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READERS of the biographical sketch of Prof. Oakman S. Stearns in the January number of *The Old and New Testament Student* are requested by the writer of that article, Prof. Brown, to note the following correction: "Prof Stearns was born October 20, 1817 instead of October 21, as there stated." Attention is also called to the fact that in the same number, pages thirty-nine and forty-eight of the "Inductive Bible Studies" were transposed. Those who are working upon these "Studies" will find their difficulties greatly lightened by noting this error and making the necessary transposition.

It is a singular phenomenon of history that the biblical religion, although originating in the rudest of Semitic peoples, and in outward form and shape modelled by Semitic surroundings, nevertheless, owes to Aryan races its spread, and its expansion into an all-subduing world-faith. No Semitic people as a whole ever embraced Christianity, with the single exception of the Abyssinians, and by them it was received from the Greeks to whom they were indebted for their entire intellectual and spiritual development. The inheritance of Shem has, as a matter of fact, passed into the hands of Japheth, and the historical people of the revelation are no longer in possession of its blessings. Israel's loss of her greatest glory—is there a more lamentable catastrophe in all history?

THE advance made by Bible study in America, within re-

cent years, is a matter of congratulation even aside from the leading and practical end in view, that of gaining a better and deeper knowledge of the "law and the testimony." As an indication of the introduction of better methods of study it has a value entirely its own. Sound scholarship is based upon the investigation of primary and first sources of information; the use of only secondary sources must lead to unsatisfactory results. As a matter of scholarly thoroughness and soundness the direct study of the biblical words is in closest sympathy and harmony with the highest ideas and ideals of the best modern thought; and in the nature of the case must furnish a firmer foundation than could possibly be secured by dealing altogether or for the most part with books *about* the Bible. In accurate investigations only primary sources have authority, the value of all others depending upon the fidelity with which they reproduce the data of these first sources. A careful study of one of the biblical Books must be more beneficial than the study of a half dozen commentaries upon that Book, since the latter can represent the thoughts of the former not in their originality but as filtered through the personality and peculiarities of the author. A Bible student can do himself no better favor than to put himself into such a condition that the primary sources of Christian knowledge are accessible to him, that is, by becoming sufficiently acquainted with the original tongues of the Scriptures to make independent use of them. Otherwise his knowledge of the message of Revelation must be from secondary sources exclusively; even if these be of exceptionally reliable character, he cannot read his Master's message as his Master gave it, but must trust to others to interpret it for him.

THE problem of Old Testament lower (or textual) criticism is one of a peculiar nature. In method it must be quite different from the same criticism when applied to the New Testament. The Hebrew manuscripts extant do not reach a higher age than the ninth or tenth centuries A. D.; in other words they date some fifteen hundred years after the closing

of the Old Testament canon. Hence according to strict critical principles they can be employed only in settling the original character of the traditional or Massoretic text as it existed at the time these manuscripts were written. What critical aids have we to determine the character and history of the text in the centuries intervening between the date of writing and that of the earliest manuscript authority? The leading and indeed the only helps are the versions, the Septuagint being historically and intrinsically the first in value. While for the New Testament the manuscript authority entirely crowds into the background the versions and patristic citations, in the study of the Old Testament text these versions and citations must be the principal guides. Naturally opinions will differ widely as to the principles controlling the application of the material gathered from versions to the Massoretic text; and also as to how far the latter should be changed and altered on account of the former. The traditional Massoretic text as it appears in the earliest manuscripts, shows a wonderful agreement in readings; there are few variants of the slightest importance. Looking at these somewhat remarkable phenomena, that the ups and downs of fifteen hundred years have preserved the text in almost absolute integrity, literary critics, in the light of what they learn from the history of other texts, notably of the New Testament text, where less than three centuries produced tens of thousands of variants, have reached the conclusion that this singular agreement can only be the result of a determined effort to establish agreement and harmony where disagreements must have existed before. Accordingly there is a school of Old Testament text criticism which, following the bold advances of Lagarde, believes that all our existing Hebrew manuscripts are the reproduction of one archetypal MS. from the days of the Emperor Hadrian, all the other varying manuscripts having been destroyed. No evidence is offered in support of this proposition, except indirect evidence, particularly the argument that even the errors of the traditional text are conscientiously copied into all the manuscripts.

Over against this school another class of critics, more conservative and cautious, accepts the agreement of the manu-

scripts as a proof of the fidelity and correctness of the historical text, and hence does not accept changes in the text on the basis of the many variants of the versions, except for good reasons. It is a well known fact that mere priority of time does not necessarily imply a more correct text, and the bare fact that the Septuagint, the Peshitto, the Vulgate represent dates centuries earlier than the Hebrew manuscripts does not in itself prove that these readings are themselves better than those of the Massoretic text.

From such different standpoints the study of the Old Testament text is carried on, or is beginning to be carried on (for systematic work in this department is comparatively new). Cornill, distrusting the Massoretic tradition and accepting the superior authority of the Septuagint has published a proposed restoration of the text of Ezekiel, in which nearly every verse shows departures from the Massoretic readings, especially in omissions. Ryssel, on the other hand, has more conservatively improved the text of Micah with the various critical aids, and finds that the Septuagint, so far as this prophet is concerned, is useless for purposes of text-criticism. For the few slight changes which he thinks the case demands, he asserts no higher authority than that of conjectural criticism.

But that the study of the Old Testament text *is* a field that requires much work no one acquainted with the facts in the case can deny. Without a doubt the traditional Hebrew text contains errors which have crept in during the handing down of this text from century to century. Not all the Old Testament books have been equally fortunate or unfortunate in this regard. The books of Samuel, for instance, show the most undoubted evidences of errors in the present text. So conservative an exegete as Keil accepts here as elsewhere the necessity of finding a better reading than the text offers. In the two books of Samuel he makes corrections in the text in 1 Sam. 6:19; 8:16; 13:1; 14:18; 2 Sam. 4:2; 6:4, 5; 8:10, 13; 9:11; 14:26; 15:7, 31; 21:8, 19. Orelli, in his new commentary on Isaiah and Jeremiah, in the conservative "Bible-work" edited by Strack and Zöckler, accepts such changes in Isa. 17:9; 23:13; 44:12; 53:9; Jer. 2:34; 3:1; 8:3; 9:

21; 11:15; 15:13. Indeed the fact and the necessity of text-criticism which have been accepted for decades in New Testament work without a protest, have now become accepted in the Old Testament also; the controversy is only on the principles and methods according to which the work shall be done.

THE question as to whether or not "commenting" shall be allowed in the public reading of the Scriptures is one open to almost infinite discussion. Every such question has two sides. One may approach it from the ideal point of view. There may rise up before him the vision of a church service in which the worshippers are wisely attentive to every element of the service and keenly responsive to the uplift of song and prayer. They are intelligent students of the Word and thoughtful listeners when it is read in public. In such circumstances the conclusion is arrived at with promptness and finality—"No 'commenting' in reading desired here. Let us have no intruding alien voice of scribe or homilist." All this is doubtless true. But the presumed case is an ideal one. In real life your public reader of the Scriptures finds but a rare and chosen few of this ideal sort among the people. On the mass of less thoughtful auditors, dull or inattentive to the familiar syllables of Holy Writ, the careful, finished and scholarly elocution is quite lost. Familiar passages are greeted with friendly recognition and at once unintelligently listened to. Those less known are for a while curiously followed but, if difficult or commonplace, quietly neglected.

It is the favorite idea of a modern critic that there is a spell in the very words and sentences of the English Bible. But it is a spell which no healthy devotion has woven, and the sooner it is broken, the better for intelligent worship. It is too often sound without sense to the majority. How shall the public reading of the Bible be made practically helpful to the mass of the worshippers?—this is the real question, to be settled from the point of view of the ordinary worshipper and on no theoretical basis. It is not what scholars conclude ought to be or what would please elegant, refined and æs-

thetic religionists. The problem is not so easy of solution. A much lower and more complicated series of considerations must be admitted. It is the people who are largely indifferent when the Scripture is being read in the church services, that must be satisfied. How is it to be done?

One element, at least, in the solution lies along the line of simple and wise 'comment' in reading. Of course the practice may be carried to excess and become burdensome. It may be done without study and become trivial. It may take the character of an intellectual exercise and so become exhausting. It may aim at the sensational and become flippant or nauseating. Do these excesses or mistakes make the legitimate exercise itself contemptible? Certainly not in any reasonable estimation. On the other hand the quiet word of explanation, the hint of application, the persuasive or hortatory addition rouse and attract the hearer, or move him to intelligent devout thought. There is no loss of feeling, there is gain in attention and intelligence and therefore in the efficiency of worship.

Like a low-toned gentle accompaniment to a sweet song this skillful commenting not only does not detract from the beauty and spiritual intensity of the major melody; it even strengthens and brings it out into clear and impressive relief. To read a chapter in the Bible thus, requires careful thought and common sense, devoutness and intelligence in the reader. But when he has it well done, he will enjoy the satisfaction of having made a passage live again, and will have prepared the minds and hearts of the people for intelligent and earnest attention to his preaching.

DOES the Bible attract or repel? Is it not a fair question? Those who are acquainted with the Bible fall into three classes: (1) its friends, those drawn to it; (2) its enemies, those hostile to it; (3) those who are indifferent. How, now, shall we explain the existence of the second and third classes? Where lies the responsibility? Is it in the Bible itself, or is the explanation to be found in connection with something entirely on the outside? We must all recognize the difficulty of the question here raised. We do not wish to say that the

Bible really repels men; nor is this true, except in the sense that everything good repels that which is evil. Perhaps another form of the question would be more true to the facts in the case. Why does the Bible fail to influence these classes? It is divine; it has accomplished great wonders in the world; the very history of its influence proves to the minds of many of us, its supernatural character. Why now, when it is capable of working such transformations, when it has in so many cases exerted this unique and wonderful influence, does it, in so many other cases, utterly fail to make itself felt? In this form, the question becomes one of wide scope, for we are really asking, Why the good does not everywhere prevail? But limiting the inquiry for the present to the Bible itself, and leaving out of view the influence of the Holy Spirit, why, we ask, does it not do what, under all the circumstances, we *have reason* to expect it to do?

The answers, here furnished, are not thought to be all that might be said; they will, however, account in part for the condition of things:

(1) Many who profess a belief in the Bible, really do not believe in it. The only evidence that they do believe is the claim which they make. But their life, their every action belies this claim. Will a thinking man, however strongly inclined he may be toward an acceptance of the Bible, be influenced by that book, when those who are the professed believers in it, live and claim the right to live in a manner directly contrary to the principles which it inculcates? If a belief in this book cannot improve the lives of those who are its followers, why should one believe in it? To the inconsistency of professed believers may be charged a large share of the existing indifference and hostility toward the Bible.

(2) Again; the non-believer is invited to accept—what? The Bible? In many cases, *yes*. In many other cases, however, not the Bible, but a distorted representation of it. If the Bible *itself* were taught, ten men would accept it, where to-day one man acknowledges its supremacy. The difficulty is, that the Bible is misrepresented. The wonder is, that so many accept it. If we would but fling aside the traditions which have grown up around it, some of which have indeed almost shut it out from sight; if we would but pre-

sent for acceptance the simple, wonderful truth which it contains—the divine element—leaving in the background the human rubbish which has almost overwhelmed it, men would no longer hesitate. To the unreasonable, erroneous, distorted, false teaching of certain so-called Christian teachers, men whose every word is as effective as the tongue of the evil one himself in driving farther and farther from the truth, to these may likewise be charged a large share of the prevailing indifference and hostility toward the Bible. Do the sneers of an Ingersoll turn men from the Sacred Book? Much more effective in producing the same results are the babblings, the travesties upon human thought which come from certain mouths, from certain commonly quoted books.

(3) But the responsibility does not rest altogether upon inconsistent believers and misrepresenting teachers. If the facts were known, it would be found that of those who profess an indifference or hostility to the Bible, a large proportion have never fairly looked into it to ascertain its contents. The scoffer, ninety-nine times out of a hundred, can be silenced by a question which will compel him to exhibit his acquaintance with the Sacred Book, or his ignorance of it. If there is such a thing as dishonesty in the world, that man is guilty of it who professes to know something which he has never examined, who inveighs against a thing of which he knows nothing; and yet this is often the position of the so-called *moral* man,—the man who does not need religion, or religious conviction to help him live. The skeptic is generally the most ignorant man in the world so far as concerns the Bible. In the few exceptional cases, the knowledge possessed is similar in character to that of a certain class of Bible-teachers, distorted and erroneous; it differs from this in the purpose and spirit which lie back of it.

These are some of the causes for the existing state of things. We are not to suppose, however, that in this particular the world is worse to-day than in times past. There are evident signs of progress. The Kingdom of God is spreading. With every century, its sway increases. The time will yet come, when the Sacred Volume which we cherish shall be accepted as the guide of life by all men under all the heavens.

THE CONDITIONAL ELEMENT IN PROPHECY.

ILLUSTRATED BY ISAIAH 66: 12-24 AND OTHER PASSAGES.

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When one begins the work of applying to the language of the Hebrew prophets sound principles of interpretation, in order to obtain, by the help of these principles, the exact form and contents of the conceptions in the prophet's mind, he soon comes to ask himself how far these conceptions have found, or can find, an actual historical realization.

Let us take, for example, the last part of the sixty-sixth chapter of Isaiah, verses 12-24. The conception of the prophet, expressed in these verses, according to any justifiable or defensible method of interpretation, must be about as follows:

(1) Jehovah will give to Jerusalem great prosperity, glory, and joy (vs. 12-14).

(2) But his enemies he will destroy in great numbers with fire and sword (vs. 15, 16).

(3) Even Israel itself shall be purged; for the idolatrous element shall be destroyed out of it (v. 17).

(4) Somewhere near Jerusalem, Jehovah will gather together all the nations that have afflicted and oppressed her, and they shall see her glory, and behold the majesty of Jehovah's wrath, which shall flame forth as a sign against them, bringing upon them a swift destruction (vs. 18, 19).

(5) Yet a remnant of these nations shall be spared; and this remnant, now fearing Jehovah, and earnest in his service, shall go willingly to peoples afar off, those with whom Jehovah has no controversy, because they have not yet known of him, nor done harm to his chosen people, to make known to them the glory of Israel's God (v. 19).

(6) This spared and penitent remnant of the nations shall also bring back in honor to Jerusalem those of God's chosen people who have been exiles and captives in their lands (v. 20).

(7) Jehovah, on his part, shall show his favour towards this

spared remnant of the nations by adding some of their number to the holy band of the priests and Levites of the new commonwealth (v. 21).

(8) But Israel shall be the queen-nation of the world; and her sacred days and her sacred rites shall forever shape the life and the religion of all the nations of earth (vs. 22-23).

(9) Near Jerusalem shall lie the bodies of those who were slain in the day when Jehovah rose up in wrath against the gathered nations; and these slain shall be abhorred of all men, consumed by a fire that is not quenched, and a worm that does not die (v. 24).

Now it may be fairly and reverently asked When and where did all this have a historical fulfillment? When or where can it, in the future, be historically realized? Not certainly in the history of the Christian church. For, whatever method of interpretation may be adopted, literal, figurative, or mystical, two elements in the prophetic conception will have to be allowed as fixed and indispensable, unless we are willing to say that there cannot be any fixed and sure principles of interpretation for the Bible, and that the *language* of the Scriptures cannot be treated and read like other language. But, if we say this, we virtually destroy the Bible. For, if its language is not the language of other books, what language is it? Who knows? No man on earth, whatever may be known in Heaven. If we cannot read the biblical Books, as we read other books, so far as their words are concerned, how shall we read them? We are left with no Bible; we have only a great enigma, with which the wildest fancy may play fast and loose at will. It would be wiser and more reverent to deny inspiration itself, than to say that we may not know, by the principles of a sound Hermeneutics, derived by induction from the study of human speech, what is the meaning of Scripture language. In the former case, we should at least have the great facts of revelation sure. In the latter case we could be certain of nothing.

In the prophetic conception before us, we may, then, be certain of two elements: (a) the existence, in the future seen by the prophets, of three classes among the true worshippers of Jehovah, the "all flesh" of verse 23. These are (1) Israel itself, (2) the remnant, penitent and pious, of the nations de-

stroyed by Jehovah, and (3) the more distant nations not involved in the great destruction. (b) The perpetuity of the nation, both the state and the institutions, of Israel. The other nations, although they are to share in the blessings of the future, are not to be identical with Israel, nor even on an equality with her. They are to serve her interests, and promote her welfare. Moreover, this separateness and subordination are not to be temporary, but permanent conditions. So that, if we should admit that Israel, in the passage before us, might somehow stand for the Christian church, the condition of things here depicted, can never be historically realized in the future of the church. For the conception of the prophet is entirely opposed to the New Testament conception of the church and its future, in which there is to be no Greek *and* barbarian, but one flock and one shepherd, and all are to be brethren of equal rank and condition.

This passage is only one of many. What, then, shall we say in view of the fact that historical realization is so often impossible for the prophetic conception? There seem to be only two ways in which to explain the evident fact. One is to say that the prophetic conception, because of the limitations existing in the prophet's own intellectual and spiritual condition, as these were created by his place in the history of revelation, necessarily often rendered, despite the inspiration of the Spirit, his conception of the future fragmentary, incomplete, or, so far as the form went, untrue to the historic reality of the future. The other way is to suppose that prophecy often had a conditional element; and that the prophet, in such case, set forth what he was endeavoring to realize in the national life. The gift of the prophet seems always to have been bestowed rather to secure a better life for the present than a magical knowledge for the future. Hence, if the national life was not bettered, and the appointed mission of Israel was not realized, it was of little moment, as it appears, whether or not the prophetic vision of the future found a historic correspondence. God had plans for Israel, apparently, which came to nought because Israel did not see aright the days of her visitation, and did not rise to her glorious opportunities. This does, indeed, as one says it, raise the old question of the Divine sovereignty and the freedom of Man.

But, for this discussion, that question may be ignored. The fact must be that which has been stated. Else what did Jesus mean when he said, as we are told in Luke 19: 43-44, "Thine enemies . . . shall dash thee to the ground, and thy children within thee, . . . because thou knewest not the time of thy visitation;" and, when just a little after this, as is recorded in Matt. 21: 43, he declared, "The kingdom of God *shall be taken away from you*, and shall be given to a nation bringing forth the fruits thereof"? Accepting, then, the fact that man's conduct conditions in this world, as in the next, God's dealings with him, may we not safely conclude that the conditional element in prophecy is, in part at least, the cause of the evident fact that the prophetic conceptions have not been, and cannot be, always realized in the actual history of the world, and of the kingdom of God.

It is not the purpose of this paper, to discuss the question whether this conditional element in prophecy is the complete explanation of the lack of correspondence between conception and historic fact. It would be fair to ask whether other causes do not also contribute to this result. In particular, one might inquire whether or not the explanation first suggested, that of the necessarily partial and imperfect character of the prophetic conception, might be reasonably and reverently thought of also as at least a partial cause. But all this would be foreign to the purpose of the present discussion, and is, therefore, left undone.

It only remains to consider the natural and fair question, does not this presence of a conditional element destroy the value of prophecy? That depends on what the true value and intent of prophecy were. Our attitude of mind in replying to the question, will depend upon what we think they were.

If we fall into the same error, into which the prophet Jonah fell some centuries ago, and suppose that the minute and accurate foretelling of a future finally and irrevocably pre-determined, is the chief aim of prophecy, our attitude of mind towards the conditional element of prophecy, will probably be very much the same as was his. He had preached, with great earnestness, what appeared, from the language used, to be a most certain and unconditional fact. "Yet forty days," he had cried, "and Nineveh shall be overthrown." "But

God repented of the evil which he said he would do unto them: and he did it not." Jonah seems to have put great stress on the exact fulfillment of his prediction; and, when the historic fact did not correspond to his utterance, we read that "he was angry." One could easily think that some modern interpreters had not only adopted his view of prophecy, but had entered largely into his feelings about it. We find another case of conditional prophecy, which was not at all conditional in the uttering of it, in 2 Kings, ch. 20, the case of the sick king Hezekiah. His immediate death was positively announced. But prayer and tears added fifteen years to his life. This time the prophet was a man of nobler soul, and deeper spiritual insight; and the unfulfilled prophecy was no vexation or offense to him. He seems to have seen clearly what seems evident enough to a thorough and reverent student of the Old Testament now, that the purpose of prophecy was to secure a present rather than to foretell a future, and that its value lay in its power to secure the present for the sake of which it was uttered. If this was accomplished, the future could safely be left to the care of the God to whom it was also a present.

These cases illustrate well enough how a prophecy that is unconditional, so far as its language is concerned, may after all have a conditional element in it. It may be they afford too slight a basis for the induction that all prophecy is more or less conditional. But we need no induction to establish this fact. We have God's own word for it. He himself has told us, as we may read in Jeremiah 18: 7-10, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

THE STUDY OF THEOLOGY AT CAMBRIDGE.

By A CAMBRIDGE GRADUATE,

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It is the aim of this article to give some account of the work done in Theology at Cambridge under the guidance of the various teachers appointed by the University and the different Colleges.

A glance at the Syllabus adopted by the special Board of Divinity for the present year is sufficient to show that Theology is by no means a neglected study. In addition to the six university professors, no fewer than eighteen college lecturers are offering their services in the different departments of theological work. The courses arranged for are about sixty in number, the average attendance at which will vary from three or four hundred down to the twos and threes occasionally to be found, who are proof against the dullness of a third- or fourth-rate lecturer. And besides these, there is that very important factor in Cambridge University life the "Coach." Often the ablest men devote themselves to this kind of work, and the average undergraduate, provided his means allow, could not generally do better than place himself as soon as possible under the guidance of a competent "Coach." Otherwise he may lose much of his time in aimless and desultory reading. This is a serious danger. There is too much choice left to the ardent but uninformed freshman, and often the first two or three terms are thrown away.

The number of men who study Theology is considerable. The Theological Tripos cannot indeed yet vie in numerical importance with the Classical or Mathematical or Natural Science Triposes, but a very fair number enter for it and a still larger number attend some of the Theological lectures. Many make it their special subject for the final examination for the ordinary degree: and others who intend to take orders

in the Church of England find it to their advantage to take up some of the courses, as by so doing they are excused parts of their "Bishop's examination."

Most of the lectures are framed with a view to the requirements of the Tripos, and it will therefore be best to state briefly the range of subjects included therein, at the same time endeavoring to estimate the relative value of the work done in the different sections. These may be described as Old Testament, New Testament, Church History and Doctrine.

I. *Old Testament*: which includes the history of the chosen people to the time of Christ, their literature, politics and theology with special reference to a given period; translation from the historical books, of which two are generally selected for more careful study; Hebrew grammar and composition; history of the Text and Canon.

The papers set are mainly grammatical and historical in character. The questions raised by recent criticism are barely touched upon, and very good papers might be done by those ignorant even of the existence of the Wellhausen school. This conservatism is characteristic of all the work done in the Old Testament. It is careful and scholarly and presents a striking contrast to the bolder critical methods represented at Oxford. The Hebrew scholars at Cambridge have nearly all been made by the Rev. P. H. Mason, President and Hebrew lecturer of St. John's College. No one who has come into contact with Mr. Mason can doubt the accuracy and thoroughness of his scholarship. There is no greater Hebraist in this country. And yet we cannot help wishing that he was something more than merely erudite. It may not indeed be well for the student of the Hebrew language to enter largely into the different questions of modern controversy, and it is no doubt right that our teachers should insist above all on accuracy and pure scholarship in the earliest stage, but when so many interesting questions are in the air, it is impossible not to wish for some introduction to them.

Some of the questions perhaps would not have arisen if knowledge of Hebrew had been more exact, and if there had not been an attempt to explain it on foreign principles. At any rate the Hebrew world owes a debt of gratitude to the

Englishman, who more than anyone has protested against this unwarrantable application of classical methods to a language so different from Greek and Latin as Hebrew undoubtedly is. And yet it is hard for the most docile pupil to place absolute credence in a man who has so much contempt for the work of others in opposing schools and speaks with cold disdain of the labors of such an eminent body of men as the Old Testament Revision Committee.

Many of his disciples are more liberal than himself, but there is no prominent teacher who adopts the methods and results of the specifically "critical" school, though Bishop Ryle's son promises to give more serious attention to the movement. We cannot forget of course that we have in our midst one of the men who has done most to popularize German methods in England. But Dr. Robertson Smith is not an outcome of the Cambridge school. Moreover since his arrival in Cambridge, he has been so taken up with other work, that he has had little direct influence, at any rate upon the undergraduates of the University.

II. *New Testament.* Three papers are assigned to this section in the examinations: the first on Textual criticism and the Canon of the New Testament together with Greek grammar and composition: the second on the Gospels; and the third upon the Acts, Epistles, and Apocalypse. Besides translation and retranslation, questions are set upon the grammar and interpretation of passages: the structure, contents and teaching of the different books, and anything else that the ingenuity of the examiners may suggest; the only restriction being that consideration of different readings must be confined to certain specified books.

The thorough and exhaustive character of this section leaves nothing to be desired. In order to excel here, a very intimate acquaintance with the language and ideas of the different writers is essential. Indeed it is in this part of the subject that the strength of Cambridge is best seen. We cannot easily speak too highly of our teachers here, or overestimate the value of their contributions to theological study. We who belong to the generation that has listened to Lightfoot and Westcott and Hort have reason to be proud

of the achievements of our *Alma Mater*, and to rejoice in the permanent enrichment which each department of New Testament work has received at their hands. If we desire a text constructed on scientific principles, it is to the labors of Dr. Hort that we turn. If we wish to know how the different books of the New Testament obtained their places in the Canon, we consult Bishop Lightfoot or Canon Westcott. If we are in doubt as to the meaning of a verse or the purpose of an epistle, it is to the same men that we look for the most reliable interpretations.

III. *Church History and Doctrine.* This section comprises the history of the churches up to the Council of Chalcedon 451, A. D., together with the development of doctrine during that period. The paper set on doctrine is not regarded with much favour by the average undergraduate, and the marks scored are generally extremely low. This may be due partly to the fact that the work in this subject is usually left until the last term or two, when the claims of revision are asserting themselves with appalling emphasis; but partly also, it may be, to the difficulty of the papers set. Very great latitude is allowed the examiners, and the field is perhaps too wide. For besides a history of the formation of the creeds, which is fairly definite, questions may be set upon the opinions of any of the early teachers, however obscure, upon any doctrine formulated or discussed during the period.

In this section, as indeed in all, the word which best indicates the methods employed is "historical." The question is not raised "Is this what ought, or ought not, to have been said or decided?" but simply "What as a matter of fact has been the decision of the churches on the points raised."

In this subject Cambridge has produced at least two men whose work will be remembered:—Dr. Lumby, for his clear exposition of the history of the creeds; and the late Dr. Swainson, for his contributions to the same subject and his very important work on ancient Liturgies. No enumeration of books written on the creeds would be complete without those "Two Dissertations" of Dr. Hort which seem to meet the student of the creeds at so many points.

These subjects constitute the first part of the Theological

Tripas, which is taken at the end of the third year of residence. A few men proceed at the end of their fourth year to the second part of the Tripas. The subjects here are similar and treated upon much the same lines so that it is unnecessary to enter into details. Periods of Modern Church History are added to the ancient. Special attention is given to the Septuagint, Apocrypha and Liturgies; but otherwise there is little difference. It is necessary only to take one of the sections into which this part is divided, and to do one thoroughly is a good year's work. The historical method is still strictly adhered to and even in the doctrinal section, where an essay is required on some theological subject, little scope is given to the candidate for the exercise of independent thought. All that he has to do is to make himself master of the opinions of the wise men of old and be able to arrange these in an orderly way.

It will probably be clear from this brief sketch what the University of Cambridge conceives to be the most fruitful methods of theological study. It evidently holds that the materials out of which our theology must be constructed are to be found in the Jewish and Christian literatures, and that, in the main at least, the way in which those data were handled by the earliest constructors of creeds was the best way. Both of these assumptions may of course be challenged; but they are both necessary to justify the choice of subjects which the University has made the foundation for theological work.

With regard to the first assumption, objection may be made that only some of the materials are used. Why restrict the study of religious thought and expression to the two literatures mentioned? Other nations have shown remarkable religious activity, and left behind them distinct traces of their views on the subjects with which Theology deals. Why are these neglected and attention concentrated on the literature of one nation? Two answers are possible:—(a) there is nothing in other literatures which has not been better said by those whose works are included in the Canon of Scripture, or (b) the expressions of religious convictions among other nations cannot be regarded as sufficiently trustworthy to warrant

their use in the construction of our theology, inasmuch as they were not directly inspired by God. Which of these answers would now be given we will not ask. Certain it is that the belief which prompts the second answer has been the determining agent in the past in limiting the data of theology.

In passing we must notice the fact that lately a change has taken place and although the study of other religions has not been placed among the subjects required for examinations, Dr. Westcott has for a few terms been lecturing to large audiences upon "Some Pre-Christian Religions." This may mean no more than that interest has been aroused in this comparatively new region of thought; yet if the Board of Divinity had regarded it as unimportant in connection with the study of theology, it would not have been justified in recommending the course of lectures Dr. Westcott has been giving. May we not regard it as a step toward a more scientific conception of theology?

Whether theology ought to be regarded as a science in the strict sense of that term, and if so, whether it can be taught as such so long as all its teachers are required to give their assent to the Thirty-nine Articles and other formularies of the Church of England, are questions into which we must not here enter. But the larger spirit in which theology is being approached cannot fail in time to modify and supplement still further the teaching already given.

At a time when the conviction is gaining ground that theology cannot profitably be studied in isolation from other branches of human thought, the question as to the completeness or incompleteness of any university curriculum is almost an idle one. No three or four years' course can lay claim to completeness. The theologian must have some acquaintance with the general scope and main conclusions of Natural science. He must be a philosopher and able to avail himself of the facts and truths of pure Reason. He will not willingly ignore truth however disclosed. It is his work to accept the labours of men in other fields, and interpret the known universe of fact and truth through the highest conception of the human mind, the idea of God. Unless he can do this Theol-

ogy must cease to claim her proud title as the Queen of the sciences. Hitherto the connection between Theology and Philosophy has hardly received the recognition it deserves. It is therefore a matter of congratulation that next term a new movement in this direction is to be started. The newly appointed "Ely" Professor of Divinity, Prof. Stanton commences a course of lectures on Christian Ethics. If this new attempt is successful, a meeting-point will be established between the two, which can result in nothing but good. It is well that this common ground should be occupied by both. There is no more fruitful branch of philosophical study than ethics; there is no province of thought which Christianity can more justly claim as hers by right.

In conclusion one word may be said about the two teachers who most profoundly influence the undergraduates of the university. They are undoubtedly Dr. Westcott and Mr. H. M. Gwatkin, the one the "Regius" Professor of Divinity, the other the lecturer in Church History at St. John's College and one of the most successful "coaches" for all the subjects of the Theological Tripos.

The distinction of the theological mind into the "mystical" and "rationalistic" is a convenient one and each type has been well represented in the history of Christian thought since these two unmistakable tendencies found expression in the rival schools of Alexandria and Antioch. Perhaps it would be too much to say that Dr. Westcott belongs wholly to the first type. He is much nearer however to it than to the opposite pole. A third type is however possible. Between the mystics, on the one hand and the logicians on the other, there is the golden mean of common sense. It is the common sense view of Theology that Mr. Gwatkin so ably represents. Unable to live in the rarer atmosphere which is natural to Dr. Westcott, equally unable to rest satisfied with much that goes by the name of rationalism, he is a typical Englishman. He is not so well known outside the University as he deserves to be. Beyond his two books on Arianism he has published little. Yet inside the University few men are better known or more heartily appreciated. Men from all the colleges flock to his lectures and he has practically all the teaching in

Early Church History to do. His career as a student was brilliant and unique. In one year he obtained no less than three first classes, viz., in the Mathematical, Classical and Moral Science Triposes. The next year he added to this exceptional achievement a first class in Theology, taking along with it two or three of the university prizes. Subsequently he devoted himself to the study of history and has been an examiner for the Historical Tripos. Not content with this he has taken up Natural Science as a "hobby" and has considerable acquaintance with some parts of the subject. Lately, I believe, he has been adding to his already astounding range of knowledge an acquaintance with Law and Jurisprudence. One half of this would prove too great a weight for most scholars. Yet he is as buoyant and genuinely human as any man in the University. His lectures are delivered with only the scantiest notes before him. They are packed full of information, models of orderly arrangement and relieved by flashes of irresistible humour. His appointment as Church History lecturer required the avowal of his attachment to the English Church of which he is a sincere member. Believing that his work could be best done as a layman, he has never taken orders—a fact which may have stood in the way of his promotion. His views with regard to church organization, the priesthood and sacraments are uncompromisingly opposed to the claims of the sacerdotalists; and the vigour with which he attacks pretensions which he believes to be historically indefensible sometimes draws down upon him the wrath of the High churchmen, who look upon him as almost a dissenter. This he is not. Yet his sympathy is largely with them. No man is ashamed of his Nonconformity in his presence, and he regards nonconformists as the "backbone" of the Theological Tripos.

Dr. Westcott is so well known that any description of him seems superfluous. Only by living in the University however can one fully estimate the value of his influence. It is not simply because he is regarded as one of the greatest living theologians that his lectures are so well attended. There is a fascination about the man which attracts, apart altogether from the peculiar worth of what he says. He is almost as

great a power outside the lecture room as within. No one takes greater interest in the life of the university. There is no more prominent figure at the various meetings held to create interest in foreign missionary work or the pressing social questions of the day. There is none whose loss we should feel so much.

THE LITERARY FEATURES OF THE GOSPELS.*

By G. HENRY EWING,

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The problem of the synoptic gospels is a difficult and complicated one. How shall its demands be satisfied? How shall we trace back to their causes these remarkable phenomena? To determine the true place of the gospels in the literary scale, it is essential that we inquire concerning the original sources and learn what influence these exercised upon the writers. Literary criticism enables us to sift the traditions of the church and weigh external testimony; and it also leads us to construct theories and hypotheses based upon an examination of the text itself, by which results approximately correct are reached. Recourse was had to a theory which has become well established. It is an undoubted fact that the apostles in their ministry following the death of their Lord and during the persecution of the Jews and the consequent spread of Christianity, selected from the innumerable acts of Jesus certain prominent or representative words and deeds of which they made use orally. Thus a cycle of events and discourses would be constructed and would be continually gaining a more set form. It was only natural that in the entire absence of any Christian literature such an oral gospel should rise into prominence. As the early teachers of the church made use of this tradition in their conduct of religious exercises, the people must have

*Continued from January number.

grown familiar with its phraseology. The same expressions and the same thoughts would be in everyone's mouth. What an influence must this have had upon the pens of the gospel writers as they attempted to transmit to paper the same instructions and for the same purpose!

But even this, important as it is, does not entirely satisfy the conditions of the problem. A critical and comparative study reveals an interdependence of the gospels. Matthew clearly had the work of Mark before him; for, while we have reason to believe that Mark was written first, as appears in the more evident reference of Matthew to the destruction of Jerusalem, (Matt. 24: 3-31; Mrk. 13:3-27), yet there is a marked similarity in structure. In each we find passages of healing or of miracle-working alternating with passages of teaching, all which are interspersed with passages relating to rising opposition. Between Matt. 14: 1-21:46 and the corresponding passage in Mark (6: 14-12:12) the parallelism is still more remarkable. Luke, too, was probably acquainted with the gospel of Mark, but, as we have reason to judge, was independent of Matthew. * How otherwise explain the fact that in Matthew the discourse known as the Sermon on the Mount is given consecutively while in Luke the same material is scattered over several pages and given in detached portions? Why should Matthew alone have given so many details of the infancy of Jesus, and why should Luke have been the only one to relate a single incident of his boyhood?

We are told by Papias, one of the early Fathers, that Matthew wrote in Hebrew the sayings of Jesus. If so, how is it that we have only a Greek Matthew and no trace left of any such collection of sayings? The answer to this question is found in the fact that the Hebrew or Aramaic of that day was scarcely more than a dialect, and accordingly when this collection was incorporated in a Greek work of more extended scope, there was no further call to preserve the original text which would thus naturally fall into disuse and soon be lost.

Thus far we have examined some of the literary features of

*This may be readily seen by a comparison of Mark 14:13, 14 with Luke 22: 8-11; and of Mark 14:21 with Matt. 26:24; and also by comparing Matthew and Luke in the parallel passages.

the gospels, regarding them in the light (1) of the external situation and (2) of their internal relations to one another. It now remains to analyze, as we shall be able, the literary characteristics of these writings individually. We now proceed to this special criticism, considering Mark first, as occupying this position in the chronological order.

Fair conclusions may be arrived at in regard to the peculiar characteristics of Mark by the study of a single chapter. By such an analysis e. g. of the first chapter, we learn that Mark is dramatic in his vividness, his intense action, his realism, and, rhetorical in his variety and his conciseness. Very few of the discourses of Jesus are to be found in this gospel, for their introduction would only mar the action and would not accord with the terse, vigorous style of the writer. Mark relies on the impression made by a vivid description of the deeds of Jesus rather than by the slower movement of his didactic work. To Mark Jesus was the wonderful miracle worker, rather than the divine teacher.

The gospel of Matthew, as we have seen, is probably a redaction of the Aramaic *Logia* collected by the apostle himself. Its diction is more uniform and unvaried than that of the other gospels. Hebraisms are frequent, as is natural in a work derived so largely from an Aramaic original. Aramaic words are often transferred without the accompanying explanation that we find in Mark.

The distinctive aim of this gospel is, clearly, to represent Jesus as the Messiah whose advent to the earth, as a spiritual King, is the fulfillment of the prophecies of the Old Testament. Directed as it is especially to the Jews, its author, himself a Jew, recognized and realized the difficulties which must have arisen in their minds when they found Jesus to be one who came to minister and not to be ministered unto—a spiritual and not a temporal King. Accordingly, we find in Matthew a greater abundance of Old Testament quotations than in any of the other gospels. The expression, "In order that it might be fulfilled" occurs again and again, so often as to be a distinguishing characteristic of this gospel. The kingship of Christ is especially emphasized by the genealogy given in the first chapter, where his descent is traced from David. In

the Sermon on the Mount, Jesus quotes several times from the Mosaic law and shows himself to be the final expansion and fulfillment of it. Undoubtedly the Scriptures of the Old Testament greatly affected the style and thought of the early Christian writers. Although the people had few written copies, the Law and the Prophets were read in the synagogues and the familiar words were passed from mouth to mouth. So strongly were the forms of conversation and the channels of argument affected by this diffusion of the Old Testament Scriptures that indirect allusions are found throughout the gospels even more abundantly than explicit quotations.

But Matthew's gospel was founded on no such narrow basis as to confine Jesus' ministry to the Jews. While first of all King of the Jews, he was as truly the King of the whole world, and Matthew dwells on the universality of Christ's mission. He quotes the broad principle of the new Kingdom as laid down by its founder, "For whosoever shall do the will of my Father which is in heaven, he is my brother and sister and mother." Matthew, more than either of the other synoptic writers, records the opposition of Jesus to the narrow prejudices and the bigotry of the Jews and his condemnation of their unbelief and obstinacy. (See Matt. 13: 10-16; 23: 1-39).

The gospel of Luke presents a pleasing contrast to the production of Matthew. From first to last, it is full of joy. It begins with hymns and ends with praises. "Glory to God" is the key to the whole gospel; it is indeed a message of good tidings. To it we owe the record of the great hymns of the church—the "Benedictus," the "Magnificat" and "Nunc dimittis" together with the "Ave Maria" and the "Gloria in excelsis;" so that its author deserves the appellation of the first Christian hymnologist.

This has been called the most literary of the gospels. The writer begins with a specific and personal statement of the contents of his production and tells us of his endeavor to give an accurate account, in order, of the events of Christ's life. In diction Luke shows a fondness for classical compounds and expressions peculiar to him are numerous. His Greek is scholarly; his style of expression shows ability as a writer;

his sentences are more rounded and rhetorical than even the rhetorical Mark. But his diction is more uneven than that of either Matthew or Mark. One cause of this feature is easily traced to the sources referred to in his preface. These, we learn, consisted of several previous attempts to preserve in writing the biography of Jesus. They evidently were in Hebrew, at least in part, and may have included the primitive Aramaic of Matthew. Through the influence of these attempts, Luke's gospel has received Hebraistic tinges in many passages. As Mark was guided in his writing by Peter's words, so Luke, who was an intimate companion of Paul, must have been influenced in his conceptions by the broad spirit of the Hellenistic missionary.

The third gospel has come down to us as the most complete record of the life of Christ. Luke alone dwells on the months preceding Christ's birth, telling us of Zacharias, Elizabeth and Mary, and of Simeon and Anna; and he alone has given to mankind a single glimpse of the youth of Jesus. To Luke we have also to turn for the extended account of the last journey to Jerusalem (9: 51-18: 14). He holds forth the humanity of Christ and makes prominent his compassion for the poor, the outcast and the bereaved. He also records six notable occasions when Jesus engaged in prayer. This is also the most universal and catholic in its spirit of all the synoptic gospels. It relates the parables of the Good Samaritan, of the Pharisee and publican, and of the Prodigal Son, all of which go to show that Christ came to save both Jews and Gentiles.

The contrast between the gospel of John and the synoptic gospels is evident at first sight. The tradition that St. John when he found in the writings of the other evangelists the bodily history of the Lord, composed a spiritual gospel, expresses the true relations which exist between these writings. It was only after the intervention of many years that the fourth gospel was written,—years of rapid growth in the Christian church—years in which the apostle had attained to a ripe maturity and could address his flock at Ephesus as "little children." How changed was the writer of that spiritualized gospel, that gospel of love and tenderness, from the

hasty disciple who in his wrath would call down devouring fire upon the heads of the inhospitable Samaritans! Yet how truly the same, for who but the loved apostle whose head rested on the Master's bosom, and into whose hands the dying Christ intrusted his mother, could have reached to that infinite conception of the Saviour of the world which represented him as the Incarnate Word of God? The difference was not one of character but of development of character. The very simplicity of his style and thought is a result of that balanced depth of character which could pierce the mysteries of the new Kingdom and with true poetic insight could, amid the complex and uncertain conceptions of the Messiah, then so prevalent, present in all their simplicity the truths which lie at the foundation of the Master's teaching. While all the gospels are in a sense biographies, the gospel of John represents most truly the philosophy of the life of Jesus in distinction from the more purely historical features found in the synoptic gospels. There was need of a work of this character; heretical sects had arisen and were asserting their subversive doctrines regarding the personality of Christ. If the doctrine of the "Word made flesh" was not emphasized as the keynote of John's gospel solely to refute the dualism of the Gnostics, these certainly found their doctrines thoroughly antagonized by the whole spirit of the work. John's was a contemplative nature he was loth to enter into polemical discussions and we find that far from being controversial the express statement is made that "these [words] are written that ye may believe that Jesus is the Christ, the Son of God."

The gospel of John is supplementary to the synoptic gospels. Very little of the material in the former is found in the latter; yet such landmarks are given that we can locate the events which it contains in their proper relation to the general history in the other narratives. It is supplementary not only in the additional facts related, which are comparatively few, but also in its conception of the Christ, as brought out in his recorded discourses. It is here that we learn of Jesus as the Word which was in the beginning with God and which was God; and of the unity of Father and Son. Accordingly the gospel is largely devoted to a record of the

words of Christ. Here alone are to be found the important discourses of his last ministry in Jerusalem, which shed so much light on his lofty spiritual nature.

Perhaps the central feature of John's style is its extreme simplicity combined with comprehensiveness and depth. The simplicity of his vocabulary is marked by the frequent occurrence of characteristic words, such as, "word," "truth," "love," "life," "light." But more than this, it also extends to the construction and the combination of sentences. John avoids complexity. He prefers co-ordinate conjunctions to subordinate. Repetition is used for clearness and in order to avoid the use of subordinate clauses. The introductory sentences of the gospel illustrate well this simplicity.

The fourth gospel is poetic both in form and in thought. Throughout we see the working of a Hebrew mind. The author quotes frequently from the Jewish Scriptures, seeking to show how they point to Jesus as the promised Messiah. Parallelisms such as underlie all Hebrew poetry are to be found. Instances of this feature are frequent. (See 8:14, 15, 18, 23; 14:27.) The gospel deals with infinite truths. Is it strange, then, that its style should reflect the ethereal purity and spirituality of the thought? Is it a matter of surprise that one who had been a most intimate companion of Jesus during his ministry, and who by his intense love for him had obtained a deeper insight than any of the other disciples into the depths of the infinite heart of Christ should seek the highest and most permanent form of expression for his overflowing thoughts?

With John's gospel the unity of the inspired record of Christ's life is completed. The temple in which Jesus the Christ is ever to be found the central figure was finished. Wrought by human art, it stands and will stand throughout the ages, for the divine hand has inwrought in its very fabric the true elements of permanency. So long as the infinite and eternal Son of God lives and rules in the hearts of men, so long will the gospel story which embodies his words and deeds, live to win and save the lives of men.

THE NEED OF BIBLE STUDY.*

By REV. ALBERT E. DUNNING, D. D.,

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The devotional reading of the Scriptures marks, and to a large extent measures, the spiritual life of the churches. That is what we most vividly remember of the piety of the last generation. The godly men and women who gave us birth found in the pages of the Bible, as in a mirror, pictures of their own experiences, illumined with celestial or lurid light, and pored over them with intensest interest, in wonder, fear, or love. This generation does not surpass the last, and probably does not equal it, in its devotional use of the Scriptures.

A new literature on the Bible has sprung up, which is far more widely read than were any religious books in any previous generation. What are its characteristics? It must be remembered that neither the devotional nor controversial literature of the Bible, till near the middle of the nineteenth century, ever seriously questioned the current traditions concerning its origin, history, or purpose. The one was occupied with considering devout feelings and what creates them; the other with the meaning of doctrines concerning God and man, not with the facts or methods concerning their communication from God to men. To examine these critically was popularly regarded as sacrilegious.

But this new literature boldly interrogates the Bible on its own record of its history, scrutinizes the channels through which divine truth has come to men, and its unfolding in human experience, and on the basis of what it claims to have discovered, proposes to restate both doctrines and duties.

I do not assume that this literature is accurate or satisfac-

* Read before the National Congregational Council, Worcester, Mass., November, 1889.

tory, only that it has great power of attracting attention to the Bible. These studies of scholars are coming down to the people in popular forms. They are reflected and distorted in fiction, read by those who never have read the Bible. So its statements are being considered as never before. The Bible was meditated upon by the last generation with results in sweet and saintly character. It is examined by this generation with awakening conscience and desire to know the truth. How may we direct that study to similar and greater results in holy character?

There are at least two things which give us encouragement to this effort:

First, the great increase in available knowledge of the Bible and of the divine revelation which it presents. More and more valuable historic facts concerning it have been discovered within the last fifty years than during the entire previous period since the Reformation. Its records have been compared with those in the earth, in the sky, in itself, in secular history, and in the history of language, till some beliefs which were half a century ago regarded as essential to Christian faith are generally discarded, and others which were little thought of have come into prominence, *e. g.*, few intelligent persons now believe the Bible to teach that God created the earth in six literal days; but the view which recent study of the Scriptures has unfolded, of the sweep of His creative power through myriads of centuries, impresses us far more profoundly than our fathers were impressed with the might and majesty of the Creator of the universe of worlds. Or, again, it is no longer held as essential that men should believe that those who wrote the Bible were passive instruments through which the will of God was made known to men. That view is left to the heathen whose prophets were soothsayers and diviners, and to spiritualists who pretend to pass into trances and become mediums of imaginary beings. But the discovery that the inspiration of the Spirit of God quickened and exalted the minds of men who used all their own faculties in harmony with the divine will to make known that will, gives new emphasis to the authority of the Bible by bringing the outward voice into the inward personal

life. To us, as to the Israelites, the voice from the midst of the thunder and smoke of Sinai means less than the teaching of Moses and his successors.

Further, the lay Christian of average intelligence knows more about the Bible than did the average minister of fifty years ago. In proof of this, it is only necessary to say that the average layman has access to far more helpful literature on the Bible than had the minister of fifty years ago, and uses it.

The second thing is that Christians are ready to study the Bible, never so ready as now; but they need guidance. There are more people ready to learn than there are qualified teachers ready to teach them. This is made plain by the summer assemblies which have sprung up in nearly every State in the Union within the last ten years, to which thousands come for Bible study, and by the large Bible classes in many of our cities. Many Christians are saying, "I do not enjoy my Bible, but I want to. Teach me how." Popular desire for Bible knowledge is great and growing.

Let me now try to show how to meet this desire more effectively than we are doing. I offer as a suggestion this plan:—

We have now passed to the study of the Gospel of Luke for the year 1890. We have in every community mature minds who wish to be Bible students. Let the subject for that class be, not the Gospel of Luke only, but the life of the ideal man, Jesus the Christ, making the lessons its prominent points. Let the minister plan and issue beforehand, for the quarter, outlines of these studies. These are not for his Sunday school, but for his teachers' class. As he uses them, he will show his teachers how to appropriate so much of these outlines in the international lessons as will suit the comprehension of their pupils.

The breadth of his subject, and the variety of its related themes, will enable him to hold all his people, without weariness, to this one line of study. Let the minister encourage the reading in families of biographies of Christ such as Stalker's, Edersheim's, and Geikie's, and such treatises as Godet's "Studies in the New Testament," Fairbairn's

“Studies in the Life of Christ,” and Thompson’s “Theology of Christ.” By such a pursuit the student will soon discover that the gospels are only a fragment of the record of that larger life which issues from beyond the horizon of the past and stretches beyond the vision of the future. He will ask questions concerning the kingdom which the Christ came to found, whose root ideas are in the Old Testament, and whose full realization is in prophecy. He will find that the Bible, as a whole, must be searched to find the answers to these questions, and is a literature, the chief source of the literature that inspires and has continued life. This will lead to a comprehensive study of the whole Bible, beginning with its primary facts, of which the majority of the church are woefully ignorant. Then follows the study of the development of the teaching of the Bible, beginning with the earliest facts in God’s revelation of himself and of his relations with men, tracing their growth through the experiences of men and of nations as they take on new meanings, till at last the facts of the Christian faith stand forth in the completed Bible, to grow richer in the apprehension of the church, as the Holy Spirit interprets them with increasing clearness in human experience.

By such study, better than by any other, the teacher learns how to teach; for every principle of teaching is illustrated by God’s method of teaching the race, from his giving the primary facts of revelation to its earliest childhood, to the mature disclosures of his purpose to bring the race into a perfect unity in Jesus Christ. Such an introductory training gives the Christian worker confidence and power to inspire confidence. If it could be made a definite object in the churches it would add much to their power.

Such a study made general would aid greatly the intelligent comprehension of the Bible, and of the true object of Christian work; of the first, because it discovers that the inspiration of the Bible is not merely a series of communications from God, but is a divine process of teaching truth brought up by his guidance out of human experience into utterance; of the second, because it shows that God’s method with each single life is the same as his method with the race.

He gave mankind the simplest facts concerning himself and his relations with them, and taught these facts mostly by object lessons. It required at least two thousand years to bring them to a condition in which they could receive the Ten Commandments, the simplest basis of moral law. Our fathers absolutely reversed the process, and attempted to give first the most difficult thing to the child. Who can imagine God giving Adam, as a primary revelation, the Westminster Catechism to be committed to memory? Our fathers seem to have regarded the mind of the child as constructed like the stomach of a cow, so that he could first swallow his mental food, then bring it up and chew it afterwards. The object of Christian work is to put truth into experience and then give it utterance. The student of the Bible expects to find new knowledge, and to come to new apprehension of truth, and to express it in new forms. Ignorance repudiates truth and error alike, if they are not found in the standards. One of the most difficult things to bring men to believe is that increase of emotion is not necessarily advance in Christian character, and that there is no growth in spiritual life without growth in knowledge of the truth.

Some suggestions naturally follow our consideration of this theme.

1. The great need is for better teaching. The church has sent forth a cry, but it has not been clearly understood. It has been supposed that the call is mainly for *more* ministers. When appeals for men to enter the theological seminaries are not met by larger numbers, then it is supposed that the difficulty is that men are not willing or able to prepare themselves by thorough study. So training schools are opened, and provided with brief, and mostly with fragmentary and disconnected, courses to create material to supply the demand for ministers. The churches in this country far less need more ministers than better ones, and a wiser disposition of them, and a large increase of lay workers wisely placed and guided.

It is a mistake also to suppose that every country parish, east or west, with a constituency not larger than many a Bible class, cared for by men and women who maintain

themselves by other callings, needs the entire strength of a minister prepared by ten years' study. There is great and needless waste of force in carrying on Christian work in this country. The Christian church as a whole would be stronger and more useful to-day, if it had fewer pastors more wisely organized and distributed. What is needed is more competent teachers of the Bible who do not depend on it for their living. There are hundreds of parishes which are in size only Bible classes. They ought to be led by teachers under the direction of bishops of larger dioceses.

Training schools for Christian workers are becoming numerous. They have large possibilities of usefulness, but their limitations need to be more clearly defined. It is not their business to make ministers. If the ministry is to maintain a high position in the respect of the people, we must have some uniform standard of examinations, and some competent board of examiners to issue certificates. Let us have Christian workers, deacons and deaconesses, if you please to call them so, as many as possible; but let our ministers be proved and approved, "faithful men who shall be able to teach others also."

2. The churches need more teaching by ministers, and less preaching in proportion to it. Why should not the second service be a service for Bible study by the entire church and congregation? It has been tried occasionally, and, so far as I know, successfully wherever the minister is competent to teach. The people are eager to be led in the study of the Bible.

3. More permanent pastorates are greatly needed, and could be maintained by teaching ministers. The average service of one hundred and fifty ministers in one of the foremost Congregational States in the Union was recently estimated at less than eleven months. One reason is, the preachers have exhausted their stock in trade within that time. There are too many sermon peddlers, whose packs are their barrels, who walk through dry places seeking rest and finding none, except for a few months. When one of these is gone out of a church, seven other peddlers, worse than himself, seek to enter in and dwell there; and the last state of

that church is worse than the first. It is not to be expected that such churches will be trained in Christian knowledge; that organized work will be maintained among the young, or that permanent work of any kind will be done in it. It is better that the pastor should renew himself, than that he should be replaced. That he can do, and remain with increasing acceptance if he is a prepared teacher of the Bible.

4. Finally, united effort by the churches to secure for them some fitting plan for Bible study, based on the conviction of its need, promises a great revival of interest in the truth. The time is ripe for it. Discussion of religious questions extends to all classes. Schemes for promoting human brotherhood are many, and sympathy of men for men is becoming more Christian in its tone. The ideal man is Jesus Christ; the ideal society is the kingdom of God. The Bible reveals them both; the Christian minister and the Christian church are appointed to make them known. Working together to that end, they will gain it, and "now is the acceptable time."

THE POSTEXILIC HISTORY OF ISRAEL. VIII.

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NEHEMIAH AND THE SACRED WRITINGS.

A vast number of Jewish and Christian traditions, of various ages and various degrees of credibility, connect the completion of the Old Testament with the times of Ezra, of the Great Synagogue, of the Samaritan schism, of Nehemiah.

According to the classical passage from Maimonides (cited, for example, in Ugolino, vol. 1., col. 12) the "Consistory of Ezra," that is, "the men of the Great Synagogue" included Haggai, Zechariah, Malachi, Daniel and his three companions, Nehemiah, Mordecai, Bilshan, Zerubbabel, and others, the whole number being a hundred and twenty, and the last man in the list being Simon the Just.

In the *Pirke Aboth* of Rabbi Nathan the Babylonian, dating from about the middle of the second century A. D., is the passage:

"Moses received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets delivered it to the men of the Great Synagogue. . . . Simon the Just was of the remnant of the Great Synagogue."

These two represent an immense number of passages which speak either of the men of the Great Synagogue, or of Ezra in those relations in which he was the leading spirit among the men of the Great Synagogue, or of work done on the Scriptures in the times of the men of the Great Synagogue. Recent scholarship has been much occupied with the question whether these men were organized into a corporation, what sort of a corporation it was, whether the corporation was entitled to give official sanction to the Old Testament, and gave it. We need not now touch these questions; we have to do with the men themselves, not with their organization. In any case, the men are historical persons, and, on any of the theories, the descriptive term "men

of the Great Synagogue" is a good term to apply to them. Whatever be true concerning the organization, work on the Scriptures is attributed to the men.

In the present state of thought on the matter, this last statement needs to be limited by two others. First, the traditions cited and other like traditions make the succession of men known as the men of the Great Synagogue to be, as a whole, later than the succession known as "the Prophets"; but this does not change the fact that they affirm that most of the more prominent men of the Great Synagogue were themselves prophets, nor give any reason for asserting that any Scriptural work was done by the men of the Great Synagogue, save by prophetic authority. Second, the traditions represent that the succession of the men of the Great Synagogue continued till Simon the Just, that is, either till about 300 B. C., or till about 200 B. C.; but it does not follow that they did any Scripture-producing work after the death of the last prophets among them. If any one argues that the traditions teach that the Old Testament was completed after the death of the latest prophets, or by men who were not prophets, he needs other proof than this, in order to maintain his position.

We shall get the best point of view for the further judging of these traditions, if, in addition to the examination we have already made as to the external events of the times, we now glance at certain literary phenomena presented by the books of Chronicles, Ezra, and Nehemiah.

These books, taken together, constitute a single historical work, or if you prefer, a single series of historical works, covering the whole field of sacred history, from the beginning to the close of the Old Testament times. Owing to the relative simplicity of their structure, and the accessibility of information in regard to some of their component parts, they are good books with which to begin that form of critical study in which one attempts to ascertain the literary processes by which a work was produced.

The book of Ezra is composed of two parts. The first part, chapters 1-6, is anonymous. It is a unit, but a unit made up by copying older writings, connecting them by the addi-

tion of a few statements of fact. The older writings are: first, the proclamation of Cyrus, 1: 2-4, second, the genealogical paper, 2: 1-67, and third, the Aramaic narrative, 4: 8-6: 18, which itself includes five different state papers. See *STUDENT* for Oct. 1889, pp. 230, 231.

This first part of Ezra may be regarded as the nucleus of the whole series. The writer of Chronicles closes his work with the sentences with which Ezra begins, as much as to say that, having brought up his work to the point already treated of in the history of the times of Zerubbabel, his task is done.

The second part of the book of Ezra, chaps. 7-10, is a sequel to the first part. As a whole, it is written in the first person, in the name of Ezra, and there is no reason to dispute that he is the author of it, or that the documents it contains, for example, the proclamation, 7: 11-26, are authentic.

The book of Nehemiah is a series of papers, giving the sequel to the history recorded in Ezra, mostly written in the first person, and ostensibly by Nehemiah himself, 1: 1, etc. Four of these papers end with the formula "Remember me, O my God," etc., the last two papers being very brief, 5: 19; 13: 14, 22, 31. The parts not thus attributed to Nehemiah are certain genealogical records and abstracts of records, 7: 6-73; 11; 12: 1-26, and perhaps the account of the convocation, chaps. 8-10, though this account claims to have been written by a participant, who says "we", when he speaks of what was done, 10: 30, 31, 32, 34, etc. Many hold that the book mentions events later than Nehemiah's lifetime, and must therefore have been prepared by some later author, who used Nehemiah's memoranda; in the *STUDENT* for January 1890, I have given the reasons why it seems to me that the events mentioned all fall within Nehemiah's probable lifetime, and therefore afford no argument against his having himself written the book. In any case, it may be a matter of dispute whether the book is a continuous composition, or a series of excerpts from a larger work.

Evidently the writer of Nehemiah copied the genealogical document, 7: 6-73, not from an independent source, but from our book of Ezra, for he copies part of the narrative

which in Ezra follows the document, as well as the document itself, Ezra 2: 1-3: 1. It follows that the many differences between Ezra and Nehemiah in the language of this document are due either to revision by the author of Nehemiah, or to copyists' mistakes, or to both. It also follows that the writer of Nehemiah had access to the first part of Ezra, as a work previously written.

It is possible to regard Neh. 12: 23 as affirming that the priestly genealogies in our books of Chronicles extend up to a certain date, and this interpretation fits the latest items actually found in 1 Chron. 9. On this supposition, the book of Chronicles was not only in existence, but was known by its present title, when this verse in Nehemiah was written.

Evidently the author (or authors) of these books and of Chronicles had access to a somewhat extensive library. It included the older historical books of the Old Testament, and most of the Psalms and prophetic books; but it also included many writings not now extant. I think that the book of Kings referred to in 2 Chron. 16: 11; 25: 26; 28: 26; 32: 32; 27: 7; 35: 26-27; 36: 8; 20: 34; 24: 27, may be, through all the variations of the title, our present books of Kings, though, if this be so; the formula of reference is used, in some cases, with a wide latitude. I see no difficulty in supposing that the "Words" of Samuel, Nathan, and Gad, 1 Chron. 29: 29, may be our books of Judges and Samuel. I think it likely that the works of Nathan, Ahijah, Jedo, Shemaiah, Jehu, Isaiah, referred to in 2 Chron. 9: 29; 12: 15; 20: 34; 26: 22; 32: 32 are sections of our present books of Kings and Isaiah, cf. 1 Kgs. 1-9; 11: 29-39; 14: 1-18; 12: 13-22 sq., etc. But apart from all these, we have a long list of works mentioned in Chronicles, which certainly were no part of these earlier Scriptures: the book of Kings, 1 Chron. 9: 1, the "Words of the Kings of Israel," 2 Chron. 33: 18, the Midrash of the Kings, 24: 27, the Midrash of Iddo, 13: 22, the Words of Hosai, 33: 19, the Lamentations, 35: 25, the genealogical work of Iddo, 12: 15, the Commandment of David, Gad, and Nathan, 29: 25, writings by David and Solomon, 35: 4, the "Last Words of David", 1 Chron. 23: 27, lists by Shemaiah, 24: 6, the Chronicles of King David," 27: 24.

The writer of Chronicles puts a sharp difference between the books of Samuel and Kings, with the Psalms, on the one hand, and all uncanonical books, on the other hand, in the way he uses them. Currently, though not uniformly, he transcribes the parts of the former which he uses, making slight changes, so that, in these sections, the peculiarities of the earlier and the later Hebrew stand side by side; but in the parts of his writings drawn from other sources, the peculiarities of the later Hebrew appear throughout, showing that, in these sections, he ordinarily rewrote whatever he took from ancient sources.

He was guided by the purpose of supplementing the sacred history that had been written earlier. This appears as distinctly in the anecdotes he adds to the compiled genealogical matters in the first eight chapters, as in the statistical and priestly matters that are added later.

It was also his purpose to bring the history up to date. This appears in the genealogies in 3: 19-24; 9: 1-34, etc. Noticing that 1 Chron. 9: 2 sq. and Neh. 11: 3 sq. are duplicates, though with some variations, and that some of the names in these two passages, those of the porters Talmon and Akkub, for example, are the same with those in Neh. 12: 24, 25, we find that the latest facts in Chronicles are the same with those in Nehemiah. This state of things has great weight in favor of the proposition that the date of these latest facts is that of the completion of the books of Chronicles, Ezra, and Nehemiah, the date being in the highpriesthood of Johanan, and within the lifetime of Nehemiah, Neh. 12: 23, 26.

With this state of things in mind, let us turn to the often cited passage from the *Baba Batra*, fol. 14 a. I take the passage, with slight changes of phrase, from *Biblical Study* by Professor Briggs, pp. 176, 177.

"*Ancient Tradition*: And who wrote them? Moses wrote his book, the chapter of Balaam, and Job. Samuel wrote his book, and Judges, and Ruth. David wrote the book of Psalms with the aid of the ten ancients, with the aid of Adam the first, Melchizedek, Abraham, Moses, Heman, Jeduthun, Asaph, the three sons of Korah. Jeremiah wrote his book, the books of Kings, and Lamentations. Hezekiah and his company wrote Isaiah, Proverbs, Song of Songs, and Ecclesiastes The men of the Great Synagogue wrote

Ezekiel, and the Twelve, Daniel, and the roll of Esther . . . Ezra wrote his book and the genealogy of Chronicles until himself.

"*Comment*: This will support Rab, for Rab Jehuda told that Rab said, Ezra went not up from Babylon until he had registered his own genealogy; then he went up.

"And who completed [it]? "Nehemiah the son of Hachaliah."

"Joshua wrote his book? But it is written there, And Joshua died,

"Eleazar finished it.

"But yet it is written there, And Eleazar the son of Aaron died.

"Phinehas finished it.

"Samuel wrote his book? But it is written there, And Samuel died, and they buried him in Ramah.

"Gad the seer and Nathan the prophet finished it."

Grammatically, it is here left in doubt whether the tradition ascribes to Nehemiah the completing of the genealogies, the books of Chronicles, or the Old Testament; as a matter of fact, many assertions to the contrary notwithstanding, it ascribes to him all three.

It is fashionable to sniff at this tradition. But let us remember that the man who is chiefly responsible for the literary existence of a book may fairly be said to be the man who wrote it, whether he be specifically its sole author, its principal author, its projector, or its responsible editor. Remembering this, remembering that Isaiah himself was one of the men of Hezekiah, and that the tradition apparently counts Ezekiel as well as Daniel and the latest of the minor prophets as among the men of the Great Synagogue, there is no statement in the tradition which any one can give a good reason for disputing.

In Mac. 1: 10 sq. is an epistle which begins thus:

"The [people] in Jerusalem and in Judaea, and the council, and Judas, send greeting and health unto Aristobulus, king Ptolemy's teacher, who is, moreover, of the race of the anointed priests, and to the Jews that are in Egypt."

The epistle is ostensibly dated just after the death of Antiochus Epiphanès, about 164 B. C. It contains a recital of certain historical facts concerning Antiochus, and the cleansing of the temple by Judas, and of certain more or less fabulous accounts of the preservation of the law and the sacred fire in the times of Jeremiah and Nehemiah. It counts Nehemiah as still living in the time of Jonathan the highpriest, 1: 23. Then, in 2: 13-16, are the words:

"And the same [things] also were reported in the records, namely, the me-

moirs of Nehemiah; and how he founding a library gathered together the books concerning the kings, and prophets, and those of David, and epistles of kings concerning holy gifts. And in like manner also Judas gathered together all those books that had been scattered by reason of the war we had, and they are with us. If now, possibly, ye have need thereof, send such as will bring them unto you. Since, now, we are about to celebrate the purification, we have written unto you; ye will therefore do well if ye keep the [same] days." This is Bissell's text and rendering. There are some variant readings, but they are unimportant for the purpose in hand. The passage is sometimes cited as if Nehemiah's "library" was the completed Old Testament, and his founding of the library the closure of the Old Testament canon. I do not find that meaning in it. But the library here described is just the library that was used (see above) by the authors of Chronicles, Ezra, and Nehemiah; and we have a right to infer that the library was gathered for use, and used as soon as gathered. If he founded just such a library as this, we may be sure that he also used it in writing up the Old Testament history to date.

In the often quoted passage in Josephus *Against Apion*, 1. 8, we read:

"As to the time from the death of Moses till the reign (or, till the death) of Artaxerxes king of Persia, who reigned after Xerxes; the prophets who were after Moses wrote down what was done in their times in thirteen books."

"Our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time." Apparently Josephus here affirms that the Old Testament was completed within the lifetime of Artaxerxes. If we interpret his date strictly, the evidence certainly fails, for the Old Testament mentions some events later than Artaxerxes. But interpreting the date by the reason he gives for it, namely, that the Old Testament is of prophetic authorship, we must understand him to mean the lifetime of the prophets who were prominent in the reign of Artaxerxes, that is to say, of Nehemiah and his associates, rather than that of Artaxerxes himself. Thus understood, the testimony of Josephus fits that of the other witnesses.

The same view is supported by all the various traditions which represent that the Old Testament was written by prophets, when combined with those which represent that the succession of prophets ended with Malachi. It is sup-

ported by all the vast body of traditions that attribute work on the Scriptures to Ezra and the men of the Great Synagogue who were his contemporaries. It is supported by the fact that the earliest postbiblical Jewish writings, the book of Ecclesiasticus, for example, in the body of it, as well as in its prologue, recognize the existence of a body of ancient sacred writings in Israel. It is supported by the many traditional passages that mention the sacred books as twenty-two or twenty-four, and make a wide distinction between these and the book of Ecclesiasticus, for example; books that were regarded as ancient and sacred when Ecclesiasticus was written must date back as far as the earlier part of the fourth century B. C. It is supported by the traditional accounts of the origin of the Septuagint translation, and is consistent with everything that is known in regard to that translation. It is supported by the silence of tradition in regard to a later origin for any part of the Old Testament.

It is true that many of the particular statements thus appealed to occur in untrustworthy contexts; but the argument from them does not greatly depend upon the separate credibility of the traditions; it depends on the evidently uncollusive agreement among them. So far as I know, there is at present no generally accepted opinion as to the completion of the Old Testament; certainly the view presented in this paper is not generally accepted; but I believe it can be maintained upon the evidence.

The matter cannot be argued here; but it will greatly aid any of us toward a correct conclusion, if we drop the current ecclesiastical and scholastic interpretations of the evidence, and try, from the evidence itself, to answer the question: Suppose that these traditions are true, to the extent to which they agree, what was the work done on the Old Testament by the men of the times of Nehemiah?

First, they gathered literary materials—such writings or fragments of writings as they could obtain, bearing on the history and the sacred institutions of their nation. Second, they made written studies on subjects of this sort; witness the *Midr'shim* of 2 Chron. 13: 22 and 24: 27, and perhaps other works that are mentioned in Chronicles. Third, they

wrote the latest books of the Bible. Fourth, they collected the Biblical writings; grouping the three books of the Major Prophets, and the twelve books of the Minor Prophets; gathering the last books of the Psalms, and putting the five books of the Psalms together, partly incorporating and partly redistributing certain earlier psalm-books; bringing together the Old Testament books as a whole. In this sense they completed the Old Testament, and closed its canon. Whether they closed it in the different sense of official definition and promulgation, is a very different question. Fifth, to some extent, they probably did a work of revising, annotating, and otherwise changing the Scriptural writings they collected. There is now a strong tendency to go to an extreme in attributing to them a great deal of this, but it seems to me that the truth lies nearer the opposite extreme. Sixth, they probably did something (not all that the traditions assign to them, but something) in the way of making arrangements for the uncorrupted transmission of the writings with which they had taken so much pains.

It is possible, I think, to a large extent, to separate between the fabulous elements in these traditions and the nucleus of truth around which the fables have gathered; and if this is possible, we ought to accept the truth thus differentiated.

THE LIFE AND TIMES OF THE CHRIST.

BASED ON LUKE.

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

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STUDIES IX AND X.—PROGRESS AND CONFLICT. LUKE 5: 1-6: 11.

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

I. EXAMINATION OF THE MATERIAL.

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

§ I. Chapter 5: 1-II.

1. Look over these verses and note their subject. Is it not *Four Disciples called?*
2. Of words and phrases the following require study: (1) *Word of God* (5: 1), same as "Gospel"; cf. Lk. 8: 21; (2) *lake of Gennesaret*, other names, Josh. 12: 3; John 6: 1; (3) *sat down* (5: 3), cf. 4: 20; (4) *all night* (5: 5), the favorable time for fishing; (5) *beckoned* (5: 7), either (a) too exhausted to speak, or (b) too far off, cf. v. 4; (6) *depart from me*, etc. (5: 8), was this* (a) superstitious fear of divine power, or (b) consciousness of general unworthiness, or (c) a conviction of some particular act of sin against Jesus, or (d) humility in view of unmerited favor, cf. 2 Sam. 6: 9; Job 42: 5, 6; Mk. 5: 17; (7) *left all and followed* (5: 11), was this temporary or permanent?
3. Study the following condensation of the section: *While many crowd upon him by the lake of Gen. he speaks from Simon's boat. Then he bids S. go to fishing. He consents though hitherto he had caught nothing. So many fish are taken, that the nets are in danger, the other boat is sent for, both boats begin to sink, and Simon in fear bids Jesus go. Jesus invites him to catch men and all follow him.*
4. Observe the working of a nature which (1) though obedient and trustful in a matter contrary to experience (v. 5), (2) yet possibly shows superstitious elements, and still (3) is humble and conscious of imperfection and (4) is so devoted to Jesus as to leave all and follow.

* Bruce, *Training of the Twelve*, pp. 15, 16, has some candid reflections upon Peter's remark.

§ 2. Chapter 5 : 12-16.

1. Let the student read and state the subject of this section.
2. (1) *Full of leprosy* (5 : 12), characteristic of Lk., cf. 4 : 38 "great fever"; (2) *touched* (5 : 13), (a) note method of cure, (b) Jesus rendered unclean; (3) *the priest* (5 : 14), i. e. at the Temple, cf. Lev. 14 : 2; he would legally be declared clean and thus restored to society; (4) *offer*, cf. Lev. 14 : 4-32; (5) *unto them*, either (a) the priests, or (b) the people; the cure was thus recorded as complete; (6) *withdrew* (5 : 16), either (a) because of his fame, or (b) prejudice against him as unclean; (7) *prayed*, characteristic record of Luke.
3. The contents of these verses may be given thus: *A leper seeks and obtains healing from Jesus who bids him at once observe the law relating to his case. But the report spreads and Jesus retires.*
4. Observe strong faith in the power of Jesus along with doubt of his love.

§ 3. Chapter 5 : 17-26.

1. Read and note the subject: *Healing of a paralytic.*
2. (1) *One of those days* (5 : 17), indefinite note of time; (2) *Pharisees*, a religious party; (3) *doctors*, i. e. "teachers"; * (4) *every village*, characteristic of Lk.; (5) *power of the Lord*, etc., was he sometimes without it? cf. Mk. 6 : 5; (6) *their faith* (5 : 20), (a) of whom? (b) in what? (7) *forgiven*, light on (a) source of disease, or (b) man's moral state? (8) *Son of man*,† (a) cf. Dan. 7 : 13, 14, (b) a title of the Christ but not a common one, (c) emphasizes his lowliness and universality, (d) conceals and reveals him; (9) *hath power*, i. e. "authority" from God.
3. Note the following condensed statement of the thought: *While teaching, Jesus declares that a palsied man who has been put before him is forgiven his sins. Many Pharisees and scribes present and criticising him are asked to recognize his right to do this, since at his command the man goes forth healed, to the astonishment of all.*
4. Let the student decide upon the chief religious teaching of this section.

§ 4. Chapter 5 : 27-39.

1. After reading these verses consider their subject. Is it not *The Call of Levi and the Teaching at his feast*?
2. (1) *Beheld* (5 : 27) i. e. "regarded attentively" either (a) as though perceiving signs of interest, or (b) renewing old acquaintance; (2) *place of toll*, custom-house. Why needed here? (3) *Levi*, another name in Mt. 9 : 9; (4) *his disciples*, (5 : 30), first use of the word in connection with Jesus; (5) *eat and drink*, mark of intimate relation; (6) *sinners*, either (a) foreigners, (b) persons who did not strictly observe the law, or (c) people of vicious lives; (7) *sons of the bride-chamber* (5 : 34), attendants of the bridegroom; (8) *shall-be-taken-away* (5 : 35), reference to his death, cf. John 2 : 19; 3 : 14; (9) *new garment* (5 : 36), peculiar to Lk. cf. Mt. 9 : 16; (10) v. 39 is peculiar to Lk.
3. Let the student make the statement of the thought of this passage.
4. Observe that no sinner can fear to kneel before the Jesus who sits among publicans and sinners and makes the publican a disciple.

* For a brief statement concerning these "scribes," see Lindsay I., pp. 87, 88.

† See Neander, *Life of Christ*, §§ 58, 59.

§ 5. Chapter 6 : I-II.

1. Is not the subject of this section *Conflicts about the Sabbath* ?
2. Let the student select and study six important or difficult words and phrases.
3. Observe the following condensed statement : *Jesus, defending his disciples accused of violating the sabbath law by plucking and eating grain, cites the similar action of David and proclaims his own lordship over the Sabbath. In a synagogue on the Sabbath before those watching to convict him of a like offense, he claims the right to do good and then heals a withered hand. Counsel is taken against him.*
4. Is not an important teaching here found in the fact that strict observance of forms does not save from essential wickedness of life ?

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied and reviewed until it is thoroughly mastered.

PROGRESS AND CONFLICT.

- § 1. FOUR DISCIPLES CALLED.
- § 2. HEALING OF A LEPER.
- § 3. HEALING OF A PARALYTIC.
- § 4. THE CALL OF LEVI AND THE TEACHING AT HIS FEAST.
- § 5. CONFLICTS ABOUT THE SABBATH.

- 2) **The Summary.** May we not thus gather the various *statements of the contents* of Luke 5:1-6:11 into one general view of the whole: *While (1) progress is made, e. g. (a) in the call of the four and of Levi, (b) in the healing of a leper and of a paralytic, (c) in the proclamation of authority to forgive sin, and (d) of the independence of his disciples from formal and legal observances; (2) conflict is (a) aroused by the claim to forgive sin and to consort with abandoned people, and (b) intensified by Jesus' attitude and action in relation to the Sabbath.*

2. Observations upon the Material.

The following statement of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

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| <p>59) 5: 1, 15, 17, 29. Jesus is an object of great interest at this time to all classes of people.*</p> <p>60) 5: 3, 5, 8. The relations of Jesus and</p> | <p>Simon possibly imply previous acquaintance. Even 4: 38 implies the same.†</p> <p>61) 5: 6. This was a miracle either of creation, of power, or of knowledge.‡</p> |
|---|--|

* Cf. Stalker, § 73.

† On that memorable return from His temptation in the wilderness they had learned to know him as the Messiah and they followed him. And, now that the time had come for gathering around Him a separate discipleship—that call would not come as a surprise. . . . Such a call could not have been addressed to them, if they had not already been disciples of Jesus, understood his Mission and the character of the Kingdom of God. Edersheim, *Life and Times of Jesus*, I., pp. 474, 475.

‡ The miraculous was, that the Lord had seen through those waters down where the multitude of fishes was. Edersheim, I., p. 476. Cf. also Bruce, *Miraculous Element in the Gospels*, p. 229, 230.

- 62) 5:10. The purpose of the miracle was to inspire them with hope in the calling to which Jesus was summoning them.*
- 63) 5:12-14. Jesus (1) regards himself as above the Law relating to leprosy, (2) insists on obedience to it in the case of the leper.
- 64) 5:13. Leprosy was such a disease that only the exercise of divine power could so immediately remove it.†
- 65) 5:16. Jesus was accustomed to retire from time to time for purposes of rest and devotion.
- 66) 5:21. The words of the scribes and their subsequent silence are important facts in favor of the reality of the miracle.
- 67) 5:27. It was not unusual for Jews to take a new name on occasions of a change of life or occupation. Cf. 5:8; Mt. 16:17, 18; Acts 13:9.
- 68) 5:27. The words of Jesus are the regular invitation of a teacher to become a permanent disciple.‡
- 69) 5:31, 32. Jesus puts great truths into short and pithy sentences.§
- 70) 5:36. He makes frequent use of "parables," illustrative stories.
- 71) 5:33. The Pharisees thought that Jesus and his disciples should fast as a mark or a means of piety.
- 72) 5:35. Jesus had before him from very early in his ministry the possibility of a violent death.¶
- 73) 6:3. That the theocratic king and hero violated a law on necessity, and even, as is probable, did this action on a Sabbath, was a strong argument in favor of Jesus.
- 74) 5:17, 22; 6:2, 7, 11. The development of the Pharisees' hostility to Jesus is clearly brought out in the narrative.¶

3. Topics for Study.**

- 1) **The Calling of Disciples.** [Obs. 60-62, 67, 68]: (1) Picture as vividly as possible the scene and details of the events of 5:1-11, 27, 28. (2) Cf. John 1:35-42, and observe in the case of Levi, also, the possibility of a previous acquaintance explaining the quick response. (3) Cf. Mk. 1:16-20; Mt. 4:18-22, determine whether they relate the same event as Lk. 5:1-11, and if so, may the latter be explained as a special call to Peter? (4) Consider the importance of the step in relation to the work of Jesus.

* Christ's aim was not merely to attach the disciples to Himself, but to fire them with zeal for their new vocation. For that end, what was wanted was not a mere miracle as displaying supernatural power or knowledge, but an experience in connection with their old vocation, which, whether brought about miraculously or otherwise, should take possession of their imagination as an emblem of the great future which lay before them in their new career as apostles, or fishers of men. Bruce, *Mirac. Element*, etc., p. 231.

† Whatever remedies, medical, magical, or sympathetic, Rabbinic writings may indicate for various kinds of disease, leprosy is not included in the catalogue. Edersheim, I, p. 491.

‡ The expression "Follow me" would be readily understood as implying a call to become a permanent disciple of a teacher. Similarly it was not only the practice of the Rabbis, but regarded as one of the most sacred duties, for a master to gather around him a circle of disciples. Thus, neither Peter and Andrew, nor the sons of Zebedee could have misunderstood the call of Christ or even regarded it as strange. Edersheim, *Life and Times of Jesus*, I., p. 474.

§ The teaching of Jesus . . . consisted of numerous sayings, every one of which contained the greatest possible amount of truth in the smallest possible compass, and was expressed in language so concise and pointed as to stick in the memory like an arrow. Stalker, § 87.

¶ He foresaw the penalty he would have to pay as an innovator. Hence the pathetic reference to coming days when His disciples would have good cause to fast. . . . "At the end of this way of non-conformity I see a cross." Bruce, *Galilean Gospel*, p. 190.

¶ Jesus had therefore become in the eyes of the Pharisees an outrager of the law who was worthy of death, for that was the punishment for Sabbath desecration; he had not only claimed the right of profaning the day by His cures, but had also compromised the guardians of the law in the eyes of the people by condemning them to shamefaced silence. Henceforward the hatred of the Pharisaic party to Him was deadly; it was resolved that He should die. Weiss, II., p. 241.

** Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

- 2) **Some Teachings of Jesus.** [Obs. 69-71]: Observe some principles brought out by Jesus at this time; (1) 5: 29-32, *Association with sinful men*,* because of (a) what he is (v. 31), and (b) what they are and need (vs. 31, 32); (2) 5: 33-35, *Joy the right spirit of his followers*, (a) because of his presence, (b) determines form of worship; (3) 5: 11, 13, 24, 27, 34; 6: 5, *Himself the center and source of authority*, determining the life and spirit of his followers; (4) 5: 36-39, *Uniqueness of his enterprise*, (a) to be independent of old forms (v. 36), (b) to be carried on by new persons (vs. 37, 38),† (c) to be accepted very slowly by others (v. 39).
- 3) **Hostility to Jesus.** [Obs. 72-74]: (1) Follow out in detail the gradual rise of hostility to Jesus on the part of the Pharisees, cf. John 2: 18; 4: 1. (2) Causes for increasing hostility, (a) in the actions of Jesus, (b) in his teaching, (c) in his claims. (3) How far this opposition may be regarded as prompted by honest, religious motives. (4) The meaning to Jesus of this attitude of the Pharisees.

4. Religious Teaching.

Gather all the religious teachings of the passage under the heading of *Jesus the Christ followed and opposed*: (1) followed by fishermen and publicans who (a) obey his word at once, (b) and leave all, (c) though incurring hostility; (2) opposed by Pharisees, (a) who are religious leaders, (b) their opposition rising out of his personal claims, teaching and activity, (c) often insincere and selfish, (d) met by plain speaking and the exaltation of Jesus' character and authority.

STUDIES XI AND XII.—NEW METHODS AND TEACHINGS. LUKE 6: 12-49.

Remark.—It is desirable that in beginning each "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

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

* He certainly did not mean to say that he came to save *only* those who were sunken in vice. . . . But he taught that as he had come as a physician for the sick, he could help only those who, as sick persons, sought healing at his hands. Neander, *Life of Christ*, § 140.

† His doctrine must be entrusted to no rabbi of Israel, fettered by a thousand precedents, hampered by countless prejudices, but to single, unprejudiced men, who would just receive his teaching, and then pass it on pure and unadulterated to other simple, truthful souls. Pulp. Comm. p. 119.

§ 1. Chapter 6: 12-19.

1. Look over these verses and note their subject.
2. Of words and phrases the following are important: (1) *the mountain*, (6: 12), where? (2) *prayer*, (a) characteristic of Lk., (b) in view of his coming choice of disciples? (3) *Bartholomew* (6: 14), (a) meaning? (b) probably the same as Nathaniel, cf. John 1: 45-49; 21: 2; (4) *zealot* (6: 15), (a) why so called? (b) another name, Mk. 3: 18; (5) *Judas*, another name, Mk. 3: 18; Mt. 10: 3; (6) *Iscaiot* (6: 16), (a) meaning? (b) nationality of Judas, Josh. 15: 20, 25; (7) *was*, better "became"; (8) *level place* (6: 17), reconcile with Mt. 5: 1; (9) *multitude of disciples*, distinguish from (a) apostles, and (b) the *people*; (10) *great number*, note wide fame of Jesus.
3. Study the following condensation of the section: *After prayer all night in the highland, Jesus appoints twelve men as apostles. With them he meets many disciples and others from all quarters who desire healing.*
4. Observe that Jesus himself needs help in his ministry and chooses such men to help him.

§ 2. Chapter 6: 20-26.

1. Note the subject of the whole passage, vs. 20-49. Is it not *Jesus' teaching among the hills*? Read and observe the subject of this section: *Members of the New Company.*
2. The following are words and phrases important for study: (1) *disciples* (6: 20), the larger body of followers; (2) *separate you* (6: 22), excommunication from the synagogue, cf. John 9: 22; (3) *cast out your name*, not pronounce either (a) the individual's name, or (b) the name of "Christian"; (4) *same manner* (6: 23), they take rank with the prophets; (5) *you that are rich* (6: 24), i. e. *only rich*; were any there present? (6) *all men shall speak well of you* (6: 26), the Pharisees are meant.
3. Observe this statement of the section's thought: *Happy are you who now are miserable and persecuted. To you belongs the Kingdom of God which includes all lasting blessings. Alas for you who now are comfortable and flattered. You have not the Kingdom, and so lose the source of permanent blessing.*
4. To feel the need of the Kingdom of God is an assurance that one may have it.

§ 3. Chapter 6: 27-38.

1. Consider the subject of the section. Is it not *Spirit of the new company—Love*?
2. Let the student select the important or difficult words and phrases, and study them with all the helps available.
3. Observe the following condensation: *Show a spirit of love to those who hate and injure you. Be generous. Do as you would be done by; and this not in the case of friends but foes. Thus you are like your Father. As you do to others, so will it be done to you.*
4. Is not an important teaching of this section the following: To have a spirit of helpful love for others is an element of true character and a source of great blessing.

§ 4. Chapter 6: 39-45.

1. What may be regarded as the subject: Is it not *Spirit of the New Company—Purity*?
2. Study the following words and phrases: (1) *perfected* (6: 40), i. e., reap the full effects of the teaching; (2) *mote* (6: 41), lit. "stalk"; (3) *hypocrite* (6: 42), in what sense?
3. Consider the following as a statement of the thought: *As a blind man cannot lead safely, or a disciple be any greater than his teacher, as you cannot see motes in others till your eye is clear, as a tree produces fruit according to its nature, so does a man speak and live according to his character. Therefore, be pure.*
4. Let the fundamental religious teaching of this passage be sought for by the student.

§ 5. Chapter 6: 46-49.

1. Read and note the subject: *Spirit of the New Company—Obedience.*
2. (1) *Lord* (6: 46), (a) suggestion of his Messiahship, (b) some had already recognized him as such; (2) *stream brake* (6: 48), characteristic occurrence in that region.
3. Let the student make a condensed statement of the thought.
4. Consider whether hearing without doing is worse than not hearing at all.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** Study as previously directed.

NEW METHODS AND TEACHINGS.

§ 1. THE TWELVE CHOSEN.

§ 2. JESUS' TEACHING AMONG THE HILLS.

1 MEMBERS OF THE NEW COMPANY.

§ 3. 2 SPIRIT OF THE NEW COMPANY—LOVE.

§ 4. 3 SPIRIT OF THE NEW COMPANY—PURITY.

§ 5. 4 SPIRIT OF THE NEW COMPANY—OBEDIENCE.

- 2) **The Summary.** Consider the following condensed statement of the passage: *Jesus chooses twelve men as apostles, and with them meets and heals a great multitude. To them he says, "My disciples, to you who are poor and wretched, not to the rich, is the Kingdom of God. Have a spirit of love for all, showing itself in doing as you would be done by. You cannot rightly judge and help others till you are yourselves pure. You speak and live out what you are. Honor me by doing what I say. It is your only safety."*

2. Observations upon the Material.

The following statement of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

- 75) 6: 12. That Jesus was so long in prayer at this time would seem to indicate that something very important and very difficult was to be undertaken by him.*
- 76) 6: 14-16. Some of the men he chose were relatives, some were fishermen, one was a revolutionist, one a publican.†
- 77) 6: 20. His teaching reported at such length here is addressed to disciples and there seems to be some connection between it and the choice of apostles which immediately precedes.‡
- 78) 6: 20, 21. Jesus expected more from the poor people than from the rich.§
- 79) 6: 22. He foresaw the opposition which he and his disciples were to meet.
- 80) 6: 20-26. The address seems to have been delivered to particular persons at a particular time and so its teachings have a specific historical basis.||
- 81) 6: 29, 30. Some of his precepts seem to have an almost dangerously unlimited character.
- 82) 6: 38, 40, 41, 47. Jesus made use of proverbs and figures which were among the common stock of Jewish teachers.¶

3. Topics for Study.**

- 1) **The Twelve.**†† [Obs. 75, 76]: (1) Study the *occasion* of this organization as found in (a) the recent outbreak of hostility, (b) the growing fame of Jesus. (2) The significance in the number appointed (Mt. 19: 28; Lk. 22: 30). (3) Observe

* Every prayer is a renunciation of independence. Every prayer says, 'We can do nothing without Thee.' As His prayers were essentially true prayers, they must have had this meaning perfectly, without any reservation. Maurice, *Gospel of the Kingdom of Heaven*, pp. 97, 98.

† The choice of apostles is one of the most brilliant proofs of the adorable wisdom of the Saviour. (1) He chooses simple-minded yet already measurably prepared men. (2) Few, yet very diverse men. (3) Some prominent to go with several less noticeable men whom He gathers into a little company. Van O., p. 97.

The truth is, that Jesus was obliged to be content with fishermen, and publicans, and quondam zealots, for apostles. They were the best that could be had. . . . He was quite content with his choice. Bruce, *Training of the Twelve*, p. 37.

It may be objected that all the twelve were by no means gifted We submit the following considerations. . . . (1) Even the obscurest of them may have been most useful as witnesses for Him. . . . (2) Three eminent men, or even two (Peter and John), out of twelve is a good proportion. . . . As a general rule it is not good when all are leaders. . . . (3) We must remember how little we know concerning any of the apostles. Bruce, *Training*, pp. 38, 39.

‡ It may be regarded, then, as tolerably certain, that the calling of the twelve was a prelude to the preaching of the great sermon to the kingdom, in the founding of which they were afterwards to take to distinguished a part. Bruce, *Training*, p. 31. The Sermon on the Mount was the natural and immediate sequel to the nomination of the officers of the kingdom." Valings, p. 98.

§ On this see Bruce, *Galilean Gospel*, ch. iii., pp. 43-55.

|| I am most thankful for the expression in St. Matthew ('poor in spirit'). . . . We may find it a great help hereafter in understanding St. Luke. But I must take *his* language as it stands. He says that our Lord lifted up His eyes on a miscellaneous crowd. He cannot have expected that crowd to introduce any spiritual qualification into the words, 'Yours is the Kingdom of Heaven.' Maurice, p. 111.

¶ It was addressed to a specific audience, composed of men weighed down by an oppressive formalist religion, and by an oppressive and exacting government. Lindsay, p. 103, and further p. 104.

¶ Many illustrations of this statement may be found in Edersheim, *Life of Jesus*, I., pp. 531-541.

** Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

†† See Stalker §§ 105-108; Bruce, *Training of the Twelve*, ch. 4.

the characteristics of the twelve, individually and as a body, e. g. (a) nationality, (b) education, (c) social position, (d) personal traits, (e) relations to one another. (4) Reasons for the choice of such men, whether (a) necessity, (b) their former relations to Jesus, (c) they are preferred by reason of their characters. (5) Their relation to Jesus, (cf. Mk. 3: 14, 15). (6) Estimate some of the advantages of this new company,* e. g. (a) the personal influence and teaching of Jesus concentrated on them, (b) a nucleus formed for the larger body of disciples, (c) opportunity for more extended preaching of the Gospel, (d) a body of witnesses to Jesus after his death.

- 2) **The Highland Teaching.** [Obs. 77-82]: (1) Compare,† with this passage, the report in Mt. chs. 5-7, in a general way, noting (a) the larger amount of material, (b) the Jewish element, (c) the more abstract and general form of the precepts. (2) Determine in view of these and other facts, (a) whether the two reports are of the same or different discourses, (b) if the same, what is the explanation of the differences, (c) which report is nearer the original. (3) Decide as to the purpose of the teaching,‡ whether (a) merely general teaching concerning God and duty, or (b) to give a clear statement of the principles of the new organization, the Kingdom of God, as there manifested in the choice of apostles. (4) Note the historical basis of the discourse in the persons addressed and the practices referred to. (5) Observe the general plan and divisions of the discourse.§ (6) Consider certain special points, (a) teaching concerning riches and poverty (6: 21-25), (b) the teachings of 6: 29, 30, the principles underlying, the practice of Jesus (John 18: 22, 23), the interpretation. (7) How explain the omission of much that is distinctively evangelical? ||

4. Religious Teaching.

Does not the *religious teaching* of this passage gather about the thought of the *qualifications necessary in a member of the Kingdom of God*: (1) the desire to enter the kingdom and want of the qualifications for it, must be felt as preliminary to entering it; (2) a spirit of unselfish love must be cherished and manifested; (3) a state of personal sincerity and purity must be primarily sought for; (4) a spirit of obedience to the Christ is fundamental to real and permanent membership.

* The calling and training of his apostles was one of the most momentous parts of [his] work. . . . The work of his public life was, as it were, concentrated in the training and guidance of his elect witnesses. . . . To their training the greatest part of his time and energies is devoted, and even when he acts upon the people, he has regard at the same time to their peculiar needs. . . . We have accordingly here approached the proper center of his public life. Van O., p. 97.

The manifestation of his own life and character indirectly as well as directly was the leading factor in their moral, spiritual training. Vallings, p. 98.

† Cf. Weiss, II., pp. 139-141. Van O., p. 100. Farrar, p. 106.

‡ See Godet, *Luke* (3d Fr. ed.) I., pp. 423-426. Weiss, II., p. 161.

§ See Lindsay, I., pp. 104-108 for a careful outline.

|| For a clear statement on this point see Bliss, *Comm. on Luke*, pp. 125, 126

DOWN THE EUPHRATES VALLEY. II.

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From El-Sab'ah to Ma'den, the next government station, is a ride of 8 hours. Nothing of interest presents itself on the way. Ma'den is a government barracks—with no village attached to it—situated on a small bluff about 100 feet from the Euphrates. Although it does not figure as a watering-place, some of the party took their first plunge in the Euphrates at this point. It was Dec. 20th and the water was found to be rather cold. There is good hunting in the jungles adjoining this station. From Ma'den to Tarif is 7 hours by the caravan road. Some of the party, however, wished to visit the ruins of Halebiyyeh and a different route following more closely the banks of the Euphrates was chosen. Before reaching this ancient site, one meets with a great many modern villages in ruins. About 1860 the Turkish government attempted to force the Bedawin (the 'Anezeh) to live in houses rather than in tents, hoping by this means to make them Fellâhin. This would have added greatly to the resources of the empire, the taxes could have been collected more easily and the route from Aleppo to Baghdad would have been rendered safer. With these points in view, the government under Arslan Pasha erected barracks, which would serve as convenient way-stations, and many villages. These villages were inhabited for a short time, but as soon as the government pressure was removed, they were deserted and the Bedawin resorted once more to their former tent life. On account of the heat and especially the vermin tents are much preferable to mud houses.

Halibiyyeh was reached after a ride of four hours. It lies in a valley on the desert side of the Euphrates about eleven hours northwest of Dêr. Sachau* gives a description of these ruins as viewed by him from the opposite side of the river. Compare also Prof. J. P. Peters' article in the *Nation*, May 23d, 1889. Sachau's notes are fairly correct, more so than Peters is inclined to admit. The walls of this site are in a fair state of preservation, although built of gypsum, which is very soft and subject to rapid decomposition. They stand in the form of a triangle, the apex being the citadel at the top of an exceedingly steep bluff—so steep that it is dangerous to climb it. The shortest side runs parallel with the river. The northern side of the triangle is better preserved than either of the other two. It is 30-40 feet high and is strengthened by lofty towers from 150-200 feet distant from each other. The citadel is a finely vaulted and stuccoed building, very well preserved. Above it is a small plateau in which are several subterranean passages. The largest of these is divided into three rooms. There is also a great deal of later Arab work to be seen here. Near the wall facing the river are ruins of a church. A short distance below on the opposite side of the Euphrates are the ruins of Zelebiyyeh. According to Sachau these cover about one-half the extent of Halibiyyeh. They are also in a much poorer state of preservation. Both of these places undoubtedly served as forts to guard the upper Euphrates. When and by whom they were built is not known. The Arabs know nothing about them, even traditionally.

* In his *Reise in Syrien und Mesopotamien*, p. 256 sqq.

Dêr is eight hours 45 minutes distant from Tarif. Some of us pushed our horses and arrived after six hours 30 minutes. At this time there were two khans in the city.* We selected the better of the two, viz., Khan Hasan Agha and took quarters in the rooms occupied by Sachau in 1879. These were poor enough,† but they were royal in comparison with any of our former quarters. The chief thing to attract our attention was the bazaars, the first which we had seen since our departure from Aleppo. After shopping for half an hour, we sat down to eat our purchases and had finished our lunch before the arrival of the caravan. Dêr or Ed-dêr, i. e. the cloister, is the largest city between Aleppo and Baghdad. The houses are mostly built of stones and mud. There are, however, several fine buildings made of cut stone and arranged after the style of European houses. These are all new, some of them having been erected during the past year. Sachau estimates the population at 5-6000, among which are to be reckoned 100-200 Christians. Before 1860 Dêr was independent, paying tribute to the 'Anezeh. At present it is ruled by a Muteserrif under the Wali of Aleppo. It was formerly a much more important military station than it is now. Sachau (1879) says that it was falling into ruins and losing its population. This statement does not hold good. The bazaars are new and filled with almost everything which one could desire. It is by far the most important trading centre of the 'Anezeh, who get almost all of their supplies from Dêr. Even the Shammar from the other side of the Euphrates make Dêr one of their chief headquarters for trading, there being a bridge across the river at this place. A great many of the people dress in the European style. I was surprised, a short time after my arrival, to be addressed in French by a young man, who invited me to his bazaar to purchase German beer and French wines. Dates, olives, figs, nuts of all kinds, pomegranates, coffee, tobacco, liquors, white bread, cakes, cheese, etc., etc., are found in large quantities. There are also several public cafés, where tea, coffee, a nargileh and backgammon‡ are to be had. There is one mosque in the city and one Christian (Greek) church. There is also a Turkish bath kept by a Christian who formerly served on an English gunboat on the 'Tigris. He paid us a visit and invited us in very good English to patronize him. Dêr is the best market in the Empire for Arab horses. Those of the 'Anezeh are the purest blooded and these are to be purchased in Dêr in preference to any other place.§ Criers can be heard in the bazaars describing horses and inviting purchasers. The inhabitants of Dêr are rough looking and uninviting. Their faces are not Semitic, but of a mongrel type. Their treatment of Franks is cordial and hospitable.

* On my return in May, 1889, I found that a new khan had been erected, just opposite Khan Hasan Agha. This new one, with the exception of the barracks in Ramadi, further down the river, is the best to be found in any of the Euphrates villages.

† Sachau describes these khans as follows: "Die Khans des Orients sind Höllen von Ungeziefer, Schmutz und Uebelgeruch"!

‡ Throughout the whole of the Orient the people are very fond of backgammon, and many of them are very proficient players.

§ cf Lady Anne Blunt's *The Bedawin of the Euphrates*.

BIBLE STUDY VERSUS THEOLOGY.*

Important news comes to us from the United States. A new chair has been created in Yale College for the earnest study of the English Bible. This is undoubtedly a move in the right direction. Our educational institutions have been too long exclusively devoted to secular and theological studies. Doubtless, it is most important to understand the laws of Nature, and consequently it is perhaps not necessary to minimise the amount of time given in our colleges and universities to the study of science. Nor do we say that the study of theology should be entirely abandoned. The religious controversies of the past should be understood, if for no other purpose than to show the folly of human speculation as regards matters of faith. But theology has its proper place, and in that place may be studied with profit. It is also true that natural history furnishes much that is helpful in our endeavour to comprehend religious truth. Nevertheless, when the study of the lower forms of life occupies the chief attention, and when man himself, so fearfully and wonderfully made, so full of responsibilities and possibilities, so nearly allied to his Creator, and yet so dangerous in his rebellion, is practically neglected, or else remanded to a secondary place in our institutions of learning, then it becomes necessary to earnestly protest against a system of instruction which subordinates the highest to the lowest, or substitutes the mortal for the immortal. And this state of things becomes still more the subject of earnest protest when the Bible the only book which properly deals with man in all of his sublime relations, is practically laid aside, and instead thereof books on theology or speculative philosophy are constantly made to occupy the front place. And yet this state of things has existed for many years, and consequently the movement at Yale College should be hailed with delight by all who reverence the good old Book which has done so much for our English civilization.

Straws show which way the wind blows, and the fact that Yale College is turning attention to the careful and earnest study of the English Bible is proof that religious teachers are beginning to see and appreciate the needs of the age in which we live. The religion of theology has been practically a failure. This was clearly understood by all who were competent to judge early in the present century. And for the last fifty years many have thought that scientific studies would solve the deep problems of religion. But now it is abundantly clear that science, however important it may be in some respects, cannot help us much with our spiritual needs. Indeed, science has in some instances hindered rather than helped us in our struggles to understand the supernatural. And as a consequence many have become sceptical simply because that which promised so much finally turned out to be utterly useless in solving the great questions which are constantly crying for aid from the depths of our spiritual natures. It is well, therefore, that a movement has been started to reinstate the old Book in its rightful position. The Bible alone can give us the light and help which we need. Our religion is not primarily a religion of either reason or sense, but emphatically a religion of faith. St. Paul's statement that we walk

* An editorial from the *Christian Commonwealth* of London, Nov. 21, 1889.

by faith and not by sight is as true in Christian experience as any aphorism that ever was announced. Hence the Bible is the only infallible guide in all that relates to the sphere of religion, whether as regards doctrine or life.

The question now arises, will other educational centres follow the lead of Yale College in the matter referred to? We should be pleased to know that a similar chair was endowed in all of our institutions of learning on this side of the Atlantic. And we do not see any good reason why Yale's example should not be enthusiastically followed by every college and university in the whole of Christendom. Surely if the Bible is worth anything, it is worth the place which Yale has given it. By common consent man has a religious nature. Few, if any, will dispute a fact so self-evident. And now, if he has such a nature, should it not receive the most careful culture? And as this culture cannot be secured in the highest degree without the constant, prayerful study of the Word of God, it at once becomes manifest to all thoughtful persons that the Bible should be enthroned in the highest place in all our institutions of learning. It is, we believe, generally admitted that goodness, as an element of character, is worth more than cleverness, and yet our prizes are all offered for cleverness rather than goodness. In this way the heart is subordinated to the head, while intellectual achievement is honoured at the expense of moral worth. This will all be changed when the Bible becomes the most important text-book in our colleges and universities. It is, therefore, with great satisfaction that we chronicle the important step taken at Yale College, and fondly hope that the action of Yale may be followed by at least a number of our own educational centres. Such a course would be a fitting movement with which to close the nineteenth century, while it would be a distinct promise that the twentieth century will receive its religious light from a Divine book rather than from human books of theology or human speculations of immature science.

General Notes and Notices.

Professor Driver of Oxford has prepared a volume of "Notes on the Hebrew Text of the Books of Samuel" which is nearly ready for publication. He is engaged in the preparation of an Introduction to the Study of the Old Testament which will fill a gap in biblical literature that has long been acknowledged.

The issues of the Beirut Press of the Presbyterian Mission of Syria are found wherever there is any call for Arabic literature in the Eastern world. Arabic literature has been enriched in the year 1888 by nearly 29,000,000 pages, issued by the Mission Press. Of this vast number, 18,045,000 have been pages of Scripture. The number of volumes published is 106,900, of which 58,000 are copies of the word of God. The number of volumes of Scriptures sent out from the Press in 1888 was 26,848. All missions to Arabic-speaking races draw their supply of the Scriptures from Beirut.

The study of Jewish history at Johns Hopkins University is made the subject of a recent article in the *Jewish Exponent*. A course of work in this de-

partment is conducted by Professor Adams. A series of lectures was given opening with a consideration of the several schools of biblical criticism and a general survey of the field. "Chaldea and Chaldean culture were first studied as the background of Biblical History. The Call of Abraham and Patriarchal Sociology next received careful treatment. Passing into Egypt, the civilization of the Valley of the Nile and its influence upon Hebrew manners, laws and religion were taken up. A consideration of the Exodus, its causes and its results, succeeded. An intensely interesting examination of the Mosaic code concluded the study of the Pentateuch. The conquest of Canaan; the 'heroic age' of Israel; the establishment of the kingship; the division of the kingdom; the destruction of Israel; the captivity; the return; the period of the Maccabees; the annexation of Judea to the Syrian Province; finally, the destruction of the Temple by Titus and consequent dispersion, were all passed in rapid survey. To preserve the continuity of Jewish history, a glance was taken at the state of the Jews in the early centuries of the Christian era, at the mediæval Jew of France, England, Spain, Germany and Italy, concluding with a brief study of modern Jewish character."

Two interesting items of information come from Philadelphia concerning the work of a leading clergyman in that city. The Rev. Dr. G. D. Boardman has completed a series of lectures upon the Books of Holy Scripture which he began in 1864 and has continued steadily since that year. He has covered the whole Bible. There have been substantially twenty-three annual courses of the lectures, forty lectures in each. They have averaged fifty minutes each in delivery. Had a stenographer been present, and recorded each lecture verbatim, the lectures, if printed, would form 64 duodecimo volumes of three hundred and fifty pages each of exegetical matter. While not being advertised the lectures have, nevertheless, attracted the attention of prominent Bible students, and learned men all over the world. The announcement is also made that Dr. Boardman will deliver fourteen Sunday afternoon lectures before the University of Pennsylvania. The subject of these lectures will be "The Minor Prophets, especially in their Ethical Teachings." A similar course of twelve lectures upon The Ten Commandments was given last year by Dr. Boardman before the University and their success has led to the above announcement for the present session.

Following the announcement of the death of Dr. Hatch and Professor Elmslie, comes the news that Dr. J. B. Lightfoot, Bishop of Durham, has passed away. He was one of the greatest biblical scholars of the century. Born in the city of Liverpool in 1828, he graduated from Trinity College in 1851, was the following year elected fellow, took orders in 1854, and in 1857 became tutor of his college. Four years later he was appointed honorary chaplain to the Queen and Hulsean professor of divinity in the University. A few years later he became examining chaplain to the Archbishop of Canterbury; in 1871 a canon residentiary of St. Paul's Cathedral; and a few years subsequently, after considerable hesitation, accepted appointment to the bishopric of Durham. What the church gained, the world of biblical learning lost when Dr. Lightfoot was made a bishop. His studies were interrupted and the excessive strain of work had much to do with his comparatively early death at the age of sixty-two. His chief work was done upon the New Testament and early Christian writers where his wonderful judicial faculty and careful scholarship made him one of the chief authorities upon the questions which he discussed. In the present number of the *STUDENT* reference is made to him as a leading light and power in Cambridge University.

Synopses of Important Articles.

The Book of Job. *—It is assumed that the characters and incidents of the book are historical. It is the sublimest poem in all history. Its question is the supreme question of humanity—What is the proper attitude of man toward the government of God? The book answers this question by presenting in dramatic form what one great soul did attain. It is a tragedy ending in triumph. The scene of the poem is Arabia and all the natural features of the land of crystal sky are brought out. The prologue gives the key to the book. Job was God's champion divinely selected and put forward to fight for God's honor. He never knew it but to us it is a great teaching. God not Job is the centre of the universe. Job's friends, the best men of their times, were shocked to see Job suffering—shocked in their feelings not in their opinions. Their explanation was that Job had sinned and was being punished. Job denies it but is himself, while sincerely trusting in God, overwhelmed by reason of God's change of administration toward himself. But he triumphed by holding on to the intuitions of an honest heart. Elihu then comes up to show that affliction is a fatherly chastisement. But God speaks, simply calling Job to contemplate the grandeur of the universe and his own perfections. Job yields. Job loved God without any adequate sense of the divine greatness. He had a theodicy and a partial one. That is gone and he simply confesses his own ignorance. He is left at a crisis sublimer than that of death—the crisis when a human soul and God understand each other and embrace. The whole purpose of the book is to present full-orbed the thought of God and thus lift the troubled soul above the need of explanation of God's ways.

* By Rev. Prof. W. G. Ballantine, in *The Bibliotheca Sacra*, Jan. 1890, pp. 59-67.

An eloquent and thoughtful presentation of the thought of this profound and sublime poem.

The Fulfillment of Prophecy. †—The religion of the New Testament springs out of that of the Old and fulfills it. This is seen in the form and contents of the evangelical history, in the idea of the "fullness of time," in the names which Jesus assumes and in his teachings. So with the Old Testament prophecy. It is not only verified in its predictions by the New Testament. It is fulfilled in its spirit and conception. Prediction is not the most significant and constant element of prophecy, and the fulfillment includes more than the prophetic idea. The Immanuel prophecy meant more to Matthew than to Isaiah. It was expanded, it developed in the line of its germinal thought. The prophet's hope was realized in the birth of Jesus. Thus our Lord fulfilled prophecy. He realized its great conceptions by enlarging and spiritualizing them. So with the titles of Jesus the same process is repeated. The historical meaning of them is doubtful but Jesus appropriated them as he found them not in their precise historical meaning but because he saw in their underlying meaning, their ethical and spiritual character, their appropriateness to himself. The terms had grown in meaning. They were not fossils. So with all prophecy.

† By Prof. W. H. Ryder, in *The Andover Review*, Jan. 1890, pp. 20-25.

Prophecy and fulfillment are not separated by a chasm. Prophecy is, in a measure, its own fulfillment. The ideas remain. The man of God who sees them in their new garb may venture to change a point here and there. The student of them should cultivate the same spirit of freedom. He should look beneath and discern the ever expanding fulfillment in the life of Jesus Christ and the history of his church.

A broad and generous view of prophecy which, however, has its dangers in the liability of losing, with the form, the essential reality.

Book Notices.

New Testament Studies.

Evenings with the Bible. New Testament Studies. By Isaac Errett, LL.D. Vol. III. Cincinnati: Standard Publishing Co.

This is the third of a series of volumes which contain popular expositions and discussions of Scripture by a scholarly and pleasing writer. It is certainly gratifying to the author and a credit to the religious denomination of which he is a member that a third volume upon these subjects has been called for. It would seem to have been the intention of the writer to prepare a continuous series of articles upon the New Testament. His death, however, has prevented the fulfillment of this design and the present volume contains only material relating to the early life and ministry of Jesus Christ and also a series of more theological articles relating to the scope and purpose of the Gospel. The book may be commended to the general reader of the Scriptures as an interesting and safe help to the understanding of the life of Jesus Christ up to the time of his Galilean ministry.

A Commentary on Hebrews.

An American Commentary on the New Testament. Edited by A. Hovey, D.D. LL. D. Commentary on the Epistle to the Hebrews. By A. C. Kendrick, D.D. Philadelphia: American Baptist Publication Society. \$1.75.

This volume must be pronounced one of the ablest in this series of commentaries on the New Testament. Of the author's Greek scholarship there can be no question and in this subtle and powerful epistle it has free scope. A literary quality also characterizes these comments making them necessarily dry and weighty discussions much lighter and more attractive. Some hints as to the author's views on important points may be given. He decides against the Pauline authorship and is inclined to regard Apollos as most likely the writer. He thinks that "the entire treatment of the Old Testament in this Epistle shows a profound and far-seeing and sagacious study of these older Scriptures." At 6:6 the view is maintained that the passage describes a condition subjectively possible—while objectively and in the absolute purpose of God, it never actually occurs. The "repentance" of 12:17 is referred to Esau not to his father, *i. e.* "he found no place for repentance in himself." A new and quite literal translation of the entire epistle is given at the end of the volume.

One criticism may be offered. The writer does not seem to be familiar with recent literature bearing on the epistle. His chief authorities are Delitzsch, Lünemann, Moll in Lange series and Alford. The commentaries of Davidson, Edwards, and Rendall and the papers of Dr. Bruce now appearing in the *Expositor* are not referred to, if they have been consulted. This is a serious defect.

Beginnings of Religion.

The Beginnings of Religion. An Essay. By Thomas Scott Bacon. London: Rivington, 1887.

This book is a sincere, candid and reverent study of its great theme. These are admirable qualities and predispose the reader to a favorable consideration of the argument. But hardly has one opened its pages and read a few chapters when he begins to rub his eyes in astonishment and ask himself "Have I come into another world?" Mr. Bacon has no confidence in modern science, natural or biblical. Honestly and fearlessly he does not hesitate to regard it as totally out of the right way. His contention is that the main source of our knowledge of the beginning of religion is found in the Scriptures; that modern scholars have persistently and deliberately ignored this evidence and preferred to rely on the uncertain and false information given by heathen religions. Beginning with the epoch of Jesus Christ, Mr. Bacon pushes his investigations back into antiquity and finds that there was a primitive revelation to Adam. This revelation, as we are informed by Jesus Christ who said that the *first* commandment was "Thou shalt love the Lord, etc.," was evidently the love of God and of man. Hence the conclusion is that Adam was in some respects more favored in religion and in the knowledge of God than any of his descendants. Hence also there can be no such thing as a development of religious thought, of revelation, from Adam to Noah and from Noah to Moses and so on. Adam knew more than they all. We are informed also that Adam was given with this primitive revelation a language in which to express it. This language may have been Hebrew and it contained the most exalted terms of religion.

These are some of the views seriously and warmly advocated by our author. They involve not merely a rejection of many so-called "advanced" views of the Bible. They are held in defiance of the entire modern sciences of biblical criticism, biblical exegesis, biblical interpretation, and biblical theology, to say nothing of philology and comparative religions. According to Mr. Bacon all our fancied "progress" in these directions is worse than moonshine. It is no progress at all but degeneration. Hence it is that one who takes this book in hand to read, if he has become somewhat at home in these modern sciences just mentioned, and in their ways of looking at questions and facts, is utterly amazed at the positions held and the methods of argument. His attitude is one not of criticism but of amazement and curious perplexity. It is as though he heard a voice out of the past bidding him reverse his entire machinery of thought. This book in its bright blue binding and clear, open, inviting page, seems to be a product of the printer and binder of the nineteenth century. But its contents belong to previous ages and while as a literary and theological curiosity it is interesting, its utility is found in its unmistakable witness, to the immeasurable advance which this century has made not only in the knowledge of the Bible but also in the scientific investigation of the broad and general problems of philosophy and religion.

New Testament Morality.

Landmarks of New Testament Morality. By the Rev. George Matheson, D.D. New York and Chicago: Fleming H. Revell. Price \$1.75.

This work, already published some years ago in England, well deserves the republication here which it has obtained through Mr. F. H. Revell. Everything that Matheson writes is brilliant, vigorous and informing; and this book is well up among his writings in respect to these qualities. The aim is to present the distinctive and salient principles of the moral system which the New Testament contains. This is done in a series of fourteen chapters beginning with a presentation of the relations of Christian to pre-Christian morals, taking up the motives of this morality, the Christian view of sin, Faith and Prayer as moral forces, Love and its Christian basis and power, Christ as the centre of morals and his absolute demand. The characteristic element in all that this author writes is what may be called the policy of mediation or reconciliation. This is clearly seen in the present work in his exposition of the contents of Christian morals as including the best elements, the opposing elements, of other systems. He emphasizes the moral character of the act of Faith. He insists on a rational eudæmonism as the true Christian principle, whereby "a man may shine in being crucified and be crucified in the act of shining." The principle of a "corporate perfection" is brought out as the real New Testament doctrine of perfection, whereby "our perfection will be our union," the individual finding his completeness in the whole and at the same time being glorified in his contribution to that corporate perfection. Heaven is the place of "spiritual commerce." "Each is weak where his brother is strong; each is strong where his brother is weak. Each gives to the other that special kind of riches in which the other is poor; and from the mutual interchange of strength there at length emerges a perfect Divine Republic." It is evident that in mediating views like these the essence of the Christian conception may be lost. We are sometimes suspicious that it has disappeared in these brilliant reasonings of Dr. Matheson. The possibility of such a danger appears in a passage like the following: "To believe in Christ is a sign of moral goodness, because it is a belief in moral purity When a man said, I believe in Christ, he really said, and meant to say, I believe in the beauty of goodness, in the desirableness of purity, in the right of righteousness to be ultimately triumphant." This tendency, however, is rarely seen in these pages. The book is stimulating in the best sense. Its expositions of 1 Corinthians, chapter thirteen, and of the passage in 2 Peter, beginning with verse five—which occur in the course of this discussion—are admirable. No more helpful and interesting work on Christian morals and doctrine, in moderate compass, could be recommended to students and clergymen.

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69. *Die Inschriften Nebuchadnezzar's im Wady Brissa.* By H. Hilprecht, in Ztsch. f. Kirch. Wiss. u. Leben, 9, 1889.
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101. *The Humanity of Christ*. By Samuel T. Spear, in *The Independent*, Dec. 5th, 1889.
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