5) v. 6. They sought thus to find ground for accusing him, but he looks down and writes on the ground.
- 6) vs. 7, 8. To their continued inquiries, he looks up, saying, "Let the guiltless among you cast the first stone"—and went to writing again.
- 7) v. 9. At this they leave him with her.
- 8) vs. 10, 11. Jesus looks up and says to her, "They do not condemn you, then?" She replies, "No, sir." He answers, "Nor do I ; go and cease from in."

[2. The Episode of the Adulteress : They separate for the night. Next day, Jesus is teaching in the temple, when Scribes and Pharisees confront him with an adulteress, caught in the act, and ask whether Moses' law of stoning should be carried out on her. He goes to writing on the ground, paying no attention to their malicious question, until, when they insist, he looks up

from his writing, only to say, "The guiltless among you may begin the stoning." Whereupon they leave him with her. He looks up and says, "Woman, has no one of them stayed to carry out the sentence? No more am I your judge; go, cease your sinful life."]

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *To accuse him* (v. 6), note two courses open to him, (1) to uphold the law and call for execution of the sentence—how would the Romans have regarded this? (2) to deny or explain away the law—what would the Sanhedrim have thought of this?
- 2) *stooped down*, etc., was this action from (1) desire for reflection, (2) expression of indifference, (3) feeling of embarrassment and shame at hearing such a tale.*
- 3) *wrote*, lit. "went to writing."
- 4) *without sin* (v. 7), i. e. of the particular sin under consideration?
- 5) *a stone*, lit. "the stone;" had they brought them to use in execution of the sentence?
- 6) *beginning from the eldest* (v. 9), was this order observed because (1) it was a social custom, or (2) the elders saw the point first, (a) as "their sorrowful experience of life was the fullest," or (b) they dreaded the ridicule of the crowd.
- 7) *alone*, had the people (v. 2) gone too?
- 8) *no man condemn* (v. 10), i. e. none remained to execute the expected condemnation.
- 9) *sin no more* (v. 11), lit. "he no longer sinning."

2. Connections of Thought:

- 1) *He that is without sin*, etc. (v. 7), note (1) Jesus does not directly answer the question of v. 5, (2) he indirectly allows that the law may be carried out, (3) on one condition—that the guiltless one among them begin, a position none dare take, (4) does he practically reject the Mosaic law? (5) all this to rebuke their unfeeling treatment of her, and their malice against him.
- 2) *neither do I condemn*, etc. (v. 11), (1) observe that the refusal to condemn is connected with the retirement of the accusers, i. e. (2) seeing that those who were so anxious to have the case decided are unwilling to proceed with it, I, surely, am not called upon to pass judgment, (3) consider whether from this point of view he can be charged with condoning social sins.

3. Manners and Customs:

- 1) Note that this sinner is brought before Jesus as though he were an authorized judge—is this according to the customs of the time?
- 2) *wrote on the ground* (v. 6), a custom of oriental teachers in imparting instruction.

4. Comparison of the Material:

- 1) *In the law Moses commanded* (v. 5), note (1) the general law, Lev. 20 : 10, (2) the special case, Deut. 22 : 23, 24.
- 2) Study the points of resemblance to the synoptic narratives (1) as to phraseology, (a) with v. 2, Mt. 5 : 1; Mk. 9 : 35; Lk. 18 : 43; 19 : 48; (b) with v. 3, Mt. 12 : 38; 23 : 13, 15, 23, etc.; Mk. 7 : 1; Lk. 5 : 17, 30; 11 : 53; (2) compare the place and circumstances and attitude of Jesus with Lk. 20 : 20-26; Lk. 12 : 4.

5. Literary Data:

- 1) Consider the question whether this episode belongs in *this* Gospel, (1) the external evidence, cf. Margin, (2) internal evidence, (a) breaks the course of the narrative, (b) the phraseology not that of this Gospel.
- 2) Consider whether it is a true incident in Jesus' life, (1) is it from an eye-witness? (2) its similarity to the synoptic narratives noted above, (3) the originality and power of Jesus' attitude and words.

6. Review:

In the light of the close study just made, the student may review the results reached in 1 and 2.

* Cf. *Ecce Homo*, p. 116.

4. **Religious Teaching:** *Whatever should be our attitude toward sinning persons, it should never be that of these accusers of this sinful woman. Legally right, they had no mercy upon the sinner, and, indeed, cared less for her punishment than for the opportunity her guilt afforded them to entrap Jesus. Thus their depravity was worse than her crime. We should rather imitate Jesus in disclosing God's mercy to the wicked and to the erring, and in seeking to turn them from their shameful lives.*

Contributed Notes.

Luke III: 5, 6. In Luke 3: 4, the words of Isa. 40: 3 are applied to John the Baptist. The same is true in Matthew and Mark. In John 1: 23, the Baptist himself makes a similar application. But in Luke alone the quotation is continued so as to include Isa. 40: 4, 5. Why this longer quotation? Nowhere in the gospels is there any intimation that the Baptist ever used these two verses as a description of his work. In fact their contents are quite at variance with the tenor of his preaching. He uttered a stern call to repentance as a means to escape the Divine judgment. These verses present a joyful proclamation of the good tidings of deliverance.

Is not the explanation to be found in the purpose of Luke's gospel expressed in ch. 1: 4? This was to show by an historical study that Paul's teaching as to the universality of the gospel offer was the true teaching, Luke carries on the quotation farther than others had done, till he comes to the words "*All flesh shall see the salvation of God*" in order to show that the doctrine emphasized by Paul is the prophesied outcome of the great event of which John was the herald.

[Prof.] F. W. PHELPS.

The Time of the Verbs in Haggai 2: 14. The Revised Version of this verse reads: "Then answered Haggai and said, 'So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean.'" It will be observed that the time of the verb here is *present*. "So *is* this people etc., and that which they *offer* etc." This is the rendering of Pusey, Cowles, Moore, Calvin, McCurdy, Newcome, Henderson, the LXX., and the Vulgate. This is no mean list of authorities. The rendering might almost claim the support of the deceitful maxim "*Semper, ubique, et ab omnibus.*" Nevertheless the voice of the context is more to be regarded than the voice of commentators. Commentators like Synods and Councils may err and have erred. If such should prove to be the case here it need not greatly surprise us. Looking to the context then for support the writer ventures to suggest that the true rendering is "So were this people, and so was this nation before me, saith the Lord; and so was every work of their hand; and that which they offered there (from time to time) it was unclean." In a word the time of the verb should be *past* and not *present*. This appears:

(1) From the tenor of the previous utterances of Haggai in Ch. 1: 12-15, and 2: 1-9. The people had repented. They had brought forth fruit meet for repentance. God had accepted the genuineness of their repentance and on two previous occasions had sent them words of comfort and encouragement. God does not regard penitents as unclean and their offerings as polluted. There is no evidence that the people had backslidden.

(2) The scope of the prophecy in which the words occur is to give encouragement. God does not make promises of present blessing, (as he does here, see v. 19.) to those whose persons and services are polluted. Put the two statements together, and note the incongruity "So *is* this people and so *is* this

nation before me saith the Lord; and so *is* every work of their hands; and that which *they offer* there *is* unclean"—"Consider I pray you *from this day*, —*from this day* I will bless you." Why? Because you are unclean and have continued in your iniquity to *this day* in spite of warnings and professed repentance. Surely such is halting logic.

(3) The verbs in the verses which immediately follow are *past* in the Revised Version. These verses (vs. 15-17) relates the judgments with which God had smitten them but with which He will no longer smite them. Why had He sent these judgments? The prophet does not tell us, if the verbs in v. 14 are to be rendered by the present. Why is God about to withdraw them? The prophet again is silent, if the verbs of v. 14 refer to the present? But if we render v. 14 "So were this people (until recently) and so was this nation and so was every work and so was that which they offered.*" Then v. 14, tells why the judgments of vs. 15-17 were sent. And the general context tells us why they were withdrawn. Then the whole becomes intelligible, as we find the prophet explaining past judgments by past sin and contrasting past judgments with the blessings about to descend upon a people whose present penitence God has accepted.

[Prof.] W. M. MCPHEETERS, [D. D.]

Columbia, S. C.

* The Imperfect here seems to be a Frequentative of the past. See Harper Elem. Syn. § 20, 2.

General Notes and Notices.

The Deputy Professorship of Comparative Philology at Oxford University from which Professor A. H. Sayce resigned last year has been filled by the appointment of Mr. Joseph Wright, Ph. D. (Heidelberg).

It is announced that Canon Cheyne proposes to deliver in Oxford two public lectures on Possible Zoroastrian Influence on the Religion of Israel. The subject is intensely interesting and needs careful discussion. The Rev. Dr. Kohut has been writing upon this subject in the *Independent* and other periodicals with much learning though in a somewhat dry and unattractive style.

A Local Board of the American Institute of Sacred Literature has been organized in Minneapolis, Minn., where a recent session of Bible Study was successfully carried out. Its president is the Rev. George R. Merrill and its secretary Rev. W. P. McKee. The purpose contemplated in this organization is to forward the interests of Bible Study in that city and vicinity. Many prominent men of the city are earnestly alive to the need of such an organization and the usefulness of it.

The committee having in charge the next meeting of the International Congress of Orientalists issues a circular in which it announces that the date of the ninth meeting will be September 1892, and the place, the city of London. Professor F. Max Müller has been chosen as president and the presidents and secretaries of the Semitic Section are as follows (*a*) Assyrian and Babylonian, Pres. Prof. A. H. Sayce, Sec. T. G. Pinches; (*b*) General, Pres., Prof. Robt. Smith, Sec., A. A. Bevan. The committee invites the membership and coöperation of all Orientalists.

An important enterprise has been undertaken in England in the translation of Professor H. Graetz's "History of the Jews." This has been made possible through the liberality of Mr. F. D. Mocatta a wealthy Jew and the work will be done by Jewish hands. The first two volumes have been published and the whole translation will fill five volumes. The remaining three volumes will shortly be issued. A special preface has been contributed by Dr. Graetz. This monumental work of the Jewish historian has long been noted for its great learning and comprehensive scope.

America's interest in all subjects which are connected with the Bible whether directly or remotely is receiving constant illustration. A recent example is found in the establishment and success of a journal devoted to Biblical Archæology and Oriental Research. Its name is *Biblia*, its editor, Dr. Chas. H. S. Davis, its headquarters, Meriden, Conn. With the first number of Vol.

IV., (April 1891) the journal changes its form to a 32 page monthly issue of the general shape of the *STUDENT*. It contains original and selected articles and gives the latest information relating to Oriental archæology and biblical exploration. The subscription price is \$1.00 a year.

The relations of Old English Literature to Jewish learning is made the subject of an article by Prof. A. S. Cook in "Modern Language Notes." That Rabbinical lore did influence the writers of old English is a fact which has not been widely recognized. Prof. Cook calls attention to the name of Caedmon, the early English psalmist and writer, which, as he claims, is connected with *Qedhem* and suggests the oriental relations of the poet, perhaps, as a pilgrim to the holy land. A question which needs elucidation concerns the channels through which this learning reached England and English writers in the dawn period of literature among the Anglo-Saxons. Professor Cook concludes that one important source of this influence was the constant intercourse between France and England whereby it was quite possible for learned ecclesiastics or others to meet Jews who possessed Biblical or Talmudical learning. He also calls attention to other possible methods of intercommunication. The article deserves reading as a whole, as well as Professor Cook's other researches into this recondite field.

The Foreign Theological Library published by Messrs. T. and T. Clark of Edinburgh has exercised a great influence upon the biblical studies in this country and in England. It has introduced to students of the Scriptures some of the best work of German theologians and critics. The publishers announce that with the concluding volume of Schürer's "History of the Jewish People in the time of Christ" they will bring the series to an end. The forty-five years of publication, at the rate of four volumes yearly, is an achievement to look back upon with pride and the belief of the Messrs. Clark that "through the care with which books have been selected," "the series has exercised a healthful influence upon the progress of theological science," is amply justified." It is gratifying to learn that they do not propose entirely to give up this special work of publishing such translations but will discontinue the serial publication, issuing books irregularly as occasion offers. They announce as in preparation an English translation of the valuable work of Professor Hermann Schultz on "Alt-testamentliche Theologie."

The Lecture Association of the University of Pennsylvania offers a rich course of studies in its "Syllabus of Lectures on Ancient Religions" which were delivered at Association Hall Philadelphia on Saturdays from January 3d to March 14th. The Historical Study of Ancient Religions was presented by Prof. M. Jastrow, Jr. Dr. D. G. Brinton discussed the Religions of Mexico and Peru. The Religions of Ancient Egypt, of the Greeks and Romans, of the Babylonians, were considered by special students in these subjects. The work was further continued in lectures on the Early Religion of India, by Prof. Lanman of Harvard, Buddhism, by Prof. Perry, and Persian Religion, by Prof. Jackson, both of Columbia. Mr. Talcott Williams considered Islam and Prof. Jastrow concluded the course by a lecture on General Features of Semitic Religions. The Syllabus of these lectures is enriched by special bibliographies of the best literature bearing on each subject discussed and the whole

pamphlet thus becomes a work of permanent value to any one who wishes to take up and go deeply into this fascinating subject of the Religious Beliefs of the World.

The Rev. W. B. Noble, Pastor of the 1st Presbyterian Church of San Diego, Cal., is engaged in an effort to interest and instruct his congregation in Bible Study by a method which is worth bringing to the attention of readers of the STUDENT. In connection with the Sunday Evening Service a leaflet is prepared presenting the order of service and an outline of the part of the general subject which is to be considered. This general subject is at present the Acts of the Apostles. The work may best be stated in Mr. Noble's own words: "The third page of the leaflet contains a brief analysis of the lesson for the evening, which (analysis) we read over together. The introductory services (2d page of leaflet) comprise appropriate selections of Scripture, which are read responsively, or otherwise as indicated; and considerable singing. In conducting the lesson I sometimes distribute slips containing paragraphs from commentaries, sermons, Bible Dictionary, etc., and Scripture references, and have them read by individuals in the congregation when called upon. I hope also before the course is over to have some original papers by persons in the congregation appointed to prepare them. I give a brief lecture myself, and occasionally (about once a month) use a stereopticon to illustrate localities, etc. This I expect to find very useful when we come to the missionary journeys of St. Paul. And it is a great help in getting and holding the attention of the young people. I do not claim that there is anything original in my plan, but I think it is a good combination of methods of which I have read, and so far it is working very well."

The Christian Association of Cornell University offers a thorough and attractive course of Bible Studies. It consists of the following subjects:

1. The Books of Samuel. Inductive (or critical) study of First and Second Samuel, aiming at a comprehensive knowledge of (1) the two books; (2) this period of history as a whole; (3) the more important topics which connect themselves with these books and their history. See "Studies on Samuel," *Intercollegian*, vol. xii (1889-90). In charge of Mr. Griffin.
2. The Life of Christ according to Luke. Inductive Method. A detailed study of the life and personal character of Jesus the Christ, aiming also to come in contact with Him as with a friend and example. See *Studies on Luke, Old and New Testament Student* for 1890. In charge of Mrs. Hooker.
3. The Gospel of John. A critical study of the Gospel according to John; a comparison of this Gospel with the Synoptic Gospels (Matthew, Mark and Luke); a study of its bearing on those books, and of the light thrown on the historical character of Christ. In charge of Prof. Wheeler.
4. Christ's Ethics. An attempt to determine from Christ's teachings and recorded actions his attitude toward various ethical questions (*e.g.*, property, family, citizenship, etc.) A comparison of material thus obtained with previous ethical teachings of Hebrews and Greeks (especially Stoics), in order to determine what is new and what a re-emphasizing of principles previously declared. A study of the application of this material to modern ethical problems. In charge of Mr. Creighton.
5. The Career and Character of Paul, as shown in the Acts of the Apostles and in the letters of Paul. Being an attempt to get a clear and defined idea of the per-

sonality of the Apostle to the Gentiles, and the times and conditions that produced the man; together with the practical lessons that such a career and character teach. In charge of Prof. Brainard G. Smith. 6. The Life and Teachings of Christ, with special reference to the Gospel of John. The course includes the study of a connected life of Christ, supplemented in part by topical study. In charge of Miss S. E. Hawley. 7. Training classes in Christian Work. These presuppose a fair intellectual knowledge of the Bible, at least sufficient to prevent one from making wrong applications of scriptural passages. They aim at a practical knowledge of the Bible and of spiritual truth and experience, which shall enable one to know and use the elements of Christian faith in aggressive Christian work.

In its preliminary statements the claim is made that the Association aims to present Bible study in every way that may be of use to various classes of students. Hence (1) intellectual (or critical), (2) spiritual (or devotional), and (3) practical study is taken up. The critical study of the Bible (in such courses as 1 and 3) should be of interest to *all* students who understand that the Bible has a moral and practical bearing on the world to-day. Hence it is thought certain that all students, whether members of the Association or not, will find some of the courses of interest to them; and it is hoped that all will feel free to avail themselves of the opportunity offered.

Synopses of Important Articles.

The Gospel of John.* The Tübingen school of critics would have us believe that the early Christians were distinguished above all other men for their rascality. Their theory is that the early Church was divided into two great parties, that of Peter on one side and that of Paul on the other. The feud was healed in the latter part of the second century by an unknown writer who wrote, in the name of John, the Fourth Gospel. This writing, borrowing its material from the synoptics, but remodeling and transforming it in accordance with a great idea, reconciled the disputants and laid the basis of Catholic unity. A wonderful achievement—to transport oneself into a bygone age and reproduce its spirit and life down to the minutest particular! But apart from the internal evidence, what does history say about the origin and use of this Gospel? (1) Polycarp (A. D. 69–156) knows nothing of the disputes between Peter and Paul. He speaks of Paul with the highest respect in his epistle. But Polycarp, on the testimony of Irenaeus, his pupil, was a disciple and friend of the Apostle John, and hence would be likely to side against Paul. (2) Irenaeus wrote a book against heresies about 182 A. D. in which he quotes from the Fourth Gospel as that of John, and uses it as an authority against errors of doctrine. Hence it must have been in use and in honor a long time before his day. (3) Tatian, writing about A. D. 170, undoubtedly quotes from this Gospel. His Diatessaron or combination of the Gospels manifestly contains as one of its constituents the Fourth Gospel. This Diatessaron has been recently discovered in an Arabic translation. (4) Justin Martyr, who died about the middle of the second century, makes certain quotations from what he calls the memoirs of the Apostles and their companions. Some of these quotations can fairly be explained only as coming from this Gospel. (5) Thus the date of the Fourth Gospel is brought within the first half of the second century, and it is so near the times of the Apostles and their immediate companions that no such forgery such as the Tübingen school claim could be made. It must have been written by the Apostle whose name it bears.

The external evidence for the apostolic origin of the Fourth Gospel is very clearly and simply put in this article. Of course clearness and simplicity in these complicated questions are obtained by omitting much that is pertinent to the question and by making positive statements on details where others would hold that there is room for doubt. Prof. Crooks has rightly emphasized the importance of the material in Justin Martyr. Here is one of the difficult and at the same time fundamental points to establish. It will be established, but the truth is that the victory is as yet by no means won. This article is useful as opening up to the student the questions at issue from a reverent and conservative standpoint.

St. John's Argument from Miracles.† John 20: 30, 31 implies two things: (a) that John's Gospel is not merely a sweet evangel, but an argument with a purpose; (b) that this argument uses as its chief element the miracles of Jesus.

* By Rev. George R. Crooks, D. D., in the *Methodist Review*, Jan., 1891, pp. 9–26.

† By L. G. Barbour, D. D., in the *Presbyterian Quarterly*, Jan., 1891, pp. 1–32.

These miracles, carefully examined, reveal that a unique supernatural force has been at work in the realm of matter and disclose a gradation of power from lower to higher. (1) The walking on the sea is in the realm of the universal force of gravitation. (2) The turning of water into wine is a deed done in the sphere of vegetable life which cannot be explained by modern science. (3) The multiplying of the loaves and fishes discloses a miracle in a sphere in which more of human labor is required than in the making of wine, in which very complex bodies—according to science—are manipulated, and in which animal food is introduced. (4) The healing of the nobleman's son, of the infirm man at the pool of Bethesda and of the man born blind introduce us to the realm of human life. With all the advance in medical science no such power as this here displayed can be manifested. (5) The raising of Lazarus is the bringing back of life to the body. Science cannot tell what life is, much less restore it to the dead body. (6) The resurrection of Christ is the highest miracle of all. It was something which he claimed to have power to do, and on which he staked the truth of his work.

This is the miracle argument of John. It comprises facts taken from the life of Christ, each of which is not opposed to science, yet cannot be duplicated by science; each of which is within the range of the common humble untrained observation of the disciples and others of that day. How can we explain it that, touching nature at so many points in these narratives, John nowhere makes mistakes? Notice how circumstantial John is in these accounts. He was a part of the scenes he describes. Consider how calm and unstrained is his narrative. He could not have been deceived, surely not a deceiver.

There is much that is interesting in this article, but the author's point of view is all wrong. There was no such argument as he imagines that he has discovered. The miracles were put in the Gospel for no such purpose as that he has so laboriously traced. No doubt the writer's views about these miracles are all valid and useful. But they were not John's views. If the reader of this article will remember this fundamental misconception of the writer, the reading of the article will afford him much interest, and, perhaps, be profitable to him. If such a reading should induce some one to take up and study the real facts about John's argument from miracles, it would be worth doing indeed. The subject is a fresh one, and one to which little attention has been paid.

The Present Relation of the False Religions to Christianity.* Many people are afraid to study heathen religions for fear that they will prove dangerous rivals to Christianity. The fact is that the case with them is the same as that with the religions of Greece and Rome. The latter we know thoroughly and hence do not fear. So must we know the Oriental religions. But this knowledge must be thorough, not partial. Christian teachers and scholars of old have not hesitated to study false religions. It is absolutely necessary to-day that missionaries should be familiar with the religious views of those whom they would reach. Otherwise they are liable to be surprised by the resemblances between Christianity and Heathenism, or unable to grasp the essential differences between them. There are many varieties of Buddhism, Confucianism and Taoism. Teachers of the Gospel must be able to get the rubbish out of the way that thus the truth may enter. They must get at the heathen's standpoint. Especially is this true to-day because of a revival of heathenism in the Orient. Missionary work in some of its features is becoming an intense

* By F. F. Ellinwood, D. D., in the *Homiletic Review*, April, 1891, pp. 291-300.

intellectual struggle. In India the Brahma Somaj incorporates many elements of Christianity in its system though now it has greatly degenerated. The chief school of anti-christian thought is the Arya Somaj a revival of Aryanism, a proud assertion of the primitive faith of the Aryans. This sect in rise and prevalence (*a*) shows how Christianity has made gross heathenism untenable, (*b*) testifies to a primitive monotheism. Heathenism, in its highest form, with a national or racial spirit of pride, presents itself as the Gospel's chief antagonist. Another school of thinkers, known as Theosophists, etc., deriving from India, holding the mystical mongrel views drawn from Hindu philosophy, needs investigation.

This is an informing and well-reasoned article. The study of Comparative Religion is shown to be not only of theoretical importance but of practical value in the advancement of Christian missions in the Orient.

The Humour of our Lord.* That such a title may shock some readers is not inconceivable. Consider some preliminary observations: (*a*) God and not the Evil One made humour, (*b*) the absence of humour in a recognized great man is held to be a defect, Jesus was too profoundly human and too intellectually great not to have possessed it, (*c*) some of the most saintly of the Lord's servants have been distinguished for humour,—from Jerome to John Knox.

(1) A special example of our Lord's humour is found in Matthew 11: 16-19; Luke 7: 31-35. How delicious is the take-off on the Rabbis and synagogue dignitaries in likening them to little children of the street, engaged in games of mimicry. In all this scene there was undisguised contempt and derision, yet it was sheathed in this humorous representation. Whatever be the exegesis of this difficult passage, one thing is clear, that jets of humour dart here and there over the Master's words. (2) Luke 13: 32, the message to Herod likening that ruler to a "fox" or "jackal" was humorously contemptuous of Herod's dignity. (3) The rebuke of Simon's under-breeding, Luke 7: 44-46, in which Jesus contrasted his behaviour with that of the "woman," must have had, with all its tremendous sarcasm and force of truth, its ludicrous side, flooring the dignity of the "Pharisee" in his own house before his guests. (4) The Sermon on the Mount is full of these touches of humorous contrast, lighting up the life and professions of the Pharisees, e. g., "pure in heart," *if* the salt have lost its savor, etc., the picture of the religionist sounding the trumpet, the disfigured and dirty faces of the made-up actors of fasting, the likeness of the egg and the scorpion. (5) Other examples are the comparison of the man and the sheep, the Corban illustration, the greater damnation of *long* prayers, cleansing the *outside* of the cup, the representation of Pharisaism by the old wine skins, by the elder brother who says "I serve thee,"—what winsome humour in all this! In Luke 18: 5, the touch in the parable of the unjust judge where he fears lest the widow by her coming "weary" or "bruise" him ("strike him under the eye" is the literal meaning), as though he feared from her personal violence, is a remarkable example.

A most charming chapter of incidents and arguments going to show that our Lord was possessed of a keen sense of humour and used it too with great effect. Why not? "Man of sorrows" was the Old Testament conception, but that does not at all mean "sorrowful man." Because we are told once that he "wept," shall we say that he never laughed? We may be sure that smiles clad that countenance more often than tears furrowed it. Mr. Grosart has done good service in calling our attention to the graceful pleasantry in which Christ clothed many of his keenest darts—as weighty as it was graceful.

* By Rev. A. B. Grosart, D. D., in the *Expository Times*, Nov., 1890, pp. 36-39, Feb., 1891, pp. 107-109.

Book Notices.

Ancient Ephesus.

Modern Discoveries on the Site of Ancient Ephesus. By the late J. T. Wood, F. S. A. London: The Religious Tract Society. New York: F. H. Revell. Pp. 128. Price \$1.00.

This little work belongs to the useful series of hand-books called "By-Paths of Bible Knowledge." It is a sketch of some of the most striking discoveries made by the author at Ephesus. Mr. Wood was fortunate enough to find the site of the famous temple of Diana. His trials, discouragements, delays and final success are briefly but vividly described. The Odeum, the Great Theatre, the scene of the concourse of the nineteenth chapter of the Acts, and the (probable) tomb of St. Luke were uncovered and described, as well as numerous inscriptions from both heathen and Christian hands. Much of the material which Mr. Wood found is in the British Museum, and is now being examined by archæologists. Some of it promises to be of great value. This book also contains some interesting details and incidents of exploration, disclosing some of the hardships incident to the life of one who gives himself to original archæological work. Some attractive illustrations are interspersed.

The Smaller Cambridge Bible: Acts.

The Smaller Cambridge Bible. The Acts of the Apostles, with Introduction and Notes. By J. Rawson Lumby, D. D. New York: Macmillan and Co. Pp. 160. Price 30 cents.

The present volume, which abridges the excellent commentary of Professor Lumby on the Acts, is a recent addition to the Smaller Cambridge Bible. The work is admirably done, and while it is to be regretted that the Old Version continues to appear as the basis of the commentary, and occupies so large a part of the valuable space in the book, yet the notes and introduction are useful and valuable in a high degree to teachers in Sunday-schools and private students. The renderings of the R. V. appear in the notes, and the use of black type to indicate corrections and improvements in the renderings adds to the convenience of those who study the book. The price is wonderfully cheap, especially as the make-up of the pages and the printing are in the usual excellent style of the publishing house under whose direction the series is issuing.

The Miracles of Jesus.

The Miracles of our Saviour Expounded and Illustrated. By William M. Taylor, D. D., LL. D. New York: A. C. Armstrong and Son. Pp. 449. Price \$1.75.

This attractive volume will, it is safe to say, be gladly received by many readers. Its plan is to present and discuss the miracles separately. A chapter is accordingly devoted to each one, except in a few instances, for example, the

healing of the multitude of sick at the door of Simon's house on a Sabbath evening, where individual treatment is impossible. An introductory chapter opens the book with a defense of the Gospel miracles and a refutation of the old arguments against their credibility. The apologetic work thus despatched, the individual miracles are taken up, beginning with the first, the water turned to wine at Cana, and closing with the draught of fishes after the Resurrection. The method pursued in a chapter is generally somewhat thus: the immediate setting of the miracle is first taken up; its probable place, its relation to what precedes, its occasion. Then follows a brief, vivid presentation of the miracle itself; a picture of the simple fact, clear and forceful. After this, and generally at more length, is given the meaning of the miracle, its significance to those who saw it and to us, and the teachings which it would convey. At this point comes the more practical part of the discourse, for the lessons are very direct and pointed, reducing to terms of personal living, facts, which, however well known as facts, may have been before unsuggestive of one's own needs or duties. The book throughout is characterized by a simplicity that invites and refreshes the reader. Yet there are not lacking passages of great beauty, for which these most touching scenes in Christ's life afford so endless an opportunity. The critical element in the book is quite lacking, for as is well known, these chapters were first delivered as a series of sermons before the congregation from whose pulpit the author so ably ministers. On the whole, the book is a most useful one, and will without doubt find a large place in the work of many Bible students.

Syllabus of Old Testament History.

A Syllabus of Old Testament History: Outlines and Literature, with an Introductory Treatment of Biblical Geography. By Ira M. Price, Ph. D., *Leipsic*, Professor of Hebrew and the Cognate Languages in the Theological Seminary, Morgan Park, Chicago. Chicago: Fleming H. Revell. Pp. i.-viii., 1-198. 8vo. Price \$1.50.

It is certainly true, as indicated by Professor Price in his preface, that "the old text-book method of studying Old Testament History must be superseded by one more stimulating and comprehensive." He might have said, *has been* superseded; for where Old Testament history has really been *studied*, the text-books now extant have long since been discarded.

The book, under consideration, professes to be only a syllabus, or outlines, intended "to lead the student along (?) the facts;" for that which most students lack is, not the ability to moralize and allegorize, but a knowledge of facts. Such a knowledge will be the best antidote in the world to the hapless, shall we say godless, sort of rubbish put out so frequently under the name of Bible-teaching.

Questions of criticism and chronology are purposely omitted, we are told, "because at this stage of the study they would only be a source of confusion." This cannot be disputed if the books is intended only for training school and academies; but if, as the preface declares, it is also prepared for colleges and seminaries, one must doubt right sharply whether the ground taken is the correct one. If such questions are not taken up in college and seminary, where, pray, shall they be studied? The mistake of the author, if it is a mistake, lies in supposing that any text-book can be equally well adapted to the wants and the needs of four so different fields of work, as the training-school, where the least possible amount of real Bible knowledge is called for; the

academy, where good work on a very general scale may and ought to be done; the college, where genuine investigation ought to be cultivated; and the seminary, where such work as that which is called for in this syllabus ought never to be needed—alas! that it should be so greatly needed.

After a general treatment of Biblical Geography, Literature (from p. 21, § 9, one gains the impression, which the author of course never intended, that there is a vital relation between the facts that the Bible has 66 books, Isaiah, 66 chapters; the O. T. has 39 books, the N. T. 27; the first section of Isaiah, 39 chapters; the second section, 27), chronological divisions, of which twelve are given, the syllabus proper begins.

Each section takes up a specific amount of Biblical material, e. g., § 14, the Creation—Gen. 1-2:3; § 19, the Deluge, 7-8:14 (should this not be 6-8:14), and includes (1) a statement of the more important topics with suggestions of treatment, and (2) references to the more accessible literature relating to these topics.

At the close of the book there is given a list of works which may be consulted in a more comprehensive study. The book is interleaved to permit the student to write down new facts and references which he may meet in his study.

The publication of this help is very timely. No conservative scholar dares to-day to write an Old Testament History. The church and the schools are not yet ready for it. Such non-committal presentations as this (non-committal even as to chronology) are all that it is wise to furnish the rank and file. Our ministers and teachers must be led to an appreciation of the *facts*. This manual is admirably adapted to do a genuine service to the cause.

The Pulpit Commentary: Galatians and Ephesians.

The Pulpit Commentary, Galatians. Exposition by the Rev. Prebendary E. Huxtable, Homiletics by Rev. Prof. T. Croskery and others. *Ephesians.* Exposition and Homiletics by Rev. Professor W. G. Blaikie, D. D. New York: A. D. F. Randolph and Co. Pp. *l.*, 345; *ix.*, 298. 1 vol. Price \$2.00.

One of the best introductions to any of the pulpit commentaries is furnished by Prebendary Huxtable to his notes on Galatians. In fifty pages he considers in much detail the questions connected with Galatia and the religion of the Galatians, the Jews in Galatia, the churches of Galatia, what led to the writing of the Epistle, its effect, date, object and contents. Two ample dissertations discuss the import of the term "apostle" in the New Testament and the circumstances which at this time led Paul distinctly and publicly to announce to the Church his properly apostolic commission. The notes are equally full and satisfactory. The scholarship displayed in them is of a very high order, and while they present no novelties of view, their independence of judgment, shown in ample presentation of the grounds for conclusions, is manifest.

The treatment of Ephesians by Dr. Blaikie is not so good from the point of view of historical study. There is opportunity for a fine historical exposition of this Epistle, but in this volume almost no attempt is made in this direction. The notes are clear, sensible and devout, without any special show of strength in scholarship or originality of conception. The homiletic work which Dr. Blaikie has done is the best part of his contribution to the Epistle. But he has not materially added to his reputation by anything which this volume contains.

Kirkpatrick's *The Book of Psalms*.

The Cambridge Bible for Schools and Colleges. The Book of Psalms; with introduction and notes, by the Rev. A. F. Kirkpatrick, B. D., Fellow of Trinity College, Cambridge; Regius Professor of Hebrew. Book 1. Psalms i.-xli. Pp. lxxix., 227. Cambridge: At the University Press. New York: Macmillan and Co. 1891. Price 90 cents.

This book has been long and anxiously waited for, as well as that other promised volume on the same subject by Professor Cheyne. Now that it has come, will it satisfy us? No popular commentary has ranked higher than that of the same author, Prof. Kirkpatrick, on the Books of Samuel. It is this fact which has led to expectations so high concerning the volume on the Psalms.

The introduction discusses in Chap. I., "the Book of the Psalms," in which the author's point of view is announced; critical and historical study is essential, . . . criticism is not the enemy but the handmaid of devotion. . . . Yet the true meaning is not limited to the "original" sense, if by this is meant only that which the writers could recognize in their own words. The words of these inspired poets were so shaped and moulded by the Holy Spirit that they might grow and expand with the growth of revelation, and 'gather wealth in the course of the ages.'

Chapter II. considers the position, names, numbering, and divisions of the Psalter, but contains nothing which deserves special mention. In chapter III. the titles are discussed, with the conclusion that they "do not contain certain information as to their authors, and many of the Psalms bearing the name of David or Asaph can not have been written by them;" but "we are not justified in rejecting the titles as blind and worthless conjectures. A sober criticism will allow them a certain weight." In Chapter IV., under "authorship and age of the Psalms," the ordinary conservative position is taken, that David is the author of many, and that the existence of Maccabean Psalms is altogether doubtful. Chap. V. on the collection and growth of the Psalter is, we must confess, unsatisfactory. Perhaps this is due to the uncertainty which attends the subject. Something better than the material furnished in Chapter VI. on the form of Hebrew Poetry was certainly to have been expected. Synthetic parallelism, for example, should not be made to include cases in which the parallelism is one "of form only without any logical relation between the clauses." By no means enough is said, even for an elementary treatise, on the subject of strophes. Chapter VII. treats carefully and well of "the Hebrew text, the ancient versions, and the English versions." Chapter VIII. presents clearly, though not as historically as might have been possible, "the Messianic Hope." Under the heads "Royal Messiah," "Suffering Messiah," "Son of Man," "the coming of God," and "the nations," this material is grouped. Our writer finds no directly prophetic psalms among them. They were written in view of contemporary events. This is true of Psalms, even of 2, 45, 22 and 110. And as to the fulfilment of them it is said: "Inspired words are springing and germinant in their very nature; they grow with the growing mind of man. They are fulfilled, not in the sense that their meaning is exhausted, and their function accomplished, but in the sense that they are enlarged, expanded, ennobled. What is temporary and accidental falls away, and the eternal truth shines forth in its inexhaustible freshness and grandeur." Chapter IX. considers (1) the relation of the Psalms to the ordinances of worship, (2) the self-righteousness of the Psalmists, (3) the so-called imprecatory psalms, concerning which many valuable considerations are put forth, but not in an

orderly or systematic manner ; (4) *the future life* ; the germ and principle of the doctrine of eternal life are found in Psalms 16, 17, 49 and 73, but no clear and explicit revelation on the subject.

In the treatment of particular Psalms we are compelled to express regret (1) that the introductory material in each case is not more full and distinct ; (2) that the historical element in the interpretation is not allowed to have a more prominent place.

Perhaps we do not appreciate the limitations under which the author worked, viz., the great uncertainty which undoubtedly attends any effort to assign the Psalms historically and the small amount of space at the writer's command ; and yet we believe that in spite of both these limitations a result more satisfactory than that before us could have been reached. The Psalter, after all, is nothing if not historical ; and any treatment which fails to do justice to its origin and growth, and to the special ideas found imbedded in the group of Psalms peculiar to each century, is at all events not a final treatment. In asking for something more *definite*, are we asking for what cannot scientifically be furnished ? We believe not.

We agree with the author in assigning Psalm 2 to the time of Solomon, and in his typical treatment, rather than in a direct prophetic interpretation : and in his general interpretation of Psalm 22, although there can be slight doubt that the Psalm was originally the utterance of the Jewish nation in exile, forsaken alike by men and God.

And now, in spite of a feeling already expressed, that the book is not what we had expected, not what we had a right to expect from one who had done such splendid work as Professor Kirkpatrick, we must say in closing, that, everything considered, it is the best "help" on this subject to put into the hands of the ordinary Bible student. There is no reason to suppose that the volume of Prof. Cheyne will, in any sense, take the place of this volume. The book shows everywhere careful and painstaking work. It is a good book ; it was greatly needed ; it will do great good.

THE SUMMER SCHOOLS FOR 1891 OF THE AMERICAN
INSTITUTE OF SACRED LITERATURE.

Pupils of the Institute will be interested to know some of the details of the Summer School work to be offered this year. It is worth a great deal, even to one who is a regular and diligent student by correspondence, and who is conscious of increasingly successful work, to have a few weeks of contact with the living instructor, and to be inspired with his enthusiasm and earnestness. To this end these schools are held at different parts of the country, fully equipped with courses that are full of interest and value, and with instructors who are able and experienced.

Many persons have an idea that no one can accomplish much in three or even six weeks. They have only to attend a Summer School to be disabused of this notion. The motto of the schools is "concentration." Pupils are urged to select one or two subjects, rather than a number, and to devote themselves wholly to these. Working under this plan marvellous results can and do follow the daily application of even a few weeks. Men come to a Summer Assembly who never saw a Hebrew letter before: at the end of six weeks they can read ordinary Hebrew with considerable ease. In the same way those who know Hebrew, but are unacquainted with Arabic, Assyrian or other cognates, may lay a very good foundation for intelligent private study or investigation by a session or two at a Summer School. It is even easier to become proficient in New Testament Greek. If they only realized it and would *act*, hundreds of Bible students, Sunday-school teachers and others could, in a short time, become able to read the Greek Testament with facility, thus enabling themselves to appreciate and use the instructive comments and suggestions of the best commentaries. Bible students in the English have, perhaps, the best opportunities of all at the Summer Schools. English courses have been offered for the past three years at Chautauqua, but this year, both at Chautauqua and at the other centres mentioned in the advertisement, the opportunities afforded to all the seekers after Biblical instruction are unusually numerous and valuable.

For special information in regard to the locations, dates and instructors of these schools, we refer our readers to the advertisement in this number of the *STUDENT*. For a full prospectus, outlining more in detail the information which those intending to go to a Summer School desire to receive, address the Principal of Schools,

WILLIAM R. HARPER,
Drawer 15, New Haven, Conn.

Current Old Testament Literature.

American and Foreign Publications.

231. *La Sainte Bible. Texte de la Vulgate, traduction française en regard, avec commentaires théologiques, etc. Evangile selon Saint Matthieu.* Introduction critique et commentaires par L. Cl. Fillion. Traduction française par Bayle. 2^e édit. Paris: lib. Lethielleux. 13 fr.
232. *Die biblischen sieben Jahre der Hungersnoth nach dem Wortlaut e. altägyptischen Felsen-Inscription.* By H. Brugsch. Leipzig: Hinrichs.
233. *Smaller Cambridge Bible for Schools. The First Book of Kings. With Map, Introduction and Notes.* By the Rev. J. Rawson Lumby, D. D. Macmillan. 0.30.
234. *The Epic of the Inner Life: being a new translation of the Book of Job, with an introductory study and notes.* By Prof. John F. Genung. Boston: Houghton, Mifflin and Co. 1.25.
235. *Hibb.* By J. G. F. Hoffmann. Kiel: Haeseler. 2. —
256. *A New Translation of the Psalms, with Introductory Essay and notes.* By John DeWitt, D. D., LL. D. New York: Anson D. F. Randolph and Co. 1891.
237. *The Psalms. Book I. Psalms 1-41. The Cambridge Bible for Schools.* By Rev. Prof. Kirkpatrick. New York: Macmillan and Co. .90.
238. *Präparationen zum Alten Testament. 5. Abth. Präparation zu den kleinen Propheten.* 3. Hft. Habakuk (Schluss), Zephanja, Haggai, Zacharia, Maleachi. By Freund u. Marx. Leipzig: Violet. —.75.
239. *Salomon: son règne, ses écrits.* By Mgr. Meignan. Tours: impr. Mame.
240. *The foundations of the Bible: studies in Old Testament criticism.* By R. B. Girdlestone. London: Eyre and S., 3s. 6d.
- Articles and Reviews:**
241. *Wright's Introduction to the O. T.* Notice by Cheyne, in Academy, Feb. 21, 1891.
242. *Notes on Genesis.* By Bishop Perowne, in the Expositor, Feb. 1891.
243. *Appendix to Dr. Perowne's "Notes on Genesis." The Mosaic and Geologic History.* By Prof. T. G. Bonney, in the Expositor, Feb. 1891.
244. *Naumann's Das Erste Buch der Bibel.* Rev. by Budde, in Theol. Litztg., Mar. 7, 1891.
245. *The Babylonian Legend of the Serpent-Templer.* By W. S. Boscawen, in Bab. and Or. Rec. 4, 11.
246. *The Pentateuchal Question. III. Gen. 37:2—Ex. 12:51.* By Prof. W. Henry Green, D. D., in Hebraica, Jan. 1891.
247. *The Order of the Legislation at Sinai.* By C. H. Waller, in the Theo. Monthly, March 1891.
248. *Zahn's Das Deuteronomium.* Reviewed by Budde, in Theol. Litztg. Feb. 7, 1890.
249. *New Exegeses Required by New Discoveries. Joshua 10:12-14.* By H. Crosby, D. D., in Hom. Rev., Mar. 1891.
250. *The Chronology of the Divided Kingdom.* By John D. Davis, Ph. D., in Pres. and Ref. Rev., Jan. 1891.
251. *Studies in the Psalter. 27. Psalm. cxxxix.* By T. W. Chambers, D. D., in Hom. Rev., Mch. 1891.
252. *The Song of Songs.* By G. Lansing, D. D., in Evang. Rep. Mch. 1891.
253. *Smith's Isaiah 40-66.* Notice by Cheyne in the Academy, Feb. 21, 1891; by the same in the Expositor, Feb. 1891.
254. *Gladstone's Impregnable Rock of Holy Scripture.* Rev. by Prof. Robertson, D. D., in the Crit Rev., Feb. 1891.
255. *A Plea for Bible Study.* By A. T. Pierson, D. D., in Hom. Rev. Mch. 1891.
256. *Southern Palestine in the 15th Century B. C.* By Rev. Prof. Sayce, in the Academy, Feb. 7, 1891.
257. *The Moabite Stone and the Hebrew Records.* By J. D. Davis, Ph. D., in Proc. Am. Or. Soc., Oct. 1890.
258. *Alexandre le Grand et les Juifs en Palestine. I.* By H. Bois, in Revue de théol. et de philos. 1890. 6.
259. *Four Weeks in the Wilderness of Sinai.* By Dr. H. C. Bolton, in Bulletin of Am. Geog. Soc. 22, 4, 1890.
260. *Dalman's The Divine name Adonaj and its History.* Rev. by P. A. Nordell, in Hebraica, Jan. 1891.
261. *Smith's Religion of the Semites.* By Prof. Henry P. Smith, in Hebraica, Jan. 1891.
262. *Zoroastrian Legends and their Biblical Sources.* By Rev. A. Kohut, D. D., in the Independent, March 19, 1891.

Current New Testament Literature.

American and Foreign Publications.

263. *Testamentum, novum, graece*. Recensuit C. de Tischendorf. Ed. ster. XII. Leipzig: B. Tauchnitz., 1891. m. 2. 70.
264. *The New Testament With Annotations, References, and a Chronological and Historical Index*. Pub. with the approbation of Cardinal Gibbons. Baltimore: Baltimore Pub. Co. 1. 25.
265. *Der geschichtliche Christus. Vorbereitung u. Erfüllung*. By H. Ziegler. 5 Vorträge, geh. in der Aula d. Gymnasiums zu Liegnitz. Glogau: Flemming. m. 1. 50.
266. *Gewicht, das, der historischen Zeugnisse f. die Auferstehung Jesu Christi*. Für gebildete Leser. Breklum. [Christl. Buchhandlg.] m. — 50.
267. *Hand-Commentar zum Neuen Testament*. 4. Bd. 2. Abth. Briefe u. Offenbarung d. Johannes. Bearb. v. Holtzmann. m. 2. —; 4. Bd. cpl. 5. —; geb. 7. —
268. *Ammerkungen üb. die Komposition der Offenbarung Johannis*. By P. Schmidt, Freiburg: J. C. B. Mohr. m. 1. 50.
269. *Le Nouveau Testament et les Origines du christianisme. Études apologetiques*. By T. Fontaine. Paris: libr. Retaux-Bray.
270. *A Diatessaron of Tatian: a preliminary study*. By J. R. Harris. London: Camb. Warehouse, 58.
271. *A history of the Jewish people in the time of Jesus Christ: being a second and revised edition of a 'Manual of the history of New Testament times.'* By E. Schurer. 2nd division.—Index. Edinburgh: Clark. 10s. 6d. & 2s. 6d.
- Articles and Reviews.**
272. *Salmon's Introduction to the New Testament*. Rev. by Rev. J. A. Cross, in the Crit. Rev., Feb. 1891.
273. *Carpenter's The First Three Gospels*. Rev. by Rev. Prof. Iverach, in the Crit. Rev. Feb. 1891.
274. *A Survey of the Synoptic Question. 1. Recent Literature*. By Rev. Prof. W. Sanday, in the Expositor, Feb. 1891.
275. *Prof. Huxley and the Swine Miracle*. By W. E. Gladstone, in the Nineteenth Century, Feb. 1891.
276. *The Conquering Light. John 1:5*. By Prof. W. A. Stevens, in the Hom. Rev., April 1891.
277. *The Miracles of our Lord. 28. The Opening of the Eyes of one born blind. John 9: 1-41*. By Rev. W. J. Deane, in the Hom. Mag., March 1891.
278. *On the Quotations from the Old Testament in the Fourth Gospel*. By T. K. Abbott, in the Classical Review, Feb. 1891.
279. *The Training of the Apostles*. In the London Quar. Rev., Jan. 1891.
280. *The Gift of Tongues. 1*. By A. Wright in the Theo. Monthly, March 1891.
281. *Seneca and Paulus, verglichen hinsichtlich der äusseren Beweise der Echtheit ihrer Schriften*. By C. M. Mead, in Der Beweis des Glaubens 1891. Jan.
282. *Westcott's Epistle to the Hebrews*. Review by J. Henry Thayer, in the Classical Rev. Feb. 1891.
283. *The address of the epistle to the Hebrews*. By H. P. Smith, in Presbyterian and Reformed Review 1891. Jan.
284. *"The Gospel to them that are dead."* [1 Pet. 3: 18, 19.] By T. D. Witherspoon, D. D., in the Hom. Rev., April 1891.
285. *The Divine Authority of the Scriptures versus Rationalistic Criticism*. By D. S. Gregory, D. D., in Hom. Rev., Mch. 1891.
286. *Is the Pre-millennial View of the Second Advent Scriptural?* By Rev. B. W. Boggs, in the Bapt. Quar. Rev., Jan. 1891.
287. *Recent Explorations in Palestine*. By Selah Merrill, D. D., in Mag. of Christ. Lit., Mch. 1891.
288. *Schurer's Jewish People*. Rev. by Vernon Bartlett, in the Crit. Rev., Feb. 1891.