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THERE is scarcely anything in the character of the oriental Semite that vexes and perplexes the representative of progressive Europe and America more than his intense adherence to the ways of the fathers. He seemingly recognizes no higher ideal than the *semper idem*. And yet this unpalatable feature of the oriental has furnished the Bible student with one of his best aids. The modern East, in spite of the turmoils and wars of tens of centuries, is practically in very many respects a living commentary on the old and biblical East. Renan significantly calls Palestine "the fifth gospel." Thomson's, *The Land and the Book*, and works of a similar character, are a revelation in this regard.

THE character and tendency of Bible study, in its more modern phase, is proving to be most valuable in supplying something which the old exegetes and interpreters to a great extent ignored. For them the Bible was the Word of God, but they had little appreciation of the fact that this Word was given through human agencies and amid human surroundings, which would at least formally shape and modify this revelation. Hence their eyes were practically closed to whatever light would come from the history, archæology, ethnology, and other like sciences relating to the peoples of the Bible. To have brought into prominence, and to the support of Bible work, these features in the historic growth of revelation, and to have put the biblical books into their historical background and settings, is the great merit of modern study.

In this respect it is a great advance upon that of earlier days. It is utilizing to the best advantage what the human side of revelation can offer for the understanding of the Book of books.

TO LEARN what the views of leading scholars are on biblical questions, and the formation of a chrestomathy of opinions from these sources to suit one's own tastes or surroundings—this is *not* Bible study. It signifies the reproduction of the thoughts which the biblical authors put into their writings, in so far as this can be done with all the aids at hand. Commentaries, and works of a like character, can accordingly occupy only a secondary, and not a primary, position in the working apparatus of the Bible student. In so far as he is true to his ideal, his principal work must be put upon the word of revelation itself, and the other aids are then to be called in, when they can help toward this one object. A man who studies his Meyer or Lange more than his New Testament text is not a New Testament student, but a student of New Testament commentaries. In Bible work, if anywhere, the way of wisdom is not *multa*, but *multum*. And this *multum* consists in the close investigation of the Scriptures themselves, which naturally includes also the acquisition of all knowledge necessary to such an understanding.

MUCH is said, little is done, in reference to expository preaching. Why do not the ministers of our times see that the people are starving for the Word, the real contents of Scripture? Why do they not see the egotism, the immeasurable self-conceit, which forms the basis of the present practice—a practice which deliberately substitutes the weak and ineffective fancies of man for the strong and overpowering words and thoughts of the sacred volume. Where is the trouble? It is not far to seek; for it is to be found (1) in what is an unpardonable ignorance of the real facts of Scripture literature and history, without a knowledge of which the Bible, whatever they may say to the contrary, is just so many pages of

lifeless matter ; and (2) in an incomprehensible disinclination to put forth the necessary effort to rid themselves of this ignorance. Is this too strong a statement ? It is, at all events, the confession of many ministers made privately, if not publicly. Some opinions upon the subject, as a whole, or certain phases of it, will be found in another part of this number.

THE first six months' work of the American Institute of Sacred Literature closed April 1st. The results occasion surprise to those even who were most expectant. The Institute's Correspondence Courses now number *ten* ; in Hebrew four, in New Testament Greek two, in the English Bible two, in the Cognate languages two ; while additional courses are being prepared. The Institute has completed the organization of *local boards* in Boston, New Haven, Philadelphia and Chicago ; the initiatory steps have also been taken for the organization of such boards at St. Paul and Minneapolis and at Omaha. In all these cases the constituency includes the recognized leaders in Bible study. Applications have been received from other localities ; but the time has not yet seemed ripe for more aggressive action. The Institute has entered into a co-operative arrangement for the general direction of its Bible work with the great Chautauqua in New York, and with a large number of the smaller Chautauquas in different parts of the land. Similar co-operation has been arranged for in special work (for announcements, see elsewhere), with the International Committee of the Y. M. C. A., with the Young People's Society of Christian Endeavor, and with other young people's organizations. Institute Bible clubs, correspondence and non-correspondence, and Bible-classes pursuing work according to the plans suggested by the Institute number two hundred and more. The Institute's proposed examination upon the Gospel of Luke has been received with wonderful favor, and the work of canvassing for it, in Sunday schools and Sunday school associations, in Bible-classes, in schools and institutions of higher learning, goes on with unabated vigor. The outlook in all the departments of

the Institute's work is as hopeful as its best friends could desire.

A BAND of twenty-four men (graduates of Harvard, Yale, Amherst, Williams, McGill, Oberlin, Northwestern and other institutions), impressed with the idea that, in some way or other, better Bible-teaching must be obtained, undertook, during the last year, an experiment. The men were preparing themselves for the work of the ministry. The experiment will be described more minutely in a later number of the STUDENT. After the year's work had been finished, the following statement was prepared as embodying the sentiments of those who had taken part in the experiment :—

“In view of the greatly increased interest at present generally felt in the study of the Bible, and the consequent responsibility devolving upon Christian ministers as the natural leaders in such work, it is believed,—

1. That the theological seminaries of the country, recognizing the demand of the times, should provide adequate facilities whereby candidates for the ministry may fit themselves for a higher grade of Bible instruction, to be given to Bible-classes and Sabbath school teachers, in addition to the instruction given from the pulpit.

2. That mere lectures upon Bible-class teaching, while they may be helpful, are insufficient to meet the need.

3. That hearty commendation may be given to the plan, followed by this class during the present year, viz., of a systematic study from the English of a definite portion of the Bible during which each student in turn acts as teacher, and is criticized for his performance by the class and the instructor.”

Is there not something here worthy of consideration? The minister *ought* to be able to do for the teachers in his parish what no other man can do. The opportunity afforded him in this particular, for the performance of the work which God has called him to do, is hardly less important than that furnished by the pulpit. It is as difficult to teach as to preach. Preparation for teaching the Bible is as necessary as for preaching it. The minister who is taught to teach is thereby

taught to preach. Why, then, should not the theological student be taught to teach the Bible ?

NOT infrequently the complaint is heard that our improved methods of church work have not touched what is perhaps the deepest need of Christian people to-day—the knowledge of the Bible. Such expressions as the following from an earnest teacher reveal the state of things upon this point. Desiring to interest some young people in the more thorough study of the Scriptures, she writes that “they know almost nothing. I find I had no idea *how* little they knew. Yet every one of them is in our Sunday school, either as teacher or pupil ! I have made up my mind that *our* Sunday school is a failure, considering the purpose of its organization. It certainly gives next to no knowledge of the Bible ; and as for its spiritual work, when I see the confusion in some of these young minds, I am inclined to say that it is equally ineffectual there. This is a rather sweeping statement ; but, I confess, I feel like generalizing after half an hour with these girls.” The Sunday school here spoken of is by no means below the average. How many more teachers could echo this statement, one would not like to say. Ought such a condition of things as this to continue ? Shall it continue ? Where will it leave the next generation of Christian people ? Is the problem not worth the careful and constant thought of Christian teachers and ministers, until some solution is found ?

IT IS the tendency of those who strongly admire any one method of investigation to exalt it out of all due proportion to other methods. More than once in these pages has this feature, so characteristic of the modern critical methods, been commented upon. This peculiarity is frequently observable in the use of what is technically called the “historical” method. The aim, here, is to find an historical background for the biblical, prophetic and poetical, literature. Every psalm is to be assigned to some epoch of the nation’s history. Every prophecy is grounded in an historic situation. The

moderate application of this idea is highly commendable. It has made the Bible a new book to many minds. But, like all others, this method has its limitations and its weaknesses. Many of the historical situations for given prophecies are vague. The reasons for assigning a psalm to this or that era in the Jewish history are often bound up with words or phrases in the psalm whose interpretation is uncertain. There is danger, moreover, of ignoring a great fact, which the historical interpreters themselves emphasize. This is the ideal element in biblical literature, by which the psalm or prophecy is lifted above all bounds of time into a region where the historical environment has little, if any, place. This fact is partially illustrated by reference to modern poems. It is said that recently Mr. Tennyson was asked the historical basis of such poems as "Locksley Hall," "The Moated Grange" and others—poems which seem to breathe all the air of personal feeling, and to spring out of definite historical situations. Yet he replied that they were entirely free from any connections of the kind, being purely ideal creations. This age, it has been said, is profoundly undramatic. It surely seems to be true that many critical students of the psalms and of prophecy, when they, upon the slenderest basis of fact, confidently assign a poem to some definite historical epoch, are profoundly undramatic, lacking in the poetical and ideal elements which the Bible writers clearly and markedly possess and exhibit.

How prone we are to the notion that God must work in a manner contrary to organized and customary laws of life and thought—if He is to be known and acknowledged as God. So it is argued concerning the miracles of Christ. Albert Barnes declared that it was only by chance that the miracles of Jesus were beneficent ones. To make a river run up hill would have accomplished His purpose just as well. Indeed, it may justly be inferred that such a prodigy would have satisfied Mr. Barnes a little better. Something prodigious, something to set everybody agog,—that is the most worthy action of the Supreme Being in seeking the worship of man. The *human* will is regarded as most normal in its activity,

when it acts most regularly in accordance with ethical and spiritual laws. But God's will is to be most highly extolled, when it reveals itself as acting in a manner opposed to general principles. The incomprehensible is the divine. When no law can be recognized, there is the highest evidence of the working of the infinite and omnipotent Jehovah. To be arbitrary in the nature of His designs would, therefore, seem to be God's special prerogative.

Many who thus argue do not see the absurdity of their position. Many who do not consciously avouch such positions, practically hold them. Pushed to its extreme, this theory of the Divine lands one in the conclusion that, if God is unnatural in His activity in nature and in the sphere of intellect, He must be equally unnatural in the sphere of ethics, a self-contradictory conclusion. The truth is, nature, intellect and morals, their laws and their certainties, are revelations of God, are manifestations of His character and purpose, are illustrations of His life. Man is in His image. This is the glory of the Scriptures that they represent God not as arbitrary and incomprehensible in His life and works, but ethical, reasonable, gloriously right in all spheres of His being.

Accordingly, when Paul is quoted in favor of Divine lawlessness, and as revealing God under the image of the Heavenly Potter, accepting, discarding, breaking His earthly utensils, according to no human and reasonable standard, it is not to be accepted as the foundation truth of Paul's theology or of ours. "It is the glory of God to conceal," but it is also the glory of man to discover. As the ages roll on, and as God reveals Himself more and more clearly out of the Scriptures, in the life of the Church and in human history, His ways become more and more clear, and the discordant and discrepant voices concerning His will and way become more fully harmonized. God is not a God of disorder or of arbitrary will. His ways are just and right. They are just and right in the human conception of those terms.

To take another practical instance. In God's dealings with the Chosen People it is claimed that the clearest examples of incomprehensible Divine working occur. In the choice of

Israel as a nation to be God's people, in the selection of His human instruments for carrying out His purposes, in the passing by of the intellectual and the rich in favor of the poor and foolish—here God wrought purely by the might of His sovereignty in a manner utterly opposed to human laws of thought or activity. Such arguments confound the unwise and shortsighted thought and purpose of the unenlightened human intellect with the thoughtful and normal conclusions of human reason. In the light of history—the history of the Semitic peoples, the history of human life through the centuries—it is beginning to be seen that in the deepest sense God's activity is *natural*. And when one thoughtfully considers it, what more glorious proof of the Deity than the assurance of His immovable adherence, in His dealings with this world, to the laws of His own nature, with which He has formed and ever governs the universe. To discover ever more clearly the essential harmony of the Divine activity as revealed in the Scriptures with the laws of human reason, and then, with this fact established, to find the same God and the same Divine methods in human life everywhere,—this, to the earnest and thoughtful soul in our time, is the grandest fact and evidence of the Divine existence and of the Divine beneficence.

THE TEACHING FUNCTION OF THE CHRISTIAN MINISTRY.

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What Christianity is determines what the church is, and what the church is determines what its ministry is. Christianity is nothing less than a self-revelation of God in Christ, with reference to the religious development and training of the human race. Its work is the work of religious education. It is not the less an educative work that it is also a work of recovery. To win men who are lost is only a part of the whole process of rebuilding men who are perverted. Christian evangelism is only tributary to Christian edification. To "save souls" is in the largest sense not only to win them to immediate obedience but to rebuild them into completeness in God's kingdom and for God's service.

This determines the significance of the Christian Church. The church is a school, a teaching school, and a training school. The Christian disciple, even the maturest, never ceases to be a learner, and the learner never ceases to be a subject. The hearer is also a doer. In the church, as in a school, every man is to receive the knowledge of God in Christ as related to the redemption, the recovery and the completion of his being, and here also that redeemed and recovered manhood is in process of training for the full, final realization of its completeness in the Kingdom of God.

And this gives us our definition of the Christian ministry. This contains the very significance of the ministerial calling, determines what is most characteristic in its functions, conditions the entire range of its activities. In a word then the Christian minister is a religious educator. All phases of his comprehensive leadership may be subsumed under this his most characteristic designation. His whole work is educa-

tive, in some branches of it more directly, others more indirectly. In some it is the work of teaching, in others it is the work of training.

It is the teaching function that here engages our attention. On the whole I think it may be said that teaching in the comprehensive sense is the leading ministerial function. It has always been so regarded in all periods of the healthy development of church life. No doubt the work has often been inadequately conceived and narrowly applied. A broad conception of teaching would not fail to find a place for it in all ministerial functions. For teaching is interpreting and it implies a subject matter to be interpreted. This subject matter has wide range. It finds a place in the work of the herald. It finds a place in the worship of the church. It finds a place in pastoral guidance in the specific sense and in the practical administration of the affairs of parochial life. And conversely all these functions presuppose the work of teaching or of interpretation. The Gospel that wins must be interpreted in order to be heralded effectively. The worship that edifies must be interpreted in order successfully to do its work. In personal pastoral guidance the significance of the experience of individual life needs to be interpreted in order that intelligent pastoral leadership may be realized. In parochial life those practical interests of the church upon which its effectiveness depends must be adequately interpreted and comprehended before the most effective executive leadership can be realized. Pulpit teaching has been too limited in its range. It has not compassed the whole life of the church. Moreover the whole work of teaching has been limited too exclusively to the pulpit and has dealt too largely with mature minds. This has not always been so. But it has been the defect of much of the work of this sort in the reformation church. No minister has the right to limit his work wholly to the pulpit; nor the right there to limit the work of teaching to a few pet theories, nor the right to limit it wholly to mature minds. Christian teaching, like all other teaching, has its different grades. The church has its primary and intermediate as well as advanced grades of instruction. They are relatively few who are up to the very

highest grade of pulpit teaching. Teaching should be adjusted to the conditions of parish life. Moreover the church itself as a teaching school needs to be developed. This in part is what it is (its very significance) by its very definition. Its teaching forces need to be cultivated, and the minister is largely responsible for the ability of his church to do its own work with its immature souls. It is with reference to this interest—a broader, more thorough, more systematic and better organized plan and method of Christian instruction in the administration of the church and the parish—that I wish to offer a few practical suggestions.

A Christian pastor is *responsible for the religious instruction of the immature* as well as of the mature of the congregation and parish. In this view of the matter his responsibility is the greater for those who are immature. This responsibility is perhaps recognized by the clergy of the Roman Catholic church more thoroughly than it is by the pastors of Protestant churches in general. It has been one of the defects of the Protestant conception of Christianity that it has recognized, in a one-sided manner, its adaptation to the needs of the adult and mature members of our congregations. Consequently, as just suggested, the instruction of the pulpit has been regarded as of more importance than any other form or grade of instruction and this instruction has often been adapted to those who are exceptionally mature.

The religious instruction of the church needs to be *systematized*. It is the fault of a good deal of the current teaching of the pulpit, that it lacks coherence. It leaves the impression of a lack of comprehensive plan for the instruction of the congregation. This is to a considerable extent necessary. For preaching is something more than teaching. It must adjust itself to what is passing in the life of the church and the world from week to week. The work of the pulpit however would be bettered if its method of teaching were more comprehensive and systematic. But there is special need that the primary and intermediate grades of religious instruction should be systematized. There is a somewhat unnatural sound in the very words "primary and intermediate grades of religious instruction." We are not familiar with the idea of

grades of religious instruction. That is, we are not familiar with the idea of system in this work. But why not? Is it because the demands of religious instruction in general are inadequately apprehended? Is it because the specific work of the pulpit has discredited it? Now if any order is to emerge from this chaotic condition as regards religious instruction it must be developed under the direction of the pastor. He is the proper leader in this work.

Improvements in secular instruction emphasize the need of something corresponding in the sphere of religion. Is religion a matter of so little importance that in a time when secular education is carried to so high a degree of excellence, its claims are not worth recognizing? The church and pastorate can hardly maintain their self respect in practically ignoring what they in theory claim as of supreme importance. If the teaching work of the church is developed into better quality it must be done under the lead of the pastor.

And just here is to be emphasized the demand for a *development of the teaching gifts of the members of the church*. The church must do its own work of religious education. It does much through its pastorate. But there is demand for lay teaching. The pastor can not reach his whole parish directly as a teacher. He must work through his lay teachers. Much of the work of teaching can be done to best advantage through them. There is a good deal of undeveloped and untrained teaching force in the church. It is not utilized because the pastor does not know how to develop it.

A fresh development of the teaching activity of the church under pastoral leadership would prove to be an inestimable *blessing to the family*. Religious instruction in the family is increasingly difficult. It can never be successfully superseded, wholly at any rate. But its defects or failures may be partially compensated. A system of religious instruction thoroughly well developed by the church would secure a more intelligent church membership. In fact unless this work is done by the church it is difficult to see where it is to be done. The whole burden of it is thrown upon the church by the family and by the state.

The *pulpit would share in the beneficent results* of a more

thorough training of the pastoral gift of teaching. Not only would it in the long run secure a more intelligent congregation to teach and thus permit the preacher to enlarge somewhat the scope of his preaching, but it would better the preaching itself. Its subject matter would be better handled structurally and rhetorically. It is a matter of record that some of the best catechetical teachers have been the best pulpit teachers. The development of ethical purpose is especially to be noted.

What now may be regarded as essential to the development of a minister's teaching gifts?

It is natural to suggest first the importance of *thorough theological training*. Certainly no one will be a successful teacher of religion in the largest sense without it. If any well defined, systematic, thorough plan of religious instruction is to be introduced into the parish, it must be done by a man who is thoroughly competent to the work of devising and executing the plan, and that must be the man who knows thoroughly the subject matter with which such instruction will deal. It is a great mistake to suppose that successful work with immature minds demands less thorough comprehension of the subject than work with mature minds. If the subject matter is prepared by other hands, the teacher will want at least knowledge enough of it and of the character of the work to enable him to judge of its worth and to teach the subject intelligently and skillfully. A thorough work of systematic religious instruction introduced into a parish will naturally include the following elements.

(1) Some simple, but systematic instruction in the elements of the Christian life as a religious life. (2) Instruction in the Christian life as an ethical life or some elementary instruction in Christian ethics. (3) Instruction in religious history, i. e. an outline of the history of redemption, and of the church. (4) Instruction in systematic theology. (5) Instruction relating to the church and its sacraments and the duties of church membership. This may seem to be too large an outline, covering too much ground and rendering the whole effort impracticable. It may be said however that at any rate this would be a good ideal towards which to

work and furthermore that it is not as impracticable as it may seem. The chief requisite is just the training of which I am speaking to enable a man to develop his material. If into the hands of every pastor of our churches there were put simple catechetical works covering the ground specified, he would probably find time to introduce the instruction within the limit of a few years, provided he were competent to the work of teaching and of directing the teaching of others. A great deal of this instruction might be in biblical form, and this emphasizes the special need of a thorough knowledge of Biblical theology. The demand that the ground outlined above be fairly well covered is not unreasonable. If however it is done the minister will have to fit himself to carry on the work.

Instruction in Pedagogics is demanded in all ministerial education. If a pastor can afford or if he is privileged to ignore the whole problem of primary religious instruction in his parish, he may ignore the need of special instruction in the science of teaching. Otherwise not. It is acknowledged that instruction in Homiletics is of practical importance to a preacher. As the pastors of our non-liturgical churches discover the defects of their public worship and cultivate the liturgical sense they will see more clearly the need of instruction in Liturgics. Is there less need of instruction in Christian Pedagogics? The chief reason why this need has not been recognized is that the whole problem of religious teaching has been to so large an extent ignored.

Christian Pedagogics has its special demands. It has its peculiarities as a branch of general Pedagogics. Homiletics properly conceived is a branch of general Pedagogics. Catechetics is another, and it is only because catechetical work has almost wholly ceased to be a branch of ministerial service in many of our Protestant denominations that catechetics is not regarded as of importance as a special branch of instruction in Practical Theology. Our Theological Seminaries teach their students how to interpret the Bible. In a general way they teach them also how to use it in the pulpit. The work ends here. Why not teach them to interpret it to the immature, the instruction of whom demands special skill, and

why not teach them to use it in the catechetical class? Is it because catechetical work has no existence in our churches and because there appears to be no demand for it? Let the responsible religious teachers of the churches then create a demand for it. And let the work begin in the theological school. It is no extravagant prophecy that the vigorous movement in biblical study that is now in process of development will force upon the theological curriculum an enlargement in the direction of Christian Pedagogics.

Practical training in the work of teaching also should be emphasized. No branch of knowledge, which is to be put into practical use, can ever be successfully taught without practical training in it. Principles must be promptly applied or they do not get themselves adequately interpreted. Methods must be promptly tested or they remain in the region of mere theory and are in fact not understood. All this is clearly recognized in the teaching of many practical sciences. The medical school has its clinic. The Law school has its moot-court. The Normal school has its drill in class teaching. The scientific schools all have their practical drill in application of the science taught. The Theological school has its homiletic drill. The attempts to teach homiletics without requiring the preparation of sermons and without class criticism of the work would be as absurd and as really empirical as to attempt wholly to substitute experiment in preaching for the teaching of homiletical principles. Nor is it possible to teach liturgics successfully without some application of liturgical principles in some form of proper liturgical training. The sacredness of the subject is no more objection against liturgical drill than the sacredness of preaching is objection against preparatory homiletical drill. And the only way to teach Christian Pedagogics successfully is to introduce pedagogic drill. Theological students who have had previous experience as teachers in the secular schools show the favorable result of such training in many ways. It frequently shows itself not only in the sharpening of the exegetical but also of the homiletical sense. A man who has proved himself to be a thoroughly good teacher often shows special aptitude for exegesis and has specially clear apprehension of homiletical problems.

The experience of teaching in the church Sunday school during one's theological course is a valuable experience. If entered upon with enthusiasm and resoluteness of purpose it will prove to be one of the most valuable sorts of Christian work in which a student can engage. Students who succeed in this work will be likely to find the problem of developing the work of systematic instruction in their future parishes a comparatively easy one. But is there any reason why training in the work of teaching should not be introduced as a critical exercise into the Seminary course? One of the chief arguments for it is that it can not be obtained elsewhere. The thing needed is criticism, and this can not be secured outside the class exercises. No provision can be made for it elsewhere. A minister would not enter a Sunday School Normal class for the purpose, even supposing that he had the opportunity. Moreover there are some specific characteristics in this sort of Christian teaching that need to be recognized, and training in the general work of teaching would not wholly supply the want, even though one had such training. Training in general rhetoric could not be a substitute for training in Homiletics, even supposing theological students to have such training, which is not always the case. Christian Rhetoric has a field of its own. So has Christian teaching. It is said that the Bible should be taught as any other book is taught. It is true that the general principles of teaching are the same, whatever the subject matter and in whatever form the subject matter may be given. But it is precisely the subject matter and form, together with its specific and exceptional object, that gives Christian teaching a specific character. Teach the Bible as any other book is taught. This is the proper rule. That is to say Christian Pedagogics is a branch of the general science of teaching which has special claims.

The introduction of this sort of work into the theological curriculum may open up a very useful career for many of our theological students and meet a great want of the church. There is a call for division of labor in the work of the Christian ministry. The field of service has greatly enlarged. The more complex society becomes the greater and more

varied are the demands upon the Christian minister. There is more work and a greater variety of work to do in the parish of to-day than there was in that of other days. There is demand for a variety of gifts. These gifts must be developed. One man may not, will not, have all the gifts that are desirable for a successful minister. There are not a few theological students, who believe themselves to be called to the ministry, that show no particular aptitude for the work of the pulpit. They are not conscious of preaching power and give evidence of no marked preaching gifts. They will do good pulpit work in many ways, but they will never win marked success. But they are men of mark notwithstanding. In various ways they can serve the church with skill and success. Many of them have the gift of teaching. That gift may be made of great value to the church. Here is an open field. It is a great opportunity. That gift should be trained to the utmost. These are the men that may be sent out into the church to organize and systematize the work of religious instruction. They can do a great work in the training of a more christianly intelligent generation. It is the duty of the theological school to adjust itself to the practical wants of the church. It is the problem of theology in all its branches to meet the practical needs of the age. Whenever there is advancement in any particular line of development in scientific theology there should be a corresponding practical provision by which this advance may be made useful to the church. Biblical Theology is making tremendous strides. As the minister knows more about the Bible he should know more about teaching the Bible.

THE RAINBOW IN GENESIS.

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The passage respecting the rainbow in Gen. 9: 13 sq. is as follows: "I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said to Noah, This is the token of the covenant which I have established between Me and all flesh that is upon the earth."

In Ezek. 1 the rainbow is mentioned—not, however, alluding to this passage in Genesis. In the Old Testament there appears to be no other allusion to the phenomenon. The fact of which it is made a token is, however, recognized in Isa. 54: 9: "For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee." It is possible to refer this passage in Isaiah to Gen. 8: 21, which is apparently referred to in Jer. 31: 35 and 33: 20; but the reference in Isaiah is so explicit to the flood that it seems more likely that he had in mind the pledge in connection with the rainbow than that in connection with the perpetuity of day and night and the seasons.

The importance of this pledge is in the symbolic meaning of the rainbow, yet it is worth while to answer the question, which arises partly from curiosity, whether there had previously been no rainbows. Some have maintained that there

had not been. Keil on this passage says: "The establishment of the rainbow as the covenant sign of the promise, presupposes that it appeared then for the first time in the vault and clouds of heaven. From this it may be inferred, not that it did not rain before the flood, which could be hardly reconciled with chap 2: 5, but that the atmosphere was differently constituted; a supposition in perfect harmony with the facts of natural history which point to differences in the climate of the world's surface before and after the flood. The fact that the rainbow, that 'colored splendor thrown by the bursting forth of the sun upon the departing clouds,' is the result of the reciprocal action of light and air and water, is no proof or disproof of the origin and design recorded here. For the laws of nature are ordained by God, and have their ultimate ground and purpose in the divine plan of the universe which links together both nature and grace." The last sentence from Keil involves a principle which does away entirely with any need of the explanation which he adopts. That characteristic of the divine economy which is indicated in the description of the Lamb as slain from before the foundation of the world (Rev. 13: 8) marks the providential dealing of God with the human race as being full of facts, the meaning of which is gradually revealed as occasion demands. One stage in the development of the atonement finds expression under the old Covenant in the statement that He was afflicted with His ancient people in all their affliction (Isa. 63: 9). This investiture of a previously occurring natural phenomenon is but a minor incident in the general usage. It is incomparably more comforting and inspiring to recognize the fact that an occurrence, with which Noah was already familiar, was made the pledge of the divine promise, than that a new phenomenon was introduced into the processes of nature. If the opinion of Keil is to be maintained, why not also maintain that there never went forth a sower to sow until that day on which Jesus uttered His parable. Jesus took the earth, monotonously familiar as it was to His hearers, and showed that it was full of the analogies to the kingdom which He had come to establish. He glorified forever the commonplace details of daily, and even household industries. Therefore, the

explanation which regards God as investing with new meaning one of his creations, is also in harmony with the methods of the Son when He came to teach men of the kingdom. It is also in harmony with the general method of divine teaching to attach a new truth to something already existing. Think how the marriage relation as the symbol of the relation of Christians to Christ received its development. Starting from the suggestion in the declaration that Jehovah is a jealous God, then the idea of idolatry as spiritual adultery found expression, followed by the representation of the relation between Jehovah and Israel as that of husband and wife; and lastly, in the New Testament is this form of the relation between Christ and His disciples wrought out with delicacy and advancing clearness.

According to the passage, this token was to be to God a reminder of His pledge. It was equally a reminder to man. For this purpose it was well adapted. It has been said that a "sign is a thing, which over and above the impression which it makes upon the senses, causes something else to come into the mind." Anything, therefore, can be taken as a sign: e. g. a stone which had in itself no meaning or value, may be used as marking the boundary of a field. Not such is this sign. There is a principle here the same as that in those parables which take some object in nature or fact in the physical world to symbolize the spiritual truth or fact, and which are properly called symbolic parables. It is such a principle which gives the wonderful comfort in the 125th Psalm. This rainbow had a fitness for the purpose to which it was applied, for after the appearance of an entire rainbow, as a rule, no rain of long duration follows; and the darker the background the more bright does it appear. As such a sign doubtless Noah already knew it. A harbinger of the cessation of a storm was a fitting symbol of the close of that flood which was never to be repeated. The beautiful object which already had a natural adaptation to its purpose "God consecrated as the sign of His love and witness of His promise." Worthy of approbation is the comment of Delitzsch: "It is, indeed, a phenomenon which may be accounted for by natural laws;

but the laws of nature are truly the appointment of God, *Ecclus.* 43: 11 sq.; and it is just in its conformity to natural law that the rainbow is a pledge that the order of nature shall continue. And is there not in every law of nature a background pointing to the mysteries of the Divine nature and will? The label of the rainbow is sufficiently legible. Shining upon a dark ground which just before broke in lightning, it represents the victory of the light of love over the fiery darkness of wrath. Originating from the effect of the sun upon a dark cloud, it typifies the willingness of the heavenly to pervade the earthly. Stretched between the heaven and the earth, it is a bond of peace between both, and, spanning the horizon, it points to the all-embracing universality of the divine mercy."

This sign has been called a prophecy, as in fact must be the case with every sign which is the symbol of a promise. It has been called "the charter of natural mercies and blessings;" or again, "the world's covenant, not the Church's." These things are rightly said. The very terms are comprehensive, embracing all living creatures, beasts as well as men. Then, too, the promise belongs to the period of general, not particular, revelation.

This appropriation of the rainbow, on the ground of adaptation to the purpose, as a pledge of the divine promise, turns the thought toward the numerous analogies between the physical world and the realm of spiritual truth with the question respecting their practical bearing. The fact and significance is finely put in the second introductory chapter of *Trench's Notes on the Parables*. One wishes that he might acquire the power to use the familiar life and surroundings to impress spiritual truth as powerfully as was done in biblical times. Here is a wide field, not for mere illustration like the comparisons and poetic imagery which adorn the writings of imagination. There is room for such imagination, but even more for the action of the mind of the seer reflecting on these analogies. In the efforts to find such analogies there is sometimes a wild play of the imagination, or rather fancy, not discerning the true analogies from the false. The more fertile and less disciplined the imagination, the more likely to mis-

take fancies for facts. Yet this error is often less reprehensible than that aridity of the intellect which sees no likeness in the things heavenly and earthly, and claims that it is a defilement of the spiritual truth thus to compare it. The many books on the parables show that this method of teaching is more and more obtaining a recognition of its importance. Let careful attention be paid to the underlying principles, and care be taken to avoid superficial likenesses, then one will find the analogies which he, as a religious teacher, can use with effect. If a teacher or preacher is self-distrustful, and fears that his use of natural symbols of religious truth fails of its object, he may study the methods of the biblical writers, and imitate such examples as Jeremiah sets. Jer. 31: 35, 36 and 33: 20, 21, is a vigorous appropriation of Gen. 8: 21. Let a teacher freely use these expressions of divine truth which are found in the Scripture itself to convey the religious truth in the symbols drawn from the natural world. Not long ago there was current in the religious papers a story of a fisherman who had been converted to Christianity through the call to follow the Master and become a fisher of men. To him the Bible assumed the form of spiritual truth almost wholly expressed in the symbols of his favorite craft. Such a power there resides in the symbols which are in the Bible that they can be drawn forth into daily service even after the use of the centuries.

All writers of the Bible do not use symbols with like freedom. It may be that Saul of Tarsus was bred in the midst of city surroundings, so that the symbols of the religious truths and life drawn from external nature did not find a place in his thoughts. Be that as it may, his writings have little to do with the symbolism of the natural world; yet with what power does the analogy drawn from the grain of wheat to the death and resurrection seize hold of the thought of the reader of 1 Cor. 15! This can hardly be thought a mere illustration, rather must we believe that Paul meant it to be a symbol of the body which is laid away after death.

In a community familiar with Pilgrim's Progress it would be natural, in fact inevitable, to illustrate the Christian life from that symbolic "dream." How much rather from the

Bible itself, and the symbols it draws from external nature. The Gospels and the epistles of James and Peter in the New Testament are redolent with the air of earth as well as of heaven. This is true of the prophets and psalmists of the Old Testament.

It would not be strange if a careful study of the symbols of spiritual truth drawn from the Bible would lead one to feel that the whole ground was occupied, and that he could add nothing. By the time that one had learned enough of biblical symbols to reach this conclusion, his knowledge of biblical methods would have become so extensive that he would also have learned the nature of the analogies which give the symbols their value. In short, this would be the kind of training which would lead one to the independent use of the earth and earthly relations as symbols of spiritual truth.

MR. PETRIE'S DISCOVERIES AT THE BIBLICAL TAHPANES.

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To the student of the Bible, one of the most satisfactory of recent discoveries in Egypt is that made in 1886 by Mr. Flinders Petrie at Tahpanes, on the eastern Delta. The thirty-ninth chapter of Jeremiah and Josephus Ant. x. 9, 1 tell us that Nebuchadnezzar had taken Jerusalem, made Zedekiah his captive, burned the city and carried away the most of its inhabitants to Babylon. The feeble remnant of Judah scattered about were gathered under Johanna, and fled to Tahpanes in Egypt. In this party were "the King's daughters," Jeremiah the prophet, and Baruch, his amanuensis. Tahpanes was about twelve miles west from the modern El-Kantara, on the Suez Canal. The Greeks called it Daphne. This Hebrew party reached Tahpanes during the reign of Pharaoh-Hophra, the son of Psammethik II. of the XXVI. dynasty. He is called Uahabra, with the throne name Ra-

haa-ab in the Egyptian inscriptions, Vaphres by Manetho and Ouaphre in the Septuagint. The XXVIth Egyptian dynasty had its capital at Sais, but that did not prevent the king from having a palace at Tahpanes. Pharaoh-Hophra reigned over Egypt from 591 to 522 B. C. Herodotus gives some interesting incidents of his reign. He says that Hophra, whom he calls Apries, thought that not even a god could cast him down from his eminence, so firmly was he established on his throne. Herodotus also bears testimony that he was the most prosperous of all the Egyptian kings of the XXVIth dynasty, except his great-grandfather Psammethik I. He led an army to attack Sidon, and fought a naval battle with the King of Tyre. From Ezek. 17 : 15-17 it appears that Hophra entered into a contract with Zedekiah to support that vassal King of Judah in rebelling against Nebuchadnezzar, and by an advance on Gaza did actually compel the Chaldean to raise the siege of Jerusalem (Jer. 37 : 5-11). Thus he recovered, for a brief season, some of the territory that was wrested from his grandfather Necho. The Egyptian army was soon defeated in a subsequent engagement, and Hophra was able to give the Hebrews no further assistance save the refuge which the palace at Tahpanes afforded the remnant who escaped from Jerusalem.

After the flight to Egypt the divine command came to the prophet Jeremiah saying : Take great stones in thy hand, lay them in mortar in the brick work which is at the entry of Pharaoh's house at Tahpanes, in the sight of the men of Judah ; and say unto them, Thus saith the Lord of Hosts, the God of Israel : Behold, I will send and take Nebuchadnezzar, the King of Babylon, my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal (glittering) pavilion over them (Jer. 48 : 8-10). That this prediction became history, and that the Babylonian King did twice invade Egypt and conquered it, is no longer doubted.*

The interest connected with this discovery of Mr. Petrie arises from the fact that he seems to have found the very house of Pharaoh-Hophra. He has laid bare an "area of continuous brick work, resting on sand, about a hundred by sixty

* See Josephus Antiq. x. 9, 7, and Apion i. 19.

feet, facing the eastern entrance to what seem royal buildings."

Mr. Petrie further says: "It is curious how exactly this answers to the biblical description of the entry of Pharaoh's house in Tahpanes." Mr. P. dug into this square platform and found there some rough "unhewn stones," but without inscriptions. He was surprised, on inquiry, to learn that the mound from which these stones are exhumed is called by the Arabs to this day *Kasr el hint el Yahudi*, "The Castle of the Jew's Daughters." Thus the biblical story of the royal princesses still clings to the ruins as an historical echo from the remote past. Mr. Petrie calls this mound a tower. It was about a hundred and fifty feet high. It was square and contained many stories. The basement had certainly been used for a kitchen. In one room were stones for grinding corn, dishes, jars, and iron rods—the spits used for roasting meat.

Several objects found contain the name of Uahabra. In the immediate neighborhood other objects of great interest were exhumed. The place may be visited from Zagazig on the railway between Suez and Cairo.

THE GOSPELS OF THE INFANCY.

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In their opening words is struck the keynote of the Gospels of both Matthew and Luke. "The book of the generation" has the tone of Old Testament Hebrew. On the other hand, in Luke, with the Greek words translated "forasmuch as," "to draw up," "narrative," used nowhere else in the New Testament, but common in classic Greek, and with certain constructions and arrangements of words, carefully observed in Attic writers, but not common to the loose Greek of the New Testament, we are ushered into the atmosphere of Xenophon and Thucydides. Catching this keynote at the very first, we interpret Matthew as the harmonious development of one theme, Jewish to the core, Jesus, the prophesied

and long-expected Messiah. True to his introduction, we find in Luke, the careful Greek historian, presenting the results of his investigations, sometimes in his own version, sometimes with the true historic spirit preserving the original documents with their rich flavor. In Matthew the central figure of the early history is Joseph, in Luke Mary.

It is not, then, surprising, but rather inevitable, that two writers of such different character and spirit, with such different points of view and aim, should have left narratives with little in common. As to their mutual relations, it is held by many that the first Gospel was wholly unknown to Luke, while others, led by Meyer, although opposing this, admit that Luke's use of Matthew was critical and entirely independent, to him Matthew being but one of the "many who had attempted to set forth a narrative of the things which were most surely believed." In either case the result is practically the same—a relation of entire ignorance, or of complete independence.

Leaving the comparison of Matthew and Luke, it will be interesting to consider Luke alone. The classic Greek of the introduction has been noticed; but on beginning the fifth verse, there is a sudden change of atmosphere. The language is no longer that of Xenophon and Thucydides, but that of the Psalms and Isaiah. It is as though Macaulay should introduce in the midst of his polished style a quotation from the Old Saxon Chronicle, or selections from the quaint songs of Caedmon and Piers Plowman. The first two chapters tell their story in a series of exquisite hymns, Hebrew to the core in diction, style and spirit, artistically woven together by a connecting narrative, which, though bearing some trace of Luke's hand, is also strongly Hebraic.* There could be no more perfect examples of Hebrew poetic parallelism than in the following:—

1 : 35, 36 (1) The Holy Ghost shall come upon thee.

(2) And the power of the Most High shall overshadow thee.

(1) And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age.

(2) And this is the sixth month with her that was called barren.

* The following Hebraistic phrases and ideas are interesting:—*Righteous before God* (Luke 1 : 6, cf. Gen. 7 : 1), *walking* (Luke 1 : 6, cf. 1 Kings 9 : 4; 2 Kings 20 : 3), *to turn the hearts of the fathers to the children* (Luke 1 : 17, cf. Mal. 4 : 5-6), *horn of salvation* (Luke 1 : 69, cf. Ps. 18 : 2), *the Lord is with thee* (Luke 1 : 28, cf. Judges 6 : 12), *blessed art thou among women* (Luke 1 : 42, cf. Judges 5 : 24). Compare also Luke 1 : 31-33 with Isaiah 9 : 6, 7. The idea of barrenness as a reproach is thoroughly Hebraistic, compare Luke 1 : 25 with Gen. 30 : 23.

The Song of Mary in the crossing of antithetic parts reveals still finer touches of Hebraic poetical skill.

Mary's Song, 1: 46-53.

- (1) My soul doth magnify the Lord,
 (2) And my spirit hath rejoiced in God
 my Saviour.
- (1) For He hath looked upon the low
 estate of His handmaiden :
 (2) For behold from henceforth all
 generations shall call me blessed.
- (1) For He that is mighty hath done
 to me great things ;
 (2) And holy is His name.
- (1) And His mercy is unto generations
 and generations on them that fear
 Him.
 (2) He hath shewed strength with His
 arm ;
 He hath scattered the proud in the
 imagination of their heart.
- (2) He hath put down princes from
 their thrones.
 (1) And hath exalted them of low de-
 gree.
 (1) The hungry He hath filled with
 good things.
 (2) And the rich He hath sent empty
 away.

Hannah's Song, 1 Sam. 2: 1, etc.

My heart rejoiceth in the Lord . . .
 because I rejoice in Thy salvation.

There is none holy as the Lord.

Talk no more so exceeding proudly ;
 let not arrogance come out of your
 mouth : for the Lord is a God of know-
 ledge, and by Him actions are weighed.
 The bows of the mighty men are
 broken, and they that stumbled are
 girded with strength.

The Lord maketh poor and maketh
 rich : He bringeth low and lifteth up.
 He raiseth up the poor out of the dust,
 and lifteth up the beggar from the
 dunghill, to set them among princes,
 and to make them inherit the throne
 of glory.

They that were full have hired out
 themselves for bread, and they that
 were hungry ceased.

A collection of selections from different Psalms and from
 Isaiah will show how thoroughly the Song of Mary breathes
 their spirit and inspiration :—

Ps. 34: 2, 3—	My soul shall make her boast in the Lord : O magnify the Lord with me, and let us exalt His name together.	Luke i. 46, 47.
Ps. 126: 3—	The Lord hath done great things for us, whereof we are glad.	49.
Ps. 111: 9—	He sent redemption unto His people: He hath commanded His covenant forever: holy and reverend is His name.	49.
Ps. 103: 17, 18—	But the mercy of the Lord is from everlast- ing to everlasting upon them that fear Him, and His righteousness unto children's child- ren.	50. 54.
	To such as keep His covenant, and to those that remember His commandments to do them.	55.

Ps. 98: 1—	O sing unto the Lord a new song: for He hath done marvellous things: His right hand and His holy arm hath gotten Him the victory.	49. 51.
Ps. 118: 15— the right hand of the Lord doeth valiantly.	
Is. 40: 10—	Behold the Lord God will come with strong hand, and His arm shall rule for Him.	
Is. 51: 9—	Awake, awake, put on strength O arm of the Lord.	
Is. 52: 10—	The Lord hath made bare His holy arm in the eyes of all the nations.	51.
Ps. 98: 3—	He hath remembered His mercy and His truth toward the house of Israel.	54. 55.

In like manner, the Songs of Zacharias and Simeon might be made to form a striking parallel with Old Testament psalms and prophecies.

As a result of this investigation, there can be but one conclusion. Luke, the finished Greek author, could never have written these exalted hymns: he found them in the documents or on the lips of Aramaic Christians, a priceless legacy, and with admirable taste and true reverence translated them with all their rich imagery and inspiration, "even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the Word."

It seems, at first, improbable that men and women would speak thus: and the highly wrought poetic style has been urged as an objection against the validity of this account. When, however, we remember that every young Israelite knew by heart from childhood the songs of Hannah, Deborah and David, that they repeated them as they went up to the feast at Jerusalem, and that the singing of psalms formed a part of the morning and evening sacrificial service, it seems most natural that along these familiar and revered lines the mind of Mary, Zacharias and Simeon should have run, when stirred by events of so sacred and supernatural a character. It would seem as though, after four hundred years of silence, the strain of inspired prophecy and poetry ending in Ezra had been taken up by these new singers under the impulse of the Spirit.

There is strong evidence to the validity of Luke's account in its lofty spiritual tone, free from all petty or indelicate de-

tails. This is especially felt when one examines the treatment of the same subject in the Apocrypha :

"And the angel said unto her, The Lord is with thee, and thou shalt conceive, to which she replied, What, shall I conceive by the living God, and bring forth as all other women do?"

"Now, at this time of her first coming into Galilee, the angel Gabriel was sent to her from God, to declare to her the conception of our Saviour, and the manner and way of her conceiving Him. Accordingly, going in to her, he filled the chamber where she was with a prodigious light, and in a most courteous manner saluting her, he said, Hail Mary! virgin of the Lord most acceptable! Oh virgin full of grace! The Lord is with you, you are blessed above all women, you are blessed above all men, that have been hitherto born. But the virgin, who had before been well acquainted with the countenances of angels, and to whom such light from heaven was no uncommon thing, was neither terrified with the vision of the angel, nor astonished at the greatness of the light, but only troubled about the angel's words; and began to consider what so extraordinary a salutation should mean, what it did portend, or what sort of an end it should have. To this thought the angel, divinely inspired, replies: Fear not, Mary, as though I intended anything inconsistent with your chastity in this salutation; for you have found favor with the Lord, because you have made virginity your choice. Therefore, while you are a virgin, you shall conceive, without sin, and bring forth a son. To this discourse of the angel the virgin replied, not as though she were unbelieving, but willing to know the manner of it. She said, How can that be? Forseeing, according to my vow, I never have known any man, how can I bear a child without the addition of a man's seed? To this the angel replied, and said, Think not, Mary, that you shall conceive in the ordinary way. For without lying with a man, while a virgin you shall conceive; while a virgin you shall bring forth, shall give suck: For the Holy Ghost shall come upon you, and the power of the Most High shall overshadow you, without any of the heats of lust. So that which shall be born of you shall be only holy, because it only is conceived without sin, and being born, shall be called the Son of God."

The difference of spirit is felt throughout, but especially in those passages which are in part identical with the New Testament, but which have been polluted with paltry and gross additions.

The dignity of the Scriptures' silence in regard to the boyhood of Christ, broken only by the account of Jesus in the Temple with the doctors, is appreciated when one reads such statements as the following :—

"And Joseph, wheresoever he went in the city, took the Lord Jesus with him, where he was sent for to work to make gates, or milk-pails, or sieves, or boxes: the Lord Jesus was with him, wheresoever he went. And as often as Joseph had anything in his work to make longer or shorter, or wider or narrower, the Lord Jesus would stretch His hand towards it, and presently it be-

came as Joseph would have it; so that he had no need to finish anything with his own hands, for he was not very skilful at his carpenter's trade.*

So it is that men, uninspired and without authority, treat this subject. Such is the history which is the "mere product of the age." What grossness, sensuality and superstitious extravagance! Do not such writings as these serve in no small degree to overthrow the position of those who would find the origin of this exalted account in the presuppositions and prejudices of the post-apostolic age? Can Luke's narrative and these have come from a similar source?† In the account of Christ's birth, in its simplicity and homeliness, there is a conspicuous absence of that halo and those glorifying features which legend requires and expands.

In view of all this, it is difficult, if the narrative is not accepted as true, to find for it a satisfactory origin. If the skeptic looks to the Gentiles for the origin of this alleged legend, he finds, it is true, a mythology rich in conceptions of human children of divine parentage, but he is confronted with all that grossness, sensuality and degradation which infuse the myths of the loves of Zeus. Is the germ of this pure and exalted account to be found in the voluptuous story of the Rape of Europa or of the visits to Danæ in the shower of

* Further extracts have been added for the sake of comparison :—

"And when they came to the place where the wood was, and James began to gather it, behold a venomous viper bit him, so that he began to cry and make a noise. The Lord Jesus seeing him in this condition, came to him, and blowed upon the place where the viper had bitten him, and it was instantly well."

"On a certain time the Lady St. Mary had commanded the Lord Jesus to fetch her some water out of the well. And when he had gone to fetch water, the pitcher, when it was brought up full, brake; but Jesus, spreading His mantle, gathered up the water again, and brought it in that to His mother."

"There was also at Jerusalem one named Zaccheus, who was a schoolmaster; so they brought Him to that master who, as soon as he saw Him, wrote out an alphabet for Him, and he bade Him to say Aleph; and when He had said Aleph, the master bade Him pronounce Beth. Then the Lord Jesus said to him, Tell Me first the meaning of Aleph, and then I will pronounce Beth. And when the master threatened to whip Him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth. The Lord Jesus further said to the master, Take notice how I say to thee; then He began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the end of the alphabet; and many other things He began to tell him, and explain, of which the master himself had never heard, nor read in any book. At this the master was so surprised that he said, I believe this boy was born before Noah. He said also to Mary, This your son has no need of any learning."

† Of the angel's words to Zacharias in Luke's account Godet says, "Not a word in this speech of the angel which is not at once simple and worthy of the mouth into which it is put. It is not after this fashion that man makes heaven speak when he is inventing—only read the Apocryphal writings!" The same writer says of the announcement to Mary, "What exquisite delicacy this scene displays! What simplicity and majesty in the dialogue! Not one word too many and not one too few. A narrative so perfect could only have emanated from the holy sphere within which the mystery was accomplished."

gold? If the skeptic turns, however, to the early church, he is confronted with the Apocryphal writings, with the marvelous illumination of the cave where the child was born, the failure of the fire to destroy the swaddling clothes, the escape of devils in the form of serpents and crows, the balsam springing up from Christ's sweat, the dragon-shaped devils, and numberless other grotesque features, full of petty and unbecoming detail, extravagance and absurdity. If the skeptic turns to the Jews, he is confronted with complete ignorance as to the supernatural character of Christ's birth, as shown by the Scriptures themselves.

There can be no doubt but that Luke thought that he was writing the truth, and that he expected to be believed by his readers. The whole narrative breathes a spirit of sincerity: in the introduction it is stated that all things have been investigated from the very beginning, which, therefore, must include the early chapters. The limited use of the supernatural with dignity and sobriety has been noticed. There are many historical details hardly to be expected in a mere legend, the course of Abia, the strict localization of the scenes, the census of Quirinius, and the eighty-four years of Anna's widowhood. Surely the account attempts and claims to be historical. Of the validity of his sources Luke was surely in a position to judge more favorably than our age. Men are too apt to think to-day, in the light of new historical methods and new canons of historical criticism, that writers of the first century were credulous fools: they doubtless were not scoffers at the miraculous, but still they were rational beings, capable of distinguishing between the true and the false. At a time when reliable historical details were so accessible, and there was such an abundance of testimony from eye and ear witnesses, of which Luke claims that he availed himself, would it not have been the height of absurdity for a writer to ignore these and resort to fiction and imagination?

It is to be particularly noted that the prophecies, especially that of Zacharias with the clearly expressed hope of Israel's deliverance from her enemies, are in the spirit of the early disciples, who were looking for political emancipation in the Messiah's kingdom, not appreciating its lofty spiritual signifi-

cance, an attitude that is natural if the words are those that actually came from the lips of the speakers at the time represented, but which hardly could have been fashioned and put into the mouth of prophecy by a writer who already saw in the destruction of Jerusalem the disappointment of the disciples' cherished hopes. At the time when Luke wrote, it would have been impossible to have produced anticipations of the Messiah's earthly kingdom so simple and joyous.

In the light of the constructive criticism thus presented the destructive arguments may be examined. The combination of the two will doubtless form a ground for a reasonable theory of the historic character of the narrative.

Perhaps the strongest objection offered is the fact that outside of these four chapters in Matthew and Luke the New Testament is completely silent in regard to the Nativity. The Apostles' aim was to testify to what they themselves had seen and heard. Under the burning enthusiasm to proclaim the Christ as He was known to them—His miracles, teachings, death and resurrection—there was neither time nor inclination to search out the facts of His early life before He came into relation with them. These facts, too, hidden away in the heart of His mother, known not even to His neighbors and brethren, were not easily accessible, and were too delicate and holy to be spread abroad. But after the first burst of the good news' proclamation, there naturally arose a cooler historic interest to examine into the early life of this character now so well known. It is exactly so with the great men of to-day. Reminiscences of childhood and youth only follow the generation whose attention has been absorbed in the mature and public life. So it is that we are having to-day reminiscences and private letters of Carlyle, Thackeray, Lincoln and Grant. This idea is well put by Godet in a passage which is here subjoined.*

On the other hand, this objection of silence may be impressed into his own service by the defender of the historic-

* "Just as a botanist, when he admires a new flower, will not rest until he has dug it up by the roots, while an ordinary observer will be satisfied with seeing its blossoms: so among believers, among the Greeks especially, there must have been thoughtful minds—Luke and Theophilus are representatives of such—who felt the need of supplying what the narratives of the official witnesses of the ministry of Jesus were deficient in, respecting the origin of this history."

ity of the narrative. It surely excludes the possibility of finding the origin of the "legend" in the early church doctrine, for as Peter and Paul make no mention of it, it was plainly unknown to the early church. The difficulties in attributing it as a legend to the Gentile and Jewish Christians have already been shown. These difficulties in finding a legendary source capable of producing such a narrative are to be emphasized.

It is objected that the unbelief of Christ's brethren in His divinity is inconsistent with the fact of a unique birth. It would not have been strange, however, if from the extreme delicacy of the subject Mary had never told the facts to her other sons. It would have been natural for them to doubt, even if she had told them. That little was said about it is certain, for the people of Nazareth considered Christ the son Joseph and Mary, and it is not to be doubted that, if any such story had been circulated, it would have been seized upon only too gladly by his enemies as a ground of reproach. From the fear of just such reproaches as did arise later, when the account was published, "Mary kept all these things and pondered them in her heart:" and not only was there fear of inevitable reproach, but it must have been that such an holy experience as she passed through could be accompanied only by awe-inspired reticence.

The alleged contradictions of Matthew and Luke are strongly urged by all opponents of the genuineness of this narrative. The genealogies, with the various attempts to harmonize them, have been fruitful of discussion. From their general point of view, it may be said that Matthew would be expected to give the genealogy of Joseph, and Luke that of Mary.* The complete independence of Matthew and Luke has been mentioned. Nevertheless, there is an agree-

* The theory of Luke's genealogy, supported by Weiss, is interesting. According to this view, the names do not form an interlinked series, but are all co-ordinate, each going back for its dependence to the noun *son* in verse 23. It was common to call a man the son of anyone of his remote ancestors—"the son of David" for example. It is only in this indefinite use of the word "son" that there can be any meaning in the last expression, "the Son of God." The reading then is, "Jesus . . . the son of Joseph, the son (i. e. grandson) also of Heli, the son (i. e. great-grandson) also of Matthat," etc. In this interpretation, Heli is the father not of Joseph, but of Mary, and the genealogy is that of Mary, who in the Talmud is called the daughter of Heli. Meyer, while opposing this view, holds that the Davidic descent of Mary, though not expressed, is implied, and was presupposed by the writers.

ment on four important points—the reign of Herod as the time of the birth, Bethlehem as the place, the boyhood at Nazareth, and the miraculous character of the birth. On the latter point there is close connection.* The following seems to be a reasonable harmony of the two accounts :—

1. Announcement to Mary.
2. Mary's visit to Elisabeth.
3. Announcement to Joseph.
4. Joseph takes Mary for his wife ostensibly.
5. Decree of Augustus.
6. Birth of Jesus.
7. Presentation in the Temple.
8. Visit of the Magi. Flight into Egypt.
9. Return from Egypt and settlement in Nazareth.

A last objection is the claim that there are flagrant historical errors in Luke. To Luke's historical statement at the beginning of the second chapter of his gospel † the following objections are made :—(1) No historian of the time mentions this enrolment; (2) Judea was not a Roman province until ten or eleven years later; hence if there had been such an enrolment, it would not have affected Judea; (3) a Roman edict would not have required the form of enrolment in the home of a family, but the place of birth or residence; (4) there was no necessity of Mary's journey.

In brief criticism of the above it may be said :—(1) The great feature of Augustus' rule was the centralization of the empire, and such an act as this would have been in full keeping with his methods. The great statistical work of Julius Cæsar is not mentioned by any historian. The census of Quirinius of such importance, occurring ten years later, is not mentioned by Josephus. Dion Cassius, the great authority on Augustus' reign, is a blank for the years 748–750 A. U. C. (2) Although at this time Judea was not a Roman province, still Herod was a vassal of Augustus, and as such was much under his influence. In a general enrolment of the Roman

* Luke 1: 35—"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God."

Matt. 1: 20 " . . . Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

† Luke 2: 1-6—Now it came to pass, in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up . . . to enrol himself with Mary.

Empire Herod by courtesy would have joined. (3) It is a familiar fact that it was one of the great Roman principles to administer the government in a foreign country according to existing customs, which were only gradually supplanted. (4) When the condition of Mary is considered, and the delicate circumstances attending the approaching birth, it is easy to see that she would have been glad to remove herself from the notice of those at home.

It is further objected that Quirinius was not Governor of Syria until ten years later, when he held a famous enrolment, followed by a Jewish uprising. It is known, however, that Quirinius was in the east at this time, as quæstor and trusted friend of Augustus : it would have been natural for such a business as this to be entrusted to him, as financial manager, while Varus was the political and military governor. It is clear that Luke did not confound this enrolment of Quirinius with the later one, for of the latter he shows complete knowledge in Acts 5 : 37.

In deference to all these objections thus weighed the following positions may be freely allowed :—(1) The New Testament elsewhere is silent upon this subject ; (2) Peter and Paul evidently were unacquainted with these facts, and even Christ's brothers and townsmen did not know them ; (3) it was left for the generation succeeding the apostles to examine the early life of Jesus, with its sacred, and naturally reticent, sources ; (4) even though it may be granted that Matthew and Luke may in some instances contradict each other, though not necessarily, yet it is plain that they were utterly ignorant of each other, or at least entirely independent. That they should have little in common is natural when the difference of aim and spirit is understood. It is without design, then, that they agree on the great points of the time and place of birth, its miraculous character and the childhood at Nazareth.

With these concessions the following theory may be held in the face of all objections. Not long after the destruction of Jerusalem, in 70 A. D., Luke, a finished Greek writer, not satisfied with the existing records, of which we know only Mark and the Logia of Matthew, set out to write a more elabo-

rate account from the very beginning, based upon personal investigation. His sources for the first two chapters were plainly Aramaic, proceeding ultimately from the authority of Mary herself, and the original documents or traditions were simply translated and edited by him with almost no changes. The genuineness of the sources is attested by the evident sincerity of Luke, who was in a position to know their worth, and to whom reliable accounts were accessible ; by the lofty spiritual character of the hymns, which form such a striking contrast in this respect with the grossness and sensuality of the Apocryphal narratives ; by the naturalness of such expression under deep religious emotion from those to whom, in the most sacred associations, such songs were familiar from childhood ; by the improbability that anyone would publish a fiction of prophecy, which so boldly contradicted the facts, and belonged to a hope in which the church was already disappointed ; by the extreme difficulty—impossibility as it seems to us—of finding a source capable of producing such a legend, either among the Jewish Christians, Gentile Christians or the doctrines of the early church.

If one would strengthen his faith in this narrative, he should read not the distorted and absurd defences of some Christian writers, but rather the struggling theories of opponents. It is not difficult to scoff at this account, if one has no reverence ; it offers itself to assault with childlike simplicity, and with either exalted authority or infinite presumption. But it is too little remembered that the skeptic by his fleeer does not wipe out of existence the record, as by scraping a palimpsest, and that there rests upon him the responsibility of presenting a theory of the origin of this literature. This Strauss and Keim have done. The former sees the origin in the mythology of Zeus and his loves. The latter, with finer feeling, regards this account as a materialization of what is true ideally : Christ was only the son of Joseph and Mary, but in Him the creative and energizing power of God and the Spirit were present in a wonderful degree. To accept these conclusions requires full as much devotion to a theory, as to accept the literal account. Eliminate all the miraculous, leave Christ the simple son of Joseph and Mary, and Christ, the historic Christ, the greatest miracle of all, remains.

Skeptics may scoff, theories and books may be written, difficulties may be presented, but in face of them all Christian people will continue to cherish what answers so completely to their inmost heart, what stirs every fibre of their being on every Christmas morning, the exalted hymns and prophecies of Mary, Zacharias and Simeon, the wise men from the east saying, "We have seen His star in the east, and have come to worship Him," the multitude of the angelic host praising God and singing, "Glory to God in the highest, and on earth the peace of good-will to men." Keim himself cannot refrain from saying with deep reverence, "The eternal right of these beautiful legends, in companionship with which our childhood had its happy growth, far be it from us to assail. They are the prophetic dawn of a great day of heavenly glory and world-compelling might, but also in the darker fringe that borders them, signs, too, of tragic struggles, sanguinary pangs, which from the home of Jesus permeate the world."

While the skeptic, on the one hand, should be forced to present a theory, the Christian defender, on the other, should be stimulated to hold his ground with bolder spirit and stouter heart. When we say that we believe in an Almighty God immanent in the universe, in Christ as the incarnation, God in the flesh, and His advent as the supreme event of all the ages, in which all previous history culminated, and from which all subsequent history has flowed, only let us really believe it and manfully stand by whatever it involves without flinching. With such a faith we shall not shake the head at visions of angels, for our eyes may be opened, as were those of Elisha's servant when he looked, and "behold the mountain was full of horses and chariots of fire," we may see with David's eyes that "The angel of the Lord encampeth round about them that fear Him, and delivereth them." We shall see the ground of this history in that thoughtful heart in which all these things were kept and pondered; we shall take as our defence, with good courage, the angel's assurance to Mary, "No word from God shall be void of power."

THE POSTEXILIC HISTORY OF ISRAEL. XI.

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THE MACCABAEAN TIMES, AND ONWARD.

In this series of papers no attempt is made to narrate the events exhaustively. The idea has rather been to call attention to certain events that have a special interest. The present paper, noticing briefly the external history from the time of the Maccabees to the time of Jesus, and one more paper, on the Israelitish institutions and literature for the same period, complete the series.

The sources.—The sources of information are very abundant. The most prominent are First and Second Maccabees and Josephus, with many incidental notices in other Jewish and Greek writings. These are illustrated and confirmed by many objects and inscriptions, especially in regard to the Ptolemies of Egypt, brought to light in recent explorations.

The situation just before the Maccabæan wars.—The ninth paper in this series, in the STUDENT for March, 1890, has noticed that Palestine was subject to the Egyptian-Greek kingdom till about 200 B. C., and then passed to the sway of the Syrian-Greek kingdom. Meanwhile, as we may judge from the events that followed, the country had become well filled, in the north as well as in the south, and on both sides of the Jordan, with a Jewish population. At the same time, there were Philistines, Edomites, Ammonites, and other peoples living on their ancient sites, while Greek cities were everywhere springing up—Gaza, Azotus, and Ptolemais, near the Mediterranean, Scythopolis, Pella, and Paneas, in the north, and many others. In the absence of specific information, we may assume that justice was administered in each locality, among Jews, Greeks, or other peoples, according to

the traditional usage of each people, and that the Ptolemies or the Seleucidæ generally abstained from interference, except to make sure that the tributes were paid, that combinations or uprisings detrimental to the interests of the sovereign were prevented, or that any particular enterprise which he undertook was carried out. Within a narrow region around Shechem, the Samaritans evidently kept themselves well organized for the protection of their form of religion. As Jerusalem became more and more a religious centre for Jews in different parts of the world, the influence of the highpriest and the other ecclesiastics there became more and more dominant; but there is no trace of any wide political authority wielded by them in those times. The Jewish patriots who, in the Maccabæan wars, came into conflict with the Syrian-Greek empire, were not a nation; they were simply an unorganized body of local communities, bound together by ties of race and religion.

When Joseph the son of Tobias, the great tax farmer, died, about 201 B. C.,* the three-sided conflict of opinion among the Palestinian Jews† was ripening toward a crisis, his sons and those of the highpriest Simon II. being the leaders. Considering the career of the father, we are not surprised to find the sons of Joseph at the head of the unpatriotic Hellenizing party, which, later, supported Menelaus the son of Simon as highpriest, Jos. XII. v. 1., iv. 11. Since the fanatically orthodox author of 2 Mac. eulogizes the godliness of Onias, the eldest son of Simon, 3: 1, 32, etc.,‡ we may infer that Onias was devoted to the Judaizing party. As "Hyrcanus the son of Tobias" had monies deposited in the temple, under the care of Onias, 2 Mac. 3: 11, we may infer that there was

* In the STUDENT for March, 1890, I held that Joseph farmed the taxes for 22 years before his son Hyrcanus was born, and after that for more than 13 years longer, beginning soon after the accession of Ptolemy Philopator, 222 B. C.; and consequently, that his death occurred later than 187 B. C., during the pontificate of Onias III. This contradicts Jos. *Ant.* XII. iv. 11, where Simon II., the predecessor of Onias, is said to have participated in the quarrels that followed the death of Joseph. The following sketch better fits the account in Josephus: Joseph first went to Alexandria about B. C. 222, being then young enough to count himself a young man along with Ptolemy, but yet having already a family of children. Hyrcanus was born soon after, and at about 13 years old, attended the birth festival for Ptolemy Epiphanes, about 208 B. C. Joseph died about B. C. 201. His old age, at the time of the birth festival, must in any case be merely relative old age.

† See closing paragraphs of paper in the STUDENT for March, 1890.

‡ In the STUDENT for March, 1890, I have called attention to the contradictions between 2 Mac. and Josephus, and hinted at my estimate of the relative value of the two accounts.

sympathy between the two men, and that Hyrcanus, in his conflict with his brothers, Jos. XII. iv. 11, aimed to become the leader of the Judaizing party. The inference is supported by the fact that, later, he committed suicide to escape from Antiochus Epiphanes. Hyrcanus was shrewd enough to see that this party would, in time, become the winning party. It was not successful, however, so far as he was concerned. Simon the highpriest, recognizing the older sons of Joseph as his legitimate kinsmen, supported them, and the people sided with him and them. Upon his death, a year or two after that of Joseph, Onias became highpriest, indeed, but Hyrcanus did not attain to power, and at length abandoned the attempt, and established himself near Hesbon, east of the Dead Sea. There he maintained himself for seven years, dying after the accession of Antiochus.

An incident in this conflict was the attempted robbery of the temple by Heliodorus, 2 Mac. chap. 3. This was brought about by one of the opponents of Onias, as a matter of revenge, arising from a dispute over an official appointment.

Jason made highpriest.—On the chronological hypothesis we are following, the conflict had lasted about 27 years when Antiochus Epiphanes came to the throne in Antioch, B. C. 175. Soon after that, Jesus the son of Simon II. became highpriest. Josephus says this occurred after the death of Onias, but the author of 2 Mac. says that Jesus supplanted Onias, and his account is circumstantial, and probably credible. In any case, he was made highpriest by Antiochus. This is the first instance of a record of the actual appointment of a Jewish highpriest by a Persian or Greek emperor, though there had been an attempt of this kind earlier, Jos. *Ant.* XI. vii. 1.

Jesus changed his name to the Greek name Jason. What little Josephus says concerning him is favorable, but the author of 2 Mac. speaks harshly of him. The people generally supported him, while the sons of Tobias opposed him, Jos. XII. v. 1. From this it appears that the people in general had now deserted the party of the sons of Tobias. Jason certainly was not a particularly worthy man. Perhaps he was a Hellenizer of the nobler type, liberal toward the Greeks

without being unfaithful to Israelitish institutions; a compromise, it may be, between the unpatriotic Hellenizers and the Judaizers.

The attempted subversion of Judaism.—After three years, Antiochus deposed Jason, and put Menelaus in his place. Then began a systematic effort to pervert the people from their ancestral religion. Exasperated by this, the party of Jason resorted to force and bloodshed. He made a great slaughter of his opponents, and afterward fled the country, and died in exile, 2 Mac. 5: 5-10. In revenge for his attempts, Antiochus captured Jerusalem, B. C. 170, slaying 40,000, and selling 40,000 into slavery, 2 Mac. 5: 11-14. Two years later, he profaned the temple, and began an exterminating persecution against all who refused to conform to the Greek worship. The soldiers of Antiochus marched from village to village, destroying the books of the law, compelling the people to perform heathen sacrifice, and committing atrocities and desolating the country wherever they went.

Armed resistance.—This began almost at once. In the absence of any national organization, leaders were raised up from the people. Mattathias of Modiim, a native of Jerusalem, of priestly blood, a descendant of one Asamonæus, together with his five sons, entered upon the desperate struggle, Jos. *Ant.* XII. vi. At first, their adherents were few, and mostly from a narrow region near Jerusalem, but in later years their power became wider. The successive leaders were Mattathias, B. C. 168-167, Judas Maccabæus, B. C. 167-161, Jonathan, B. C. 161-143, Simon, B. C. 143-135. The conflict was marked by unparalleled heroism on the part of the patriots, by dreadful atrocities on both sides, and by ravages and slaughters that largely depleted the Jewish population of Palestine.

The patriots were not without external help. They sought and obtained the moral support of the Romans, whose policy was to do whatever would weaken the empire of the Seleucidæ. Several times in the course of the wars there were revolutions at Antioch, and rival claimants to the throne of the Seleucidæ, seeking the support of the Jewish patriot party, and making promises which they regularly violated as soon

as they had accomplished their own purposes. As early as B. C. 164, the patriots, under Judas, regained possession of the temple, and cleansed it. When Simon became leader, B. C. 143, Judæa claimed independence. The details of these events have been rewritten many times, but there is still nothing better for one to do than to read them in the original sources, the books of Maccabees and Josephus.

During the wars, the tenure of the highpriestly office changed. The accounts contradict each other as to whether Judas Maccabæus exercised that office; but his brother Jonathan, with no claim to hereditary right other than any man of priestly blood might have, accepted the highpriesthood from one of the claimants to the Syrian-Greek crown, Alexander Balas (Epiphanes), *Jos. Ant.* XIII. ii. 2. From this time, for some generations, the highpriest was the chief magistrate of the people. The formula for the era of Simon was "In the first year of Simon, highpriest and general, and leader of the Jews," *1 Mac.* 13: 42.

Simon's successor was his son John Hyrcanus, B. C. 135-104. He had a good deal of fighting to do, but, on the whole, the Jews had now at length become a nation, and were prosperous. He conquered the Samaritans and the country east of the Jordan, and incorporated the Idumæans into the Jewish nation, compelling them to accept circumcision, *Ant.* XIII. ix. Wealth and luxury had their natural effect upon him, for he turned from the Judaistic party, with which his family had hitherto acted, and became a Sadducee.

He was succeeded by his son Aristobulus, who took the title of king. He reigned one year, and added a great part of Ituræa to Judæa, compelling the inhabitants to be circumcised. He was known as Philhellen, the lover of the Greeks. See *Jos. Ant.* XIII. xi. Up to his time, the Asamonæan coinage was stamped with Hebrew characters; he and his successors issued coins with Greek letters, or with Greek on one side and Hebrew on the other, *Smith's Bib. Dic.*, "Money."

The next king and highpriest was Alexander, known as Jannæus, another son of John Hyrcanus. He had a reign of 27 years, full of wars and vicissitudes, but on the whole successful, *Ant.* XIII. xii.-xv. The kingdom, as he left it,

covered all Palestine (including Samaria and the Greek cities), and a large part of Cœlesyria.

His successor for nine years was his wife Alexandra, his son Hyrcanus being highpriest. They returned to the party of the Pharisees, and even put to death many of their friends in revenge for atrocities which Alexander had committed against the Pharisees, *Ant.* XIII. xvi.

On the death of Alexandra, Hyrcanus, having been defeated in battle by his younger brother Aristobulus, retired, by agreement, to private life, leaving the power to Aristobulus. Afterward, under the influence of an Idumæan named Antipater, Hyrcanus went to Aretas king of Arabia, and by his aid made an attempt to recover his lost power. The result was an appeal to the Romans as arbitrators, and this turned out as Roman arbitrations usually turned out in those days: Pompey, the arbitrator, was admitted to part of Jerusalem by the friends of Hyrcanus, took the other part of the city by storm, butchered the Jews in a way that made them regret the Macedonian times, and restored Hyrcanus to the highpriesthood, but with the title of ethnarch instead of king, and made Judæa tributary to the Romans, detaching from it the Greek cities and Cœlesyria, and exacting enormous contributions. His capture of Jerusalem was in B. C. 63.

After this occurred at Rome the events of the first triumvirate, and those which followed, terminating in the civil war between Pompey and Julius Cæsar. As often as these events caused the withdrawal of the Roman legions from Judæa, the friends of Aristobulus stirred up revolts. Then the Roman legions would return, slaughter the Jews like sheep, carry off as much as the general in command thought fit of the enormous wealth of the temple, and impose fresh exactions. Gabinius, Crassus, and Cassius, one after the other, invaded Judæa. At length, under Julius Cæsar, the highpriesthood of Hyrcanus was again confirmed, and Antipater the Idumæan made procurator of Judæa, *Ant.* XIV. viii. 5. Under his administration his son Herod was intrusted with important affairs, and at last, B. C. 40, bought of Mark Antony and the Roman senate the title and office of king, *Ant.* XIV. xiv. 4. With his accession, the office of highpriest became again

separated from that of chief magistrate. After some years of fighting, Herod came into actual possession of the kingdom thus given him. Later, after the defeat of Antony, he obtained from Augustus the confirmation of the kingdom in his hands. He was still on the throne when Jesus was born. If his reign was marked by disgraceful cruelties, it was also marked by ability. Palestine again grew populous and wealthy, and some of its cities magnificent. If the people groaned under his yoke and that of the Romans, they at least submitted; and thus they suffered far less from foreign and civil wars than in the generations that preceded.

The little primer on the Historical Connection between the Old and New Testaments, by Rev. John Skinner, published by T. and T. Clark, Edinburgh, is an admirably compact presentation of the facts as found in Josephus and other sources.

THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XXI. AND XXII.—THE JOURNEY TO THE SOUTH. LUKE

9 : 51-10 : 37.

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

I. EXAMINATION OF THE MATERIAL.

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

§ 1. Chapter 9 : 51-56.

1. Read and as a result of reading note the subject : *A Lesson of Forbearance.*
2. Consider the following important or difficult words and phrases : (1) *were well-nigh come* (9 : 51), see marg., the gradual approach to the end of a period of time ; (2) *received up*, i. e. the ascension, implying the events leading up to that ; (3) *set his face*, hebraism cf. Gen. 31 : 21 ; (4) *Samaritans* (9 : 52), why go there ? (a) the shortest way to go to Jerusalem, or (b) to preach there also ; (5) *to make ready*, for so large a company ? (6) *turned* (9 : 55), he was going at the head of the company ; (7) *another* (9 : 56), not of the Samaritans.
3. The statement of the contents may be given as follows : *As the end of his life was near, he started for Jerusalem, sending heralds ahead to make ready for him. Not being received in a Samaritan village he was asked by James and John to destroy it. He rebuked them and went elsewhere.*
4. Consider (1) the danger in "righteous indignation," and (2) the duty of forbearance with ignorance and prejudice.

§ 2. Chapter 9 : 57-62.

1. Decide as to the following statement of the subject : *The three Disciples tested.*
2. Important words and phrases are : (1) *certain man* (9 : 57), cf. Mt. 8 : 19, "scribe ;" (2) *I will follow*, note his spirit (a) expectation of profit and power, or (b) enthusiastic but superficial devotion ; (3) *Son of man* (9 : 58), significance of title here, (a) ideal man, or (b) humble and insignificant one ; (4) *follow me* (9 : 59), significance of Jesus' addressing him first, (a) to stimulate his mind to decision, (b) in recognition of his worth, (c) because Jesus would soon depart ; (5) *bury*

my father, either (a) to wait till he died, or (b) to perform the seven days' burial services; (6) *dead* (9 : 60), note the two senses of the word; (7) *to bid farewell* (9 : 61), note (a) influence of earthly affection, or (b) loss of ardor for Jesus; (8) *fit for*, etc. (9 : 62), entire devotion to the kingdom demanded.

3. Study this statement of the contents: *On the way an enthusiastic disciple is reminded by Jesus of the homeless life of the Son of man. Another, called by him, and asking to be allowed to bury his father, is told that the first thing is to follow him. Yet another promising to follow after having bade good-by to friends is told that entire devotion to the kingdom is indispensable.*
4. Let the student determine the great religious teaching of this passage.

§ 3. Chapter 10 : 1-16.

1. Read and note the subject. Is it not *The Mission of the Seventy*?
2. (1) *Seventy* (10 : 1), significance of the number, cf. Ex. 24 : 1; (2) *others*, than (a) the apostles, cf. 9 : 1, or (b) the messengers, 9 : 52; (3) *salute no man* (10 : 4), either (a) on account of haste, cf. 2 Ki. 4 : 29, or (b) the work was not to be on the "way," but in the houses (v. 5); (4) *eat such things*, etc., (10 : 8), (a) be not fastidious, (b) cf. 1 Cor. 10 : 27; (5) *that day* (10 : 12), cf. Joel, 3 : 14, etc.; (6) *shalt thou*, etc., (10 : 15), by reason of Jesus' presence.
3. Let the student make out a statement of the thought of this section.
4. Observe as one important lesson of this passage the awful responsibility of those that are privileged to make known the Gospel as well as that of those who hear it.

§ 4. Chapter 10 : 17-24.

1. Is not the subject of this passage *The Return of the Seventy*?
2. Study the following words and phrases: (1) *even the devils* (10 : 17), more than was promised; (2) *beheld* (10 : 18), (a) in vision, or (b) by his intuitive insight, (c) when? (3) *fallen as lightning*, (a) as suddenly, or (b) as clearly; (4) *from heaven*, i. e. from his loftiness; (5) *I have given* (10 : 19), (a) as a new power or (b) is this in explanation of v. 17? (6) *to tread upon*, etc., is this literal or figurative? (7) *rejoiced* (10 : 21), lit. "exulted"; (8) *these things*, i. e. all that the work of the seventy implied; (9) *all things* (10 : 22), (a) all spiritual power, or (b) all power in all time, the realization of which is now beginning; (10) *knoweth*, in the fullness of knowledge.
3. Consider the following condensation of the section: *When the seventy returned gladly declaring their success even over demons, Jesus said, I saw Satan's downfall and I have given you greater power, but be more joyful that you are enrolled in heaven. Then he joyfully praised God that such men and not others saw these things, and declared the Father and the Son alone knew one another, except that to some the Son revealed the Father. He tells the disciples that they see what the men of old in vain longed to see.*
4. Note this religious teaching: The knowledge of God comes only by Jesus Christ and to those who, in a child-like spirit, receive it from him.

§ 5. Chapter 10 : 25-37.

1. The student may state the subject of this section.
2. Words and phrases demanding attention are these: (1) *stood up* (10 : 25), out of the sitting audience; (2) *tempted*, tested his knowledge or orthodoxy; (3) *how* (10 : 26), i. e. "to what purport?" (4) *desiring to justify* (10 : 29), either (a) for asking so foolish a question, or (b) for being put virtually in the wrong; (5) *oil and wine* (10 : 34), the common remedies of the time, cf. James 5 : 14.

3. A condensed statement of the thought is here suggested: *A lawyer asks him how to get eternal life, and is told to obey the law of love to God and his neighbor. He asks who is a neighbor and is told of one beaten by robbers, and, while the priest and Levite pass by and leave him, a Samaritan pities and helps him to safety and health. He, the lawyer confesses, is the real neighbor. Jesus adds, Go and do likewise.*
4. The student may formulate the religious teaching of the passage.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

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

THE JOURNEY TO THE SOUTH.

- § 1. A LESSON OF FORBEARANCE.
- § 2. THE THREE DISCIPLES TESTED.
- § 3. THE MISSION OF THE SEVENTY.
- § 4. THE RETURN OF THE SEVENTY.
- § 5. THE PARABLE OF THE GOOD SAMARITAN.

- 2) **The Summary.** Examine the following condensation of the passage: *In journeying toward Jerusalem he is refused reception by a Samaritan village, but rebukes those who would take vengeance. Certain men are willing to follow him, but Jesus demands of them entire, unselfish devotion. He instructs and sends forth seventy disciples to go before him. They return with joy at their success and he exults over what their work means and the purpose of God in choosing such as they. He declares his intimate relation to the Father and the resulting privilege of his disciples. A lawyer questioning him especially concerning duty to a neighbor is shown what a neighbor is, in a Samaritan who helps a wounded man, neglected by others, to safety and health.*

2. Observations upon the Material.

The following observations upon the passage are to be read carefully and considered.

148) 9: 51. Luke's idea seems to be that from this time Jesus, leaving Galilee, is making his way toward Jerusalem as his final goal, there to be glorified.*

149) 9: 54, 55. The feeling that Jesus entertained of Samaritans was very different

from that of the Jews in general. John 4: 9, 35; 8: 48.

150) 9: 54. The two disciples show how imperfectly they had grasped the spirit of their Master.†

* A pregnant phrase of St. Luke's shows that a new chapter, and that the last, of Jesus' life now opens. The rest of His life constituted the days of His receiving up. From the height of that crowning event, the writer looks back upon the different incidents as so many stages linked in spiritual order and sequence. . . . The Christ who said and did and suffered what the following record reports is now in glory. To that Ascension glory He was moving. *Vallings*, p. 131.

† There was something more at work in the minds of the two disciples than party passion. . . . The conscious motive by which they were actuated was evidently sincere, though ill-informed, jealousy for the honor of their Lord. . . . The disciples, instead of progressing, seem to have retrograded. . . . They are now . . . in direct antagonism to their Lord's mind. Bruce, *Training of the Twelve*, pp. 244, 248.

- 151) 9 : 58. Jesus declares that at this period he is living a homeless, wandering life.*
- 152) 9 : 58, 60, 62. Jesus, at this period, makes very heavy demands upon those who would follow him.†
- 153) 9 : 57, 59, 61. Jesus attracts to himself very different classes of minds.‡
- 154) 10 : 2, 4-6, 10, 11, 12-16, 21-24. Either Jesus uttered the same words at different periods in his work, or the Gospels do not pretend to place them in chronological order. Cf. Mt. 8 : 19-22 with Lk. 9 : 57-60; cf. also Mt. 9 : 37; 10 : 9-15; 11 : 20-27.
- 155) 10 : 3-11. Many of the directions given to the seventy are like those given to the twelve. Cf. 9 : 1-5.
- 156) 10 : 13. The miracles performed in these cities are not recorded.§
- 157) 10 : 13-15. These words of Jesus suggest that his work in Galilee was now over, and in certain respects it had been unsuccessful.
- 158) 10 : 17. The seventy do not seem to have been absent long.
- 159) 10 : 17. They seem to have been surprised at their own success.
- 160) 10 : 18. The greatness of their work may be inferred from Jesus' encomium.¶
- 161) 10 : 17, 18. We have no trace of the work of the seventy.
- 162) 10 : 18. These words of Jesus are a prophecy of the downfall of evil.¶
- 163) 10 : 21. We have here a recorded prayer of Jesus.

* In this verse more than in any other we see the poverty and homelessness of the latter part of the Lord's ministry. Farrar, *Luke*, p. 197.

† His mood at this period was more stern, absorbed and highly strung than ever before. His contests with His enemies were sharper, the condition which He imposed on those who offered to be His disciples more stringent. Stalker, *Jesus Christ*, p. 110.

‡ The very strictness of the requirements which the Saviour imposes on His followers, is an incontrovertible proof of the exalted self-consciousness which He continually bore within Himself. *Van O.*, p. 164.

§ The first sentence was evidently addressed to an over-confident disciple, who had not counted the cost of his intention and needed to be told what it might involve; the second, to one who was finding plausible excuses for not doing what he yet thought he was bound to do; the third, to one who was inclining to withdraw from a work on which he had already entered. *Maurice*, pp. 162, 163.

¶ It has been more than once inquired what temperament is to be ascribed to the Son of Man. . . . The comparison of our Saviour's temper of soul and manner of dealing with that of the three different men coming here into view, gives us plainly to perceive that every strongly pronounced temperament necessarily represents something one-sided, while it is precisely in the perfect harmony of His predispositions, powers and movements of soul, that the characteristics of the entirely unique personality of Jesus must be sought. *Van O.*, p. 163.

§ [This] gives us some notion of the numerous events in the life left without mention; much must have happened in Chorazin to have called forth this stern saying. *Pulp. Com. I.*, p. 274.

¶ From this two inferences seem inevitable. First, this history must be real. If the whole were legendary, Jesus would not be represented as selecting the names of places, which the writer had not connected with the legend. Again, apparently no record has been preserved in the Gospels of the most of Christ's miracles—only those being narrated, which were necessary in order to present Jesus as the Christ, in accordance with the respective plans on which each of the Gospels was constructed. Edersheim, *Life of Jesus*, II., p. 138.

¶ The objection that the result of the labors of the Seventy was an insufficient ground for such a declaration depreciates their success. They had surpassed, through their courage and faith, the promised power. He, to whom the secrets of spirits lie open, saw in this more than a temporary success; it was to him the token of final triumph. Riddle, *Luke*, p. 161.

¶ Jesus Christ saw, in the first success of these poor servants of his, an earnest of that wonderful and mighty victory which his followers, simply armed with the power of his Name, would shortly win over paganism. He saw, too, in the dim far future, many a contest with and victory over evil in its many forms. He looked on . . . to the final defeat which at length his servants . . . should win over the restless enemy of the souls of men. *Pulp. Com.*, I., p. 172.

- 164) 10 : 21. Jesus was able to rejoice exceedingly.*
- 165) 10 : 22. These words, so like passages in John's Gospel, show that the synoptic gospels and that of John (17 : 1-3, etc.) are in harmony.†
- 166) 10 : 22-24. He that said these words must have been a deceiver, or else he had a sublime consciousness of his relation to God and the grandeur of his work.
- 167) 10 : 28. Jesus teaches that obedience to the law of God secures eternal life.
- 168) 10 : 25, 29. These questions are examples of rabbinic argumentation.‡
- 169) 10 : 29. The Jewish idea of "neighbor" was very different from that of Jesus.§
- 170) 10 : 31, 32. Jesus passes an implied censure on the priestly and levitical orders.¶

3. Topics for Study.

The following organized statements of certain of the "observations" are suggested for study.

- 1) **The Mission of the Seventy.** [Obs. 155, 158-162] : (1) Consider who constituted that company, (a) whether the apostles went or not, (b) the choice of that particular number. (2) Observe the purpose of their mission, whether (a) material, or (b) spiritual preparation, (c) necessity of this. (3) Note the results of it, (a) in immediate interest (cf. Lk. 12 : 1) (b) in its ultimate significance. (4) Consider the meaning of the instructions, (a) v. 4b, "salute no man," (b) vs. 5-7. (c) v. 11. (5) Compare this mission with that of the Twelve, and conclude whether they are two reports of the same affair, * as regards (a) purpose, (b) instructions, (c) results.
- 2) **Some Teachings of Jesus.** [Obs. 159, 165-170] : Let the student arrange these "observations" and others which may be made upon the passage for study in topical form, according to methods already illustrated in preceding "topics."

4. Religious Teaching.

May not the *religious teachings* of this passage be gathered under the heading of *Spirit and Duty of the followers of Jesus Christ* : (1) tolerance (9 : 54, 55), (2) utter devotion (9 : 57-62), (3) joy in view of the privilege of service ** (10 : 20), (4) be humble-minded (10 : 21), (5) love and help of the suffering (10 : 25-37).

* On the joy of Jesus, see Bruce, *The Galilean Gospel*, ch. xii ; cf. also *Van O.*, p. 170.

† It is as though this isolated fragment of a higher teaching had been preserved by them as a witness that there was a region upon which they scarcely dared to enter, but into which men were to be led afterwards by the beloved disciple, to whom the Spirit gave power to recall what had been above the reach of the other reporters of his Master's teaching. Plumptre, *Luke*.

‡ There are many similar instances in Rabbinic writings of meetings between great Teachers, when each tried to involve the other in dialectic difficulties and subtle disputations. . . . What we require to keep in view is, that to this lawyer the question which he propounded was only one of theoretic, not of practical interest, nor matter of deep personal concern. *Edersheim*, II., p. 234.

§ See *Edersheim*, II., p. 237, for a convincing statement.

¶ Nowhere else in the gospel narrative do we find our Lord taking up the attitude of censor of the priestly and levitical orders. *Pulp. Com.*, I., p. 275.

¶ Such is the conclusion of Weiss, *Life of Christ*, II., p. 307, sqq. But see *Van O.*, pp. 166, 167.

** An exhortation which cannot signify, as we sometimes take it to signify, 'Rejoice that you are secure of going to heaven, from which other people will be rejected.' Those who were sent to preach the Kingdom of Heaven would have felt such language utterly incongruous with their mission. They must have understood him to say, 'Rejoice that you are chosen to do a heavenly work, to be heralds of the Father in Heaven to His children. Rejoice that you have your names in the roll of those who did in the generations of old, who shall in the generations to come, testify for light against darkness, for heaven against hell.' *Maurice*, p. 167.

STUDIES XXIII. AND XXIV.—THE RENEWAL OF OPPOSITION.
LUKE 10 : 38-11 : 36.

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.]

§ 1. Chapter 10 : 38-42.

1. May not the subject be stated as *Jesus in the house of Martha* ?
2. The following are important words and phrases : (1) *a certain village* (10 : 38) (a) cf. John 11 : 1, (b) how could he have reached this place so soon ? (2) *her house*, was she the elder ? (3) *at the Lord's feet* (10 : 39), as a disciple, cf 8 : 35 ; (4) *much serving* (10 : 40), in view of Jesus's presence in her house ; (5) *Lord*, her idea of Jesus ? (6) *one thing is needful* (10 : 42), (a) for Jesus or for Mary ? (b) if for the latter, what ? (7) *for*, i. e. "and so she is not to be reproved, for" etc. ; (8) *good part* (a) what was this ?* (b) does it imply that Martha was not a disciple ?
3. The student may make the condensation of the thought.
4. Is not the religious teaching here—the supreme importance of a right relation to Jesus Christ ?

§ 2. Chapter 11 : 1-4.

1. Read the passage and note the subject, *A Model Prayer given*.
2. Study the following important words and phrases : (1) *certain place* (11 : 1), (a) note the places in which Jesus used to pray, 6 : 12 ; 9 : 28, (b) probability that this was the Mt. of Olives, cf. 10 : 38 ; (2) *as John taught*, was this one of John's disciples ? (3) *thy name* (11 : 2), (a) i. e. "all that thy name signifies," † (b) what name is meant ? (4) *kingdom come*, was it not already present (cf. 11 : 20) ? (5) *daily bread* (11 : 3), (a) other translations, "bread for the coming day," "needful bread," (b) is it literal or spiritual bread ? (6) *indebted* (11 : 4), in a moral sense.
3. Observe the following statement of the thought : *Once after praying he was asked to teach his disciples to pray since John did. He said, Say, 'Father, be sanctified and reign, supply our needs, forgive us as we do others, let us not be tempted.'*
4. The student may work out the religious teaching of the section.

* *Absolute rest upon Jesus*, Lindsay ; *Love*, Pul. Com. : *Supreme devotion to the Kingdom of Heaven, Bliss ; The Salvation of the soul*, Godet ; *Undivided devotion to His word*, Riddle ; *Supreme concern for the things of God*, Geikie ; *Attentive hearing of His word*, Weiss.

† In Hebrew and Hellenistic usage, the *name* expresses the outward self-revelation of the *thing*: the image of the thing, as such, or in some defined relation. Where the Western thinker would use the *idea*, the Eastern puts the *name*. The sense then is, "God is to be hallowed as God, the common Father." Neander, p. 209, note.

§ 3. Chapter II : 5-13.

1. The subject of these verses is *Teaching concerning Prayer*.
2. (1) *At midnight* (II : 5), the traveling season; (2) *importunity* (II : 8), lit. "shamelessness"; (3) *I say*, etc. (II : 9), the literal statement of vs. 5-8; (4) *stone* (II : 11), (a) resembling the "loaf" in appearance, so "serpent" and "scorpion," (b) a new thought introduced; (5) *heavenly Father*, etc. (II : 13), i. e. "the Father in heaven give out of heaven"; (6) *Holy Spirit*, cf. Mt. 7 : 11 and explain.
3. Read and criticise this condensation of the section: *If you ask your friend at midnight to loan you three loaves for a visitor, though he, being in bed, refuse, yet by continued requests you will gain. Keep on praying and you will receive. Fathers, you will not answer your children's requests by deceiving and harming them, and the Heavenly Father will much more answer prayer by giving the Holy Spirit.*
4. The religious teaching of the passage is found in the *encouragement to prayer*, (1) that the answer will come, (2) that it will be the right answer.

§ 4. Chapter II : 14-26.

1. The student may state the subject of the section.
2. Study with all helps available the following words: (1) *devil . . . dumb* (II : 14), either (a) insanity which refused to speak, or (b) defect of speech caused by the demon; (2) *some of them* (II : 15), cf. Mk. 3 : 22; (3) *Beelzebub*, (a) name of contempt, (b) indicating Satan? (4) *tempting* (II : 16), were they consciously doing this? (5) *sign from heaven*, rather than signs from earth such as he had been doing; (6) *your sons* (II : 19), i. e. pupils, the exorcists; (7) *finger of God* (II : 20), (a) cf. Ex. 8 : 19; Ps. 8 : 3, (b) characteristic expression of Lk. cf. I : 66, 71, 74; 22 : 21.
3. Consider carefully this condensed statement of the thought: *Jesus heals a dumb demoniac. The people wonder but some say He does it by Beelzebub. He replies Kingdoms and houses fall, if divided, so will Satan. Let your sons who cast out devils decide between us. In this work I do, the Kingdom of God is manifested; yea, the stronger than Satan conquers him. You should be with me to have power, otherwise the demon, cast out, will return to take complete possession.*
4. The following religious teaching is suggested: Where the Kingdom of God is, there evil is overthrown.

§ 5. Chapter II : 27, 28.

1. Note the subject—Is it not *The woman's blessing*?
2. The student may study the important words of this section with all available helps.
3. Examine the following condensed statement of the contents: *Thereupon a woman said, Happy is she who is your mother. He replied, Happier they who obey the word of God.*
4. May not the religious teaching of the section be stated thus: the supreme excellence of obedience to God's word?

§ 6. Chapter II : 29-36.

1. Read and consider this statement of the subject: *The Sign given.*

2. Important or difficult words and phrases are: (1) *this generation* (11 : 29), of which these questioners were representatives, cf. 7 : 31 sq.; (2) *sign of Jonah*, what is this sign? cf. Mt. 12 : 39, 40; (3) *single* (11 : 34), giving a single, clear image; (4) v. 36, what is the meaning and connection?
3. The following is a condensation of the passage: *This evil generation shall have no sign but that suggested by Jonah's relation to Nineveh. The queen of the south and the men of Nineveh shall witness against you; the one sought Solomon's wisdom, the others repented at Jonah's preaching. But here is a more than Solomon or Jonah. The light that you have you refuse to see. Beware lest your seeing become blindness. Be fully open to light, then shall you see indeed.*
4. Is not the religious teaching found in the duty of being open-minded, open-hearted, so that the truth of God may have free access, and do its work of enlightening the life?

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The student should thoroughly familiarize himself with the table of contents.

THE RENEWAL OF OPPOSITION.

- § 1. JESUS IN THE HOUSE OF MARTHA.
- § 2. A MODEL PRAYER GIVEN.
- § 3. TEACHING CONCERNING PRAYER.
- § 4. SLANDERS AGAINST JESUS.
- § 5. THE WOMAN'S BLESSING.
- § 6. THE SIGN GIVEN.

- 2) **The Summary.** The student may make a careful summary of the thoughts of this passage.

2. Observations upon the Material.

The following "observations" on verses and sections are to be compared with the Scripture passages and studied carefully.

- 171) 10 : 38. This event must have occurred when Jesus was in the vicinity of Jerusalem.*
- 172) 10 : 39, 40. Both women seem to have

been disciples.†

173) 10 : 39. Jesus was accustomed to teach in private houses.

* There can be little doubt that the persons here spoken of were the sisters of Lazarus, that the place was Bethany; and the time near the feast of Dedication (cf. John 10 : 22 ; 11 : 1). *Riddle*, p. 170.

† There is no evidence that the household of Bethany had previously belonged to the circle of Christ's professed disciples. . . . The whole narrative implies that Jesus had come to Bethany with the view of accepting the hospitality of Martha, which probably had been proffered when some of those 'Seventy,' sojourning in the worthiest house at Bethany, had announced the near arrival of the Master. Still, her bearing affords only indication of being drawn towards Christ—at most of a sincere desire to learn the good news, not of actual discipleship. *Edersheim*, II., p. 146. They had evidently been disciples before this last stay in Judea. *Geikie*, II., 310.

- 174) 11 : 1. John was accustomed to instruct his disciples in the method of prayer.
- 175) 11 : 1. The implication is that John was dead.
- 176) 11 : 2-4. This prayer, much shorter than that in Matthew, implies that the two accounts are independent.
- 177) 11 : 2. The thought of God stands at the head.
- 178) 11 : 3. The central petition is for bodily needs.*
- 179) 11 : 5-8. A common oriental scene is vividly pictured.
- 180) 11 : 10. Unlimited assurances are given concerning the answer to prayer.†
- 181) 11 : 13. Jesus bases his argument on the fatherhood of God.‡
- 182) 11 : 14. It is difficult to understand how possession by a demon was connected with dumbness.
- 183) 11 : 17. Jesus perceives the secret counsels of the men.
- 184) 11 : 20. It is doubtful whether Jesus could have recognized this work as a sign of the Kingdom of God, if he did not recognize the real presence of demons.§
- 185) 11 : 31, 32. Jesus implies that he himself is greater than Jonah or Solomon.]
- 186) 11 : 29-36. The underlying thought is that the nation was rejecting the one who was the highest embodiment of wisdom and righteousness.¶

3. Topics for Study.

Here will be found a discussion and organization of some of the most important related "observations."

The Model of Prayer. [Obs.174-181]: (1) Compare this form of the prayer with that in Mt. 6: 9-13,** deciding (a) whether delivered twice, (b) if not, which is the more original form, (c) as to the variations. (2) Analyze the prayer determining whether there are two or three parts. (3) Observe the his-

* Jesus had no sympathy whatever with the false spiritualism which would make this a request for spiritual things. . . . But Jesus only speaks of the simplest and most indispensable means of nourishment and distinctly limits his petition to what is absolutely requisite. *Weiss*, II., p. 350. But see Plumptre, *Com. on Matthew*, p. 81, for the opposite view.

† It is involved in the character of such gnomic utterances that they put a statement categorically without the limitations which were necessary under the circumstances; indeed, it is in this that its force consists. *Weiss*, II., p. 353.

‡ This is the classic passage in which Jesus Himself explains sonship to God by the peculiar relation in which a human father stands to his child. *Weiss*, II., p. 354.

§ If it is not true that He cast out actual demons, and that, too, by the Spirit of God, then the conclusion derived from it, that the Kingdom of God therefore had come to them, is in this passage an assertion without proof. *Van O.*, p. 185.

¶ But who then, they must have asked, could this man be, who exalted Himself above the prophets and kings of the Old Covenant? . . . There certainly was [reference] to a calling which far surpassed the highest preferments of the Old Covenant—to his calling as Messiah. *Weiss*, III., p. 15.

¶ Everything points here to the condition of a land which had heard all Divine calls, which was hearing the divinity of these calls then, and was shutting itself up in its pride and self-righteousness. *Maurice*, p. 181.

** From internal grounds it is more probable that the teaching was delivered but once, and we therefore believe that Luke has communicated the same in its original historical connection. *Van O.*, p. 179, in substance.

Luke differing from Mt. 6: 9 clearly conceives the prayer as a formula given to the disciples, and he has accordingly abridged it in order to make it more easily remembered, and therefore more commonly used. *Meyer* (*Weiss*), p. 422.

There is no difficulty in understanding that he gave this prayer on two different occasions. They who think otherwise must either suppose that Matthew has artificially constructed this discourse out of scattered materials, or that Luke has introduced on an unreal occasion what actually belonged to this discourse; and there is no sufficient ground for either supposition. *Broadus*, *Matthew*, p. 131.

torical basis or any elements of it as explaining the petitions, (a) "Father,"* (b) the need of bread, (c) the presence of opposition, (d) membership in the new company.† (4) Note and study the details, (a) *Father*, † (b) *hallowed*, (c) *for us forgive*, § etc., (d) *bring us not*, etc. (5) Consider its characteristics, || (a) confidence, (b) unselfishness, (c) spirituality, (d) brevity, (e) simplicity. (6) Determine as to the unique element in it, if any.¶ (7) Decide as to the use to be made of it,** (a) merely as a model, or (b) as a form of prayer. (8) Consider the teaching that follows (11: 5-13), (a) the main point of the parable (5-8), (b) its weak point, †† (c) the emphasis to be placed on the details, (d) the personal authority †† in vs. 9, 10, (e) the argument in vs. 11-13, (f) the gift promised—the Holy Spirit.§§

4. Religious Teaching.

The student is now in a position to formulate and organize the great *central religious teachings* of this passage. Let this be carefully done.

* [The Jew] worshiped a God who was *not* in the sky the sea, or the earth, who was *not* like animals, or like human forms. What *was* he then? Just or unjust? Light or dark? . . . The Jew hesitated; he could not tell. And therefore, practically, he arrived at a very decisive judgment. The God whom he worshiped *was* the destroyer. . . . See, then, how those words, "Our Father," indorsed and interpreted every hope that man had ever cherished, in the Gentile world as well as the Jewish. *Maurice*, p. 175.

† The kingdom of God was undoubtedly there where they who saw in Jesus the expected Messiah clustered about him: and just as certain was it, that it would yet have to be realized among the people generally. *Weiss*, II., p. 349.

‡ In this case it was not intended to say that God was the Father of all men, although this is often assumed without further inquiry, on the ground of a modern misconception which disregards all the historical presuppositions of His words. (See further a fine passage in) *Weiss*, II., pp. 347, 348.

§ If he (the disciple) did not do so, he had not become like God in His power of forgiving love, and being no true child of God had no right to take upon his lips the prayer of the subjects of that kingdom. For it is in forgiving love that that affection is manifested which is a characteristic of the child of God. *Weiss*, II., p. 351.

|| This statement is taken from Farrar, *Luke*, p. 209. Cf. also *Van O.*, p. 180.

¶ The one entirely new thing in this prayer was that Jesus instructed His disciples to call upon the God of heaven and earth as their Father. *Weiss*, II., p. 347.

For the talmudic parallels, cf. *Geikie*, II., p. 619, Broadus, *Matthew*, p. 132.

** It appears, therefore, that Christ did not intend by the "Lord's Prayer" to prescribe a standing form of prayer to his disciples, but to set vividly before their minds the peculiar nature of Christian prayer. *Neander*, p. 210.

From the introductory expression . . . we venture to infer that this prayer was intended, not only as the model, but as furnishing the words for the future use of the church. *Edersheim*, II., p. 196.

†† We can annoy a man, like the ungenerous neighbor, but we cannot annoy God. The parable does not suggest the true explanation of divine delay, or of the ultimate success of impurity. Bruce, *Training of the Twelve*, p. 65.

‡‡ What is he [the doubting disciple] to do then? Fall back on the strong asseveration . . . Take Christ's word for it that prayer is not vain. *Bruce*, p. 66.

§§ The thing upon which Christ assumes His disciples to have set their hearts is personal sanctification. Bruce, *Training*, etc., p. 60.

A "SYMPOSIUM" ON EXPOSITORY PREACHING. I.

In view of the growing interest in Expository Preaching, the following questions were sent to some leading clergymen and teachers, with a view to helping students and preachers to a larger interest and a better understanding of this most important subject :—

1. What do you understand by Expository Preaching?
2. In what proportion to other methods of preaching ought it to be employed?
3. Do you think that special gifts are required to prosecute it successfully?
4. What kind of a preparation do you regard as necessary for it?
5. What parts of the Bible are most suitable for Expository treatment?
6. Are there any special reasons why it should have special prominence among methods of preaching at the *present day*?

Some of the replies received are given here. Others, equally important and helpful, will follow in succeeding numbers of the STUDENT.

From Prof. HERRICK JOHNSON, D. D.

1. Preaching upon a more or less extended paragraph of Scripture, where *exposition* is a chief element; but, as it is *preaching*, and not commentary, or paraphrase, the exposition must always be *with a view to persuasion*.
2. In much larger proportion than is now common in most American pulpits.
3. If by "special gifts" is meant special adaptations leading to early facility and success, *yes*. If by "special gifts" is meant peculiar powers beyond the reach of many, *no*. In other words, I hold that any student of fair exegetical ability and synthetical power may *prepare* good expository sermons, and if of respectable power of utterance, he can preach them.
4. Thorough painstaking *exegetical study*, wide knowledge of God's Word, discipline in analyzing an extended paragraph, seizing the salient controlling thought or "mother idea," grouping the details for the best development of that idea, and marshalling all for practical ends.
5. The doctrinal epistles, and Romans first and chief.
6. Yes.
 - (a) The present excess of human speculation and philosophizing. Expository preaching tends to repress it in the pulpit.
 - (b) The age wants something *authoritative*. There is tremendous positiveness, and there is great weight of authority in a "Thus saith the Lord." Expository preaching puts God to the front.
 - (c) The *many sidedness* of our modern life, which the many sidedness of Scripture alone can meet—and expository preaching tends to bring this many sidedness out.

Chicago, Ill.

From Rev. A. J. ROWLAND, D. D.

1. Expository preaching, as I understand it, is that form of discourse by which the truths or lessons are drawn from a paragraph or chapter, rather than from a single verse or text. Robert Hall's lectures on Philippians, Andrew Fuller's lectures on Genesis, and Robertson's sermons on the Epistles to the Corinthians are excellent examples of the expository method. So are the volumes of "The Expositor's Bible" now being issued.

2. It would be well, I think, if a considerable proportion of our preaching were expository. I doubt, however, whether among the masses of church-goers it would be a popular method. The preacher would probably be accused of giving his people prayer-meeting talks rather than a regular sermon. My own experience leads me to the conclusion that courses of expository preaching must be disguised under the title of lectures to make them acceptable. There is a fashion in preaching as in everything else, and he that fails to follow the fashion must expect to reap the usual consequences. The more mature, and those better qualified to judge, will doubtless be pleased and profited, but the mass of hearers will want the regulation "text and sermon."

3. In my judgment, also, it takes the special gifts of analysis and condensation to prosecute successfully the expository method. The tendency with many men would be to a sort of rambling diffusiveness which would make the discourse long and uninteresting. The expository preacher must be one who sees the great truths taught in a paragraph, and is able to detach these from the minor truths with which they stand in relation. He must leap, so to speak, from height to height, and not linger in the valleys between. I do not think every man has the faculty of doing this.

4. The best preparation for expository preaching is to be found in an analytic study of the Word of God, and by reading the lectures or sermons of those who have made a pronounced success in the use of the expository method. The question which the expository preacher needs to ask is, "What are the leading thoughts and truths of the paragraph or chapter to be expounded?" Such books as David Thomas' Homiletic Commentaries on Matthew and The Acts will be useful to him, though, after all, he must depend on his own analytic skill and the illumination of the Spirit of God.

5. The parts of the Bible most suitable for the beginner in expository preaching are the historical books. First and Second Samuel in the Old Testament, and The Acts of the Apostles in the New, are the most suggestive. The Expositor's Bible, however, is proof that the entire Scriptures are susceptible of this treatment. Dr. Boardman of Philadelphia has gone through all the Books of the Old and New Testament in this way, and, while he is pre-eminently qualified for such work, his example at least proves the possibility of others doing the same. Probably the shorter doctrinal epistles may be found most difficult, though I am surc, from some personal experience, that they will yield very rich results.

6. The evident need of a more general and systematic knowledge of the Bible is one special reason, at least, for expository preaching at the present day. It is impossible under the old method of single texts to give, from the pulpit, any such instruction. With the expository method the people could readily be taught the central thoughts and doctrines of the various separate books of the Bible and their relation one to another. For this reason, if for no other, I should

be glad to see the expository method more generally adopted, though, as I have already said, I doubt whether among the masses of church-goers it would find at first any very pronounced welcome.

Baltimore, Md.

From Rev. J. H. TWICHELL, D. D.

1. Expository preaching, to my view, is bringing out in discourse the moral lessons of Holy Scripture as they lie somewhat obvious to common apprehension pretty near the surface of the text where they may be immediately come at, employing imagination and skill in practical application, rather than, or more than, critical linguistic scholarship or learning in history, geography, ethnology, etc. To turn the text to moral use with as little delay as possible should be the aim and rule.

2. It may profitably be the method of *half* the preaching—particularly if one preaches twice a Sunday. But many sermons that are not distinctly expository will be in part such—*most* sermons in fact.

3. A very successful expository preacher in Connecticut was the late E. C. Jones (long a member of the Yale Corporation) of Southington—my native town. An article on the subject by him may be found in the *New Englander*, Vol. 25, No. 94, January 1866, written by him toward the end of his life. As a topical preacher he was inclined to be heavy. As an expository preacher (without manuscript) he was interesting to all classes of hearers, including the young. He was a man of no *special* gift for the exercise, I should say, except that of painstaking. I have been told of his saying that he knew Palestine better than he did Connecticut. If I may instance myself, I once went through the Book of the Acts in that way, and not without acceptance from my congregation (it was when I had a second service, and I used a map), yet I certainly have no special gift at that sort of work.

4. Bending the imagination on the text—not the uninformed imagination of course—the English text presumably—till the scenes, situations, persons come to vivid life; or, in case of didactic text, getting yourself into the writer's point of view, and into sympathy with his feeling at the time; also into a lively apprehension of the kind of people he is addressing, and the occasion of his addressing them.

5. *Eminently* the historical, dramatic portions in which human nature is illustrated; but there is no part of the Bible which will not readily lend itself to expository treatment.

6. Yes, several reasons. Dogmatic theology has abused the Bible, and obscured its real character by taking it out of its office. Expository preaching—which should not be dominated by theological prepossession and be all the while whipping around to take off its hat to the creed—tends to restore the Bible to its place. It tends also to diminish the need of any *theoretical* handling of the subject of *inspiration*. Personal acquaintance with the Bible creates the *feeling* that it is a divine book; causes it to be *seen* that it is so. Again, the church is weary of the *systems*, and largely in doubt about them all, and is not edified and nourished, as it once was, perhaps, by presentations of evangelical truth shaped to them—has less religious appetite than it had that way. Expository preaching is the most available method for feeding the spirits of the faithful with the Word in these evil (?) times; and as well for avoiding collision with the temper of skepticism and questioning that is abroad.

Hartford, Conn.

Biblical Notes.

Prophets and Seers. In his recent volume of sermons, noticed in this number of the *STUDENT*, Dr. Whiton has a paragraph on the distinction between the prophet and the seer, which is clear-cut and strong, though somewhat overstated. He regards the seers as not much more than clairvoyants. They stood at a lower level than the prophets. The latter were the preachers of the justice and mercy of God, teachers of the religion of clean hands and pure hearts. He has a fine statement concerning their inspiration, saying that "their Divine inspiration appears in the fact, that they alone in the ancient world heralded that historic evolution of the processes of Divine judgment and redemption, whose unfolding through long ages we trace in the history of the Jewish and of the Christian church. In the dismal decline of their country's glory they alone stood forth to utter that Divine hope, so signally fulfilled in Christ, that Israel should yet survive to give a holy Lawgiver to the world."

Baptized for the Dead. 1 Cor. 15:29. This vexed passage receives another interpretation in the *Expositor* for March, 1890, which is certainly unique if not satisfactory. The writer calls attention to the probability of the custom in the earlier days of Christianity by which the baptism of the *head* of a household entailed that of the family. But in many families there were doubtless vacant places made by the death of loved ones. Where were they? Would this baptism of the living separate them from the unbaptized dead? If some were scrupulous on this point and hesitated to accept Christianity on this account, the idea of the family, as composed of living and dead, would be likely to call out some custom such as this of the vicarious baptism of living persons in behalf of dead ones. It is thought to be quite conceivable, then, that the "dead" of whom Paul speaks as receiving the benefits of the baptism of others were none other than the departed members of the family newly received into the Christian faith. The idea, however, has little or nothing to support it and much might be urged against it. We have no proof that the baptism of the head of a family entailed that of a household and certainly the apostles, particularly St. Paul, would have shrunk from any ritual act so unreal as this. He could not have imagined the thought that the benefits of baptism could be thus gained for the dead. Nay more, he put no such emphasis on the benefits of this ordinance as the writer of the article assumes. This interpretation, therefore, will probably take its place in the limbo of exploded theories and explanations of crucial passages in Holy Scripture.

General Notes and Notices.

In the death of Dr. Franz Delitzsch, which took place in Leipzig on the 3d of March, biblical scholarship lost one of its shining ornaments, and all students of the Bible an invaluable friend and helper. He was born in Leipzig in 1813, of Christian parents, not being of Jewish extraction, as some have thought. He took his university course in the same city, and in 1846 went to Rostock as ordinarius-professor of theology, thence to Erlangen in 1850, and in 1867 to Leipzig, which position he held till the time of his death. He began his career with the study of Rabbinic literature, but soon passed over into Old Testament Exegesis, with a commentary on Habakkuk in 1843. All biblical scholars know and esteem his O. T. commentaries, those on Genesis, Job, the Psalms and Isaiah being masterpieces. Not so well known or so valuable are his N. T. commentaries on Romans and Hebrews. He entered the realms of philosophy and apologetics also, and his Biblical Psychology will be always a useful book. In conjunction with S. Baer, he labored on a revision of the Masoretic text, and the Baer and Delitzsch editions of the O. T. books are in general use among critical students. He manifested a broad and accurate acquaintance with modern literature, was a fine Dante scholar, and, as his "Iris" shows, had a taste for art. In furthering the cause of Christianity among the Jews, he translated the N. T. into Hebrew, and was the inspiration of a Jewish missionary society and of a Christian-Jewish journal published at Leipzig. To those who came into personal relations to him as friend or student, he was "humanity and kindness personified." Readers of the OLD TESTAMENT STUDENT have not seldom been edified by his contributions to its pages. It was to be hoped that ere long he would have published other articles in the STUDENT, but his death has prevented this. To say that all students of the Scriptures owe a debt of gratitude to Delitzsch which can not be estimated, is not to express too strongly the value of his work in this high and most important field of research.

Dr. M. Schiller-Szinessy, reader in Talmudic and Rabbinic literature at Cambridge University, died March 11th, 1890. He was an earnest and loyal Jew of immense learning in the chosen sphere of his studies. While his ability as a teacher was not very great, his literary contributions to Rabbinic learning, and the assistance which he freely gave to other scholars, will cause his name to be remembered.

A book on "Zodiacal Chronology as proving a Primitive Revelation," by Rev. O. D. Miller, D. D., is about to be published in the successive numbers of *The American Antiquarian*. The editor states that there are some very interesting and startling facts in it, in direct opposition to the theory of evolutionary religion. It aims to show that a primitive heathenism is not altogether or universally progressive; Christianity is not the latest product of an ethnic faith. The so called ethnic inspiration will not account for the facts. Far back in the early ages there was a knowledge of the Creator and as clear a view of the progress of creation as in later times. The author deals with facts which have been gathered from abstruse studies and from remote

regions, mainly, however, from that portion of the east in which so many archæological discoveries have been recently made. It is a use of the cuneiform language which has not been anticipated by scholars.

It is gratifying to the friends of Semitic study to notice the increasing interest taken in this department in the wider sphere of liberal education. Professor Lewis Campbell, of St. Andrews, in an article in the *Scots Magazine* on the subject of the University Curriculum, says: "If young men were encouraged to begin Hebrew during their Arts course, a much firmer groundwork would be laid than at present exists for the understanding of questions of Old Testament criticism by the clergy. But the interest of Semitic studies, as now-a-days pursued, is by no means limited to the clerical profession. Hebrew, with two of its branches, Aramaic and Arabic, commands a field of investigation which, to the inquirer of to-day, reveals an ever-widening horizon."

A series of articles by Mr. Gladstone will be contributed to the *Sunday School Times* upon the subjects dealing with Holy Scripture. The first contribution appeared in the number for March 29, and was entitled "The Impregnable Rock of Holy Scripture." He candidly and loyally acknowledges the need and right of literary criticism, yet adds that the operations of criticism, properly so called, affecting as they do the literary form of the books, leave the questions of history, miracle, revelation, substantially where they found them. Some of the other subjects to be considered by him are "The Creation Story," "The Mosaic Legislation," "The Psalms," "The Method of the Old Testament." These articles cannot fail to be widely read and to arouse large interest.

It is an interesting fact to the biblical student to note that the place so recently made vacant by the death of Bishop Lightfoot has been filled by the appointment of Canon Westcott. Few Englishmen have done so much for New Testament study as Dr. Westcott and it is feared by many that the arduous and engrossing duties of a see like that of Durham will cut short his labors and contributions in the sphere of biblical research. The hint given by the writer of the article in the *STUDENT* in *The Study of Theology at Cambridge* is in a fair way of being fulfilled. "There is none," said he, "whose loss we should feel so much." Canon Westcott is now sixty-five years of age. He was educated at King Edward's Grammar School, Birmingham. He took high honors at Cambridge, being at once a Senior Classic of his year, and 23rd Wrangler. Harrow School had the benefit of his scholarship and teaching power for some years, and since 1870 he has been Professor of Divinity at Cambridge. His devotion to New Testament studies has borne fruit which is found on the shelves of all New Testament students. The text of the Greek Testament which he formed in conjunction with Professor Hort; and his admirable commentaries on the writings of St. John, have made him an European reputation. He has written an Introduction to the Study of the Gospels, and a book on the Canon of the New Testament. A commentary on the Epistle to the Hebrews has just come from the press, while his published sermons fill many volumes.

On the appeal of the Jewish community in Jerusalem, against the projected erection of a Russian Greek church over the vault, containing the graves of the prophets Haggai, Zechariah, and Malachi, an edict has been issued by the Turkish authorities that the spot shall remain the property of the Jews for all time, and may not be appropriated nor purchased by other communities.

Synopsis of Important Articles.

Internal Evidence for the Authenticity and Genuineness of St. John's Gospel.*—No one, except the Alogi in the second century and some scholars in the present century, has denied that this gospel was written by John the Apostle. This is remarkable evidence for the Johannean authorship, since it was the direct interest of either heretics or their opponents in the early church to deny this fact in order to get rid of the apostolic authority of this gospel against their positions. The Judaic sects and the Gnostics both quote from it, showing its early date and wide acceptance. But this external testimony is reinforced by internal marks of authenticity and genuineness. And, moreover, the opposing theories that put the gospel later, have greater difficulties from this internal point of view than the orthodox position. In the internal evidence cited, the first aim is to show that it was written by a Jew contemporary with and cognizant of the facts he relates. (1) The Greek style, with its Hebraisms and Aramaisms, proves that he was a Jew, seen, e. g., (a) in the connecting particles, parallelisms, syntax, etc.; (b) the proper names, Iscariot, Simon Peter; (c) the quotations from the O. T. (2) His acquaintance with the manners and feelings, the geography and history of Palestine would be morally impossible with even a Hebrew Christian at the supposed date of the objectors. The accurate historical knowledge of facts moves side by side with the theological teaching. Take (a) the messianic ideas of the time with which the narratives and discourses are saturated, though the leading conception of the writer is not Messiah but Logos. (b) This appears clearly in the presentation of the Jewish sects and the Levitical hierarchy. That this gospel does not mention the Sadducees shows not an incongruity, but a real coincidence. (c) The city and the temple are described clearly and in detail. The reference to "forty and six years" (2: 19, 20) implies, if personal contemporary knowledge is excluded, a considerable effort of historical criticism which is most improbable in a writer of the second century. (d) The minute topographical knowledge of the country in general is extraordinary in any one but a citizen. The geographical and archaeological details in the account of the Samaritan journey are scrupulously exact, as also the details of the interview of Jesus with the woman. They must have come from an eye-witness. (e) The representation of character is such that it could not have been invented in an age before romance writing had been studied as an art. The delineations of Peter, Pilate, Thomas, Martha and Mary are vivid, distinct, yet unlabored and natural. They are living characters, not lay figures on which to hang moral lessons. In the second place, granted this is a writing of the first century, whose is it? Is it John's? Suppose it is another writer who wishes to pass off his views as those of the apostle. Then John's name would be mentioned in it as the author. But it is sedulously omitted, and yet the scenes in which the anonymous disciple takes part are most vividly and minutely detailed. By a process of exhaustion, tak-

* By the late Bishop Lightfoot, in *The Expositor*, Jan.—Mch., 1890, pp. 1-21 and 1-92, 176-188.

ing up each disciple in turn, and putting him in the scenes described, the conclusion is reached that it was John the Apostle who wrote the gospel that bears his name.

Everything that the late Bishop of Durham has said comes with the force and clearness of profound investigation and complete understanding of the questions at issue. In these articles is contained a lecture which he delivered nearly twenty years ago, but the conclusions of which at the time of his death he still maintained. It is an exceedingly strong argument.

Book Notices.

Some Recent Sermons.

New Points to Old Texts. By James Morris Whiton, Ph. D., New York: Thomas Whittaker, 1890. Price, \$1.25.

This volume contains twelve sermons delivered by the author in English churches on the occasion of a summer visit. They embrace a wide range of topics, from Prayer and its objective efficiency, to Usury, ancient and modern, or the Gospel of Jonah. One quality, however, may be said to characterize them all—that of modernness. The writer is a liberal theologian, if, indeed, we grant him the title of theologian at all. His mind is clear and critical rather than constructive. He makes attempts at construction, to be sure, but with no great success. This critical faculty is most plainly seen in a sermon on Elisha, whose public activity, according to the writer, was contemptible in its methods and results,—a view which is plausible but unfounded. He has an interesting view of miracles, regarding those of Christ as having supreme validity because of the unique life which Christ possessed and manifested. Hence he concludes that the age of miracles is not only not passed, it is rather in the future toward which Christianity is slowly advancing through the progressive realization of this unique life of its Founder. These sermons are valuable, not for the positive results which they present, but for their power to stimulate thought in the reader.

Peter, John and Jude.

The Pulpit Commentary. I. and II. Peter. Exposition and Homiletics by Rev. B. B. Caffin, homilies by various authors. *The Epistles of John.* Exposition by Rev. A. Plummer, D. D., homiletics by Rev. C. Clemance, D. D., and others. *Jude.* Exposition and homiletics by Prof. S. D. F. Salmond, D. D., and homilies by various authors. New York: A. D. F. Randolph and Co. Price, \$2.00.

This is one of the best volumes of the Pulpit Commentary. In the case of First Peter a continuous homiletical commentary is given by Dr. Alex. MacLaren. The exposition of the Epistles of John is in the hands of Dr. Plummer who prepared a similar commentary in the Cambridge Bible series and wrote the volume on the Pastoral Epistles in the Expositor's Bible. Dr. Salmond, who is also well known, has given us an excellent piece of work on Jude. The homiletical portions, in their abundant fullness, well nigh smother the excellent exegetical and expository parts of this volume but whoever turns to them will be in most cases well repaid. The expositions and the work of Dr. MacLaren constitute the special feature of this volume.

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American and Foreign Publications.

217. *The Samaritan Chronicle*: or, The Book of Joshua, the Son of Nun. Translated from the Arabic, with notes. By Oliver Turnbull Crane, M. A. New York: John B. Alden.
218. *Judges and Ruth*. By the Rev. Robert A. Watson, M. A. New York: A. C. Armstrong and Son. \$1.50.
219. *Zur Kritik der Komposition d. Buchs Hiob*. By J. Grill. Tübingen: [Fues' Verl.], 1890. m. 2. 40.
220. *The Shepherd Psalm*. By F. B. Meyer, B. A. New York: Fleming H. Revell and Co. .50.
221. *Die Weltreiche u. das Gottesreich nach den Weissagungen d. Propheten Daniel*. By F. Dürsterwald, Freiburg: Herder. 1890. m. 2. 50.
222. *After the exile, a hundred years of Jewish history and literature. Part I. The close of the exile to the coming of Ezra*. By P. H. Hunter: Edinburgh and London: 1890. 58.
223. *Messianische Weissagungen in geschichtlicher Folge*. By Frz. Delitzsch, Leipzig: Akadem. Buchhandlg. (W. Faber) 1890. m. 3. 60; geb. 4. 50.
224. *Expositions*. By the Rev. Samuel Cox, D. D. London: Unwin. 4 vols. each. 78. 6d.
225. *Histoire des religions de l'Extrême-Orient*, 1^{re} partie: Lao-Tseu et le taoïsme. By Z. Peisson. Amiens: lib. Rousseau-Leroy et Ce, 1890.
- Articles and Reviews.**
226. *The Impregnable Rock of Holy Scripture. I*. By the Rt. Hon. W. E. Gladstone, in S. S. Times, Mch. 29, 1890.
227. *Terry's Genesis and Exodus*. Review by W. W. Moore, in Pres. Quar., April, 1890.
228. *The Date of Genesis 10*. By R. D. Wilson, in Pres. and Ref. Review, April 1890.
229. *Chambers' Moses and his Recent Critics*. Review by G. R. Brackett, in Pres. Quar., April, 1890.
230. *Judges and Ruth*. Review by R. M. Boyd, in Expository Times, April, 1890.
231. *Gilbert's Poetry of Job*. Review by E. L. Curtis, in Pres. and Rev. Review, Apr., 1890.
232. *Exegetical Notes on the Psalms. Ps. 8: 2, 5*. By John DeWitt, D. D., in Pres. and Rev. Review, April, 1890.
233. *Psalm 45: 7*. Note by the late Prof. Elmslie, in The Expositor, March, 1890.
234. *Studies in the Psalter, 16. The Seventy-Seventh Psalm*. By T. W. Chambers, D. D., in Homiletic Rev., Apr., 1890.
235. *Psalms 113-118*. By T. K. Cheyne, in The Expositor, March, 1890.
236. *Haggai's First Message and its Results*. By Rev. J. A. Henderson, in Evangelical Repository, April, 1890.
237. *The Law of the Tithe*. By D. O. Davies, D. D., in The Presbyterian Quarterly, April, 1890.
238. *Baptism under Two Dispensations*. By J. F. Latimer, D. D., in The Presbyterian Quarterly, April, 1890.
239. *Was Jehovah a Fetish Stone?* By A. Lang, in The Contemporary Review, March, 1890.
240. *The Abyss or Chaos of Ancient Cosmogonies. II*. By O. D. Miller in Universalist Quar., Apr., 1890.
241. *Margoliouth's Ecclesiasticus*. Review by Schürer, in Theol. Litzg., March 22, 1890.
242. *Helps to Talmudic Study; Strack's Schabbath*. Review in S. S. Times, Feb. 22, 1890.
243. *Medicine in the Ancient East*. By A. H. Sayce, in Sunday School Times, Feb. 22, 1890.

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American and Foreign Publications.

244. *Novum Testamentum Graece, cum lectionibus variis et lexico graeco-latino ad usum scholarum.* Edidit Jos. Perrin. Patavii: typ. Seminarii, 1890.
245. *Testamentum novum graece, ad antiquissimos testes recensuit, apparatus criticum apposuit C. Tischendorf. Ed. VIII. critica maior. Vol. III. pars 2. Prolegomena, scripsit C. R. Gregory, additis curis E. Abbot. Pars II.* Leipzig: Hinrichs' Verl., 1890. m. 8. 50.
246. *Das Leben Jesu. Nach den vier Evangelien dargestellt.* 1. Bd. Geschichte der Kindheit Jesu. By J. Grimm. 2. Aufl. Regensburg: Pustet, 1890. m. 4.
247. *Jesús the Messiah.* An abridged edition of "The Life and Times of Jesus, the Messiah." By Alfred Edersheim. New York: Anson D. F. Randolph and Co. 2.00.
248. *The Historical Christ the Moral Power of History.* By D. H. Greer, D. D. New York: E. P. Dutton and Co. \$1.00.
249. *Meyer's, H. A. W., Kritisch exegetischer Kommentar üb. das neue Testament.* 1. Abth. 1. Hälfte. Das Matthäus-Evangelium. 8. Aufl., neu bearb. v. B. Weiss. Göttingen: Vandenhoeck and Ruprecht's Verl., 1890. m. 7. —; geb. 8. 60.
250. *The Smaller Cambridge Bible for Schools. St. Luke.* By F. W. Farrar, D. D. New York: Macmillan. 30.
251. *Auslegung von Röm. 11; 11—III; 8.* By R. Niemann. Progr. des Gymn. zu Waren. Waren, 1889.
252. *A Commentary on St. Paul's First Epistle to the Corinthians.* By F. Godet, D. D. Edinburgh: T. and T. Clark. 2 vols. 8. 21.
253. *The Greatest Thing in the World.* An address on 1 Corinthians, 13th chapter. By Henry Drummond. New York: James Pott and Co. \$.35.
254. *Die Stellung des Apostels Paulus zum mosaischen Gesetz.* By H. Witt. Progr. des Gymn. zu Seehausen i. A. Halle a. S., 1889.
255. *Bibelwerk, theologisch-homiletisches. Die Heilige Schrift Alten u. Neuen Testaments, mit Rücksicht auf das theologisch-homilet. Bedürfnis d. pastoralen Amtes in Verbindg. m. namhaften evangel. Theologen bearb. u. hrsg. v. J. P. Lange.* Des Neuen Testamentes 14. Tl. Die Briefe Petri u. der Brief Judä. Theologisch-homiletisch bearb. v. G. F. C. Fronmüller. 4. Aufl., besorgt v. Füller. Bielefeld: Velhagen and Klasing. 1890. 1. 60.
256. *Vorgeschichte des neutestamentlichen Kanons.* Progr. d. Löbenichtschon höh. Bürgerschule. By H. Preiss. Königsberg in Pr., 1889.

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257. *Simcox's Language of the New Testament.* Review by G. H. Thayer, in Pres. and Ref. Review, April, 1890.
258. *Weiss-Meyer's Matthäus.* Review by Holtzmann, in Theol. Litztg., March 22, 1890.
259. *Exegesis of John 3: 5.* By L., in Homiletic Review, April, 1890.
260. *Steinmeyer's Nachtgespräch Jesu mit dem Nikodemus.* Review by W. W. Jacobus, in Pres. and Ref. Review, April, 1890.
261. *Internal Evidence for the Authenticity and Genuineness of St. John's Gospel.* By the late Lord Bishop of Durham, in The Expositor, March, 1890.
262. *The Trial of Christ.* By J. T. McClure, D. D., in Evangelical Repository, April, 1890.
263. *The Resurrection of Christ. 1. Origin of the Gospel Stories.* By Prof. G. M. Harmon, in Univ. Quar., Apr., 1890.
264. *Ellicott's Commentary on 1 Corinthians.* Review by M. B. Riddle, in Pres. and Ref. Review, April, 1890.
265. *1 Corinthians, 15: 29.* Note by F. L. H. Millard, in The Expositor, March, 1890.
266. *The Epistle to the Hebrews. 16. The More Excellent Ministry (concluded).* By A. B. Bruce, in The Expositor, March, 1890.
267. *John's Vision in Rev. 4.* By H. Crosby, D. D., in Hom. Rev., April, 1890.
268. *The Leading Problems of New Testament Discussion.* By Rev. Prof. G. H. Schodde, in S. S. Times, Mar. 22, 1890.
269. *New Testament Teaching on the Future Punishment of Sin. 3. The Gift of Eternal Life.* By J. A. Beet, in the Expositor, March, 1890.
270. *The Resurrection of the Dead.* By Rev. Prof. W. Milligan, D. D., in the Expositor, March, 1890.